

# MORNING STAR.

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## COMMUNICATIONS.

[For the Star.]

"GO YE, THEREFORE, AND TEACH ALL NATIONS."

It is necessary in the first place to consider by whom these words were spoken, and in the second place to whom they were spoken.

These words were spoken by Jesus Christ, the great Head of the church, who holdeth the seven stars in his right hand, and walketh in the midst of the seven golden candlesticks; by him who has all power in heaven and earth, and of course has the power to establish churches, and commission and authorize certain individuals to take the oversight thereof; not by constraint, but willingly; not for filthy lucre, but of a ready mind.

Secondly, To these certain individuals, the charge or command is given—"Go ye, therefore, and teach all nations." These individuals or preachers of the gospel, are those that have been born of the Spirit, and being instructed into the things of the kingdom, are capable of teaching and instructing others. They are taught in the school of Christ. They teach others as they are taught of Christ; and thus they fulfill the commission. The command, in a particular sense, was spoken to the apostles; inasmuch, as they were the supreme instructors under Christ. But in a general sense, it is extended to all the faithful ministers of Christ, who feel the force of it. It was enough to teach ambassadors, or first messengers of his kingdom; that the gospel was true, all that it was suitable for all, and to be proclaimed to all nations; to Gentiles as well as Jews. It appears to imply that all nations need instruction, and if ever there should be a time when the nations will not need instruction, then the command will be binding on none. It also implies that preachers should not be stationed in one place, for the injunction is "Go;" consequently they must travel from place to place; and thus the prophetic language of scripture will be fulfilled, "March ye out to sea and fro, and knowledge shall be increased." It is true while some are called to travel extensively, others have a more local situation. Doubtless, in both cases, they answer their calling. But now comes the question—How shall these preachers be provided for? This question appears to be frequently asked, and especially by preachers. The answer is ready. He who provides for all people will provide for the preachers. There are faithful brethren as well as faithful preachers, and always have been, and I expect always will be. If brethren feel covetous and are not willing to bestow upon their needy preachers, it is absolutely wrong, and they will have to give an account to him that will judge the world in righteousness, and minister judgment to the people in uprightness. There are covetous brethren, no doubt; and probably there are also covetous preachers. But that does not make the promise of God of no effect. God does provide for all his faithful followers; yea, he provides for all flesh. It is seen that God has not neglected his preachers, if the brethren have; for they are seen, generally speaking, in comfortable circumstances, with enough to eat, to drink, and to wear; and people rejoice to see them so. They generally have good horses and carriages to convey them from place to place. It is right they should; it is pleasing to see it. It is true there have been and still are exceptions, and perhaps will be while the world shall stand. The apostle Paul could say, "Even unto this present hour, we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labor working with our own hands, being reviled, we bless; being persecuted, we suffer it; being defamed, we intreat; we are made as the filth of the

world, and are the offscouring of all things unto this day." 1 Cor. iv. 11—13. Some of our forefathers, of the various denominations, have been in like circumstances. But few, if any, can say it at the present day. We have abundant reason to be thankful to the Lord, that he provides for us all in such a remarkable manner, as what he does. O, may his loving kindness to us, stimulate us even to faithfulness to all his commands, and never to despair of his supporting arm. In this way, preachers will fulfill their important commission. "Go ye, therefore, and teach all nations." And may private brethren attend to the duty that devolves upon them. So shall the church advance, the glory of God be revealed, sinners be converted, and all the ransomed lift up their voices in unceasing praises. Thus praying, I rest.

PETER STAPLE, Jr.

## REFLECTIONS.

[For the Star.]  
On one of the bright evenings when the moon appears in all her splendor, and the azure expanse of the heavens seems covered with stars, and all nature is hushed in silence, I was walking rapidly towards the place of my nativity, when the mind, cool and collected, was naturally disposed to contemplation.

How many, thought I, are now lying on beds of sickness, no more to rise;—thousands are about to bid adieu to this world, and pass on to another. Some are desiring the happy home to come, which will put them in possession of true happiness. Others, clinging to the world as their last refuge, are looking back on their past life. They can think of no good they have done. All their life has been a blank, of which they have no remembrance; or a catalogue of vices of the darkest hue. They despair of finding consolation from the past, and look forward to the future; there a still more dreary prospect presents itself. They would give all the world, as it is at their command, for an opportunity to live their lives over again. But the die is cast; they must be judged in righteousness.

How many are plunging in loathsome prisons, without the benefit of wholesome air, and without the comforts of life. How many are weeping for the loss of their dearest friends and connections; or, with aching hearts hanging over the beds of some just expiring. While, on the other hand, some are probably enjoying their natural revels; when, perhaps, a tender mother, or a helpless wife and children, are waiting for them with tears and impatience. Many people are groaning under the yoke of bondage, and should they attempt to free themselves, would be punished with death; while our happy country is enjoying all the blessings of peace, prosperity, and a good government.

## RELIGIOUS MISCELLANY.

### BIBLE GEOGRAPHY.

No. 2.

A SURVEY OF THE EASTERN AND WESTERN BORDERS OF THE LAND OF CANAAN.

We have already seen that the River of Egypt marked the western part of the southern border of the Land of Canaan; and the Mountains of Seir, in which that river rose, formed the eastern part. The former divided it from the Wilderness of Paran and Shur; and the latter, from the country of the Amalekites and Edomites. But, as we shall have to traverse these regions with the Israelites, when they leave Egypt, we pass them at present.

For about fifty miles northwards from Bela or Zoar, which lay at the south eastern extremity of the Dead Sea, that sea itself formed the eastern boundary of the Land of Israel, and separated it from the possessions of the Moabites and Amorites. Within a few miles of the northern limit of the Dead Sea, on the eastern shore, the river Arnon discharged its waters into it. This river rose in the mountains of Gilead, and running westerly, formed the southern boundary of that part of the possessions of the Israelites which was situated beyond the Jordan, and separated it from the Amorites and the Moabites. The Arnon had formerly divided the territories of the Moabites and Amorites. Num. xxi. 13. When Balak, the king of Moab, sent for Balaam, the prophet halted on the frontiers of the kingdom, at a town on the banks of the Arnon; Num. xxi. 36. And, when the children of Israel were prohibited from distressing the Moabites and Amorites, because the Lord had given their country for a possession to the children of Lot, they were permitted to pass over the Arnon to attack the Amorites; Deut. ii. 9—25. Isaiah referred to the country of the Moabites, and especially to the country of the people of God, as passing over this river: "It shall be, that as a wandering bird cast out

of her nest, so the daughters of Moab shall be at the Jordan of Arnon; Isa. xvi. 2. See also, Jer. xlviii. 20. The Jabbock, a stream which rises in the same ridge of mountains, and discharges itself into the Jordan, a little south of the Lake of Tiberias, formed the northern boundary of the Amorites; the Arnon, the southern; the Jordan, the eastern; and the desert, the western; Judges xi. 22.

A little north of the river Arnon, and parallel with it, ran a ridge of irregular mountains, called in scripture, *Barim*. The western point of these hills was very lofty, and obtained the appellation of *Yabo*, or the High. The most elevated summit of Nebo was denominated *Pisgah*, and commanded a prospect of a great extent of country on both sides of the Jordan. To the eminence, Moses ascended before his death, and viewed the promised Land, which he was not permitted to enter; Deut. xxxii. 49, and xxxiv. 1. It was to the summit of Pisgah, that Balaam took his stand, when he was to have only a partial view of the camp of the Israelites; the projection of the neighboring hills probably concealing part of their tents; Num. xxiii. 13, 14. And it was perhaps from the same mountain, that the tempter shewed our Saviour, the kingdoms of this world and the glory of them; Matt. iv. 8. Two towns belonging to the tribe of Reuben, appear to have taken their names from these mountains, in the vicinity of which they stood; *Nebo*, Num. xxiii. 33, and *Ashtoth-Pisgah*, Josh. xii. 20. To the former of these the prophet refers, when describing the devastation of Moab, he exclaims, "Wo unto Nebo, for it is spoiled;" Jer. xlviii. 1.

From the river Arnon, a ridge of lofty hills extending northwards, bounded the Land of Israel on the east. These hills were properly a branch of the mountains so far as the present history, under the name of Mount Libanus, and still better known as the Mount Lebanon of the scriptures. On one of these eminences, Laban overtook his nephew, Jacob, when he fled from Padan-Aram; and entered into a covenant with him. The contracting parties erected a heap of stones as a memorial of the covenant; to which Jacob gave the names of *Galilee* and *Mizpah*, both of which signify a witness; Gen. xxxi. 45, 46. From this monument, the place obtained the denominations of *Galilee* or *Gilead* and *Mizpah*. These names were perpetuated to the mountain on which the transaction occurred; and, in process of time, spread over an extensive tract of country which lay between these hills on the east and the Jordan on the west, which was usually called the Land of *Mizpah*. Thus we sometimes the Land of *Mizpah* near Mount Hermon; Josh. xi. 3; and hence also it is probable, that Ramoth-Mizpah, Josh. xii. 28, is the same place which, in other passages, is called Ramoth-Gilead; 1 Kings xiii. 3, 4; 2 Kings ix. 1, &c.

This country abounded with trees producing an excellent gum, which obtained the name of the Balm of Gilead. It was noted for its healing properties, and much used in medicine. The physicians also of this district were very skillful and successful, and thought able to cure the most dangerous diseases. Hence the mournful prophet exclaims: "Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered?" Jer. viii. 22. So high indeed was the opinion entertained by the ancients of the efficacy of this medicine, that it was common to express the incurableness of a disease, by saying that the Balm of Gilead could not remove it. The same prophet therefore threatens Egypt with inevitable destruction, when he thus addresses her: "Go up into Gilead and take balm, O virgin daughter of Egypt; in vain shalt thou use many medicines; for thou shalt not be cured;" (xlvii. 11.)

The country between the mountains of Gilead and the Jordan was remarkably fertile, abounding in rich pastures. The herds of the tribes of Reuben, Gad and Manasse, who possessed large flocks of cattle, desire to settle in it; Num. xxxiii. 1. The dominions of Og, king of Bashan, which occupied a considerable portion of this district, were esteemed the most fruitful tract in the Land of Canaan. It was distinguished by its herds of superior cattle, its forests of lofty timber, and its populousness, including sixty villages. Hence, "the strong bulls of Bashan," "rams of the breed of Bashan," "kine of Bashan," and "the tall oaks of Bashan," became proverbial for any thing of peculiar strength, energy or influence; See Isa. ii. 13. Ps. xlvii. 12. Deut. xxxiii. 14. Amos iv. 1. Zech. xi. 2. Ezek. xxxvii. 6. In like manner, any thing luxuriant or prosperous is

compared to fields and flocks of Gilead. Thus Solomon says to his spouse, "Thy hair is like a flock of goats, that appear from Mount Gilead;" Song iv. 1. And Jeremiah, when predicting the future prosperity of Israel, declares, "he shall feed on Carmel and Bashan, and his soul shall be satisfied upon Mount Ephraim and Gilead;" (l. 10.)

The same ridge of mountains continued from Gilead round the north-east corner of the Land of Israel, and for some distance westward. These eminences are distinguished in scripture by the appellation, *Mount Hermon*; Deut. iii. 9. One of the hills composing this chain, or possibly the whole chain, was sometimes called *Sin*; Deut. iv. 40. This may perhaps assist us in understanding the meaning of the sacred poet, who compares the union of brethren to "the dew of Hermon that descended upon the mountains of Zion;" Ps. cxxxv. 3. As this text reads without the interpretation of the translators, who probably finding it difficult to conceive how the dew of Hermon could fall on Zion in Judea, have added some words which materially alter the sense.

This mountain is also mentioned *Ps. lxxxix. 12*. "Thou hast made the north and the south: Tabor and Hermon shall rejoice before thee." As Tabor lies almost south west from Hermon, this passage has been paraphrased by some thus: "All places, whether in the north or south, whether towards Tabor in the west, or Hermon in the east, shall rejoice in thy bounty." Others consider the latter clause as explanatory of the former, and render it: "Thou hast created both the northern and the southern countries: Tabor in the south and Hermon in the north shall rejoice before thee." It is evident the relative situation of the two hills will suit either explanation. Some late travellers, however, inform us, that there is a Mount Hermon not far from Mount Tabor, to which the Psalmist alludes in these passages. Mr. Maundrell observes, when travelling in this country, "We were sufficiently instructed by experience what the holy psalmist means by 'the dew of Hermon'; our tents being set with it, as if it had rained all night." It appears that *Her* was a name occasionally given to Hermon or some of its eminences; compare Num. xxxiv. 7, 8, with Josh. xiii. 11. But this was not the Mount Heron on which Aaron died, which was in the borders of Edom; and will be mentioned hereafter.

From Mount Hermon to the Mediterranean Sea, that godly mountain, even *Ps. lxxxix. 12*, as Maundrell says, Deut. iii. 25, enclosed the northern part of the Land of Canaan. This is a chain of lofty hills, which commence near the city Sidon, from whence we began our survey, and extend far into Syria; their length being about one hundred and fifty miles, and their height, at the most moderate computation, nearly two miles. Numerous inferior branches branch off in various directions, and some of these extend so far, that they belong to the same chain. Hermon and Gilead, as we have already seen, are two of these branches. The summits of many of these hills are level plains, well watered, fertile and populous. On one of them, a romantically beautiful helmet is situated, called *Baten*, which the present inhabitants, who are honest, simple and friendly Christians, suppose to be the place where our first parents dwelt.

The fertile valleys of Lebanon produce excellent wine, superior to any in the east. This was their production in ancient times; and furnished the prophet with an encouraging simile. When describing the happiness of returning backsliders he says, "They shall revive as the corn, and grow as the vine; and the scent thereof shall be as the wine of Lebanon;" Hos. xiv. 7. Indeed the agricultural wealth which they belong to, is diffused over the cultivated parts of these mountains, was proverbial. Thus Solomon expresses the sumptuousness of his spouse's dress by comparing the smell of her garments to the smell of Lebanon, Song iv. 11. And soon afterwards, growing weary in her praise, he likens her to "A fountain of gardens, a well of living water, and streams from Lebanon;" (ver. 15), evidently referring to the numerous rivulets which abound in these mountains, and render them pleasant and fruitful.

In these sunny countries, cold water is esteemed a luxury; and is valued in proportion to the intensity of its coolness. The highest summits of Mount Lebanon are covered with snow through the whole, or the greatest part of the year; which is often carried to distant cities, for the purpose of cooling their liquors. Travellers agree in stating, that the water which trickles from a peatling hill from the frozen rocks, is peculiarly cool and refreshing. This hint may perhaps throw some light on a passage, that has generally been

thought obscure. Jeremiah, complaining of the folly of the Jews in forsaking Jehovah and cleaving to idols, exclaims, "Will ye leave me now of Lebanon which cometh from the roof of the field or from the cold-flowing waters that come from another place, be forsaken?" (xviii. 14.) Critics tell us, that the original word rendered snow may mean the drippings from melting snow; that the rock of the field may refer to the congealed heaps of snow; and that the term which in our version is translated another place may import condensed masses of ice. The passage therefore may be paraphrased thus, "Will any one relinquish the field, the great hills, the snow of Lebanon, or the cold waters which stream from the condensed ice?" The prophet evidently assumes it as a well known fact, that these streams are far superior to any other, for cooling and refreshing the exhausted and parched frame; and thus understood, the allusion is appropriate and beautiful.

But though the general character of the mountains is fertile, yet some parts of them are completely barren. A recent traveller informs us, that in one place, they rode for several hours, over ground which, where it was not concealed by snow, was covered with a sort of white slates, thin, smooth and wholly barren. To these parts it is probable, that Isaiah alludes, when, foretelling the great changes which would soon take place, he compares them to "turning Lebanon into a fruitful field, and a fruitful field into a forest" (xxix. 17.) The forests and caves also, with which this region abounded, afforded a shelter for wild beasts, especially lions, and bears, as well as for robbers. Travelling therefore was often dangerous; and this danger probably constituted what the prophet styles "the violence of Lebanon." Hab. ii. 17.

(To be continued.)

#### FORGETFULNESS OF THE DEAD.

"When we are gone we shall not hear the murmuring voice of the dead, the grateful voice of praise; still we love to believe that voice will be raised, and that tribute paid."—*Sprague.*

"Canst thou tear the bark from the oak, the leaf from the tree?"—*Clarke.*

The holy sanctitude of the grave should not be disturbed but to give lectures to the living. Once past the threshold, the dearest friend of the heart cannot be recalled, but consolation is not to be found in forgetfulness. No: the greatest solace is in contemplation of their virtues, bringing to mind, by easy and natural association, tender and soothing images of the past; though we may never hope to enjoy again the sweet hours we have enjoyed in their society; in the faithful memory they may be treasured up, there they still live, and still live for ever.

The hope of living in the grateful recollection of our friends, when "we shall have put off this fleshly tabernacle," seems an inherent quality in every mind which is conscious that recollection will be of its virtues. "Will it not smooth the dying pillow of the faithful parent, to know that his memory will live ever in the hearts of those children he has nurtured, educated and protected; and new living men a name unsullied, and a rich legacy in example? Will not the consciousness that a beloved parent will long live and cherish his memory, extract a pang from the bosom of a dying child? Think you a tender wife, in her expiring moments, would cast a look of so much lovefulness on the darling object who has been her chiefest good, if she thought that object would soon cease to remember her tender assiduities to promote his life, his health, his confidence, and above all, the love she had ever manifested? Or rather, if she thought her memory would pass coldly by, and the recollection of all she had been would cease almost as soon as the knell that tolls the tomb had closed over her remains, would not the grateful affection of that last look be marred, and the cold one's ingratitude add a new pang to the bitterness of that hour?"

But there are those with whom all the recollections of the dead soon pass away. In the moment of severe trial they may appear as though the loss they had experienced would forever be fresh on the mind; but the cause seems soon forgotten, the wound almost miraculously will cicatrize, and the memory of the faithful one who loved them is lost in oblivion. There is something revolting in the very idea of a person who can treat the remembrance of his friends thus lightly—it disgusts every noble sensibility, and none will choose such an associate, for if they have so soon forgotten the dead, they will assuredly fail in their duties to the living.

There is something so pure and holy in the remembrance of those who are gone for ever, that no one is to be envied who can easily forget them. It comes over the mind, breathing of all our past enjoyments in social affection, and infusing that kind of pleasure which the sweetener because it is sad and pensive. The voice which to us from the grave is melancholy indeed, but its whispers should not be disregarded.

#### A HINT TO DESPENDING MINISTERS.

A certain minister, who had been very successful in his labors in the gospel vine-

yard, at length saw but very little fruit attending his ministrations. To be useless, he could not bear; and his soul was bowed down under the discouraging prospects before him. Nothing on earth was so gloomy to him, as a spiritual death; for he had been used to showers of reformation mercy, and nothing else could satisfy his mind. Seeing no outpouring of the Spirit, no sinners converted under his preaching for some time, his soul was beset with desponding and melancholy fears.

While thus exercised, one night he dreamed—A gentleman hired him to work for him and the price of his labor per day was estimated. On inquiring what his employer would have him go about, he was informed he must go and hammer a certain rock to pieces. "That," he replied, "would do no good; for the rock is so large and hard I could never break it to pieces." "That is nothing to you," said the gentleman; "follow my directions and I will pay you your wages."

The laborer then went to work; and though it appeared an endless and therefore useless task, he labored with diligence and patience for the sake of his wages. After a while, contrary to all his calculations, the mountainous rock broke into shivers.

The minister saw that the dream contained instruction for him; he felt the reproof, resumed courage, and was again blessed with seeing the rocky hearts of many of his hearers broken by the hammer of God's word.

#### EARTHLY CHANGES.

It was in the bleak season of a cold autumn, by the side of a large moor, that I one day saw a shepherd's tent. It was composed of straw and fern, and secured under the warmer side of a hedge, with a few briars and stakes. Thither, for about a week he took shelter, until the herbage failed his flock, and he removed, I knew not whither. His tent was, however, left behind. A few days after, I rode that way, and looked for the shepherd's tent, but it was gone. The stormy winds had scattered its frail materials, and only few fragments strewed the ground to mark out that once, for a brief day, the tent had its residence, and the shepherd his solace there. And such is this life, and such are all the airy expectations and imaginary felicities and hopes for ports and places beneath the sun. Time scatters them, as the storm did the fern and straw of the shepherd's tent. A thousand events are continually transpiring, which remove men from the pastures and possessions of to-day, and eject them from all their anxiously reared habitations, and drive them afar off from their fields and estates. Their years pass on as the hours of the day; their hours fly, as it were, with the rapidity of moments, and soon, very soon, comes that lamentable hour, when they, who desired to leave their good things on earth, must behold all that they have with the inhabitants of the world. Oh how sad is such an event to him who is at ease in his possessions, who has been buying field to field, and house to house, and is not rich towards God! For then his age, his hopes, his expectations are departed for ever—they are removed as a shepherd's tent.

"I shall bid adieu to man no more with the inhabitants of the earth, mine age is departed and is removed from me as a shepherd's tent." Isa. xxviii. 11, 12.

#### THE END OF TIME.

The following circumstance occurred in the city of New-York, under the immediate observation of the writer. A lady, who shared in all the enjoyments which wealth and fashionable life can afford, but who neglected the "one thing needful," and seldom or never attended a place of worship, had a pious servant. This poor girl commiserated the condition of her mistress, though surrounded with elegance and splendor, and one evening deposited on her dressing-table the Tract entitled, "The End of Time." This lover of pleasure retired to array herself for the theatre—the Tract arrested her attention—she read, and conviction visited her heart. She immediately renounced her gay world, and now consecrates her wealth, talents and influence, to the cause of God. She has for several years devoted regular portions of her time to visiting the families of her district and distributing Tracts, and has often been heard to declare, that one day, thus spent, is productive of more true enjoyment, than a whole life of fashionable pleasure.—*Am. Tract Mag.*

[FROM AN ANCIENT AUTHOR.]

#### MERCIFULNESS.

If a man be thy debtor, and providence hath frowned upon him, that he hath not wherewithal to pay, do not crush him when he is sinking, but remit something of the rigor of the law; "Blessed are the merciful." The wicked are compared to beasts of prey, that live upon rapine and spoil; while the just, who are called "merciful," they do "lie in wait secretly, as a lion in his den, he doth catch the poor when he draweth him into his net." Chrysostom saith, the drawing into the net, is, when the rich draw the poor into bonds, and in case of non-payment at the day,

the bond being forfeited, seize upon all they have; it is not justice, but cruelty, when others lie at our mercy, to be like the hard-hearted creditor in the gospel, who took his debtor by the throat, saying, "Pay me what thou owest." God made a law. Deut. xxiv. 6. "No man shall take the nether or the upper millstone to pledge, for he taketh a man's life to pledge." If a man had lent another money, he must not take both of the millstones for a pawn; he must show mercy, and leave the man something to get a livelihood with; we should in this imitate God, who in the midst of anger remembers mercy. God doth not take the extremity of the law upon us, but if we have nothing to pay, if we confess the debt, he freely forgives, Prov. xxviii. 13; Matt. xvi. 27.

Not but that we may justly seek that is our own; but if others are brought low, and submit, we ought in conscience to remit something of the debt.

There are times and seasons in which every one is given to reflection. In those hours we are either approved by our contemporaries, or are stung by the bitter feelings of remorse, and it is in those hours that we feel most sensibly and value most highly the blessings of religion. It is a great and common error into which men have fallen, that religion is gloomy. It is the very contrary; it throws a cheerful-ness over every thing; it heightens the enjoyment of every pleasure, and soothes the anguish of every pain. When man is worn out by the trials and troubles of life, every day brings along with it, when his family and friends, and all those whom he held dear to him, have been snatched away by the hand of death, when in looking around him, he cannot find a ray of true love and friendship beaming in the countenance of any one; 'tis then he experiences the benefits of religion, 'tis then he seeks the repose of his closet, and holds communion with his God, and 'tis then, when bereaved of every friend on earth, he comes to heaven, and there he finds a friend who will never desert him. With it, you are independent of the world; without it, you are a slave to the changes and chances of fortune. It is a source of happiness to its votary, whether walking the sequestered vale of life; or visiting the busy walks of fashion. Who that has languished in sickness, and despondency in a foreign land, who that has pined on the weary bed far from his home, and the scenes of his youth, with no well known countenance to visit him, and no hand to smooth his pillow and minister to his wants, but that of a stranger, who that has been in such a situation but has felt the want, or experienced the benefits of religion? It is an ornament to youth, a support to old age, a solace in solitude, and a comfort in affliction. It possesses a charm, which loses none of its lustre in the lapse of time, and brightens as it blooms on the ocean of eternity.—*Satan's Gazette.*

#### MOONING STAR.

LIMERICK—THURSDAY, FEBRUARY 22, 1827

ORDER AND DISCIPLINE OF THE CHURCH.  
170. 12.  
Ministers of Christ—Their duty, qualification, &c.

Ministers of the gospel of the grace of God are variously designated, according to their gifts, and the stations in which they are placed.—Those who are qualified and authorized to take charge of a church are called *overseers*; because they have the oversight of the flock. "Take heed, therefore, unto yourselves and to all the flock over which the Holy Ghost hath made you overseer, to feed the church of God, which he hath purchased with his own blood." Acts 20: 28. These ministers are, likewise, frequently called *pastors*; because they are calculated and directed to feed the flock of Christ. This, also, is made to appear from the verse above quoted; we, likewise, learn that Jesus directed Simon Peter to feed his sheep and lambs; John 21: 15-17.

Those messengers of truth, that are called of God to travel from place to place to promulgate the glad tidings of the gospel, are called *evangelists*. This term, critically considered, may apply to all preachers of the gospel; for an evangelist is one that *bringeth good tidings*. "And we entered into the house of Philip the evangelist, which was one of the seven, and abode with him." Acts 21: 8. After this disciple was looked out for, and ordained to the office of *deacon*, he was called to proclaim good news, or preach the gospel to the sons of men. "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

Ministers of the cross of Christ, and all who have the oversight of churches, are

called "The elders who are among you." I exhort, you are also an elder and a witness of the sufferings of Christ; and also a partaker of the glory that shall be revealed; feed the flock of God which is among you, taking the oversight thereof; not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being examples to the flock." 1 Pet. 5: 1-8.

These elders are likewise called to rule. It also appears that there were those who ruled in an earlier period of the church, who were not preachers of the word.—"Let the elders that rule well be counted worthy of double honor, especially they that labor in word and doctrine." 1 Tim. 5: 17. A quotation from the writings of Paul, many, with propriety, be inserted here: "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. 4: 11, 12.

It will be perceived by the foregoing observations and quotations, that bishops, overseers, and pastors all mean the same office, and that it is the duty of each to perform the same work.—That whoever is the pastor of a church, or has the oversight thereof is a bishop, one as much as another.—And that none of these, as it respects their office in the church, are *superior or inferior* to others. It is the sincere opinion of the writer, that the idea that bishops are vested with the right to rule other pastors in the church, and that the government devolves on them, independently of the body, is unscriptural, and, as remarked in a former number, detrimental to religion and liberty.

It is agreed by Stillington, Dodwell and others of the most learned Episcopalians that the office of bishop above other pastors in the church has no foundation in the oracles of God. We have the information in ecclesiastical history, that during the first three centuries of Christianity, the pastors of particular congregations were so called; but the name was given by way of eminence to him who, on account of his age or superior judgment, presided in their courts. In the fourth and subsequent centuries, the mystery of Antichrist began to work; and such was the ambition of aspiring ministers in the more noted cities, that they never rested, heaping their devised dignities, one above another, till his Holiness mounted the summit, as his Pope and universal head, assuming the title of "God's vicegerent on earth."

It is proposed to consider ministers, their duty, qualification, and other subjects connected therewith in several numbers, to which this is merely prefatory.

We are aware that evils exist of which "Ezra" complains, in an extensive degree. Let the *unman* in which he labors to correct the error, would seem to most readers to represent that he would have the "sick" disregarded, and the "dead" entirely neglected.—The subject upon which he has written is worthy of discussion, and should he improve his essay so as to alter some phrases, (which we feel not authorized to do, it being well written in point of erudition) that it shall appear that the sick shall be suitably taken care of, and the necessary performance made for the dead, it shall have a place in the Star.

"Canzade," "Philomathes," and "Amicus" have arrived, and will be published in due time.

Copy of a letter from Eld. Jordan to the editor of the Star, dated Pawtucket, R. I. Feb. 10, 1827.

Respected brother—I write a few lines to you for the Star, that, through this medium, I may inform my brethren and friends in the east, of my welfare.

I had a very rough and uncomfortable journey, and arrived at Pawtucket on Sabbath morning, in season to prepare for meeting. I had the pleasure of meeting with elders Allen and Greene; and we had a comfortable season in worship, and in commemorating the sufferings and death of our glorious Redeemer.

Monday, I rode to Burrillville and had a pleasing interview with my friends and brethren there, but mixed with the melancholy remembrance that some of their friends had departed this life since I last saw them. I had taken cold on my jour-

ney and it settled on my lungs considerably, so that I had no meetings through this week; but spent my time in visiting, &c.

Sabbath, Dec. 31, I met with the brethren in Burlington, and although it was stormy, we had a good season. I find the field of labor to be extensive and the calls to be many, and although I have labored under an infirmity upon my lungs, yet I have preached nearly forty times, besides attending conference and church meetings. But preaching is not all. O Lord, prepare me to do and suffer thy will, and make me what thou wouldst have me to be. I have had many very comforting and refreshing seasons, both in public and in private; and I have some hope that I shall yet see the work of the Lord before I leave this region. I now expect to return to Maine, in season to attend the Gorham Q. M. in May; but the will of the Lord be done.

We had a very agreeable Q. M. in which B. Smith Fairfield was ordained. The reformation in Scituate appears to have mostly subsided, but there are yet some enquiring minds. Some of the churches are rather low, as to the exercise of religion; but there are many living members, who are praying for reformation, and pressing towards the mark for the prize.

I have heard some good news from Raymond, by the Star, and by a letter from Eld. White to B. Armstrong, for which I desire to be thankful. I hope soon to hear of an increase of the glorious work there and in other places. No news can be so pleasing to any one interested in the cause of pure religion, as the prosperity of Zion. I hope the preaching brethren, and others, for the future, will be more careful to furnish the Star with religious intelligence—circulation of gifts and religious intelligence, are great blessings to society.

My health is now tolerably good; the complaint on my lungs continues to trouble me some, but it does not stop me from preaching. I find brethren and friends to be very kind, but my trust is in the Lord. I feel a desire at times to see my brethren and friends that I have left behind; but I have not yet regretted that I came, and believe I was in the way of my duty in doing so. I am now in better health than I have left, and hope that I shall be remembered by them in their prayers, though we are separated for a season. Your brother in the gospel.

ZACHARIAH JORDAN.

#### GENERAL INTELLIGENCE.

At a Caucus, lately held in Portland, composed of the Members of the Legislature, Hon. Enoch Lincoln was unanimously nominated for re-election as Governor.

The nomination of Joel R. Poinsett, as Minister Plenipotentiary to the Assembly of American Ministers, at Tacubaya, in Mexico, has been confirmed; and also, the nomination of John Boyle, as judge of the District of Kentucky.

**Expensive Legislation.**—The people have reason to make complaints of the dilatory movements of Congress. It is not still worse if they should be expensive too? Only three laws and one resolution have yet been published as laws, and that is hardly any. They have been two months in session.

From a calculation we find that each of the laws have cost the nation about \$20,000, and the resolution \$12,400. The first law was an appropriation of \$20,000 to the Alexandria sufferers—the second for providing to take evidence of the third concerning the selection of some lands in Missouri.—*Nat. Aids.*

It appears by a report made to the House of Representatives, that 4312 patents have been granted during the preceding year, and that the sum received for the same is \$129,867. The expenses of the patent office are \$6,190 97. The expense of clerks, &c. in the treasury office is \$711,933 65.

The Legislature of Kentucky have ordered \$600,000 more of the Commonwealth Bank Bills to be burned, to make sure of diminishing the circulation, and appreciating the value of the remainder.

The Virginia and Vermont 74's and the Cumberland frigate, are ready for launching at the Navy Yard, Charleston; and the keel of the Falmouth, ship of war, is about to be laid.

A new Post Office has been established in Mount Desert, in this State, to be called the South West Harbor Post Office—John Nichols, Esq. Post-master.

The province of Texas has declared itself free and independent of Mexico.

**Notion of Freedom.**—The new "Nation of Texas," is called the Republic of Freedom, and its flag is red and white, denoting a union of the Whites and Indians.—Slavery is abolished, and this may offend Louisiana.

A national Congress was to assemble at Nacogdoches, on the first Monday in February, to form a Constitution and appoint Executive Officers. The following gentlemen have been elected. Col. H. Edwards, B. Edwards, Esq. H. B. Mayo, Esq. Col. Legon, Mr. Thompson, J. Sprawl, Esq. and Doct. J. A. Huber.

It has been decided by the supreme court of Massachusetts, that the proprietor of a newspaper is not accountable for any damage that may arise from publishing an advertisement, beyond the price of its insertion.

CINCINNATI, Jan. 23. As the completion of the Miami canal approaches, the advantages to be derived from it are becoming much better understood, and much more attention is being paid to it. The first and most prominent of these, will be the creation of the means of a certain and speedy mode of transportation, both for passengers and goods. We are pleased to hear that a company consisting of six gentlemen, citizens of Cincinnati, has already been formed, called the "Cincinnati Canal Transportation Company," who will establish a daily line of communication between this place and Middletown. And arrangements have been made for building four boats, to be finished very nearly, all calculated for freight and passengers, and one of which will be fitted up in the best style, and after the most approved models on the New York canals, for travellers. This company calculate to increase their number when the canal is extended to Dayton, and form a daily line to that place. This establishment will form a new era in western commerce, and we have no doubt that the benefits which will be immediately derived from it will operate powerfully on ten other places, and hurry the completion of other canals in this state. We tender to the undertakers of this enterprise our best wishes for the success of their spirited exertion.

HINGHAM, (Mass.) Feb. 2. **Mackerel.**—Since the year 1815, there has been the astonishing number of one hundred and fifty-five thousand seven hundred and thirty-five barrels of Mackerel packed in this town. The year 1817 is not included in the estimate; the number of barrels not being known. These mackerels are all sent into Nov. 1, 2, and 3, and the same numbers are usually carried to the same markets each year. Nos. 1 are principally taken to Philadelphia—2, to the southern states, and 3, to the West India Islands. The aggregate weight of the 159,735 barrels, (allowing 500 lbs. to the barrel) amounts to the great number of forty million, nine hundred and twenty thousand, five hundred pounds! Consuming twenty thousand eight hundred and ninety-one bushels of salt, to each barrel half a bushel as the law requires.

There are about forty sail of vessels owned in this place, chiefly employed in this business; and their trips are from one to six weeks, as the weather and their fortunes may be. The vessels average from six to ten hands each.

It is stated the quantity of snow which has fallen at St Johns, N. B. the present season, was not sufficient to cover the ground!

A physician was frozen to death in Chenango county, N. Y. a short time since, on his return from visiting a patient.

Mr. Z. B. Canonge, who recently killed a young man in a duel at New Orleans, and against whom a bill of indictment was found, surrendered himself to the civil authority of that city on the first day of January.

[We are credibly informed that the above individual has been engaged in nine or ten duels, in all of which he has either killed or wounded his antagonists.—He is said to be but little more than 30 years of age, a great libertine, and perhaps the most blood-thirsty character of the age.]

On the afternoon of the 7th inst. the buildings around and occupied by Messrs. T. & S. Welch, together with their contents, in North River village, in this state, were consumed by fire.

American cloth has been carried from Maine to Quebec, and has been sold cheaper there than British cloth of the same quality.

The prediction made in Russia, that this winter would be the coldest known for fifty years, has proved nearer the truth than many others.

It is stated that Portugal can bring 120,000 men into the field in case of emergency. Her effective regular force consists of 59,000 men. The remainder consists of militia.

**Friends.**—The Friends or Quakers are now a very numerous and respectable sect in England. In this country we are told that they have more than one thousand congregations.

England now possesses about twenty islands in the West Indies, but the single one of Cuba is worth them all. Should she take the latter, by any way, it would make enemies to her of six great republics. This will teach her caution.

**Killing a Wolf.**—On Thursday week a large wolf was killed at Ticonderoga, by Mr. John Cheany. Mr. C. first discharged his piece at the wolf, and having missed him, pursued and struck him down with his gun. He then threw himself upon him, and inflicted a wound in the throat with a jackknife; which so far weakened the animal, that he was enabled to kill him, by battering him with his gun. The wolf, when measured, was found to be seven feet and one inch in length.

**The Reading Room of the Mechanics' Institute, in Hull, Eng.** was crowded on Nov. 2nd, to witness the exhibition of a model of a Steam Carriage to run on common roads. This machine weighs 82 ounces, is 11 inches in length, has three wheels, and is guided by a lever in front. The boiler and engine are placed in the hinder part of the carriage; the steam cylinder is half an inch bore, and the stroke of the piston is seven eighths of an inch. The eighth part of a pint of water being put into the boiler (which is heated by a tall low lamp) causes it to go for the space of half an hour. It will turn in a circle, the diameter of which is only twice the length of the carriage, and the inner wheel will form the centre of its motion. It is capable of being backed in a moment with the greatest speed, will proceed at the rate of upwards of five miles per hour. The inventor is a clerk, and the machine is the production of his leisure hours.

The Baltimore Patriot says: "We are gratified at being able to announce the return of active business to our streets and wharves, after an embargo, with a few days' intermission since Christmas. The ice is still a pretty thick, although spungy, in the upper harbor, but a couple of hundred of our unemployed mechanics and laborers yesterday manned some scows, and broke a track to Smith's, Mr. Eldery's, and other wharves in the city."

In Boston, in 1827, 888 marriages and 1450 deaths took place; in 1826, 923 marriages and 1251 deaths.

Mr. William White of Belfast, is writing a history of that town.

**Superstition.**—The *Memorial de la Scarpe*, a French publication, contains an advertisement, in which a pious person, who had in view a pilgrimage to the Holy Land, and who is threatened from its accomplishment by ill health, offers the sum of 25,000 francs—\$5000, to the person who will undertake the tour with intentions purely religious. The journey must be undertaken and accomplished on foot and barefoot, and the pilgrim must enter no hotel, tavern or hostelry, but must subsist entirely on charity.

The Count, of which we recently said a few words, is approaching his perihelion. He now disappears in the eastern horizon after his sunset, and will not again be visible in this country to the naked eye until its return.—This is evidently a new Comet, whose elements and period have never yet been determined.—*Washington Star.*

**Melancholy Fatality.**—Extract of a letter from Lisbon, dated Oct. 17, 1835: "It has scarcely ever fallen to my lot to recount a more painful and affecting event than which I am about to describe. On Saturday last, a private soldier belonging to the 6th regiment of the line, and stationed in the barracks in this city, was condemned to be shot for desertion, and for uttering various disloyal and seditious words, with intent to seduce others of his corps from their allegiance. The prisoner, after receiving the last offices of religion, was brought forth, accompanied by two Catholic priests, and escorted by forty soldiers of his own regiment to the place of execution, which was on the Campo Grand, a short distance from the city. His coffin was carried just before him, which tended considerably to increase the solemnity of the scene. He knelt and prayed frequently on the way, which, in consequence, prolonged the time of going. About ten o'clock he arrived at the fatal spot. At 11 he was ordered to march round the troops to admonish them. The two priests dictated what he said to the soldiers after which he returned to his former place, where he fell a victim to an over act of ceremony on the part of the commanding officer. There were nine picked men ordered to shoot him. He knelt, and was desired by the officer to pull the cap over his face, which he did; and whilst the officer turned (to take a reprieve from his pocket) the poor fellow dropped his handkerchief from his hand, which was understood by the men, and he began to shoot him, as a signal to fire, which they did, and six bullets taking effect in different parts of the body, he fell a corpse. The officer had received the reprieve only that morning, privately, but endeavoring to convey a salutary dread of the crime, (which, in the present state of the affairs here, was considered necessary) and to heighten the terror of the scene, he produced the pardon which he ordered to his part, and by a dreadful fatality, the poor fellow lost his life."

On Saturday last, Mr. Lawrence, of Bucksport, and one of his neighbors engaged in a drunken scuffle at a Logging camp, by which he fell and broke his leg; and the same day another man in falling upon the ice, put out his hand to save himself, and instantly fractured his wrist; and before night another cut his foot badly; all of which accidents occurred within a few hours, and a short distance of each other. Surgical aid was immediately procured, but the termination of health and happiness is often much nearer than one is aware of, and this accident of Mr. Lawrence's, which may yet render him a cripple for life, should serve as a warning to all, to be cautious about entering into those hazardous, boisterous sports which can produce no possible good, and may be productive of consequences that they would run to the day of their death.—*Ind. Courier.*

**Awful!**—On the last Prince Edward county, a man was brought before the Court on a complaint of violence done to his wife. The case was one of the most exhibited a scene of brutal oppression almost without a parallel. The result of the whole was the commitment of the offender to jail. This decision threw the miserable creature into a paroxysm of rage; and when he was sent to prison, he appeared like a tiger in an iron cage. His paroxysms came on by fits, and he would stand at the grate, and roar until exhausted nature compelled him to be quiet. On recovering strength again, he would break out into the most demagogic rage that one could conceive. Suddenly, however, he became perfectly quiet—and on the jail-organ's going in, to give him his dinner, he was found as dead as a stone! There is every reason to believe that he died with blasphemies on his lips. He was killed by poison!

Several persons took notice, that as he was forced into the prison door, he uttered with tremendous imprecations the wish that he might never come out alive.—*Richmond Visitor and Tel.*

NEW-YORK, Jan. 23.—The gentleman sent by the governor to confer with the Little Prince has returned, and brings information we understand, that the Chief of the nation approves of the proceedings of his people in taking the compasses from the Surveyors, which he promises to have restored. The object of the Little Prince's stance, or for them to have been, to make such a protest against the survey of the land between the old new treaty lines as would give the Indians a strong claim on the General Government for compensation for the loss of country. No further opposition to the survey is anticipated, and of course we presume no troops will be called out.

**Late News from Europe.**—Late and interesting intelligence brought by the packet ship Canalia, at New-York, nearly puts an end to all expectations of a serious commotion in Europe. The principal European Courts have approved the conduct of the British Government in succoring their allies, the Portuguese. The affairs of the latter nation were likely to be promptly settled, when peace and quietness will probably again prevail.

#### DIED.

In Corinth, on Monday evening last, Mrs. Seay, aged 81.

#### Real Estate for Sale.

THE Subscriber offers for sale three fourths of an acre of land with the following buildings, viz. a two story dwelling house, store, and out buildings, also, a good well. The above stand is situated in the village at Week's corner in Parsonsfield, is now occupied by Levi Weeks, and will be sold cheap.

SAMUEL L. PARSONS, Parsonsfield, Feb. 22.

#### FOR SALE.

A farm, situated in Gray, about half a mile from Gray corner, on the roads that lead to New-Gloucester corner. The farm consists of one hundred acres of good land, a fine orchard, and twenty acres of woodland; the remainder is mowing, tillage and pasturing. There is on the farm, a good house, and convenient out houses. For further particulars inquire of widow DAVIS, now living in the premises, or of the Subscriber of Limington.

EZRA DAVIS.

Limington, Feb. 22.

#### BLD. WHITE'S SERMON.

JUST PUBLISHED, and for sale at this Office.—A SERMON, delivered at Sandwich, N. H. before the yearly meeting of the Free Will Baptist Connexion, on the 14th FEBRUARY, 1836. Text, *Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?*—Luke xii. 56.

PRICE.—Those stitched in blue covers—\$1 a hundred, 90 cents a dozen, and 10 cents single. Those not covered—\$5 60 cents a hundred, 73 cents a dozen, and 8 cents single. Feb. 15.

#### SALT RHEUM.

THIS inordinate disease which has so long baffled the efforts of the most experienced Physicians, has at length found a sovereign remedy in

**Dr. La Granges' genuine OINTMENT.**

Few cutaneous diseases are met with more reluctance by the Physician, and none in which he is so universally unsuccessful. This Ointment has stood the test of experience and justly obtained an unparallded celebrity. It immediately removes the scabs, gives a healthy action to the vessels of the skin, and its original character is restored.

Numerous recommendations may be obtained of its superior efficacy, but the Proprietor chose to let a fair trial speak for itself only commensurate. This Ointment has stood the test of experience and justly obtained an unparallded celebrity. It immediately removes the scabs, gives a healthy action to the vessels of the skin, and its original character is restored.

It not only at once gives immediate relief in Salt Rheum, but in all the most experienced cases of Itch, Scald Head, and all scaly eruptions peculiar to unhealthy children.

There is nothing of a mercenary nature contained in it, and it may be used with safety or others under any circumstances whatever.

For the Ointment is for sale at the MOUNTAIN SPRING OFFICE, America; And by DAVID GREENE, Portland, ME. GLASS & CO., Hallowell, ME. BERRY & SONS, Saco. JAMES K. REYNOLDS, Kennebunk.

