

# MORNING STAR.

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## TERMS OF THE STAR.

ONE DOLLAR AND FIFTY CENTS, it paid in advance, or within three months from the date of the first paper received; otherwise, only on demand, and a FIFTY PER CENT. per year, exclusive of postage.

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## MISCELLANY.

[The following is from the General Baptist Repository, published in England.]

ANECDOTES OF WILLIAM TYNDALE.  
The Translator of the Bible into English.

About the beginning of the sixteenth century, the scriptures were so little known, that even the clergy themselves were often totally ignorant of them. Doctors of the most famous colleges, have confessed, that, though above fifty years of age, yet they knew not what a New Testament was. Luther, the great reformer, never saw a Bible, till after he had taken a degree at the university, and Carlostad, one of his associates, had been a doctor in divinity eight years, before he had read the scriptures. If such was the ignorance of the clergy, what must be the condition of the laity? "Darkness covered the earth, and gross darkness the people." Some however of the priests, of a more inquiring turn than the rest, ventured to examine the pages of revelation; and, in most cases, they soon discovered that the christianity of the Bible and the religion of the church of Rome were very different. Amongst these William Tyndale, a person of great learning and integrity, seems, like Timothy of old, to have known the scriptures from his youth. After a long course of study at both the universities, which he pursued with great industry and success, he became tutor to the children of a gentleman in Gloucestershire. At this gentleman's table, many of the dignitaries of the Romish church were frequently entertained; with whom Tyndale had long disputations. As he drew his arguments from the word of God, and not from the decrees of the Popes or Councils, he was suspected of heresy; and the catholic priests made several attempts to bring him into trouble; but the favor of his employer, for a long time, secured him from their machinations.

It appears to have been a man of warm feelings, though at many times like simplicity. One day he entered into conversation with a popish divine, who was accounted a very learned man. They soon found themselves involved in a dispute on some of the catholic tenets; and Tyndale, pressing his adversary closely with arguments from scripture, forced him, when he felt that he could not repel his attacks, to exclaim, "We were better to be without God's laws than the pope's." This blasphemous expression roused the indignation of Tyndale, and he boldly replied, "I defy the pope and all his laws. If God spare my life, I will cause a boy who drives the plough to know more of the scripture than you do." To accomplish this laudable object, he determined to devote his chief attention to translate the holy Bible into English; and, after encountering much opposition and many dangers, he published the New Testament, in his native tongue, about 1527. Finding it unsafe to prosecute this great work in England, he had retired to the continent; and the first edition was printed at Antwerp. It soon reached this country, and was eagerly sought after by persons of all ranks, against the fury of the catholics was greatly roused against this book, which they were well aware would expose their errors. It was condemned by the royal proclamation, and ordered to be burnt publicly by the common hangman. This sentence was carried into execution, with great diligence and zeal, by the interested ecclesiastics.

Amongst the most active of his enemies, was Toustalt, bishop of London. He instituted a strict search for the English Testament in his diocese; and as he could discover, he burnt in Cheapside. Having occasion to pass through Antwerp, in 1529, this prelate employed an English

merchant, resident in that city, to purchase all the copies of Tyndale's Testament which he could procure. The merchant, being a friend of Tyndale's, knew that he was very desirous of publishing a new and improved edition of the work, but, through poverty, was unable to meet the expense. He therefore hastened to the commission, and informed him of the bishop's authority. Tyndale considered this as an interposition of Providence, seized the offer with gratitude; and placed all the remainder of the first impression in the hands of his friend, who carried them to the bishop. His lordship, pleased to have, as he thought, an opportunity of preventing the further spread of a book so hostile to his interests, paid a good price for them, and conveying them to England, consigned them to the flames. His triumph, however, was of short duration: for the improved edition was quickly completed, and actively dispersed. The catholics, astonished and confounded at the unexpected event, eagerly inquired who encouraged Tyndale and supplied him with funds. But, when they learnt that their great champion, the bishop of London, had furnished the expenses of the second edition, by purchasing nearly one half of the former impression, they prudently dropped the matter; and the zeal of the prelate's disappointment occasioned no small hurt.

Tyndale proceeded with diligence in his great design, and having completed the translation of the five books of Moses, he proceeded to Hamburg to publish them. But, in the passage, he suffered shipwreck, and lost all his books, manuscripts, and money. With great difficulty, he reached Hamburg; and immediately commenced the work afresh. With the assistance of Miles Coverdale, another worthy exile for the truth's sake, he once more translated the Pentateuch, and published it, in 1530. He was proceeding with the remaining books of the Old Testament, when the malice of his enemies interrupted his progress. By the treachery of a pretended friend, in whom he placed great confidence, he was basely apprehended, and conveyed to prison. He was confined in the castle of Tilford, for a year and a half; but his constancy was not shaken nor his diligence abated. His labors were continued in prison, and he was made the instrument of converting the jailor and several of his family. In 1536, he was removed to Antwerp; where, notwithstanding the warm interference of many highly respectable persons in his favor, he was strangled and burnt. His concern for his countrymen engaged his last attention: his expiring words being, "Lord open the king of England's eyes."

"In the labors of this good man may be traced the origin of our present English Bible, as his translation has been the groundwork of most succeeding versions. With what sacred fidelity he executed the work, may be collected from his own declaration to a brother martyr. 'I call God to record, against the day we shall appear before our Lord Jesus to give a reckoning of our doings, that I never altered one syllable of God's word against my conscience; nor would I do this, if all the earth were here to help me, ho! or riches might be given me.'"

From the Wesleyan Methodist Magazine.

## A NARROW ESCAPE.

A few days ago, three youths procured a boat on the sabbath day, intending to sail for pleasure round the vessels lying off the port of Bassetterre, in the island of St. Christopher's; but the wind and tide being too strong, they could not manage the boat; and were driven from the island. When night came on they were missing. A lady, with whom one of the boys resided, immediately sent a vessel in search of the boat, and of the hapless youths. The captain, judged by the wind and current how the boat was driven, and proceeded accordingly. The next day I and my colleague called on this lady, and found her in great distress. After some conversation, we prayed, and besought the Lord, if the youths are still alive, to direct the vessel towards them, and save them from a watery grave. Another night was passed in dread anxiety. On the next morning the vessel appeared, with the boat and youths. The captain found them drifting in the open main, the boat at the mercy of the wind and waves; the boys quite exhausted, and without provisions; and a shark following the boat, watching for his prey. From the captain we learn, that he saw and rescued them at the very hour (five in the evening) when we were offering our prayers to Almighty God in their behalf, at the lady's house. One of them said that he had resigned himself for death; and that, when he was in immediate prospect of eternity, the exhortations he had formerly heard came forcibly to his mind.

This occurrence, in which the mercy of God is so strikingly manifest, conveys much instruction. Had it not been for the special interference of divine Providence, these youths must, for their Sunday's excursion, have paid the forfeit of their lives.

Under any circumstances, death is an occasion of alarm; but to be overtaken by the king of terrors, in the act of mispending the sacred hours of the Lord's day, is a calamity the most appalling, and may well awaken in the conscience the remembrance of pious exhortations which have been unhappily disregarded. To this calamity all those persons are exposed, who employ any part of the sabbath in journeys of pleasure, or in secular business. "Remember the sabbath day, that thou keep it holy." J. JOHANNES. C. M. M.

St. Christopher's, June 4th, 1827.

## CONVERSION OF A PROFANE SAILOR, BY MEANS OF A TRACT.

[Communicated by a Student in the Theological Seminary, Andover.]

I lately had a very interesting interview with a sailor, who was hopefully converted about a year ago, and I communicate the same to you as showing the usefulness of tracts to that class of our fellowmen. About two years and a half since, this sailor, though he had become so wicked that few would employ him, was engaged for an eighteen months' voyage. Just before sailing, he walked out one evening with a number of his companions, and passing the Ethel Ring, they concluded to stop. After some time, the preacher gave them some tracts, which they took without thinking or caring what they contained. They carried them to the ship, and soon after set sail.

After having been some months at sea, this man, as he was walking the deck, feeling somewhat melancholy, concluded he would look at the tracts which had been given him. He did so, and conviction seized his mind. He knew not what was the matter. He had never felt so before. He felt that rest; and in this state he continued waiting for the end of his voyage, that he might return home, and find some one to tell him what he must do to be saved. He broke off his habits of profaneness and open impiety; and thus remained till he arrived at port; soon after which he trusts the Lord Jesus Christ took possession of his soul.

He has since made one voyage, during which he established a prayer meeting on board, and won over a number to attend to the same; and he has since been a devoted and a hopefully expecting Christian; and all disorder was banished from the ship. Speaking of some seasons he had enjoyed, since he experienced a change, he mentioned one in particular which he had, during his last voyage, while reading the tract, "Memoir of Harriet Newell." (No. 179.) He said it seemed to him his soul was wrapped up in Christ. I shall never forget the expression, nor the manner of his relating it. He attended a social prayer-meeting with us, where a few of us met together. He sat in prayer, and he seemed like one indeed taught of God. After attending prayers in our chapel he remarked of the one who led, "He made a good prayer, but I hoped he would remember before God the case of poor sailors, as well as others."

## THOUGHTS ON TIME AND ETERNITY.

O time! thy reflection on thy precious moments cannot fail to give pain, when we consider the awful consequences attached to their misimprovement; for thy rapid flight is a constant admonition to those who regard it—and yet while thou hast us on thy bosom, thy very indulgence proves a snare to those, whom thou seemest so kindly to convey.

Thy presence, each morning, when we first awake from our death-like sleep seemeth to promise us the continuance of thyself, and of the comforts, thou dost sometimes bring; but it is more than we ought to expect, or than thou canst give. When God shall bid thee shake us from off thy wing, our certain destiny is eternity. O eternity! how absorbing, how solemn are thoughts of thee! Come then, kind friends, since we have learnt something of time—withdraw from the promised comfort she seems so willing to impart, and descend with her down this deep and long eternity, where she may give full scope and unfurl her wings, to fold them no more for ever.

Here her aspect is quite changed; here she assumes the name of eternity.

Now, then, let us place before our eyes that prospective glass, by the help of which we can the better explain the accustomed mansion. What say you, kind reader, do you willing here to travel? Is your answer, no; the time is not far distant, when you will not be able to make your

own election, to go or not; but go you must. Why then not now try to familiarize yourself with those grand and awful scenes that you must soon witness and realize for ever.

Death will soon enfeeble those hands and weaken those unbounded desires after the charms and riches of this world, and quite dishearten us on its near approach, when its shaft seems only aimed toward us. What sighs and groans, will it then extort, if we have never before seriously surveyed eternity! What calculations we make while here, and how largely we lay out for the little time allotted us! Why, O why, be so unwilling to think of a future condition, when the state of the soul will be fixed, unalterably, and forever? O what stupidity, what death-like slumber pervades the souls of men! What an advantage hath Satan! what an easy prey, are poor mortals to his bewitching snares! How certain we are to meet death unprepared, should God's holy spirit only leave us to our own choice.

What! an immortal being, spending almost every moment to prepare to live here, without making preparation for eternity! Familiarise the mind to eternity—aim at some conception of its nature. Suppose every grain of sand on the globe multiplied by ten, and a cable inch to come once in a thousand years, and remove one particle; and to repeat the visit, every thousand years, until, by this slow process, the whole were removed—still, eternity would only have begun; and yet a poor deluded soul will think and act only for time.

We see even the grey headed, men and women, who have weathered out their fifty or more winters, with the closest application to this world's affairs, to lay up for their own, and their children's bodies, but neglecting the immortal soul, as though this were their eternity, and the future their point of time. What opiate has Satan given the poor sinner, that operates so effectually, and makes him so neglectful of eternity.

O, Holy Spirit, leave not the poor sinner! Lord, make thy call effectual! Compassionate Saviour, interpose in his behalf, or he will be lost forever!—Chr. Afr.

## FROM THE FREE-WILL BAPTIST MAGAZINE.

Sinners never have true peace, nor feel inward joy, because there is no peace to the wicked (saith the Lord.) And if they should say, "We are in peace, no evil shall befall us, and who shall dare to hurt us?" believe them not; for on a sudden their deeds shall be brought to nought, and their thoughts shall perish.

That man enjoyeth great tranquility of mind, that careth neither for the praise nor dispraise of the world. He whose heart and conscience are pure will easily be contented and happy.

Thou art not more holy, though thou be commended, nor the more contemptible, though thou be dispraised of men.

What thou art, that thou art, nor canst thou justly be said to be otherwise than what thou art in the sight of God. If thou wilt consider what thou art with thyself, thou wilt not care what men say of thee: men judge according to appearances, but God judgeth the heart, and he weigheth the intentions.

Now sinner let me exhort thee to seek Jesus above all things. The love of the creature is deceitful and inconstant, but the love of Jesus to all that love him, and to sinners that they should repent and live, is faithful and constant. He that embraceth Jesus, and continueth to follow him through good and evil report, shall stand firm forever.

Trust not in grass, and all the gladness thereof as the flowers of the field. If thou wilt seek Jesus in all things, thou shalt truly find him: but if thou seekest the world, thou shalt also find the world, but to thine own ruin; and that, Oh! sinner, will be forever and ever.—Therefore, seek Jesus earnestly and constantly.

## PHILOSOPHS.

INDELIBLY. No sensible man ever became an infidel from conviction; one pretends to deliver from vanity, because he thinks he distinguishes him at an original thinker; another, from weakness; because he has not sufficient intellect to resist the skeptic's arguments, shallow as they are; a third, because he considers it an easy way of getting into notice; a fourth because Voltaire, Hume, Gibbon, "et id genus, omne," vers sceptics, and he blusters about with their arguments, strutting, and exclaiming, "what a dust we raise!"

Men of common sense who call themselves infidels, are hypocrites; others who assume the same character, are simply The latter should be pitied, the

former sinner. There are many hypocrites in religion, but there are quite as many in infidelity, and the latter become such from a most contemptible motive, i.e. they wish to obtain notoriety. These are the ones that go about from house to house, shouting into every ear that they acknowledge no God—these are the men, who, upon a first introduction to a stranger, impudently trumpet their disbelief to him without being questioned on the subject—and what but a desire to become notorious, could prompt them to such behavior, alike disgusting, unmanly, unnecessary and low bred? These are the men who revile and blaspheme against religion, and cry out against their own ideas, crying out Intolerance! Intolerance! I claim the right to shock and wound the feelings of others, yet loudly protesting against retaliation! Which party is in reality the most intolerant?—N. Y. Courier.

**THE CHURCH.** Nothing is so harsh and disagreeable to my ear, as all this noise about sects in the church. People talk about my church, and your church, as if they had any such thing to boast of—though they know, or ought to know, all the time, that there is but one church upon earth, and that belongs to our common Lord—or as Paul says, "other foundation can no man lay, then that which is laid."

For my own part now I endeavor to avoid this sort of phraseology as much as possible, or at all events, to keep clear of this sort of spirit which it implies; and I indeed, delight above all things, to dwell upon the sublime and beautiful idea of the unity of the Christian church, conceived as it is, of many members, but all united together under one great and glorious head; and I ever love to fondle and caress the thought, as one that is most agreeable to my fancy, as well as to my heart and judgment. In this humor, I am pleased to consider the church in the beautiful light, in which our Saviour has chosen to present it. In my Father's house, says he, are many mansions, or apartments, and this is as true of his house upon earth, as of his house in heaven. The church is indeed a vast and magnificent edifice, which the all-wise and beneficent Creator hath built upon a sure basis, for the accommodation of all his believing children; and I am ready to say or sing of it with the psalmist, *beautiful for situation, the joy of the whole earth, in this palace of our great King.* It has, of course, as becomes a royal residence, a great variety of apartments, of rooms and chambers, of different sorts and styles, to suit the tastes and fancies of all his members, but all royal family. At the same time too, it has time and noble halls, and walks, and gardens, all about it, for the common use and pleasure of them all. Now, the apartments, you see, are free and open to us all, and we may look, and choose among them as we like; and sure I am that they are all good, and I had rather be door-keeper in any one of them, than reign and revel in the tents of wickedness. Let every one, then, choose his own apartment—wisely of course, and keep it, as he has taken it; and if he happens to think that he has chosen the very best in the whole house, let him make no boast but give God thanks, and let him not quarrel with the choice of another, but rather let him be satisfied with and rejoice in his own; and above all let us be careful to meet from time to time in those common halls, and walks, and gardens, and mingle our hearts, and souls, and spirits, together.—N. Y. Journal of Commerce.

**ENVY AGAINST THE GOSPEL.** In recently listening to a sermon on some of the distinguished principles of the gospel, we observed, that the preacher, in stating the determined opposition of the natural heart, gave an instance within his own knowledge, that was particularly striking. He had, by the favor of a gentleman of acquaintance, been permitted to preach a discourse in his dwelling house. After he had preached, as the preacher thought, that Jesus is Christ, and clearly explained some of the leading sentiments of revelation, the gentleman discovered his dissatisfaction, and sharply remonstrated against the doctrine advanced. The minister told him that if he had stated any thing that was not true, he was willing to be corrected; and inquired of him, whether he was satisfied that his doctrine was contrary to the Bible, and not true? He replied, "No, what you have said is true, and according to the Scripture, but I will not hear of it."—Watchman.

**Virtue** is not an inheritance of the wealthy;—may, it is ever boasted in the college, that the palace; but based upon all the ill which dependence inflicts, it is then that virtue is tried, and proved as it were in the furnace of affliction. Lead us not into temptation, but deliver us from evil; is a prominent part of the wisest petition ever offered up to the Fountain of all good, and it operates as a command upon all, that we should help one another; but it is especially the duty of man to exert himself in behalf of women, and yield that protection which

'nature and nature's God' designed him to bestow; that the venerable matron, when called upon to resign her spirit to Him who gave it, may have the last, best consolation this world can afford, in a well founded hope that the children of her care, her orphan daughters, may prosper and be happy—and, obtaining an honorable subsistence by the labor of their own hands, cause her own memory to be respected in the manners of their life. Sweet is such consolation to the heart of a parent—but dear, of earthly things most dear, is it to the heart of a departing mother!

## MORNING STAR.

LIMERICK:

THURSDAY, JANUARY 24, 1828.

We have the satisfaction to state that our subscription list, at present, is increasing more rapidly than it has been at any former period, since our paper was commenced. The efforts of many of our friends, have exceeded our most sanguine expectations. We entertain an idea that they will not be weary in well doing. We are disposed to indulge this hope, that those who hitherto have been measurably remiss, will follow the example set by others who have greatly assisted to extend the circulation and increase the patronage of the Star.

After mentioning that several individuals have desired to become our patrons, and some few cases, in which an individual has applied for himself and another, we would notice a few instances, as worthy of imitation, hoping that others will be excited to "do likewise."

Eld. Perly Hall of Berkshire, Vt. after giving the names of eleven subscribers, remarks, "I close by observing that the work of the Lord in these parts is increasing, and the Connexion prospering. I devote my whole time to the work of the ministry. According to my present arrangements I ride about 120 miles and preach from sixteen to eighteen times every two weeks; and through the mercy of God I entertain the encouraging hope, that my labors, in some small degree, have been blessed."

Br. John Wheeler of Greenfield, Ohio, after giving the names of four subscribers, observes, "At our last yearly meeting I enjoyed for the first time an opportunity of perusing the Star, and was much gratified that a way of communication was opened through which we might hear from our brethren, and the prosperity of the cause in the eastern states. I believe, should your paper be sent into these parts it would be for the glory of God and beneficial to souls." He concludes by saying, "I think I shall be able to get a number more subscribers in the course of the present winter."

The names of six subscribers accompanied the letter over the signature of Amos C. Andrus, which letter may be seen in this paper.

Br. Moses Washburn of Madison, Me. after speaking of our paper in terms of the highest approbation, gives us the names of three subscribers, and closes as follows: "I lately travelled up the river so far as Coraway zippies, in the neighborhood of which eight or ten have recently obtained a hope that their sins are pardoned. In Ennuden the Lord has likewise been pouring out his spirit in the conversion of precious souls."

Isaac Allard of Frankfort, Me. has opened us four subscribers, accompanied with the following remarks: "My object for getting subscribers for this paper (Morning Star) is, I consider it of great advantage to the pious and humble friends of Zion. Your paper is well esteemed by those who have seen it in this place; and I think if some of your friends here would take an interest in the same, it would obtain many patrons in this region." We think that we already have good evidence that the writer himself is one of our valued friends, and we hope that he will continue to show himself friendly by procuring more subscribers in his vicinity. This will not hinder the exercise of friendship on the part of others.

If several new subscribers do not receive their first papers so soon as they may have anticipated, they must not think strange of the circumstance. Their communication

tions were directed to Parsonsfield, where several of them remained some time before an opportunity occurred to convey them to Limerick. The orders of all have been attended to immediately after they arrived at this place.

However pleasing it may be to us to obtain an increased number of patrons, our Agents and friends are desired to bear in mind that it is not our wish to impose our paper upon any person, who cannot possibly pay for the same, without injuring his family. We wish not to burden upon the poor.

We have received a letter from Br. William Gray of Dover, N. H. dated Jan. 14, 1828, which is fraught with good news. He informs that the Lord is yet at work in that place. Several who have been backslidden, are reclaimed, and one or two have recently entertained a hope in Christ. Many appear to be inquiring the way to Zion, which renders the prospect very encouraging. Eld. Foss is laboring in that town with apparent success. On the 10th inst. he attended a meeting in Rochester, where the presence and mercy of God was signally manifested. On the 5th inst. six were baptized in the last mentioned town, all of whom belonged to the same family. About twenty have professed faith in Christ in this town. Our informant further observes, that a reformation is in progress in the upper part of Somersworth.

We expected to receive the minutes of the Parsonsfield Q. M. for publication in this number, but they have not yet been handed us by the clerk. Should they not be forwarded in season for the next, we shall give an account as well as we can from memory, as a very agreeable season was enjoyed, and the state of the churches, so far as reported, was generally refreshing.

**A sublime expression.**—At a quarterly meeting which we attended not long since, a young brother in the ministry offered lights in prayer. After invoking the divine blessing in an appropriate and feeling manner, he had occasion to notice the goodness and mercy of God, when he expressed himself in the following strain: "O Lord, had each of us ten thousand tongues, and each of these could articulate ten thousand words, we could express the ten thousand part of the goodness and mercy of the blessed Jesus to the perishing sons of men."

The Gospel Luminary, which, until the commencement of the present year, has been published monthly at West-Bloomfield, N. Y. and edited by Eld. David Millard, is removed to the city of New-York. This work is now published on an imperial half sheet, (it originally appeared in the form of a pamphlet,) twice monthly, on the second and fourth Thursdays of every month. Eld. Millard has also removed to the city, and continues to conduct the work as senior editor, with whom Eld. Simon Clough is united as a colleague. The Luminary is offered for \$1 a year if paid in advance, or \$1 25, if not paid within six months from the time of its commencement, or \$1 50 if not paid until the close of the year.

The conductors of this work, by the direction of the G. C. Conference, have opened a correspondence with Robert Foster, the publisher of the Christian Herald, for the purpose of having that work amalgamated with the Luminary.

In consequence of our absence last week, we did not have an opportunity of reading the proof sheet of the issue of No. 27. We notice an alteration of several phrases in our remarks headed "Ten Minutes Reflection, &c." which was occasioned, we presume, because they were not written so plain as they might have been. We think they would have appeared better in the original form.

Copy of a letter from Eld. Amos C. Andrus to the Editors, dated Portland, Chalgance Co. N. Y., Jan. 2, 1828.

DEAR BRETHREN,—I am happy that I enjoy this opportunity of addressing you. It has been long since I have written in which time I have had much that I wanted to communicate. I would notice a glorious work of the Lord, that commenced in this town about the 10th of March last. The first visible fruit was in

the return of some who had been long backslidden in sin. The work was progressive and powerful, which caused many to say, this is the Lord's work and it is marvellous in our eyes. One meeting in particular I will notice. I was requested to attend where there were a number of youth, who were earnestly mourning their Savour to know. To hear the groans and cries of those who viewed their ungodly condition, without a Saviour, saying, "pray for me," "God be merciful to me a sinner," caused me to mourn with them, and yet to rejoice in God my Saviour, to believe that a new day was near, the threshold of converting success. This meeting, like one of St. Paul's, lasted almost till the break of day. Before the conclusion of the meeting, a number were made to rejoice in Him of whom Moses and the Prophets wrote. The number who were hopefully converted to the knowledge of the truth, I think, is about fifty. Between 30 and 40 of whom, I had the pleasure of accompanying down the banks of Jordan. In an adjacent town there has been a similar work spreading, where one of our brethren Granmold has been laboring with much success. In which place he has organized a church, and there have been several baptized.

I have lately returned from a tour in Pennsylvania, and the east part of Ohio, where I have been laboring a few weeks for the Lord. There is now a glorious revival of religion near French creek in Pennsylvania, where I baptized a number.

When I cast my eyes around this extensive country, and consider how many there are who are destitute of the preached Gospel of Christ, I am ready to say, "The harvest is far." My zeal, and prayer is, that the Lord would raise up and send forth into his vineyard, servants endowed by his Holy Spirit, who shall be willing to forsake all for their Master's service. I shall conclude by making the Macedonian request, "Come, over this way and help us." I feel our unworthy brothers in the land of the Gospel.

AMOS C. ANDRUS.

Copy of a letter from Eld. Richard M. Carey to the Editors, dated Boston, N. Y. Dec. 10, 1827.

DEAR AND PRECIOUS BRETHREN IN CHRIST.—It is through the mercies of our precious Redeemer that I have the privilege to inform you that I enjoy a good degree of health. I am happy to tell you that Zion's cause is advancing in this western region, and my soul would be happy in Christ while I travel from place to place, and find that the brethren which compose this quarterly meeting, are generally well engaged, and in many places sinners are inquiring the way to God. Finally, brethren, we can say that this winter and spring is a day of good tidings. There have been five churches added to this quarterly meeting this year.

RICHARD MCCARTHY.

STANDISH, Jan. 17, 1828.

In the second church in this town there has been a very glorious work of grace. A number of souls have obtained a hope that their sins are forgiven, and that God, for Christ's sake, has received them. As to the number, I cannot tell, but it is 30. The subjects of this work were principally youth. There is a prospect of its spreading still further, for many, we believe, are under very powerful awakenings. Our prayer is that it may go on, and that the prophecy of Joel may be accomplished in us.

Eld. R. Whitney has been the principal instrument in the above work. His labors, we believe, have been greatly blessed.

J.

RELIGION IN CANADA.

Extract of a letter from Rev. S. Chalmers to one of the editors of the N. Y. Observer, dated Montreal, Dec. 27th, 1827.

In the month of October I made an exchange with the Rev. Mr. Henderson, the very excellent clergyman of St. Andrews, a village about 45 miles W. of this. While there, a religious attention was manifested which induced me, with short intervals, to spend nearly a month there; during which time above 24 persons became hopeful subjects of renewing grace, and 8 or 10 have since been added to the number. For about six weeks there has been a more than ordinary seriousness among my people. The inquiry meetings have been sometimes well attended. About 20 persons gave the usual evidence of having been born again within that time. But Zion does not travail, and I fear lest these favorable indications, like the revival last winter, should soon be for want of more assistance; I mean ministerial help.

I have also learned from good authority, that there exists much anxiety respecting religion among the Native Canadians, (who are all French Catholics,) in a settlement on the Grand river. At one of the Methodist prayer meetings, seven of them led in prayer, not long since. This is a new thing for Canada.

All these facts, my brethren, prove to us that the Creator of the ends of the earth who fainteth not, neither is weary, has not forgotten the existence of this church in our neglected land.

Florida.—The Protestant inhabitants of Florida have recently obtained per-

	F	r	n.	s.	k.	seia.	m.	sr.	p'l'co.
24Th.	7	15	5	morn.			5	37na.	
25Fr.	7	14	6		0	49	6	28na.	
26Sa.	7	13	5	1	47		7	15ar.	
27Su.	7	12	5	2	42	8	2	2ar.	
28Mo.	7	10	6	3	36	8	48	br.	
29Tu.	7	9	6	4	23	9	36	br.	
30We.	7	8	5	6		7	10	21br.	

Content is the elixir of my life ; the true philosopher's stone, which infuses a golden tincture into all inferior metals, and cures all the diseases of my soul, by reducing it to a right temper.

Keep, thyself at a distance from those who are incorrigible in bad habits, and hold no intercourse with that man who is incapable of kindness.