

MORNING STAR.

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POETRY.

[The following Epitaph on Deacon CLARK, late of this town, was received soon after his decease, but, as we had given place to several poetical Epitaphs in succession about that time, it was thought best to postpone the publication for a season.]

FOR THE STAR.

On the death of Dea. Penual Clark, late of Limerick, who died September 13, 1826, aged 63.

Ye Christians all, I pray attend,
Upon these lines which I have penned;
While I the truth to you will state,
Of Deacon Clark, who died of late.

Why thou, Oh death, underneath thy dart,
And plunge it deep into the heart;
Why dost thou mine the worthless deane,
And strike our godly neighbor down?

Couldst thou not wait for thy prey,
And Clark have lived some future day?
No, the Almighty gave command;
Angels cannot his power withstand.

God's will be done to all mankind,
Th' counsel shall'd which He design'd;
May all concern'd fear God's love,
And bless and praise the God of love.

To those who watch'd around his bed,
These words the dying Christian said:
"Oh must I leave you all so soon,
The mourning suit may not at noon.

I feel that death is drawing nigh,
And in the arms of Christ I lie;
For God, I trust, has me forgiven,
I can leave all for Christ and heaven.

The Lord in mercy heard my cry,
And answer'd from his throne on high;
The Lord himself to me reveal'd
The Saviour had my pardon seal'd.

O come, Lord Jesus, come I pray,
Cut short the hours of thy decay;
Come take me to thy bliss abode,
To dwell forever with my God.

Farwell, my aged consort dear,
May heaven reward you for your care;
Prepare to meet with me on high,
And reign with God above the sky!

And now, my children, you draw near,
My last exhorting words hear,
Dow from your eyes the tears may fall,
But heat your Father's loving call.

Read, dear children, I must go,
And let you in this world below;
Bless and believe God's holy word,
And place your trust in Christ the Lord.

Farwell, my Christian brethren all,
I leave you on this earthly ball;
Remember what your Deacon says,
And in God's service spend your days.

Now I can pass thro' death's dark shades,
Since Christ my Advocate is made;
I fear not the grim tyrant, death,
And fearless I reign my breath.

I leave this world without a tear,
My evidence is bright and clear,
Thou I shall come to glory on,
And leave all troubles here below."

Thus he bade the world farewell,
And thus he part with Christ to dwell;
He's left behind all tears and grief,
And from his sufferings found relief.

This is a heavy stroke indeed,
Death makes a wound that oft doth bleed,
But God, by his Almighty power,
Can strengthen in the trying hour.

Cease, mourning widow, to complain,
We trust, in glory he does reign;
His soul we hope by God is blest,
In his Saviour's bosom to rest.

Friends and relatives, cease to mourn,
O, bless the Lord! let his praise be borne,
From tents of sin and wickedness,
To rejoice with Christ in righteousness.

O, may you be prepar'd to die,
And leave all this world and the sky;
To meet him on far Canaan's shore,
And to go with Christ forever more.

Men, always prosperous, would be giddy and insolent; always afflicted, would be pious and devout. Hence, we say, "let sorrow be," and therefore, so blended in his life, as both to give room for worldly pursuits, and to recall, from time to time, the duties of conscience.

COMMUNICATION.

ON THE SUPPORT OF GOSPEL MINISTERS.

—NO. 2.

In my first argument upon the "support of gospel ministers," I adduced the circumstance of Melchizedek, the priest or minister of the most high God, who blessed faithful Abraham, to whom Abraham paid a tenth part of all he possessed. I now repair to the law and testimony, for a second argument upon this subject.

Argument Second.—As I stated in the introduction of my first argument the words of St. Paul, so would I state now, that whatever was written *beforetime*, was written for our learning; and the few lines of a short epistle of good things to come, may furnish us with an incontestable argument in behalf of the subject in discussion.

1. That faithful ministers are entitled to their maintenance by their *one calling*, is demonstrated from the consideration and circumstance of the ox that treadeth out the corn. It appears from Deut. 25: 4, that the ancient manner of separating the corn from the straw or wheat and other grain from the chaffy chaff in which it grew, was by the trampling of oxen. "Thou shalt not muzzle the ox that treadeth out the corn." This idea is corroborated by unlearned historians. (See Burder and others.) The ancient Egyptians used to put a muzzle upon the jaws of the ox or beast, that was employed in trampling or treading out the corn, lest the poor creature should occasionally take the seed and grain by means of the muzzle, he was denied even a taste of the food, upon which he trampled. His need or hunger, however laborious and patient might the beast be, was no excuse or apology for a morsel. In this instance, though the laborer was worthy of his hire, there was an inconsistency, which I now would have noticed, by his not hiding the use of the muzzle entirely. "Thou, that is, ye Hebrews shall not muzzle the ox, as do the cruel Egyptians, for fear the poor creature should partake a morsel for his own nourishment; for as the earth is the Lord's and the fulness thereof, even the cattle upon a thousand hills, it is just and commendable that the laborer should eat of the fruit of his labor, for the support of his strength to labor."

2. Without pursuing the literal circumstance or meaning of this ancient Hebrew scrip farther, let us turn our attention to the intended signification as affirmed by the eminent apostle Paul; 1 Cor. 9: 9, 10. "For it is written in the law of Moses (Deut. 25: 4), thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written, that he that plougheth, should plough in hope; and that he that thresheth in hope should be partaker of his hope."

What an explanation is this! Who indeed would have ever thought and much less have intimated that any thing was meant in this ancient law of the law relating to the support of gospel ministers? But Paul says, "This was written for our sakes," yes, beyond a doubt it was for our sakes. But wherein? Answer, "that he that plougheth should plough in hope, and that he that thresheth in hope should be partaker of his hope," i. e. should hope for his support, from those who are blessed with his ministrations."

3. And now I ask, shall God's ministers be muzzled, or chained by their necessities, and forbidden a comfortable living, by those to whom they preach, and for the salvation of whose souls, they labor night and day in tears and pain? Shall God's cause be neglected by his servants in the ministry, on account of their temporal embarrassments? Shall they be cut off from that hope of maintenance or help, which is the support of their souls? Shall they be reduced to beggary, and forbidden to be partakers of a portion of the carnal or temporal things of those, to whom they have communicated spiritual things? God forbid! and my friends should forbid it too. Oh, my Father, open thou the way for greater faithfulness among thy ministers, by opening more charitable hearts and liberal hands; and forbid that souls should be lost forever, for want of preaching, by which it doth please thee to save them that believe.

A. CAVERNO.

RELIGIOUS MISCELLANY.

(From the American Tract Magazine.)

THE SAFE CONTRACT.

A respectable merchant of one of our principal cities, was travelling, about five years since, in the county of B. in the State of New-York, and arrived, on Saturday evening, at a public house where he had been accustomed to lodge in travelling that way. After having taken some

refreshment, in connexion with a number of travellers, among whom were two or three families removing to the New Settlements, he began the distribution of a Tract to each individual, presenting the Tracts in a respectful manner, and recommending them from the pleasure, and as he hoped advantage, which he had himself derived from their perusal. To the families which were removing to the New Settlements, he gave several, to be carried with them to the place of their destination. Before he had completed the circle of his distributions, he offered a Tract to a poor man, who declined receiving it, saying, "It's of no use to give one to me, Sir, for I can't read it." "Well," said the merchant, "it is probable you are a married man, and if so, perhaps your wife can read it to you." "Yes," said he, "my wife can read,—but I have no time to hear it read." "You certainly can hear it read to-morrow," said the merchant, "which is Sabbath." "Sir," said he, "I have no more time on Sabbath than on any other day; I am so poor, I am obliged to work on the Sabbath. It takes me six days to provide for my family, and on the Sabbath I am obliged to get my wool." "If you are as poor as that," said the merchant, "you must be very poor." "I am," said he; and proceeded to mention that he had no cow, and his family was very destitute. "It is no wonder you are very poor," replied the merchant, "if you work on the Sabbath. God will not prosper those who thus profane his day." "And now," said he, "my friend, I have a proposition to make to you. You, landlord, will be my security, that my part of the contract shall be fulfilled. From this time, leave off working on the Sabbath. If you have no wood with which to be comfortable to-morrow, get a little, for your necessities, the easiest way you can, and then, on Monday morning, provide a supply for the week; and hereafter, leave off your other labors, every week, early enough to provide full week's store of wood on Saturday. Quit all your work on the Sabbath; reverence that day; and, at the end of one month, whatever you will not have lost by keeping the Sabbath I will pay you to the amount of one hundred dollars. The poor man solemnly confirmed the contract, and the landlord engaged to be responsible for the due payment of the money. With this interview, which had been continued for a considerable length of time, and with a very serious one, was closed.

A Second Meeting.

About five months afterwards, the merchant put up again at the same public house, for the night; and before he retired to rest, began, as before, to distribute to each person present a Tract. He observed a plain but well dressed man, who seemed to be eyeing him with special interest, and who, when he approached him, said, "Did you never distribute Tracts here before, Sir?" "Probably I have; I am not unfrequently distributing them." "Did you not four or five months ago, give a Tract to a man here who said he worked on the Sabbath?" The merchant, who, as the time for fulfilling his engagement had not arrived, had not been thought of during the week, then replied, that he recollected the circumstance very well. "Well, Sir," continued the other, "I am that man. I carried home the Tract you gave me" (it was the Tract entitled, *Subjects for Consideration*, No. 46) "and told my wife every word of our conversation. She said you was right; and we sat down together, and she read the Tract aloud. So much affected were we by the Tract, and what you had said, that we scarcely slept any that night. In the morning we rose, I went and procured a handful of wood, with which to get our breakfast, and after breakfast was over, we sat down and read the Tract again. By and by one of our neighbors came in, as was usual, to loiter away the day in vain conversation. We told him what had happened; he said you was right; and my wife then read the Tract again to him and myself. Other neighbors came in, and we did the same by them. They came again the next Sabbath, and we again read the Tract then; and now, Sir, we have at my house, every Sabbath, a religious meeting; that Tract has been read every Sabbath since I saw you, and the reading of it is now accompanied with religious conversation and prayers."

"Well," said the merchant, "if you have kept your promise, you perhaps would be glad of your money. How much am I to pay?" "O nothing, Sir," replied the other; "I never prospered so as I have since I observed the Sabbath to keep it holy. I saw you the day I had no cow, and now we have one, and all our wants are comfortably supplied. We were never so

happy before; and never can be thankful enough for what you have done for us."

The landlord assured the merchant, that he had never known such an alteration in a neighborhood, as had taken place in that since he was last there. Before the whole neighborhood spent their Sabbaths at work or in visiting, fishing, hunting, and other amusements; but now they were seriously attentive to the object of religion, and met every Sabbath for the worship of God.

SEVEN REASONS.

Why we should not go to plays, balls, and parties of carnal pleasure.

1. Because no good can be derived from them. No one can honestly say he has gone to be benefited. And as it is the object of God, in various ways, to make the bad good and the good better, we ought to pursue the same noble object in all our plans and pursuits. But who ever grew wiser or better, by visiting plays or parties of pleasure? Does not stubborn sect prove the contrary? Have not hundreds and thousands of our countrymen been converted for the worse? Now, unless we possess the vanity and presumption to suppose we have naturally more virtue and fortitude than our neighbors, may not we be hurt as well as others?

2. Because time may be better employed.—Time is an invaluable talent. And can we set so little by it, and have so much to answer for its responsibility to God, as to squander it away? I have heard of a heathen emperor killing troublesome insects, to pass away the time which hung heavily upon him. But, I presume, if we conscientiously perform all the public and private, personal and relative duties of life, we shall find little time left to devote in imitation of the heathen emperor, much less to waste in the ball room or theatre.

3. Because it is a misappropriation of money. When every demand is answered in a family, in an ordinary case, even with the best economy, our stock of money will be nearly exhausted. But if there should be a trifling surplus, or we should have command of a fortune, there are other demands to be answered, than that of liberty to waste our Lord's substance. Indeed, if any thing remain in our hands, after supplying our poor neighbors, whom God has sent to us with a check, we must return it with interest to the original owner.

4. Because we ought never to be found in bad company.—But do not good people go to these places? It is granted that they are sometimes found there, who, according to their profession, ought to be found in better company.—But I have no opinion that a child of God will, of choice, meet with the worst of people, viz. thieves, gamblers, drunkards, pickpockets and prostitutes. This promiscuous multitude is found at plays, &c. What regard can we have to the crowd of God? "Thou shalt not go with the multitude to evil," 22: 26, if we frequent places of this description!

5. Because we must not set a bad example. As insignificant as we may seem, we have a connexion with the vast chain of beings in the universe; and our principles and examples may, in some respect affect the principles, character and destiny of the whole race of God. "One stone destroyed much good." If we waste our time, there will not be wanting many who will imitate us, as if impelled by the law of attraction. If our example is not so perfect as we could wish, let us be careful that we do not set a bad one.

6. Because Almighty God has forbidden it. The commands and cautions of the Bible are so numerous on this subject, that it is difficult to make an appropriate selection. "If sinners entice thee to sin, consent thou not." "Enter not into the path of the wicked, and go not in the way of evil men." "Be not among wine bibbers, among riotous eaters of flesh."—Abstain from all appearances of evil.—Evil communications corrupt good manners. "Young men likewise exhort to be sober minded."—"Let no corrupt communication proceed out of your mouth; neither filthiness, nor foolish talking, nor jesting."—"For every idle word that men speak, they shall give an account in the day of judgment." In view of these solemn prohibitions of Jehovah, who can consume his time and money at plays and parties of carnal diversion?

7. Because we must soon die.—And who would meet death in a ball-room? or go from the theatre to the judgment seat of Christ? The interview which the Rev. Mr. Hervey had with a young lady in a coach, though familiar to every one, may always be introduced with profit, and in this place is very interesting. "Tearing fast in praise of the theatre," she said, "there was no pleasure of thinking on the play before the reality; the pleasure she enjoyed when there; and

the pleasure of reflecting upon it when in bed at night. When she was done, Mr. Hervey in a very mild way, said, that there was one pleasure more, which she had forgotten to mention. She replied, "What can that be? Surely I have included every thing in the enjoyment beforehand, at the time, and afterwards." To which Mr. Hervey answered, "Madam, the pleasure that it will give you on your death-bed." She was struck with great surprise, had not a word to say, and the consequence was, she never went any more to the play; but followed those pleasures which would afford her satisfaction on her death-bed.—
Reader, GO AND DO LIKEWISE.

ON RELIGIOUS EXERCISES.

The life of a religious man ought not only so to abound with holiness, as that the frame of his spirit may be at least equal to his outward behavior; but there ought to be much more holiness within, than is discernable without, because God, who searcheth the heart, is our inspector and judge, whom it is our duty infinitely to reverence wherever we are, and as angels to walk pure in his sight. We ought every day to renew our holy resolutions, and excite ourselves to more animated fervor, as if this was the first day of our conversion; and to say, "Assist me, O Lord God, in my resolution to devote myself to thy holy service; and grant, that this day I may begin to walk perfectly, because all that I have done hitherto is nothing."

According to the strength of our resolution, so is the degree of our progress; and much diligence and ardor is necessary for him who wisheth to advance well; for if he whose resolutions are strong, often fails; what will he do, whose resolutions are weak? We cannot break our resolutions, indeed, from various causes, and in various ways; and a slight omission of religious exercises seldom happens without some injury to the spirit.

The good resolutions of the righteous depend not upon their own wisdom and ability, but upon the grace of God, which they perpetually confide, whatever be their attempts; for they know, that "though the heart of man deriseth his way," yet the Lord ordereth the events; and "it is not in man that walketh, to direct his steps."

If, for some act of piety, or some purpose of advantage to thy brother, a customary exercise is sometimes omitted, it may afterwards be easily resumed; but if it is lightly relinquished through carelessness or weariness of spirit, the omission becomes culpable, and will be found hurtful. After the best exertion of our endeavors, we shall still be apt to fail in many duties; some determined resolution, however, must always be made, especially against those tempers and habits that are the chief impediments to our growth in grace.

It concerns both of our outward state, and inward spirit, one of us be equally examined and regulated; because both have a considerable influence in obstructing or advancing the spiritual life. If thou canst not continually recollect thyself, do it sometimes at least, and not less than twice every day, in the morning and in the evening. In the morning, resolve; and in the evening, examine thy behavior; what thou hast that day been in thought, word, and deed; for in all these periods, thou hast often offended God and thy brother. Gird thy loins like a valiant man, and be continually watchful against the malicious stratagems of the devil. Bridle the appetite of gluttony and thou wilt with less difficulty restrain all other inordinate desires of animal nature. Never suffer the insupportable moment of the life to steal by unimproved, and leave thee in idleness and vacancy; but be always either reading, or writing, or praying, or meditating, or employed in some useful labor for the common good.

Bodily exercises are to be used with discretion; and the same exercises must not be indiscriminately undertaken by all. Those to which the duty of the society, as such, does not oblige us, must never be performed in the sight of others; for they are private and personal, and can be safely and usefully performed only in secret. Take care, however, that from the love of private and personal exercises, thou dost not become averse to the public exercises of the community; but having fully and faithfully discharged those to which thou art bound by the injunctions of the superior, if any leisure remains, return to thyself again, and do whatever the spirit of devotion prompts thee to.

The same kind of exercise is not equally suited to the state and improvement of every spirit; but some are more useful and convenient to one than to another. Different exercises are also expedient for different times and seasons; and some are more salutary for the days of fasting, and some for the days of feasting; we stand in need of some in the seasons of temptation, and of others in the hours of internal peace and rest; some subjects of meditation are fitter for the time of sorrow, and others when we "rejoice in the Lord."

HOW TO BE CHEERFUL.

Let a person endeavor to get his mind impressed with a lively sense of the power of God to execute, and his faithfulness to

perform, all he has promised to those who fear, love, and trust him. He is promised to direct their paths—to supply all their need—he never to leave nor forsake them; and though he has not promised them an exemption from trials and sufferings, he has promised to be with them, in their troubles to support and deliver them; and has declared that all things, without any exception, work together for their good. Now all these things are really believed and acted upon, how can any one be otherwise than cheerful?

(From the Saturday Evening Post.)

TRUE RELIGION.

Religion is amiable and lovely when represented in a true light—it is the highest happiness of a rational being—it excites the mind about the captivating and alluring vanities of this world, and prepares man to meet with true fortitude and calm resignation, the unavoidable calamities which beset human life. The felicities attending conscious innocence are permanent and substantial—the happiness of a mind that can survey itself with tranquility and self-approbation, is of all others the most desirable. True religion renders a man but little inferior to the angels, but without it he is beneath the beasts that perish.

Religion is represented by some as an abridgement to the pleasures of life, and is often set forth in the most gloomy and forbidding language! But mistaken is the idea—it unshakes the propensities of the heart—it unshakes the evils attendant on human life, and enables us to relish them as blessings in disguise! Thus a fountain of happiness is opened to the pious man which the licentious can never approach.

How commiserating to the real Christian to hear the most satisfactory and delightful employment of the soul represented in such cold unbecoming language! he marks the hand of Deity in all things, and they confer pleasure on him. He views with ecstasy the grand furniture of the skies and adores with fervor that Being who glides the silent spheres! He admires the mechanism of God as displayed in the grand theatre of the universe! He beholds the lofty mountains aspiring among the clouds, and the flowing seas with their inhabitants. He sees the forked lightning glare! and hears with awe the dreadful thunder, and still more dreadful earthquake shaking creation to its very centre, but he fears not—he knows that he would be safe, and like Elijah would be transported to regions of immortal bliss. Such are the effects of true religion!—Oh how transporting the thought that amidst the wreck of nature and crash of worlds, the soul still remain unshaken.

Oh religion! how the multitude disregard and despise thy native amiables! How long, oh man! wilt thou delay before thou dost embrace the glorious privilege of being rational and immortal.—Reader, oh reader, adhere to the practice of virtue—oppose the licentious practice of a degenerate age as an honor and expectant of a glorious immortality. Follow the bright example which the blessed authors of our religion has set before us, and thou shalt find comfort and consolation while here, and everlasting peace beyond the grave.

AUGUSTINE.

SIGNS OF A LIVING OR GROWING CHRISTIAN.

(From a valuable outline of the last century.)
The righteous shall flourish like a palm tree; he shall grow like a cedar in Lebanon. Ps. cxlii, 12.

Sign 1. When your chief delight is with the saints, especially them that excel in virtue. Psalm xvi, 3.

Sign 2. When the smittings of the righteous are not burned to you, and you can hear of your faults with affectionate attention. Psalm cxi, 5.

Sign 3. When Jesus Christ, in the midst of temptation, is more to you than all the world. Phil. iii, 8.

Sign 4. When approach to Christ makes you not ashamed of Christ. Mark viii, 39. Heb. xi, 26.

Sign 5. When wandering thoughts in time of duty find less entertainment than formerly. Psalm cxxiii, 23. 1 Cor. xiii, 11.

Sign 6. When length and standing in the profession of Christianity work increase of hatred to all sin. Psalm cxix, 104, 113.

Sign 7. When you can converse with you a constant joy, and you stand in need of that you do not aside from God and goodness. Prov. xxviii, 14.

Sign 8. When every known holy mercy begets new thankfulness, and that with delight. Psalm cxix, 2.

Sign 9. When known calamity in God's house begeth deep sorrow in your heart. Neh. i, 4.

Sign 10. When God's affliction you for your sins makes you love God the better. Ps. cxix, 75.

Sign 11. When the same care and travail you at first labored in to get Christ, is as much, if not more, labored in to keep Christ. Heb. vi, 11, 12.

Sign 12. When a feeling sense of the peace and edification of the church of God lies so near your heart, that you can prefer it above your chief comfort. Psalm cxxviii, 6. Rom. xiv, 19. 2 Cor. ix, 9.

Sign 13. When under deep distress or languishing, the word of God is precious to you. Psalm cxix, 92.

Sign 14. When any affliction, though in itself mean, as it comes from God, is most welcome. Job i, 21. Job. iii, 17, 18.

Sign 15. When the peace of Christ's house begets chief joy in your heart. Psalm cxlii, 7, 8, 9.

Sign 16. When chief care to avoid all sin is truly occasioned through fear of dishonouring God, and incurring his present displeasure as wrath to come. Neh. vi, 15. Gen. xxxix, 9.

Sign 17. When the least apprehension of God's withdrawing makes you seek him more earnestly in such way wherein he will be found. Psalm lxxii, 1.

Sign 18. When every company is burdensome to you, that is not designing your Father's glory, but derogating therefrom. Psalm cxlii, 5. 2 Pet. ii, 7, 8.

Sign 19. When the sin of others comes so near your heart, that you walk sadly to see such persons transgress God's commandments. Psalm cxix, 136.

Sign 20. When the light of your understanding grows more strong to your making judgment of spiritual things according to God's word. Eph. i, 18.

Sign 21. When bitter things become sweet to you, as they are squared by, and founded on the will of God. Matt. xxi, 33, 39. Acts xxi, 14.

Sign 22. When the path of the humble is so delightful, that you would rather be with them, than in the tents of the ungodly. Acts xx, 13. Psalm lxxviii, 10.

Sign 23. When your pity is such to perishing people, that you cannot but weep at the thoughts of their ruin. Luke xxi, 41. Jer. xvi, 1. Phil. iii, 18, 19.

Sign 24. When the yoke of self-denial imposed by Christ Jesus, is not grievous, but pleasant to you. Matt. xi, 23, 30. Mark x, 28.

Sign 25. When the force of the resurrection and judgment to come, lies so close at your heart, that it makes you answer every call of Christ to do or suffer cheerfully. 2 Cor. v, 9, 10. Acts xxi, 16.

Sign 26. When the time in Christ's acquaintance works increase of delight in communion with Christ. Psalm xlii, 12, 13, 14.

Sign 27. When in the walk of faith you are more frequent and less depend upon walking by sense. 2 Cor. v, 7. Gal. ii, 20.

Sign 28. When the majesty of the great God, considering how visible you are in his sight, affords an awful prevalence upon your heart. Job xvi, 4.

Sign 29. When you are at open war and constant hostility with bowmen sin, as displeasing to God, and forbidden by his law. Ps. cxviii, 23.

Sign 30. When you have a thirsting care to get the power of godliness in your heart, rather than the form of godliness in the head, or outward profession. 2 Cor. i, 12.

Sign 31. When the worship of God agreeable to his word, is highly prized, and faithfully practised, in the worst of times. Mal. iii, 14, 15, 16.

Sign 32. When the soul is more hungry for the word of God, than the body is for temporal food. Job xxiii, 12. Psalm cxix, 72, 160.

MORNING STAR.

AMERICA—THURSDAY, DECEMBER 21, 1826.

ORDER AND DISCIPLINE OF THE CHURCH.

NO. V.

3. The case of a heretic.

"A man that is a heretic, after the first and second admonition, reject; knowing that he that is such, is subverted, and sinneth, being condemned of himself;" Tit. 3: 10, 11.

It is presumed that the principal difficulties which happen in churches, take place in consequence of brethren's trespassing one against another, or being otherwise overtaken in faults. Both these cases have already been considered. The circumstance of a church having occasion to reject a heretic, is supposed to be rare. Heresy, however, has, in all ages, existed, more or less; and it will, very probably exist in some degree for a considerable time to come.

What is a heretic? It is one that holds some fundamental error; and to adhere to, and promulgate that error, is heresy. Persecution and damnable doctrines are heretical. The apostle Paul connects heresies with other works of the flesh, viz. "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." Eph. 5: 10—21. False teachers are considered by the apostle Peter to be heretics, "But there were false prophets also among the people, even as there shall be false teachers among you, who shall privily bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." 2 Pet. 2: 1.

By the foregoing illustration and quotations, we learn that a heretic is not a qua-

drant character to belong to a church of Christ. It is a disgraceful circumstance to have a person essentially differ from the body of which he is a member; especially when those doctrines are heretical. Such a member, unless his heresy is renounced, should be rejected.

The church has no formality to undergo, to prove that a man is a heretic. The test represents that a heretic is "condemned of himself." A person may publish fundamental errors, not only by means of the Press, and from the Pulpit, in the capacity of a minister of religion, but in a private way and manner, by conversation in families, and with individuals, and thus prove by his own acts and performances, that he is a heretic; and thereby be condemned of himself. It would, in fact, never be known that a man was a heretic, unless he first promulgated the fact; and the very means by which his heretical errors are made known, are the means by which the heretic is condemned. "The only alternative for a heretic to retain his place in the church, is to renounce heresy; in this case, he would no longer be a heretic. Before a heretic is rejected, he should be twice admonished by the church.

The manner in which a heretic should be admonished the first and second time, appears not to be particularly set forth in the scriptures; whether by a written epistle under the signature of the elder, deacon, clerk, or any other individual, or by appointing a committee verbally to admonish him. This seems to be left discretionary with the church to act as a sound policy and wisdom from above, under the existing circumstances, may dictate. The term which should elapse between the first and second admonition, and the second admonition and the rejection, in case the heresy is not renounced, must, also, be determined by the church.

If after the second admonition the heretic persists in error, he should be rejected, cast off, and deprived of all the privileges and immunities of the church.

2 feet answered according to his folly, and, therefore, scripturally answered. Prov. 26: 5.

The writer of this article, several years ago, had occasion to visit a religious family, with whom boarded a young school-master, also of religious character. There likewise happened to be another visitor, who was an Infidel. At the family altar, the throne of grace was recently addressed by the teacher. After which as he was silently and inoffensively perusing a map of the world, the Infidel, who seemed to be very much disturbed during the season of prayer, addressed him in the following manner: "If you were to draw a map of the other world, in what latitude would Hell be?" Without any apparent hesitation, the scholar replied as follows: "Hell is situated directly under the equator, consequently the place will not admit of a description by latitude. I sincerely believe, however, that unless you seasonably repent, you will shortly know by experience concerning the state and nature of hell, and you will have no occasion to ask information of another.

The manuscript copy of a sermon delivered at the yearly meeting at Sandwich, N. H. in June last, has been left at our Office to be published, by request. We have given this discourse an attentive reading, and do not hesitate to give it as our opinion that it ought to appear before the public. The author submits it to the examination of any of our preachers, who can make it convenient to call previous to its being published.

Pursuant to an appointment by the Elders' Conference, Eld. Zachariah Jordan left this place, on Tuesday last, for Rhode-Island. He expects, if the Lord will, to spend the winter in that part of the vineyard. He will, without any doubt, have a welcome reception, and we hope, he will be useful to the people.

We have received a communication from the senior editor, which came too late for this number. It may be expected in the next.

If our subscribers in Eaton, N. H. who receive their papers by private conveyance, wish to have them sent otherwise

POETRY.

SUN-RISE OF THE SOUL.

There is a land where strength decays,
Where wisdom comes to naught;
Where virtue claims virtue's honest praise—
Where love with gold is bought.

There is a land where genius dies,
Where science meets its doom—
Where all that's great, or good, or wise,
Sinks in oblivion's gloom.

There is a land where the brave
Do perish in their fate;
Sink slowly without grave,
Returning but a name.

There is a land where beauty fades
Upon its very breast;
Where purity the heart pervades,
And pain's a constant guest.

And there's a world where love and truth
Perennial rise and bloom;
Where virtue in unfading youth,
Shall triumph o'er the tomb.

How gladly would my tortured breast
Reject earth's base control;
And hail afar, in regions bright,
The sun-rise of the soul.

BOSTON BARD.

MISCELLANY.

(From Zion's Herald.)

A FRAGMENT.

In one of those delightful autumnal evenings, in the month of October, when the celestial heavens appear in all their splendor and magnificence, when each star sparkles with new beauty, and glitters with increased brilliancy; while the lovely moon in the effulgent brightness of her light, descends upon the faded beauties of the earth, darting its lucid beams, unobstructed, through the leafless branches of the late deeply-shaded forest; amid all the loveliness of such a scene, the mind became strangely melancholy, and sought with eagerness to find relief and repose within the peaceful shades, and retired walks of solitude. On such an evening, I went out to revisit a favorite spot. Although short its distance from the busy haunts of men, yet it was a calm retreat, where my disappointed and disquieted soul might, for a moment, find a shelter and be at rest. Being on an eminence that overlooked the city, the scene that presented itself to me was beautiful beyond description. All around looked lovely, and seemed tranquil. The landscape that stretched itself on one side, though its summer beauties had all faded, yet methought there was a loveliness that spread around; a beautiful, mild lustre that gave a charm to every object, that would rise, if not surpass, the boasted scenery of a cloudless summer evening. While I listened to the gentle murmurs of the autumnal breeze, and to the rustling of the withered leaf, as it floated by me on the moonbeams, it was to my ears sweet as the notes that are warbled forth by the feathered songsters, when first chanted to lead the coming spring.

The city, with her stately domes and elevated spires, lay before me, reflecting beautifully on its thousand splendid edifices the moon's pure rays, while the din and noise of its thronged busy population—the sounds of sweet music echoing along its streets—and the bursts of laughter and merriment peeling through its spacious halls, all seemed scattered upon the wings of the wind, ere they could break upon the deathlike stillness that surrounded my peaceful and lonely retreat; yet I viewed the city with a degree of pleasure, with a deep feeling of veneration unknown to me before. All was so lovely, all looked so fair and lovely; while the heavens seemed to be smiling with joy at the same, apparently happy scene. Methought it was a place fitted for the abode of virtue and religion; where all were happy, all were friends. Where all the corrupt and turbulent passions of other men, had never sullied their peaceful bosoms; but where harmony and good will were fondly cherished in every breast. While the stupendous works of the Creator, as exhibited in the variegated and delightful views of nature, and in the more elevated and sublime appearance of the starry heaven, spread over their head, with the care of a kind Providence, over all the immensity of his works, these should kindle in every breast the most profound devotion and heartfelt gratitude to that Being who created and sustains all in the exercise of his omnipotent power, combined with all the tenderness of the fond and ever watchful parent.

It was at this moment that I turned my wandering eyes, as I often had been wont to do while viewing the same enchanting scene, to enjoy the reciprocating smiles of the lovely I—But how my heart heaved when, as I unconsciously turned to meet her smiling face, I beheld her vacant seat. Ah! it was then the affecting scene I so lately witnessed, passed before me in solemn review. The sick chamber opened before me; the groans and the last dying agonies, burst upon my ears, and their tremendous realities. The pale, listless corpse—the black, putrid and horrid decomposition, as it followed the agonizing remains of one of the loveliest of our race—and the last painful rites performed upon the cold bosom of the silent

tomb—all came rushing upon my memory, and instantly changed my lonely musings to the most melancholy grief. Thus the secret agonies which I had just viewed with enthusiastic delight, in a moment lost their beauties.—Again I faintly turned my head, to view the lovely landscape, and read engraved upon its leafless branches, that like the green leaf that so gayly flutters in the summer breeze, and at the approach of autumn, withers, decays, and is seen no more for ever; so is the fate of man! He comes upon the stage of life, and here's his delusive visions lead him through its different stages almost insensibly. He is just permitted, perhaps, to taste the sweets and endearments of friendship around the social fireside of his native home, or among the chosen band of his bosom companions, when the cares and disappointments of the world perplex his soul and he begins to feel himself a wretched wanderer from his long lost home, then quit the scene, and soon sinks into the abyss of oblivion.

Again I looked and viewed the city; but its dignes and spires appeared like so many monuments raised to the memory of the dead. Its quiet and lovely appearance was but the deceptive glare of a fine and cheated fancy; for now, instead of the sound of music, the terrible blasphemy of the profane and licentious instead of the sounds of merriment and laughter, the groans and lamentations of the weak and dying came sounding upon my astonished ears, with a convincing proof that degradation and misery laid, in many of its once peaceful homes, taken the place of virtue and religion; while murmuring and discontent rankled in every bosom. S. N.

AMERICAN LADIES.

Perhaps there is no country in the world, where the women are more completely domestic, than they are in our own; and none where female influence is more generally felt. This is a most happy circumstance; and it affords a most powerful argument in favor of female education.

It is little I presume, that very important to remark, that when ladies are distinguished for domestic labors and virtues, their mutual influence is very great. They would the hearts, and to a great degree, form the understanding of the future fathers and mothers in our country. Now they who have in their hands so great a part of early education, certainly ought to receive the cultivation of heart and mind which would fit them for the discharge of the very important duties of their station. This is no easy work. It demands skill and judgment, as well as attention. Surely preparation ought to be made for it, that it may be done well. Look at the majority of girls of eighteen, in the country, and see what are their qualifications for a part at the head of a household.

But female education is not only a domestic life; it reaches to every part of society. Every where it ought to be intellectual as well as sensitive; intelligent as well as affable; good as well as pretty. No where indeed are they more modest, more pure and delicate, than among ourselves; but if to those graces of the female character were added suitable mental improvement, the effect on the whole community would be most happy. A higher spirit of literature would pervade our states; and young men would spend that time in study, which they now waste in dissipation.—A loftier tone of moral feeling would be awakened, and we might hope to witness the purity without the extravagances of chivalry.—*Evangelical and Literary Mag.*

There is in woman a devotedness, one of the happiest ordinations of Providence, which helps her to cut asunder the ties of early association, and to create in her own domestic circle, though it be far from relations and friends, those sources of happiness, which live on with her through life, amidst all the vicissitudes and all its trials, in the character she is able to sustain as a wife and a mother.—*Chr. Christian Reg.*

In adversity man seeth himself abandoned, by others; he findeth that all his hopes are centered within himself; he roweth his soul, he encountereth his difficulties, and they yield before him.

An honest man is believed without an oath. Xenocrates was a man of that truth and fidelity, that the Athenians gave him alone this privilege, that his evidence should be lawful without swearing. And it is said of Fabricius, that a man might as well attempt to be the sun out of its course as bring him to a dishonest action.

(For the Star.)

INTemperance.

The vice of intemperance prevails to an uncommon extent at the present age. Never before did it discover such an alarming appearance. Every man of moral principles ought to exert his utmost influence to prevent its spreading into every portion of the community. It increases so fast for ten years to come, as it has for ten years past, that a picture will be presented by some of our villages. Scarcely a day passes but we see some of the bad effects of the too generous use of ardent spirits. When we see the fairer prospects blighted, the health of middle aged men destroyed, and a premature old age brought on by excessive drinking, every

effort should be made to eradicate this first seeds of intemperance, sown in the youthful bosom.—Train up a child in the way he should go, and when he is old he will not depart from it." Early impressions are generally the most lasting. If a young man contract habits of hard drinking, they will be liable to "grow with his growth, and strengthen with his strength." How careful, then, parents ought to be, in the instruction of their children. They should do every thing they can, by precept and example, to train them up in wisdom's way.

I know one case of a hard drinking man, who was accustomed to drink his quart of ardent spirit per day, for some time. It happened on the Sabbath, that he could not procure any spirit to gratify his appetite. He attempted to slave himself, but his hand so trembled that he could not accomplish the act. The thought suddenly occurred to him, that when he was occasioned by his prodigal intemperance; and the many evils which he had brought on himself and family by this body and soul destroying practice, resulted from the same course. He resolved henceforth to discontinue the use of spirituous liquors. It was hard to deny himself at first, and he had many struggles to encounter; but he got the victory, and is now a useful member of society.

(From Allen's Weekly Register.) GREAT NATIONAL INTERESTS.

Decisive remarks and scraps illustrative of the progress and present condition of manufactures in the United States, and concerning internal improvements, aiding and assisting every branch of national industry.

The making of the New-York canal did not result only to the people of that state, the value of one cent, except so far as foreign materials may have been employed in the construction of them, or for that small portion of the profits on labor which the artists and laborers may have carried out of the state. On the contrary, they gave a large and wholesome circulation to money, and enriched many individuals; and the increasing value of property, and of profits resulting from them, must be supported by coming up the hundreds of millions of dollars, if, indeed, the benefits of them be within proportion at all! The rise in the value of lands and lots on their borders—at Albany, Troy, Rochester, Utica, Buffalo, and an hundred new and thriving villages, which have started into existence as if created by magic—the new employment of tens of thousands of persons—the new commodities transported to market, many of which, of great value, were hitherto as quiescent, or useless because of the want of such market, with the new products of a teeming, busy, bustling and happy population—make up an aggregate of benefits that the mind cannot grasp with any degree of confidence in itself, and to all these should be added the wealth and power resulting from the increased value of the state on account of these things, perhaps directly and already, to the number of three or four hundred thousand! Such are the general effects of canals, roads, and bridges. And besides the revenue arising from tolls will not only pay the interest on the money expended, but speedily extinguish the debt, and then supply the capital part only required for the support of the government of New-York. These canals cost 9,123,000 dollars, but the actual debt created was only 7,771,000; the interest payable on which was 419,000; but the tolls of the present year will amount to a million!—and the business of the canals will go on, on, on, and increase every year; for years to come, until the utmost shores of Lake Superior teem with civilization, and men and cities are located where the wolf has his home, and the bear takes up his winter quarters.

Up to the 18th August last, and for the present season, about nine thousand tons of coal, four thousand tons of wheat, two thousand tons of iron ore, fifteen hundred tons of flour, and four thousand tons of other articles, arrived at Philadelphia by the improved navigation of the Schuylkill; one hundred reeves laden with Schuylkill coal will have arrived at New-York from Philadelphia, during the present season. What is the new profit or value of the products or employments earned by this comparatively small work, yet in the very infancy of its usefulness? What is the amount of new capital put into operation?

Let it be calculated. There are about 100 sail of coasters on the American side of Lake Erie; 300 will be required after the Ohio canal is finished, and fairly in use. Buffalo, a mere village before the war, has 5000 inhabitants, and the number is daily increasing. One steam boat on the lake had not sufficient business two years since; six are now well employed. I shall soon have ports on Huron and Michigan. Green Bay will be an important point, and Michilimackinac the centre of a very extensive trade, which will either pass to New-York, Philadelphia or New-Orleans, by canals and river navigation, every foot of the way! A thousand miles of space has been reduced as to fifty. Distance is subdued by science, supported by public spirit.

By means of the canals made, or making, the cost trade will be a highly business, and the price of fuel be much reduced.

in those parts where wood is becoming scarce. 14 clouds in the immediate neighborhood of Pittsburgh, and in 1832, a million of bushels were used by 10,000 inhabitants, including the 2,000,000, 1,500,000 bushels will probably be used in that city during the present year, because of the increased population and business. What then will the great cities require.

Salt may be made in New-York, Pennsylvania, Virginia, and the western states, consumption of the country, and will be so much as the different canals are completed. The price at the works is about 10 cents per bushel. By the canals, salt will be furnished on the sea-board and sold so low, that a small duty upon the imported articles will amount to a prohibition. Its manufacture will convert otherwise useless water and useless coal into value, employ thousands of thousands of persons, and annually save millions of money to our country.

The manufacturers of Rhode Island, Connecticut, and Vermont make up a large amount of capital. In Rhode Island there are about ninety cotton mills, and new ones are building! We venture to assert that the surplus product of the people of Rhode Island, aided as they are by scientific and practical ingenuity, is more than the surplus products of the whole state of Virginia—in which that power is not much used. By "surplus," I mean a value beyond what is required for the subsistence of the people. One person assisted by machinery, is equal to from 1 to 200 without it. One hundred and fifty persons are employed in making lace at Newport, R. I. It is made at several other places, as Springfield, and at a less price than the imported! Providence is, perhaps, the richest town of its size in the world, and its population rapidly increases.

The whole manufacturing establishments in Providence and its neighborhood, including a small district in Massachusetts, are 150 or more, and the persons employed in them are between 35 and 40,000. A canal, about to be made into the interior of Massachusetts, will greatly add to the business of Providence.

LAND FOR SALE.

IN Denmark, within easy landed roads from the county road leading from Baldwinsville to Baldwinsville, about 100 acres of good land, well calculated to make two farms, 50 acres of which is under improvement. There is a small house and barn and a young orchard on the land. Said land is well wooded and watered, and the whole or part, as well best suit purchasers, will be sold cheap. A good title will be given and credit from one to four years, if desired. For more security and full particulars, the land is bounded on the new county road leading to Fryburgh. For further particulars inquire of ARTEMAS MEEDS, living on the premises, or of the Subscriber in Limington.

FRANCIS MEEDS.

Nov. 9.

CHEMICAL EMBROCATION. OR, WHITWELL'S ORIGINAL OPHELIOLE, To kill the strength of the hard skin. &c. Beware of imitations.

THIS article is now, beyond all dispute, considered by every physician of extensive practice in the U.S. as the best chemical remedy for all cases of Bruises, Sprains, Gout, Rheumatism, Cramp, Numbness, Stiffness of the Neck or Limbs, Chilblains, Chapped Hands, Stings of Insects, Vegetable Poisons, &c. The use of this celebrated remedy is not confined to the American States. Orders for it are constantly received from South America, the West Indies, Nova Scotia, Lower Canada, and in one instance Russia. In a late letter to the Proprietor from St. Salvador, the writer observes: "You Opheliodole begins to be well known and fully appreciated, &c."

Certificates have been received, sufficient to fill a column of a paper. A few only, of the first respectability, are attached to the directions—among which is one from a Physician of the highest grade in Europe or America.

Be careful before you purchase. No one circumstance can more fully prove the value and great demand for this Medicine, than the numerous servile and contemptible imitations in existence, some have so closely imitated the stamp and type of the outside wrapper, as to be difficult of detection, except only by the omission of the word "Therefore, as you value your Life or Limb, be sure to ask for and receive WHITWELL'S Opheliodole only, or you may be most wretchedly imposed upon."

At the same place may be had, the AROMATIC SNUFF, celebrated throughout the American Continent, in cases of Catarrh and Headache, Drowsiness, Depression of Spirits, Vapors, dimness of Eye Sight, and all the ailments of the head. For its most fragrant and grateful quality, it completely counteracts the effects of a bad atmosphere, and being greatly antipretensive is indispensable for all who watch with or visit the sick.

The above are for sale at the store of JONES Saxony, Esq. Lincolnc.

May 11.