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TERMS OF THE STAR.

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BIBLE GEOGRAPHY.

No.

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

(Continued from our last.)

But the forests of stately *Cedars* which it supported constituted in an especial manner, "the glory of Lebanon." The tops of some of them, at present, are one hundred and twenty feet round; and the trunks thirty-five or forty feet, in circumference, at a proportional height. Their leaves are short, and of a bright green, and continue always green. During the summer, the boughs spread almost horizontally, and afford a spacious shade from the heat of the sun; but, in winter, when this position would cause them to intercept a quantity of snow that would break them down with its weight, they bend upwards, and form a conical shape. The wood of the cedar is of a beautiful brown color, of a fragrant smell and fine grain. It is never attacked by worms; and is almost incorruptible. Instances are on record, in which it has been found, in the ruins of ancient temples, almost without any symptoms of decay, after having lain upwards of ten thousand years. The bark of this tree is so tough, and so strong, that an enormous gum exudes from it, which is said to possess great medical virtues.

The Cedars of Lebanon must have been very numerous in ancient times. This wood formed a principal part of the materials in buildings that were intended to be both splendid and durable. It constituted, the beams, the ceiling, the wainscot, and even a considerable part of the walls; several edifices erected by So'lon being built with three rows of hewn stones and a row of cedar beams; Cant. i. 17. Jer. xxii. 14. 1 Kings vi. 15—22, 26, vii. 12.

The magnificent Solomon induced consumed so great a quantity of this timber, that, for a considerable time, he kept ten thousand men continually employed on Mount Lebanon, in cutting down and squaring cedar: 1 Kings v. 13, 14. And the liberal use he in using it, that two of his sons, Abiathar and Achishai, the high priests, Zechariah, when threatening the destruction of the temple, said, "Open thy doors, O Lebanon, that the fire may devour thy cedars:" (xi. 1.) And the palace which that monarch erected for his own residence at Jerusalem, was called "the House of the Forest of Lebanon;" 1 Kings vi. 2, 3. It seems also to have been frequently chosen for the ships of his great armada: Ezek. xlvii. 1.

18. In allusion to the enormous quantity of timber which filled the forests of Lebanon and the numerous herds of cattle with which they were enriched, the prophet, contemplating the greatness of the Creator and the impossibility of any of his creatures presenting an offering or worship equal to his greatness, exclaims, "Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering." Isa. xl. 16. Yet numerous as the cedars formerly were, they are now reduced to a very few. The travellers reckon only twenty or thirty full grown trees, besides a few young plants the will care to bring to maturity. They are all found on one plain on the top of a high eminence, nearly three miles in circumference, which is encircled, almost on all sides, by other mountains, so high that their summits are always covered with snow.

The elevation, fertility and pleasantness of Mount Lebanon, with the vigor, height and verdure of its cedars, have furnished the sacred writers with many striking allusions. The mountain itself is not unfrequently used to represent the government of a country, and the cedars the governors. Thus, when the king of Assyria threatened to overthrow the state and put the nobles of Israel to death, he used this significant language, "By the multitude of my chariots am I come up to the height of the

mountain, to the sides of Lebanon; and will cut down the tall cedars thereof, and will cut the choice fir trees thereof," Isa. xlii, 24. The prophet Ezekiel, chap. xxi, has a beautiful ode, in which, under the allegory of the growth, flourishing and cutting down of a lofty cedar, is represented the rise, prosperity and destruction of the Assyrian power. See also, Isa. x. 33, 34, where the same significant figure is introduced. "And the sacred poet describes the increase of the saints in spiritual grace and enjoyments as 'growing like a cedar in Lebanon,'" Psa. xcii. 12.

The following extracts from M. Volney's description of this elevated district, give the reader an idea of its state in 1794, when that author visited it.

"Lebanon presents us on all sides with majestic mountains. At every step, we meet with scenes in which nature displays either beauty or grandeur; sometimes sublime, but always variety. When we land on the coast, the softness and steep ascent of this mountainous country seems to inclose the country, these gigantic masses which shoot into the clouds, inspire astonishment and awe. Should the curious traveller then climb these summits, which bounded his view, the wide extended space which he discovers, becomes a fresher subject of admiration; but completely to lose the sublime scene, he must ascend to the highest point of the mountain, Tannin, as it is called by the Arabs. There, on every side, he will view, on a horizon without bounds; while in clear weather, the sight is lost over the desert which extends to the Persian Gulf, and over the sea which battles the coasts of Europe. He seems to command the whole world, to survey the empire, to trace the successive chains of mountains, to view the imagination, in an instant, from Antioch to Jerusalem."

"It appears equally extraordinary and picturesque to an European at Tripoli, to behold under his widows, in the month of January, orange trees, loaded with flowers and fruit; while he sees the hoary head of Lebanon covered with ice and snow. If we are commoded by the heats of July, in six hours travelling, we are on the neighboring mountains, in the temperature of March; or, if chilled by the frost of January, in the hills, a day's journey brings us back to the coast and the flowers of May. The Arabian poets have therefore said, that Lebanon bears winter on his head, spring on his shoulders, and autumn in his bosom, while summer lies sleeping at his feet."

RELIGIOUS MISCELLANY

THE TRIUMPH OF FAITH

Exemplified in the Constancy of

JOHN BADBY, A MARTYR.
 "Be thou faithful unto death, and I will give thee
 a crown of life." *Jesus Christ.*

In the beginning of the fifteenth century, the followers of Wickliffe were numerous and active. The popish clergy, alarmed at their progress, were very vigilant in searching them out and persecuting them. Henry IV. a prince not firmly established in the affections of his lay subjects, endeavoured to strengthen his cause by gaining the support of the clergy, who were then swarmed in every part of his kingdom and possessed great influence. For this purpose, he gave way to their sanguinary wishes respecting the heretics; and was the first English monarch who condemned his subjects to the flames, on account of their religious opinions. The army of British martyrs was led by William Sawtre, a monk of the abbey of Evesham, who died in 1400. He appears to have been of good family; being styled by Fox, Sir William Sawtre. Being educated for the priesthood, he for some time discharged all the clerical functions with respectability; but having spoken against the real presence of Christ in the consecrated water, he was apprehended and convicted of heresy. Through some impulse of human frailty, he absconded; but afterwards, he was discovered maintaining them again, and was condemned to the stake, as a relapsed heretic. The next sufferer was a person of inferior rank and more confined education; but he excelled his predecessor in the clearness of his sentiments, and his courage in defending them. His character deserves to be well interested in perusing the following account, which comprises all that has been preserved respecting this good man.

The name of this confessor was *John Badby*: a tailor by trade. He was probably a native of Worcestershire, as he first presents himself to our notice as a prisoner for heresy at Worcester. On Jan. 2, 1409, he was examined before the bishop

ally that diocese; and charged with heretical teaching that "the sacrament of the body of Christ, consecrated by the priest, is not on the altar, is not the true body of Christ, by virtue of the words of the sacrament. But that after the sacramental words spoken by the priests to make the body of Christ, the material bread does remain unchanged upon the altar, as at the beginning." The prelate repeated the charge to the accused, and demanded his answer. He instantly replied that it was impossible for any priest to make the body of Christ; and declared that he never would believe it, till he saw the real body produced. He then demanded the priests after the words of consecration, saying that the priest had no power or authority to make the body of Christ; and that it was an absurdity which he could not believe, that our Saviour, when sitting at supper with his disciples, held his own body in his hands, and distributed it to them. He continued in this manly and rational manner to defend his sentiments against the reasonings, entreaties and threats of the bishop; who labored hard to induce him to renounce his errors and embrace the catholic faith. Finding at length, that his endeavors to shake the conscience of the prisoner unsuccessful, the prelate condemned him for heresy; and sent him in bonds to London, to be proceeded against in the higher courts.

On March 1, 1400, John Dauby was brought before the Archbishops of Canterbury and York, the bishops of London, Winchester, Oxford, Norwich, Salisbury, and Bath & Bangor, the Duke of York, the Lord Chancellor, the Clerk of the Rolls, and a great number of other lords, both temporal and spiritual. Before the Archbishop of Canterbury, the words were arranged of heresy, and the proceedings at Worcester having been read over to him, he was called upon to answer for himself. No way abashed by the presence of so many noble personages, he boldly acknowledged that he had both said and maintained the opinions imputed to him. The Archbishop of Canterbury then addressed the prisoner, at great length and with much severity, and exhorted him to renounce his errors, and embrace the catholic faith; adding as a motive to induce him to comply, that in case he would pledge his own soul for his safety at the day of judgment. This generous offer seems to have made no impression on the stubborn mechanic, who adhered to his opinions with still more decision; saying, when interrogated on the several articles, that he would rather die, than deny the words of the institution should be taken literally, unless he should deny the incarnation of Christ—that he would believe the omnipotent God in Trinity; but if every vawer consecrated at the altar were the Lord's body, then there would be twenty thousand gods in England; and he believed in only one God Almighty. After he had made these and many similar remarks, the archbishop renewed his exhortations, but without effect; so that finding him resolute, he committed him to close custody, in the house of the preaching friars, in a strong apartment of which he himself kept the key.

The archbishop again assembled his court, at St. Paul's, on March 15, and was assisted by the same prelates and nobles as on the former occasion, with the addition of several other temporal Lords. Before this assembly, John Badby was placed on the scaffold, and the words of the accusation were read over to him; and renewed endeavors were used to persuade him to conform to the Romish church. But this intrepid confessor declared that he still held the same opinions, and never would retract them as long as he lived. He then proceeded to defend them with the same intrepidity, and declared that, what the churchists began to fear that he would do, he had already done. A prisoner, instead of renouncing his own opinions, would persuade the auditors to embrace them. He therefore abruptly concluded the proceedings, and passed sentence on him as an incorrigible heretic. When however he delivered him over to the secular power, he carried with him, that the churchists began with death. On this hypocritical recommendation, the Martyrologist observes, "Nec here, murdering wolves in sheep's clothing."

The sentence was passed in the forenoon; and in the afternoon of the same day, the king's writ was issued; in virtue of which the prisoner was taken to Smithfield, and there being put into a large cask open at both ends, filled with dry wood, he was fastened with chains to the stake. Before the fire was applied, the king's eldest son, who was present at the execution, stepped up to the sufferer; and with great earnestness admonished him to have respect to himself, and speedily to withdraw from the dangerous labyrinth of crime.

rors in which he was involved. The Chancellor of Oxford also addressed him in a similar manner, and exhorted him to conform to the Catholic faith. Lastly, the consecrated wafer, was brought with all due solemnity, by the prior of St. Bartholomew's, preceded by twelve torches; and being shown to him while fixed to the stake, he was asked what he then believed it to be. The martyr instantly replied, that he knew well it was hallowed bread, and that he would not eat it, unless he were spoken, than fire was applied to the wafer. When he felt the flame, he cried out, "Mercy," probably calling on the Lord to receive his soul. The prince on hearing this, immediately ordered the cask to be removed, and the fire quenched. This being quickly done, he again inquired of the prince, whether he would forsake his heresy, and embrace the faith of the holy church: promising him plenty of goods, if he would, and a yearly pension out of the royal treasury, sufficient for his support; and telling him that, if he refused this overture, he must look for no further favor. The princely promises and threatenments were however ineffectual. The intrepid martyr, notwithstanding, and the prince, ordered the cask to be removed, and the fire to be kindled, left him to his sentence. He endured great torments; but supported them with invincible courage to the end: and is now doubtless uniting with the glorified company, who are ascribing "Salvation and glory and honor unto the Father into the Father and God, who has judged this great wrong, and shed the blood of his servants at her hands." Rev. xxi. 1, 2.

(From the Philadelphian.)

THE STAR OF BETHLEHEM

I was once sent for to converse with a young lady under serious impressions. When I entered the house, the aspect of each individual in the family plainly demonstrated the influence of an unutterable moment had full possession of their minds. With the smile of hospitality there was mingled an air of tender seriousness, which intimated of things superior to the trifles of time. But there was one—a lovely daughter, whose appearance differed from that of the other members of the family. All were kind, all gave me a welcome, all were respectful and solemn, but Esther was anxious. When the general subject of religion was introduced she rose from her chair, walked to the window, and seemed to look out; but that she saw any thing I could easily venture to deny, for she was struggling to suppress the strong emotions of her soul. “As I was standing here,” said she, “a few minutes ago, I was looking at the sky, my eyes were caught by the surpassing brightness of the evening star. I gazed upon it; and I thought of the Star of Bethlehem, which led the ‘wise men of the east’ to the new born Saviour. I thought that I had never made an offering to that Saviour. I felt that he was not mine, and I was wretched. The heavens lost their beauty, every ray of the evening star as it glided to the west seemed to condemn me. Each soft twinkling star fell upon my eye, witnessed against me. I have thought of nothing since but my ingratitude to the Saviour who died for me—*What shall I do to be saved?*” The question was heard in a tone that proved it came from the heart. In such circumstances, advice was easy. “Come now to the Saviour,” said I, “and he will not reject you. The babe of Bethlehem is exalted above the heavens—a Prince and a Saviour to give repentance and the remission of sins. The hosts of heaven speak his praise. Come Esther and join their hallelujahs.” The words seemed to comfort her. A little sparkle of hope lighted up the sadness of her countenance. “But you are a Christian,” said I, “and how can she was—then to repose herself in a transient thrill of happy feeling.” I left her in the guardianship of Him, who humbled himself to pity the broken-hearted, and to relieve the distressed. To God I commended her in prayer. In a few days afterwards she was found rejoicing with a tremulous hope in Jesus Christ; may she be a faithful heir in the kingdom of her Father. This is the power of the Holy Spirit. It reminds me of the well known hymn:

When marshall'd on the nightly plain,
The glittering host bestud the sky,
One star alone of all the train
Can fix the sinner's wandering eye, &c.

TIME IS SHORT

Reader! have you never considered the truth of this solemn declaration, by the rapidity of your time? Time is progressive, and passes away imperceptibly. Time is made up of moments which when once gone, improved or not, can never be re-

covered. Time is given us for the great purpose of seeking those things which make for our peace and salvation in the eternal world.—If these things have never yet engaged your serious attention, oh! no longer trifle away your precious time, but improve it by thinking on your latter end. Hitherto you have been spared from year to year, enough to keep you in communion with your Father, but you know not how long his presidential mercy will be extended towards you. The present moment is all you can call your own. To-day you may be in health, to-morrow in the Grave. Oh! then, come to Christ now for salvation. It is in this world and not in the next, that you will have the opportunity of fleeing from the wrath to come. Jesus is not only able but willing to receive you, if you come unto Him with a contrite heart. He says, "Behold now is the accepted time; and now is the day of salvation." Christ does not say that salvation may be obtained to-morrow, for that is uncertain. Therefore, from this time forward REDEEM YOUR TIME; "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth." Live in the recollection of your mortality, and in all your engagements remember that Time is Short!

EXTRACT FROM EDWARD RIVING.

"Obey the Scriptures, or you perish. You may despise the honor done you by the majesty above, you may spurn the Sovereignty of Almighty God, you may revolt from creation's universal rule to how before its Creator, and stand in momentary rebellion against its ordinances; his overtures of mercy you may cast contempt upon, and crucify afresh the royal preceptor who bears them; and you may riot in your licentious liberty for a while, and make game of his indulgence and long suffering. But come at length it will, when revenge shall array herself to go forth, and anguish shall attend her, and from the wheels of her chariot ruin and dismay shall shoot far and wide among the enemies of the king, whose desolation shall not tarry, and whose destruction, as the wing of the whirlwind, shall be swift—hopeless as the conclusion of eternity and the expression of doom. Then around the fiery convolve of the wasteful pit the clang of grief shall ring, and the flinty heart which repelled tender mercy shall strike its fangs into its proper bosom; and the soft and gentle spirit which dissolved in voluptuous pleasures, shall dissolve in weeping sorrows and outbursting lamentations; and the gay glory of time shall depart; and sportful youth shall be bound forever in the chain of obdurate necessity. The green earth with all its blooming beauty and powers of peace shall depart. The morning and evening salutations of kinsmen shall depart, and the ever welcome voice of friend, and the tender whispering of full hearted affection, shall depart, for the discord of weeping, and wailing and gnashing of teeth. And the tender names of children, and father and mother, and wife and husband, and the common ties of domestic love and natural affection, and the inward touches of mutual instinct, which family compact, when uninvaded by discord, wraps the live long day into one swell of tender emotion, making earth's lowly scenes worthy of heaven itself.—All, all shall pass away; and instead shall come the level lake that burneth, and the solitary dungeon, and the desolate bosom, and the throes and the tossings of horror and hopelessness, and the worm that creeth not, and the fire that is not quenched."

"Thy written," "his written," "his sealed of heaven, and a few years shall reveal it all. He assured it is even so to happen to the despisers of holy writ. With this in armor, what boots liberty, pleasure, enjoyment—all within the hour glass of time or the round of earth's continent, all the sensibilities of life, all the powers of man, all the attractions of women."

FUTURE PROSPECTS OF GLORY.

"But what is the redemption of the body, in comparison of the redemption of the better part, our souls? I must therefore say to you, believers, as the angel said to John, 'Come up higher,' and let us take as clear a view as we can, at such a distance, of the redemption Christ has purchased for you, and will shortly put you in actual possession of. Already you are justified, already sanctified, and there is nothing from which you are free of sin; but, as I have observed, the being and indwelling of sin yet remains in you; God seeks proper to leave some Amalekites in the land, to keep his Israel in action. The most perfect Christian, I am persuaded, must agree, according to one of our principles, 'that the corruption of nature remains even in the regenerate; that the flesh lusteth always against the Spirit, and the Spirit against the flesh.' So that believers cannot do all things for God with that perfection they desire. This grieves the righteous souls day by day, and with the holy apostle, makes them to cry out, 'Who shall deliver us from the body of this death?' I thank God, our Lord Jesus Christ will, but not completely until the day of our dissolution: then will the very being of sin be destroyed, and an eternal 'stop be put to inbred, indwelling corruption.' And is not this a great redemption?"

I am sure believers esteem it so: for there is nothing grieves the heart of a child of God so much as the remains of indwelling sin.—Again, believers are often in heaviness through manifold temptations; God sees that it is useful and good for them so to be; and though they may be highly comforted and wrapped up in communion with God, even to the third heaven, yet a messenger of Satan is often sent to buffet them, lest they should be puffed up with the abundance of revelations. But he not weary, be not faint in your minds; the time of your complete redemption draweth nigh. In heaven the wicked one shall cease from troubling you, and your weary souls shall enjoy an everlasting rest; his fiery darts cannot reach those blissful regions. Satan will never come any more to appear with, disturb, and accuse the soul of God, when once the Lord Jesus Christ shuts the door. Your righteous souls are now grieved, day by day, at the ungodly conversation of the wicked; tares now grow up among the wheat; volces come in sheep's clothing; but the redemption spoken of in the text will free our souls from all anxiety on these accounts; hereafter you shall enjoy a perfect communion of saints: nothing that is unholy, or unsanctified shall enter into the holy of holies, which is prepared for you above. This, and all manner of evil whatever, you shall be delivered from, whenever your redemption is made complete in heaven; not only so, but you shall enter into the full enjoyment of all good. It is true, all saints will not have the same degree of happiness, but all will be as happy as their hearts may desire. Believers, you shall judge evil, and familiar converse with good angels. You shall sit down with Abraham, Isaac, Jacob, and all the spirits of just men made perfect, and to sit up all your happiness in one word, you shall see God the Father, Son and Holy Ghost; and by seeing God, he more and more like unto him, and pass from glory to glory, even to all eternity.

But I must stop: the glories of the upper world crowd in so fast upon my soul, that I am lost in the contemplation of them.—Brethren, the redemption spoken of in this text, we cannot here learn of it; eye hath not seen, nor ear heard, nor hath it entered into the hearts of the most holy men living, to conceive how great it is. Were I to entertain you whole ages with an account of it, when you come to heaven, you must say, with the queen of Sheba, "Not half, no, not one thousand part was told us." All we can do here, is to go upon Mount Pisgah, and by the eye to take a distant view of the promised land. We may see it, as Abraham did Christ, afar off, and rejoice in it; but here we only know in part. Blessed be God, there is a time coming, when we shall know God, even as we are known, and God be all in all. Lord Jesus, accomplish the number of thine elect! Lord Jesus hasten thy kingdom!" WHITEFIELD.

INTERESTING BIBLE ANECDOTE.

At a late anniversary of a Bible Society in South Carolina, a man was present who had been in the habit of intemperance for many years. He had wasted a fortune, and his amiable family were now starving with him in the poverty, the disgrace, the domestic disquietude, which the slave to this chief of all vices, if he be the master of a family, can never suffer alone, but into which he drags also the excellent partner of his better days, and their offspring. In the evening, a director of the society sat down in a state of intoxication, and presented him a Bible. He returned a drunken man's thanks, confessed that he had no such book at home, and promised to keep it for himself and family to read. Unable to reach his house, he slept by the road side, and in the night awoke, finding his Bible in one pocket, and a bottle of brandy in the other. He said to himself, "It will not do to carry both home together, and I do not know which to throw away." He now came to the crisis, and this is the turning point of my life. The one I keep decides my character. I believe, as I am alive, that the good and bad spirit have met this night to draw lots for me; but I have the casting lot still. If I throw away the Bible, I shall die a drunkard, and the Devil has me. If I throw away my bottle, I give the lot to God Almighty, and I shall die a good man. He paused for reflection, and the influence of his reflections led him to contend against habit and inclination. His conflict was a terrible one. Often he resolved to throw away his bottle and reform his life, and the tears flowed plentifully when he contrasted what he had been with what he then was. Often did he even raise his hand to throw away from him the Bible, drink his life out, and let the Devil take him. At last conscience prevailed, and taking a hearty draught from the bottle, he dashed it against a tree.

He reached home at the dawn of the day, called his family together, told them what he had done, and what he was resolved to do. The morning was spent in reading his new book with the family, and late in the very same morning they all knelt around the domestic altar, to offer to Heaven their first united petition. The trembling voice and broken expres-

sions of the father, unaccustomed to pray; the half suppressed emotions, of his lovely children, too deeply felt to be silently held in their bosoms, and the loud weeping of his heart-broken companion, overpowered scene, made an impression upon that family which will not be forgotten in eternity.

This man now possesses the confidence of the neighborhood, is exemplary in his morals, is a humble and active Christian, the Lord is crowning his temporal affairs with prosperity, and a family lately wretched, are now truly happy.—*Charleston Obs.*

"The religion that can give
Sweetest pleasure shall we live!
To whom must supply
Sold comfort when we die."

And this must be the religion of the Gospel—faith in an atoning Saviour, accompanied with the light, and comfort, and sanctification of the Holy Spirit. So long as the heart is purified by faith, and the soul is blessed with the indwelling presence of the Holy Ghost, none of these things which distract and convulse the world, can move us.—Wars and commotions may distress and devastate the land, and tumults and contentions may perplex the people who know not God; but the followers of Jesus will look beyond all these distractions and perplexities; and by faith they will behold that land, "where all is peace, and joy, and love." Death can present no sting, the grave can exhibit no terrors, to those whose faith is founded on the Rock Christ. In the midst of life, it is the hope of heaven that cheers and refreshes their spirits; and in the hour of sickness and death, it is this hope which administers all their consolation, which bids them consider their present afflictions as not worthy to be compared with those joys which they are going to possess at God's right hand for evermore.

As there are some faults that have been termed faults on the right side, so there are some errors that might be denominated errors on the safe side. Thus, we seldom regret having been too mild, too cautious, or too humble; but we often regret having been too violent, too precipitate, or too proud.

All true Christians must be like Noah's Ark, that was pitched within and without. They must have a holy inside and a holy outside; their profession and practice must agree together.

TEMPTATION RESISTED. As a little boy was going to his Sunday school, he was met by a companion who invited him to play the truant; but he resolutely refused, and went to school. When this came to be known, the boy was asked what it was that kept him from complying with that temptation; he answered, "Because I have read in the Bible, My son, if sinners entice thee consent thou not." R. B.

MORNING STAR.

LINEROCK, THURSDAY, MARCH 1, 1837.

To the patrons of the Star.—We feel grateful to those of our patrons, who have paid for their papers. N. B. In one month from the date of this number our Printer will present his bill for one year's services, for settlement, which, separate from other expenses, will be no small sum.

ORDER AND DISCIPLINE OF THE CHURCH.

NO. 13.

Church officers and subjects in connection.

(Continued.)

Ministers of the Gospel—their qualifications. It may be the opinion of some, that the qualification of ministers of the gospel cannot appropriately come under the head of "Order and discipline;" but inasmuch as it behooves the church of Christ to ordain no man to the ministry, who is not qualified, it is proper to treat the subject in connection with the foregoing and following numbers.

To determine the qualification of a person for any particular calling, it is necessary to understand the nature of that calling, and what kind of work is to be performed. Every man must understand the art peculiar to his trade, or he is not qualified to work at that kind of business. A person who does not experimentally understand the nature and power of the gospel is not qualified to be a minister thereof. The work of a minister of the gospel of Christ Jesus, with respect to its sublimity, is the most exalted and responsible station to which a person can be exalted on earth. A man called of God to preach is an "ambassador of Christ"—he is a "messenger of grace" to guilty men—to him is committed the gospel treasure. The glorious work, summarily, is to point the way of life to those who set in the

region and shadow of death. It is the work of a minister of Christ (instrumentally) to open the eyes of the blind—to turn them from darkness to light, and from the power of Satan unto God; Acts 26: 18. It is a part of the ministerial labor to feed the sheep and lambs of Christ, which compose the flock of God. [See the last preceding number.] In short, it is the work of a minister of Jesus to save souls; that is, they are designed to be the instrumental cause of a work so glorious: "Take heed unto thyself, and unto thy doctrine; continue in them; for in doing this thou shalt save thyself, and them that hear thee." 1 Tim. 4: 13.

The qualification for this important trust will next be considered. The apostle Paul, in view of the ministerial labor, asks, "Who is sufficient for these things?" and, while treating upon the same subject, speaking of himself and others who were called to the same work, very cheerfully adds, "Our sufficiency is of God, who hath made us able ministers of the new testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life." 2 Cor. 2: 16, and 3: 6.

From the above it seems that God who calls men to preach, qualifies them himself for the work, and makes them able ministers of the new testament, and of the spirit, who otherwise would be insufficient for these things. The apostle, in speaking of the gospel that was preached by him, observes, "For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. When it pleased God—who called me by his grace, to reveal his Son in me, that I might preach him among the heathen: immediately I conferred not with flesh and blood." Gal. 1: 12 and 15, 16. People may talk about Christ, his requirements and laws, without knowing the power of his resurrection; but it is self-evident that for a man to preach Christ Jesus the Lord to the people, he must, like Paul, have Christ revealed in him.

The manner in which Christ was revealed unto Paul, is briefly represented in Acts 26: 12–18. On the appearance of a light, which in brightness exceeded the meridian sun, he fell to the earth, and heard a voice from Heaven saying unto him, Rise and stand upon thy feet; for I have appeared unto thee for this purpose—to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and the Gentiles, unto whom now I send thee to open their eyes, and to turn them from darkness to light, and to turn them from the power of Satan unto God, that they may receive remission of sins, and an inheritance among them that are sanctified by faith that is in me." He further remarks, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, and to make all men see what is the fulness of the mystery which has been hid from the world hath been hid in God, who hath created all things by Jesus Christ; to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." Gal. 3: 8–10.

The facts in the case are—those to whom the gospel is calculated to be preached, are in a state of darkness, sin, condemnation and death. The design of the gospel, as before exhibited, is to translate from darkness, liberate from sin, deliver from condemnation, and raise from death. It is necessary, in order to describe the way, and illustrate the means, by which this wonderful change is effected, that the person who undertakes, should himself be the subject of a like work. A man who is not experimentally acquainted with the way from darkness to light, from sin to holiness, from condemnation to justification, and from death to life, is in no respect, qualified to point the way to others. Therefore, to be a minister of Christ and a witness of these things, a man "must be born again." This is not all, but it is the first requisite. This is the groundwork of the qualifications of a minister of Christ.

(To be concluded.)

A letter is just received from Eld. Clement Phinney, giving an account of an agreeable tour to the eastward, also of the commencement of a reformation in Portland, which will be published next week.

"Cyclopedia" next week. He is desirous to forward his communications agreeably to his proposals.

Elders Plunkett and Hanson will preach in the Meeting Hall in this village, this evening.

GENERAL INTELLIGENCE.

The Legislature of this state adjourned Monday last, after a session of fifty-five days, having passed 33 acts and 55 resolutions, of a public, local, and individual nature. Among the most prominent subjects of debate, was the location of the seat of government of the State. Much time has been consumed upon this subject. Agreeably to the decision, the Legislature will convene at Portland until 1837, and in that year, and after, at Augusta.

The question relative to the Judicial Courts in York County, was again agitated, but was soon dispensed with. Several seminaries of learning petitioned the Legislature for aid; but those which had already been liberally patronized by the State, we believe, were generally rejected.

The bill abolishing all trainings, except the annual inspection, is referred to the next Legislature.

Morgan.—The Lieut. Governor of Upper Canada, Peregrine Maitland, offers 50 pounds reward for information concerning Morgan, who is, according to the information communicated to him by the Governor of New-York, supposed to be forcibly detained in some part of Upper Canada.

The Case of Morgan.—The convention at Lewiston, New-York, have ascertained beyond a doubt, that Morgan was taken to Fort Niagara; and after both Colonel Brand, an Indian mason, and the lodge at Niagara, had refused to receive him, he was tried, as they called it, condemned, and executed by cutting his throat from ear to ear; after which his body was sunk in the lake. Morgan requested to have a bible for a short time; but they refused to do so, and immediately executed him. The convention had their information chiefly from rumors, some of whom were of high degree. This affair looks worse and worse.—*N. Y. State.*

Georgia and the Creeks.—The N. Y. American says, "Lottery corruption is at the bottom of this dispute. These lands are all put up as prizes; and every free white man of a certain age, has a ticket in the lottery."—Thus each one of them has a direct personal interest in obtaining these lands—rightfully or wrongfully—and to counterbalance this positive interest, there is nothing but the general and vague feeling of the obligations of justice, (always feeble when the Indians are the parties to be oppressed) and, of respect for the laws of the Union, which is said to rest, by assuming, that in this instance, the laws are unjust. Countless, immeasurable, uncompensated, are the evils of lotteries.

Indian Wrongs.—A native Choctaw says, in a letter published in an Alabama paper—"If ever Choctaws are to be civilized, I am convinced that here is the place to do it. But a desire to remove us has caused every benevolent consideration in our behalf. Our patriotism is ridiculed—our rights trampled upon—and no friendly voice is raised in our defence. It is the pride of the United States to afford an asylum for the oppressed of every country; yet it is said that they want to drive us to the western wilds! Poor unfortunate Choctaws! where shall we take up our abode and live in safety! We have been degraded, our character as a nation shattered. Even the senate chamber of the United States has resounded with calumny and detraction; and—no one to do us justice."

Well may the Choctaw lament the prevalence of the selfish policy he alludes to; and the Creeks and the Cherokees may join him. The time will come, when those who thus wrong them must give an account for their conduct. Can ill-gotten wealth then buy them a pardon?

The Greeks.—It is very honorable to this country that its inhabitants have not yet deserted the Greeks—that they have neither forgotten their cause nor disregarded their sufferings; that notwithstanding the tales of travellers giving all commendation to the Turks, the lordly, luxurious, tyrannical Turks, and all sort of censure to the poor oppressed half starved yet brave Greeks—notwithstanding the apathy of Europe and the woefully misapplied charity of America to their cause—there is still a strong and determined spirit abroad that will not be contented with wishing them well, that will never be satisfied until it

has substantially benefited them.—*Comm. Mirror.*

The amount of collections for the Greeks in Philadelphia, is now 5,300 dollars. In short time they expect it to reach 10,000.

Aid of the Greeks.—Old Jacob of 70 sent one dollar to the Greek Committee at New-York; and it is the only money with the exception of 37 1/2 cents, which he has been the owner of since the day that Lafayette the great champion of liberty passed through Newark, on his way to the South. He has no pension for his five years and two months services in the war of independence. He lives with a relative, who is a poor day laborer, near the Newark mountains. He has got his dollar by trapping two dozen of quails; and "if he had trapped two millions, the poor suffers in the cause of liberty should be welcome to them all."—*N. Y. paper.*

Texas.—A Natchitoches paper of the 16th contains a Treaty of Union, League and Confederation between the republic of Natchitoches and some tribes of Indians, which was concluded at the town of Natchitoches on the 21st of December. The following is the preamble of the Treaty:

"Whereas the Government of the Mexican U. States have, by repeated insults, treachery and oppression, reduced the white, and red emigrants from the United States of North America, now living in the Province of Texas, within the Territory of the said Government, into which they have been deluded by promises solemnly made, and most lately broken, to the dreadful alternative of either submitting their free-born necks to the yoke of an imbecile faithless and despotic government misnamed a republic; or of taking up arms in defence of their unalienable rights, and averting their Independence—They, namely, the white emigrants, now assembled in the Town of Natchitoches, around the Independent Standard, on the one part, and the red emigrants, who have espoused the same for the same on the other, to prosecute more speedily and effectively the War of Independence, they have mutually undertaken, to a successful issue, and to bind themselves by the ligaments of reciprocal interest and obligations, have resolved to form a Treaty of Union, League and Confederation."

One of the persons who signed the Treaty as an agent of the Red People, is John D. Hunter, who is pretty well known in this country and England.

From New-Orleans.—The Advertiser of the 25th, says, "We learn by the steamboat from Natchitoches, that hostilities have commenced between the forces of the Mexican republic and the Revolutionists in Texas. It appears that a party of Mexicans, about 60 in number, approached a fortified house in the vicinity of Natchitoches, which was garrisoned by the Fredeuans. About fifteen of the latter sallied out to meet the assailants, who were repulsed with the loss of four killed and several wounded. The Mexicans, to which party would prevail in the end. Our information leads us to believe that a large proportion of the colonists in Texas have taken sides with the revolutionists."

Native Gold.—It was sometime since stated that a mass of native gold had been found in New-Fane, Vt. A circumstance so singular immediately led to an inquiry, as to its analysis, location, &c. the result of which is given in a letter from Gen. Martin Field to Dr. J. W. Webster; accompanied by a specimen of the gold, to be deposited in the cabinet of Harvard University.

The gold was found in the highway, deposited with a quantity of clay, sand and gravel; the soil was alluvial, and upon examination it appeared to have been brought down and deposited by a small rivulet, from a high hill. The specimen of gold, when found, weighed eight and a half ounces; was of a conical form; and when found, there were firmly adhering to its base a number of small, transparent, rock crystals. The gold is soft, ductile, flexible, and malleable. Specific gravity 16.5, and the lustre that of virgin gold. The soil of the region is argillaceous, abounding with excellent pottery's clay; and the rocks in it are all of the primitive class.

—*A. Tr. Assoc.*

Yours, (Upper Canada.) Feb. 1.

White Prisoners of the Rocky Mountains.

A few weeks since a man passed through Burford on his way to Buffalo, near which place he said he had been a resident before the war—and that he was taken prisoner by the western Indians in the battle of Chippewa, and carried to the Rocky Mountains west of the Missouri, that while there he saw a number of white people, say 8, 10 or 12, who had been made prisoners during the same war; but he got away, and informed us not, but he stated that it had been found impossible for any of the whites to make their escape. The Advocate as well as the Black Rock paper formerly contained an advertisement offering \$1000 reward for the recovery of a Mr. Adams, supposed to have been taken under like circumstances.

Good News.—The newspapers in the principal cities at the south, remark that the theatres are not patronized as they were wont to be. The remark holds good as regards the Boston Theatre.—*Bos. Pet.*

Naval Movements.—To correct some erroneous reports in circulation, relative to the orders for fitting out the U. S. vessels at our Navy Yard, we state that instructions have been received for launching the two 74's and Cumberland frigate, in the course of the present year; and to fit for sea the Java frigate, which wants nothing but her stores.—*B. Pat.*

Defeat and capture of the enemy.—Mr. Benjamin Clark, of this city, had set a number of traps for foxes at a short distance in the rear of the town. One morning last week, on visiting his traps, he found one of them was missing, and being unwilling to be outwitted by Reynard, he pursued the track of the fugitive for five miles, when instead of a fox, he found he had "caught a tatar," in the shape of an enormous wolf. Her worship showing signs of battle, Mr. C. armed himself with a club, and capture of his contested conflict made, brought to town alive, which he actually measured six feet nine inches from the nose to the end of the tail.

Begrets detected.—We learn by an intelligent gentleman from Hanover, N. H. that for some time past, much inconvenience had been experienced by travellers, and by the inhabitants of the place, in the loss of property pilfered from sleighs, stores, barns, sheds, &c. This excited the vigilance of the civil authority, and their efforts resulted in the detection and conviction, before a Justice Court, of a gang who seem to have combined for the purpose of plunder. On Thursday last, not less than 12 persons were remanded to prison at Haverhill.—*Multipler paper.*

Breach of Promise.—Miss Ann W. Cherry has recovered a verdict of \$600 damages against Samuel R. Matthews, for a breach of the marriage promise.—*N. Y. pa.*

Wrestling.—The practice of wrestling is dangerous and childish. A respectable cartman, a day or two ago, in wrestling with a sawyer threw him so violently that he died the ensuing day. Thus has the man got into trouble from indulging in a foolish freak.—*N. Y. Enquirer.*

There is a lady at Rockaway, Long Island, who was married at the age of 15 years; she is now 27 years old, and has had 16 fine children. 14 of them are now living, and the eldest child is but 16 years and 5 days younger than its mother.—*ib.*

Horrible Catastrophe.—A little shanty situate on Bisset's tract in the southwestern section of the village, and occupied by a colored man named George Ranney, was destroyed by fire on Tuesday afternoon, and two children perished in the flames. The mother left the children together in the house—the one five years to look the other an infant of six months—while she went to some distance; and returned only in time to behold the expiring embers around the shapeless forms of her offspring.—*Rochester Ad. Dir.*

Forgery.—Of Friday last, says the Philadelphia Palladium, a man named Davis, but who goes by various names, presented a check at the Branch Bank of the United States in New York purporting to be a check of Lenox, Maitland and Co. for \$3000. The check was paid, and Davis arrived in Philadelphia on Saturday evening. A reward of \$500 is offered for his apprehension, and the police are on the look out for him. A letter received in Philadelphia describes him as a consummate villain.

During the last year, the sale of lottery tickets in Rhode-Island exceeded the sum of one million six hundred and sixty thousand nine hundred dollars.

Bills have been introduced into both branches of the legislature of Maryland for the suppression of drunkennes.

Reading.—"Nothing," says the editors of the Boston Spectator and Ladies' Album, "affords us more pleasure on going into a house, than to find books lying about with the appearance of being frequently used. We look upon the members of the family with more respect than would excite a reward of \$500 offered for his apprehension, and the police are on the look out for him. A letter received in Philadelphia describes him as a consummate villain."

Brazili.—**Death of the Emperor.**—By the brig Havana, Capt. Hall, arrived here, we learn that the Emperor of Brazil died on the 10th of Dec. The Emperor was at Rio Grande about the first of Dec. on his way to Montevideo, with 3,000 men. The squadron had gone round. Com. Browne had taken off Santos, in Dec. a Brazilian corvette of 22 guns; it was reported, and generally believed, that he had had an action with the Brazilian frigate Amazon, and injured her.

A letter from Rio Janeiro, dated Dec. 22, says that the death of the Emperor has been generally regretted, not only because she was a lady worthy of esteem, but because she has been the victim of a barbarous husband; all opinions, even of parties most opposite, agree in this respect. We abstain from publishing other particulars of this letter in regard to the cruel conduct of Don Pedro towards his impotent spouse; such an immoral and unprincipled ruler is unfit to be at the head of a young and virtuous nation, and therefore the sooner he

is sent home to monarchical Europe, the better for the purity and happiness of this western world.—*Bos. Pal.*

From Key West.—Capt. Gelston, from New-Orleans, informs that on the 8th ult. of the Tortuga, he was boarded by the revenue cutter Michigan, and received from her despatches for Government. He was informed that Com. Porter had recently taken three prizes, but was still blockaded at Key West.—*N. Y. States.*

MARRIED.

In Newfield, by Joseph Dam, Esq. Mr. Nathaniel Jordan of Bridgewater plantation, to Miss Susan Whitcomb of the former place. In this town, by Eld. John Stevens, Mr. Ivory Small of Linnington, to Miss Sally Bean.

DIED.

In Brownfield, on Thursday evening last, (about sunset) Mr. John Brown of Cornish, Ho. 72, as it is supposed, instantly killed. His father, brother and himself were at work in the logging swamp, and, as it is supposed, they went to the camp where Mr. S. was expected, they went to the place, where they found him dead. It appeared that the tree in falling came in contact with another, from which fell a piece of a limb, about six inches in diameter, which struck Mr. S. upon the head, and "at the twinkling of an eye," terminated his career on earth. He was in the bloom of life, and left a wife and one child to lament his untimely death.

In Standish, 24th inst. of consumption, Capt. Andrew Bradbury, aged 42. On the 27th his mortal remains were taken from his habitation, followed by a large number of friends, and escorted by the company of militia which he formerly commanded—they proceeded to the meeting house. At 4 o'clock the service commenced with singing "Hail to the Chief." Mr. Bradbury's service was then closed with an anthem. The procession formed again, and Capt. Cram with his company conducted the procession to the town line, whence his body was taken to Portland to the house appointed for all things.

HOBBS, WOODMAN & CO.

THE individuals composing this company are notified that a meeting for the adjustment of their concerns, and for making arrangements for the succeeding year, will be held at the dwelling house of ELIAS LIBBY, on Saturday the 17th day of the present month, at ten of the clock in the forenoon; and the reasonable attendance is desired, as business of importance will be transacted; among which is, the consideration of the publication of the Life of Eld. RANDALL, which he kept in manuscript, and which, we have been informed, it was his desire to have published after his decease.

SAMUEL BURBANCK, Agent.

March 1.

NEW GOODS.

ELIAS LIBBY has just received a new assortment of almost every kind of Goods now used in the country, which he offers for sale on liberal terms. He has on hand, a few barrels of Flour; Hardscrubs, Clover and Garden Seeds. Also, a number of Chaises, Giggs, Wagons and Ploughs. All of which he will sell on liberal terms. *Linnier's, March 1.*

NOTICE.

ABNER LIBBY informs the public and customers of the late firm of LIBBY & COLE, that he has taken the stand which they occupied, and intends carrying on the Blacksmith business as it has formerly been conducted, and hopes to give that satisfaction which will secure their good will and patronage. *March 1.*

SHERIFF'S SALE.

TAKEN on Executions, and will be sold at public auction, on Saturday the third day of the present month, at the store of JOHN SANBORN, Esq. in Limerick, at ten of the clock, A. M. one Chaise, mostly finished; two Feather Beds; two Bedsteads; one Table; and one Brass Kettle. Conditions at the sale. *JONA. HAYES, Dept. Sheriff.*

ALSO, Will be sold at public auction on the same day and place, one Sleigh and Harness; one Grindstone, and a small lot of fire. *JONA. HAYES, Auctioneer.* *March 1.*

"PUBLIC NOTICE."

FOR sale, a Farm, situated in the town of Harrison, consisting of 68 acres of land, about an equal proportion of pasturing, mowing and tillage; 15 acres of woodland; a good well of water; and a new house and barn. The farm is about 35 miles from Portland, and will be sold on reasonable terms. *CLEMENT PHINNEY.* *March 1.*

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.*

DOCTRINE.

[For the Star.]

To Miss H. W. —.

Adieu, my friend, perhaps a last adieu,
Since cruel fate designs that we should part;
Accept this tribute of affection true;
The simple language of a faithful heart.
Thou' wert parted by the rolling tide;
Altho' the trackless deep between us roiled,
Yet length'ned time cannot our hearts divide;
No, distance never can impede the soul.
Ah, no, that hour shall never be forgot;
That last dead transient hour I spent with thee,
Full oft fond memory lingers on that spot,
Where late you said, "My friend, remember me."
Yes, dearest M., thy mandate is obey'd,
For oft when darkness veils the earth in night;
The rural shades, where once with you I strag'd,
Fond memory oft retraces with delight.
When pensive twilight lovers o'er the plain,
And you pale star proclaimed departed day;
When Phobos yields to Cynthia's milder reign,
I'll think on thee, my friend, though far away.
At midnight, when the weary sick to rest,
And all is lost in silent sleep but me;
While the pale moon is hast'ning to the west;
At that lone hour, my friend, I'll think on thee.
What'er my future days on earth may be,
Still shall it ever be my fervent prayer,
That the best gifts of Heaven descend on thee,
And shield thy bosom from impending care,
But should distress and sorrow thee attend,
(Although the welcome task cannot be mine,)
Yet may thou never a want tender know.
To soothe thy pain, and cheer that heart of thine.
Or should thou find a grave far from thy friend;
Far from thy native home resign thy breath;
Oh may some guardian angel thee attend,
And safe conduct thee through the vale of death.
Then in this "vale of tears" we meet no more,
Oh may we meet in yonder world on high.
Where parting souls shall rend the heart no more,
Where every tear is wip'd from every eye.

CANZADE.

On the death of Miss Lucy Libby, who died in Newfield, Dec. 18, 1820.

Now I can leave my earthly toys,
And all the friends I love,
To have my share of heavenly joys,
In the bright world above.
Farewell, my loving parents dear,
My brothers, I must go;
My sisters, I must leave you here,
In this vain world below.
Farewell, vain world, and all your joys,
Of you I want no more;
Your pleasures are but worthless toys;
My time on earth is o'er.
O death, no more, I fear your sting,
Its terrors are unstrung;
Grave, you may boast, but not o'er me,
The victory I have won.
My guide has come, on seraph's wing,
To guard me safe above;
I come, I come, Jesus, my king,
To worship thee, my love.

MISCELLANY.

Messrs. Editors.—By inserting the following in the Star, you will oblige a juvenile writer.

ON YOUTH.

Youth has ever been looked upon as the happiest part of human life. It is to this early stage of our existence that age looks back with regret, and contemplates the thousand satisfactions that are now no more.

In youth the world is new; every object has the recommendation of novelty. The periphery of the world is then unknown; and all things, but our parents and teachers, seem to wear an agreeable aspect, and to invite us to the indulgence of our desires.

But youth has not only a thousand imaginary pleasures; it has many real advantages, which are denied to almost every other stage of life. Youth is the season for improving in knowledge, for forming the mind, for gaining such accomplishments as make us agreeable or useful to others, and consequently for forming our fortunes. What a golden age is that which affords us such opportunities of laying up happiness for ripper years! and how ought we to prize that part of our existence on which so much of our future happiness depends.

But, with all the advantages and pleasures of youth, it is certainly the most critical period of our lives. A thousand dangers surround it on every side. The inexperience of youth is liable to be deceived into its ruin. Its fondness for pleasure is apt to beguile a dislike to study; and its hatred of restraint often leads it to the indulgence of bad habits, which can never be eradicated. An improper tutor, a bad book, or a vicious companion, may often lay the foundation of the greatest misfortunes in life. It is such the critical situation of youth, how necessary is it for parents to watch over the education of their children! and how incumbent is it on children to be attentive to the instructions of their parents and teachers!

If these things are the dearest to us, and when once lost can never be recovered, how superlatively dear to us ought to be the time of our youth, which is so soon gone, and, when gone, is so irrevocable! To which we may add, that those who misspend their youth, by wasting their time, and neglecting to cultivate good habits, give shrewd signs that, as they advance in life, they will be guilty of the same neglect and dissipation in every future stage of it.

AMIGUS.

MASSACRE OF THE PROTESTANTS AT PARIS, ON ST. BARTHOLOMEW'S DAY, AUG. 24, 1572.

The introduction of Protestantism into France was the occasion of civil wars, violent, bloody, and long-continued. Many thousands fell on both sides, and the miseries of intestine contests were most extensively felt. At length, after many negotiations, a peace was concluded, and the Protestants obtained a partial toleration. But Popery and intolerance could only be successful for a few moments; the king and his nobles, thirsted for the blood of the heretics—and it was resolved, by the adoption of most perfidious measures, to hush them into perfect security, that the numerous intentions of their enemies might be fully accomplished.

"The better to blind the jealous Hugonots," (Hume says,) "and draw their leaders into the snare prepared for them, Charles IX. King of France, offered his sister Margaret in marriage to the prince of Navarre; and the admiral (Coligny) with all the considerable nobility of the party, had come to Paris, in order to assist at the celebration of these nuptials, which, it was hoped, would finally, if not compose the differences, at least appease the bloody animosity of the two religions. The Queen of Navarre was poisoned by orders from the court; the admiral was dangerously wounded by an assassin: yet Charles, redoubling his dissimulation, was still able to retain the Hugonots in their still abode of the evening of St. Bartholomew, a few days after the marriage, a signal was given for a general massacre of those religionists, and the king himself, in person, led the way to these assassinations. The hatred long entertained by the Parisians against the Protestants, made them second without any preparation, the fury of the court; and persons of every condition, age, and sex, were involved in an undistinguishing ruin. The admiral, his sons-in-law, Toleme, Soubert, Rochefort, Pandillon, Piles, Lavarin, men who during the late wars had signalized themselves by the most heroic actions, were miserably butchered without resistance; the streets of Paris flowed with blood, and the people, more enraged than satisfied with their cruelty, as if repining that death had saved the victims from further insult, exercised on their dead bodies all the rage of the most vicious brutality. About five hundred gentlemen and men of rank perished in this massacre, and near ten thousand of inferior condition. Orders were instantly despatched to all the provinces for a like general execution of the Protestants; and in Rouen, Lyons, and many other cities, the people emulated the fury of the capital."

The number of the slain amounted, according to the best authorities, to thirty thousand. "The next day," said the author of a discourse, addressed to the Swiss Cantons, in reply to the notorious falsehoods, unwillfully advanced in justification of his Court, by Belliere, ambassador from France—"they were not slain in open battle, but in the bosom of peace. They were not armed and arrayed for fight, but were naked and asleep, or in a suppliant posture, bent on their knees, petitioning for mercy from their assassins. They were not slain in a body, but dispersed in their separate houses and places of residence. This was not done by order of justice, or by course of law, but by the rage and violence of a furious populace, let loose from restraint. Among the victims were many persons, afflicted by sickness, or impotent from age, many honorable ladies and virtuous damsels of rank and family; many women with child; many youths entering on life, and many helpless children; many holy and learned men, whose piety and sanctified lives, from the profession of arms." One example may serve for a specimen of the diabolical cruelty manifested on this occasion. A soldier, having the child of a Hugonot in his arms, was proceeding with it towards the river. The infant, unaware of its danger, smiled in his face, and played with his beard. Instead of being diverted from his purpose by its caresses, the savage plunged his dagger into its body, and then, with a screaming with blood, into the Seine!" Similar facts might be adduced, but we will not harrow up the feelings of our readers by the recital.

In the guilt of this massacre the king was deeply implicated. From a window in his palace he beheld the horrid spectacle, called out to the murderers to spare no one, and himself fired on his innocent and defenceless subjects, employing one of his pages to load his fowling piece for that purpose. He issued the dead bodies of those whom a few days before he had received with treacherous smiles, and

permitted the assassins to boast in his presence of the number of Hugonots they had slain: one man named Pezon, a butcher, said that he had killed a hundred and twenty, and thrown them into the river! Another affirmed that he had rescued thirty from the populace, whom he first compelled to abjure their religion and then stabbed them with his own hand! And the motto of this blood-thirsty king was "Pietas pro justitia, Pietas pro pietate—piety and justice in murdering the innocent!" Yes, according to the principles of Rome, it is pious, it is just, to kill a heretic!

So little shame was felt for this horrible deed, that very shortly afterwards gold and silver medals were struck to commemorate it. When the news reached Rome, the Pope and Cardinals were so overjoyed that they went immediately in grand procession to the Church of St. Mark, to give thanks to Almighty God; a jubilee was proclaimed; and in St. Paul's, for that purpose, His Holiness said, "Our Lord God, who leadeth the hearts of kings and princes as he will, hath magnified his great mercy towards his church, by stirring up his dear son in Christ Jesus, Charles the Ninth, to avenge the injuries and outrages done to God and the Catholic Church by the heretics called Hugonots." He prayed "that grace and courage might be given to the most Christian king to pursue his salutary and happy enterprise."

It was pretended that a conspiracy of the Hugonots had been detected, and that the massacre was a measure of self-defence.—Such was the statement the French Ambassador was ordered to make at the English Court, and to present to Queen Elizabeth. He unwillingly obeyed his orders, for he declared that he was now ashamed to bear the name of Frenchman; and the reception he met with evinced the manner in which the teachers and cruelty of his master were regarded in England. "Nothing could be more awful and affecting than the solemnity of his audience. A melancholy sorrow sat on every face; silence as in the dead of night reigned through all the chambers of the royal apartment; and the courtiers and ladies, clad in deep mourning, were ranged on each side, and allowed him to pass without affording him one salute or favorable look, till he was admitted to the Queen herself.—*Lyn. Rep. Mag.*

From "Scenes and Sketches of a Soldier's Life in Ireland."

THE NATIVE HOME.

"I was excited from one of memory's sweetest dreams, by the distant sound of bells; they were those of my native city: I had often heard them at the same hour, they spoke of joy, devotion and joy, and scenes long gone by. In this softened state of feeling I entered the town, and heedless of the throng I hurried on to the home of my parents—reaching the house— I threw myself into their arms, and of first tumult of feeling over I sat at the fire side, with my father on one side and mother on the other, gazing affectionately upon me, while I talked of all I had seen, and all I had felt.

Being tired after my journey, my mother suggested the propriety of my going to rest, and the tender hand that had often smoothed my pillow, again performed that office; I could not help comparing my situation with the nights that I had lain exposed to the storm, with the cold earth for my bed, and the cold self for my covering. I thought of the Divine Being, who had watched over and protected me through every danger, and brought me in safety back to my home and parents.

"While my mind was occupied with these reflections, my mother again entered my chamber to see if I wanted any thing. 'Are you asleep, James?' My eyes were shut and I did not reply. She stood over me with a light in her hand, gazing on me, and saying, 'What a poor weather-beaten wanderer!' She repeated, 'what must you have endured since I saw you—danger and death has surrounded you, fatigue and hunger attended your steps; but yet you have been kindly dealt with, mercifully preserved. I return thee thanks, thou Almighty giver of every good, for thy boundless mercy to my poor boy—O guide him to himself!' She stooped to kiss my forehead, her warm tear fell upon my face, my emotions were strong for consolation, and afraid that I had disturbed my sleep, she softly left the room.

"Those who have felt the rude storms of adversity, and the endearing kindness of a mother will appreciate my feelings."

MATRIMONY. A great proportion of the wretchedness which has often embittered married life, is in my opinion, originated in the neglect of trifles. Conubial happiness is a thing of too fine a texture to be handled roughly. It is a sensitive plant, which will not even bear the touch of unkindness, a delicate flower, which indifference will chill, and suspicion blast. It must be watered with showers of tender affection; expanded with the glow of attention, and guarded by the impenetrable barrier of unshaken confidence. Thus matured, it blooms with fragrance in every season of life, and sweetens even the loneliness of declining years.

Saturday Night, is one of those resting places in the journey of human life, when it becomes every man to cast an eye upon his accounts, to settle with the world, and with his conscience. The business of a brief week is easily compassed—its events are so fresh in the recollection, that all mistakes may be rectified; and its experience turned out to a good account. The man of business should then look over his books, examine his outstanding debts, and see that all is straight and safe; this frequent perusal, is the more important if his accounts are numerous; he must be ever watchful. The man who knows exactly how he stands with the world every Saturday night, will not be a poor man. Therefore, he should examine the book of conscience: review his words and his actions, his motives and his feelings the past week; if any thing is wrong, mark it, and carry the remembrance of it into the next week, to give to his spirit its repetition, aiming ever to model his habits and words and actions, all his open and secret conduct by the golden rule. And as every man has constant returns of active gratitude to his great and wise Ruler of the universe, which he cannot discharge better than by deeds of charity; it would be well to finish the settlement by appropriating a portion of the clear profits of the week to such a purpose, to be distributed to the most proper objects. Our lives are apt to be longly regulated, our business too loosely conducted, our moral duties negligently discharged. Adopt these rules as a remedy; and as they become habitual, their value will become more apparent.—*Tribe's Emporium.*

Comteous reader! if you have lived to be one and twenty without having learned that time is money more emphatically than dollars and cents you have better put on a bit of better head and a better brain. If you have made your own fortune, beware of robbing your friends of their time, whose fortunes are yet to be achieved by their industry. Never enter a merchant's store, a mechanic's shop, or a lawyer's office for the purpose of mere conversation. If you have business with either of the three, despatch it as soon as you can and then make yourself scarce. Take it for granted that every man is a busy man, and endeavor to get no particle of time lost uselessly to the ground." Therefore, don't interrupt him.

ANECDOTE. When Fenelon was almoner to Louis XIV., his majesty was astonished one Sunday, to find instead of the usual crowded congregation, only himself and his attendants, the priest and the other officers of the chapel—"What is the meaning of this?" said the king. The prelate answered, "I caused it to be given out that your majesty did not attend chapel to-day; in order that you might see who came here to worship God, and who to flatter the king."

SLANDER. Vice hath not a more abject slave; society produces not a more odious vermin; nor can the devil receive a guest more worthy of him, nor possibly more welcome to him, than a slanderer.

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 moving; tillage and pasturing. There is on the farm, a good house, and convenient out houses. For further particulars inquire of widow DAVIS, near living on the premises, or of the Subscriber of Limerick Advertiser.

ELIZA DAVIS.

Limerick, Feb. 22.

THE WHITE'S SERMON.

JUST PUBLISHED, and for sale at this Office, in Sandwich, is a tract, addressed at Sandwich, N. H. before the yearly meeting of the Free Will Baptist Convention, by E. JOSEPH WHITE. Text, *Thy 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—\$7 a hundred, 30 cents a dozen, and 10 cents single. Those not covered—\$5 60 cents a hundred, 73 cents a dozen, and 6 cents single. Feb. 15.

JOHN WHOOD.

MOST respectfully informs the citizens of Limerick, and those of the adjoining towns, that he has commenced tending the Gristmill, lately owned by JOSHUA S. HOBBOCK, situated one mile and a half from Limerick corner. No expense has been spared in fitting this Gristmill in the best style for grinding, and for the accommodation of customers. This mill has two runs of stones, and a most excellent belt. Also, a good shed for horses, and a stove for the accommodation of customers. The subscriber hopes by his long experience; and constant attendance to the business, that he shall be able to accommodate all that may favor him with their custom, with the best of meal and flour. Every attention will be paid to despatch, with punctual attendance. Call and see.