

# MORNING STAR.

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## BIBLE GEOGRAPHY.

No. 3.

### THE RIVER JORDAN.

Having surveyed the borders of the Land of Canaan, we now enter the interior, and observe the natural landmarks of the country. The most striking of these is the river Jordan. This celebrated stream rises at the foot of Mount Lebanon, and running southward, upwards of one hundred and fifty miles, loses itself in the Dead Sea. Its usual breadth at present does not exceed twenty-five or thirty yards; but its waters are deep, turbid and rapid. It formerly overflowed its banks at a certain season of the year, which is called harvest, Josh. ii. 15, and the first month, which answers to our March, 1 Chron. vi. 17. Some travellers have told us who, about a century ago, visited it, that at that season, say that they saw no probability of its overflowing; though they acknowledge there were indubitable proofs of its former inundations. Vuhney, who examined it, in 1817, expresses himself in a manner which leads us to suppose that these overflowsings still continue. "In winter," he says, "it overflows its narrow channel, and forms a sheet of water, sometimes a quarter of a league broad. The time of its overflowing is usually in March, when the snows melt on the mountains; at which time, more than any other, its waters are troubled, and of a yellow line, and its course impetuous." All travellers indeed agree that it has an outer bank, at about a furlong distance from its real channel, which marks the limits of its inundations; so that, when at its greatest height, it forms a sheet of water nearly three quarters of a mile in breadth.

The inner banks of the Jordan are covered with reeds, willows and shrubs, so closely interwoven that it is difficult to force a passage through them. These afford shelter to many lions and other beasts of prey; which, when dislodged by the overflowing of the waters, prowl over the adjacent plains and are very fierce and dangerous. To this the prophet alludes, when he compares the Jews of Edom to "a lion coming up from the swiftings of Jordan," Jer. xli. 19. At this season also, the stream is very rapid and almost impassable. Hence the same prophet asks, "If, in the land of peace wherein thou trustest, they wearied thee, then how wilt thou do in the swelling of Jordan?" (xii. 5).

The Jordan appears to rise from a cave, called Panion, about twelve miles beyond Dan, the most northern town in Canaan; which was formerly called Laish, Judg. xvi. 29, and after that in the days of the Apostles, Cesarea Philippi. But the original source of this stream is supposed to be Phiala, a fountain of a circular figure, twelve or fifteen miles to the south-eastward; the waters of which always reach the brink but never overflow. Straws thrown into this basin have been found to come out again at Panion; and hence it has been concluded, that a current runs under ground from Phiala. Twelve miles below Dan, the river divides itself into a lake about seven miles long, and four broad, named by the ancients, the Lake of Senecion. Modern travellers denigrate this tract the *Marshes of Jordan*; and represent it as nearly dry during the summer months. Some have supposed this to be the waters of Merom, mentioned, Josh. xi. 6; but it is hardly probable, that the native kings would have permitted Joshua to have penetrated, unopposed, to so great a distance from the place where he entered the country.

After proceeding southerly for about twenty-five miles, the Jordan forms another lake nearly fifteen miles long and five or six wide. Its waters are sweet and salubrious, and abound with a variety of the most excellent fishes. Formerly, a great number of persons maintained themselves by fishing in this lake; and we are

told that, at one time, two hundred and thirty boats, each managed by four men, were constantly thus employed. The sacred writers give many names to this collection of waters; chiefly borrowed from places on the coast. It is called the Sea of Chinnereth, Num. xxxv. 11, Josh. xiii. 27; the Sea of Chinnereth, Josh. xiii. 27; the Sea of Galilee, Matt. iv. 18; xv. 29; John vi. 1; the Sea of Tiberias, John vi. 1; and the Lake of Gennesaret, Luke v. 1. And, as it was the only considerable collection of waters within the scene of the transactions described by the Evangelists, it is frequently referred to in the gospels, by the simple term *sea* or *lake*, without any specific designation; Matt. xvii. 27; Luke vii. 24.

It was on this lake that our Saviour calmed the storm; Luke vii. 24-26. On its surface, he walked; Matt. xiv. 22-31. Hither he sent Peter to catch the fish with the tribute money in its mouth; Matt. xvii. 27. Here Peter, under the direction of his risen Master, drew up, at one draught, one hundred and fifty three large fishes; John xxi. 6-11. And on this sea, Peter, John, Andrew and James, were pursuing their occupation, as fishermen, when they were called to be fishers of men; Matt. iv. 18, 19.

Though the Sea of Galilee is doubtless formed by the expansion of the waters of the Jordan, yet, according to the testimony of the most respectable travellers, that river passes through it with such impetuosity that it preserves a distinct current till it leaves the lake, at its southernmost extremity. Soon afterwards the river Jabkok falls into it. On the banks of the Jabkok, Jacob wrestled with the angel of the covenant, on his return from Padan-Aram; Gen. xxxii. 22. A little to the south, some geographers place a rivulet, called the brook of Jazer, which gave name to a district mentioned Num. xxxiii. 1, 3; Isa. xvi. 8, 9; and probably rose out of a lake situated near Mount Gilead, called the Sea of Jazer, Jer. xlviii. 32. Its precise situation is not known; but it appears to have been between the Jabkok and the Arnon.

Not far hence also was the brook Cherith, near which Elijah concealed himself and was fed by ravens. It is not determined on which side of the Jordan this rivulet was situated; but, from the directions given to the prophet, "to turn eastward, and hide himself by the brook Cherith, which is before Jordan," it appears that it lay on the west bank of that river. Elijah must have been with the angel of the covenant when the command was given, or he could not have turned eastward to go to the river; and, as no mention is made of crossing, the place of his concealment was probably on the same side of the river. It was but a very inconsiderable stream; and soon exhausted by the drought; 1 Kings xvii. 3, 7. It is generally placed about fifteen miles below the Sea of Galilee.

After leaving the Lake of Tiberias, the Jordan pursues an undulating course southward, for eighty or ninety miles, till it loses itself in the Dead Sea. The country through which it passes is generally pleasant and fertile; diversified with gentle risings of the ground, which add both to the beauty and salubrity of the district. Its eastern shore has been described in our notice of Gilead and Bashan. The western coast is called in scripture "the Plains of Jordan," Gen. xlii. 10. 1 Kings vii. 46; or "the region round about Jordan," Matt. iii. 5. Though the latter probably included the level country on each side of the river from the Lake of Tiberias to the Dead Sea.

The Jordan has been rendered famous by many signal interpositions of Almighty power. On its surface, Elisha caused iron to swim; 2 Kings vi. 6. In its stream, the Syrian nobleman washed, and was cured of an inveterate leprosy; 2 Kings v. 14. Thrice were its waters miraculously divided, in order to afford a safe and easy passage for the servants of God; and, evidently, in all the instances, nearly at that part of the river, which runs in the vicinity of Jericho. Elisha before his ascension, and Elisha after he had witnessed that ascent, both in one day, passed through its channel on dry ground, not far from Jericho; 2 Kings ii. 14, 18. And when the Israelites had wandered forty years in the wilderness, after their deliverance from Egypt, and approached the termination of their toils, the Jordan, then swelled by the torrents from the mountains, rolled a boisterous and rapid stream, at that time probably more than one thousand yards in breadth, between them and the long sought Land of Promise; and presented an apparently insurmountable obstacle to their progress. But the God of nature interposed. He commanded the ark, the symbol of his presence, to be carried forwards

into the stream. No sooner did the feet of those who carried it, touch the brink of the waters, than the streams which were rushing down with rapid impetuosity from the north, were arrested, and instead of flowing forwards, "stood and rose up upon a heap" while the waters towards the south, flowed away, and left the channel of the river dry, till all the hosts of Israel had clean passed over. The chosen tribes, on this occasion, "passed over right against Jericho," not far from the termination of the Jordan at the Dead Sea; Josh. iii. iv.

Almost fifteen hundred years after this memorable passage, another event still more interesting and important took place in this river, and most probably precisely in the same part of it. The adorable Immanuel, Jesus the Saviour of the World, condescended to be baptized in this sacred stream, by his forerunner John. "And Jesus, when he was baptized, went up straightaway out of the water; and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him; and a voice from heaven, saying, 'This is my beloved Son, in whom I am well pleased.'" Matt. iii. 13-17. What a glorious and instructive display of the Divine Majesty!

## RELIGIOUS MISCELLANY.

Extract from a volume of Sermons entitled the *Saints' Preacher*.

Twice had the sun gone down upon the earth, and all as yet was quiet at the sepulchre. Death held his sceptre over the Son of God; still and silent the hours passed on; the enemies of Christ exulted in their success; the rays of the mid-moon gleamed in their helmets and on their spears; the hearts of his friends were sunk in despondency and sorrow; the spirits of glory waited in anxious suspense to behold the event, and wondered at the depth of the ways of God. At length the morning star arising in the east, announced the approach of light; the third day began to dawn upon the world, when on a sudden the earth trembled to its centre, and the powers of heaven were shaken; an angel of God descended—the guards shrunk back from the terror of his presence, and fell prone like on the ground, his countenance was like lightning, and his raiment white as snow; he rolled away the stone from the door of the sepulchre, and sat upon it. But who is this that cometh forth from the tomb, with dyed garments from the bed of death. He that is glorious in his appearance, walking in the greatness of his strength! It is thy Prince, O Zion! Christians, it is your Lord. He hath trodden the wine press alone, he hath stained his raiment with blood; but not as the first born from the womb of nature, he meets the morning of his resurrection.—He arises the conqueror from the grave; he returns with blessings from the world of spirits; he brings salvation to the sons of men. Never did the returning sun usher in a day so glorious! It was the jubilee of the universe; the morning star, shining together with all the sons of God shouted aloud for joy; the Father of mercies looked down from his throne in heaven with complacency, he beheld his work restored; he saw his work, that it was good.—Then did the desert rejoice; the face of nature was gladdened before him, when the blessings of the Eternal descended as the dew of heaven for the refreshing of the nations.

## HOLINESS OF HEART.

I have often mourned over the tendency of my own mind to rest in a state of imperfect attainment; to stop short of that holiness which is, at once, the beauty, the dignity, and the felicity of the Christian character; to be satisfied with lamenting its absence, instead of aiming every moment in its pursuit; and of seeking in fervent and importunate prayer, that through the power of the Divine Spirit, and to the praise of the glory of his grace, I might make more progress in this heavenly wisdom, and press more forward to the prize of my high calling of God in Christ Jesus. Now, the remedy of this disease, is not, as I conceive, more knowledge, but more experimental living upon the already acquired. What I want is that daily, hourly, constant, solemn impression of Scripture truth upon my heart, which our communion service so justly calls, "feeding on Christ by faith." I have observed in myself, and in others too, a tendency to judge the character by other criteria; by increasing light and knowledge, rather than by the growth of those holy dispositions and tempers, which are the effect of faith, and the fruits of the Spirit; by outward zeal, and useful activity, rather than by the increasing conformity to the mind which was in Christ Jesus; that humble,

self-denying, forbearing, meek, and watchful spirit of prayer, which so much becomes a helpless and unworthy creature, within the confines of an enemy's country, with a deceitful heart within, and in the constant presence of a holy God. I have ever considered Christianity as a glorious provision for the happiness of man, originating in unspeakable Love, devised by unerring Wisdom, and executed by Almighty power, and this accords with the views of that holy man, who defined true religion, as "happiness in God." This accords with the well known saying of Richard Baxter. "Holiness is happiness; and to talk of being happy without it is as palpable nonsense as to talk of being well without health, or of being saved without salvation." In truth, our passage through this life is a state of discipline, whereby our all-wise Father is preparing us for perfect happiness, in the progressive attainment of that holiness which constitutes the very atmosphere of heaven. Heaven is the abode of perfect bliss; and the cause of this, is that there is no discordant note in heaven, each heart is tuned in harmony by the love of the living God, which diffuses itself to mutual benevolence and peace; and all are perfectly happy, because all perfectly obey the Divine will, and perfectly fear and love the infinitely perfect and glorious God, the centre and the source of all existence.—Christ. Jds.

## AN EXAMPLE FROM THE WORKSHOP.

Calling upon an old friend, a respectable mechanic, last new year's day, I went into his shop, which I found entirely deserted except by one apprentice. I had seen the lad a number of times before, and knew him to be a person of first-rate excellence, and possessed of a very benevolent disposition. I asked how he could be at work, when all his companions were "keeping new year's?"—adding, that I thought he was loving all the pleasures of the day. He replied with a smile, that he would not exchange his manner of keeping the day, for all the pleasures to be derived from any other mode; "for," said he, "I have often been disgusted with myself for spending holidays as I have heretofore done, and this year I resolved to devote them to the cause of charity." I accordingly obtained permission of my master to work to day, and he promised to pay me for my labor. I also resolved to take so much from my other savings as I have heretofore been accustomed to waste in frivolous amusements, and add it to my earnings; and to contribute the amount whatever it may be, to aid in spreading the gospel among the heathen.

"This evening," he said, "I had to procure a number of choice tracts, and distribute them among the poor depraved sailors, as new year's presents." Thus spoke this poor apprentice; and his words brought conviction to my mind, of my own neglect. There was something in his appearance and language which seemed to say, "I care not for the reproaches of the world; but I am resolved to do the will of my heavenly Father." I left the shop, raised his thoughts in fervent supplication to God, that he would guide and protect this humble lad, in the way of everlasting life. If all who call themselves Christians, were possessed of as much zeal in the cause of Christ as this obscure apprentice, the means would not long be wanting, to spread the glad news of salvation to every creature. And if all Christians would adopt the plan of contributing for the spread of the gospel, the money and time they have been accustomed to spend in keeping holidays, I am sure, like this apprentice, they would derive more pleasure from such a course, than from any other.—N. Y. Obs. P.

## DISAPPOINTMENT.

The clock struck eleven. The anxious, terrified, lonely mother shuddered at the sound, and with an unconscious energy pressed her poor babe to her heart, while the large tears, not without cause, fell, unbidden, from her swollen, sunken eye, and rested on the cheek of the slumbering innocent. Where then was he who had sworn to protect them, and by a vow registered in heaven, had promised an alterable inheritance to his heavenly Father? I could wish without a parallel; for disappointment had bound him in her chains, and in the thralldom of vice he could forget that he had a bosom companion sighing in his absence for his return, and in his presence overpowered by the conflicting emotions occasioned by the recollection of former times, when he was virtuous's friend, and she the darling partner of his happiness. The unfortunate mother anticipated something melancholy at a late hour, and found his sleepless on the floor. The shock restored him to himself, though some half lost, half recollecting images flitted through his bewildered imagination. She was de-

elated to be in a raging fever; medical assistance was in vain, for the disease was one which baffles all skill, and in the short space of a fortnight she died broken hearted. No murmur escaped her lips against the author of her misery, the destroyer of her happiness, the cause of her untimely death. It was that he fully avowed, from his dream; then it was that every unkind word, every ungrateful look, thronged back upon him, and harrowed up his soul; then it was that he uttered the unheard groan, and poured the bitter tear—more deep, more bitter, because unheard and unavailing.

Is there one now who is just beginning the career of vice and folly, unaware of the misery he is bringing upon himself and connected with him, let him read this and pause, for it is only on the immutable basis of virtue that we can found our actions, if we wish them to be pleasing in the sight of our fellow men and acceptable to our Creator.

#### THE COMING OF CHRIST.

Every evening takes a day from the world's duration. Every clock that strikes, bids us recollect, that the promise of Christ has then received an additional force: "Behold I come quickly, and my reward is with me, to give to every man according as his work shall be." The precious day, and hour knoweth no man. Though probably, as it was at his first advent, so likewise will it be at his second. The faithful servants, who are watching for the return of their Lord, and looking for redemption in Jerusalem, will be able, by the books of the Scriptures and the signs of the times, to tell when the day is approaching. But what avails a curious disquisition upon the exact period of the world's dissolution? What is likely to be the fate of those malefactors, who, instead of preparing for their trial, spend the small proportion of time allotted them, in disputing with each other concerning the hour in which the trumpet shall sound, and the Judge make his entry? In this, above all other cases, "blessed is the man that feareth always." "Blessed is that servant, who, whether his master cometh at the second watch, or whether he cometh at the third watch," is ready to receive him, and exhibit his accounts. Blessed, in short, is he, and he only, who hears continually these words of the beloved John, "BEHOLD HE COMETH!"

He cometh indeed! But how changed; how different his appearance from what it was! How shall we be able to conceive of it as it deserves; to raise our thoughts from the tender babe in the manger, bewailing our sins that brought him thither, to the voice of the Son of God, from which the heavens and the earth shall flee away, and no place be found for them any more for ever! Yet, so it is. Behold, he who came in swaddling-clothes, cometh with clouds. He who came to preach the days of salvation, cometh again to proclaim the day of vengeance. He who was led as a lamb to the slaughter, leads his ten thousand to the prey, as the lion of the tribe of Judah. He who cried not, nor lifted up his voice against his enemies upon earth, thunders with the glorious voice of his excellency against them from heaven. He who never broke a bruised reed, rules the nations with a rod of iron, and breaks them in pieces like a potter's vessel. He who quenched not the smoking flax, extinguishes the great lights of the world; darkens the sun, and turns the moon into blood; commands the stars from their stations, and the dead from their graves; shakes the powers of heaven, and the foundations of the earth, and the heavens that are not fixed on him.—*Bishop Horne.*

*Why the Bible is not understood.*—"Rien, having been to visit the library of a French convent, writes thus to his friend in Persia concerning what had passed: Father, said I to the librarian, what are these huge volumes which fill the whole side of the library? These, said he, are the Interpreters of the Scriptures. There is a prodigious number of them replied I. The Scriptures must have been very dark formerly, and very clear at present. Do there remain still any doubts? Are there now any points contested? Are there (answered he with surprise) Are there? There are almost as many as there are lines. You astonish me, said I, what then have all these authors been doing? These are, returned he, new and better Scriptures for what ought to be believed, but for what they did believe themselves. They did not consider them as a book wherein were contained the doctrines which they ought to receive, but as a work which might be made to authorize their own ideas." CAMPBELL.

*Remarkable Incident.*—The following circumstance is related in the first volume of the Imperial Magazine.

A young man, about three years ago, being reduced to great distress, had given himself up to despair; when a venerable looking old man, (belonging to the society of Friends,) accosted him as he was walking the street, in the following words: "Young man, art thou in want?" He replied in the affirmative. "Well," said the old man, "the Lord has sent me to help thee. I dreamed last night I should meet thee in the place I now find thee. Come along

with me, and I will give thee relief." The young man, overjoyed at the invitation, fell down upon his knees, and cried aloud, "O God, I thank thee!" A crowd immediately assembled around him, and the old man acquainting them with his distressed situation, collected upwards of two pounds. He then took him to his home, and entertained him with meat and drink for three days; then gave him a recommendation to some of the society, and, adding three pounds to the two he had collected for him, bade him depart in peace. We may learn from the above anecdote, that, however distressed we may be, the Lord is able to deliver us. He says, Thy bread shall be given thee, and thy water shall be sure. Let us, then, give over repining at the dispensations of Providence, for the Lord loveth whom he chasteneth; let us trust in Him, and we shall do well here, and gain a heavenly mansion hereafter.

#### PLAIN PREACHING.

Luther was particularly severe against, and denounced, all preachers that aimed at sublimity, difficulty and eloquence; and neglected the care of the souls of the poor, to seek their own praise and honor, and to please one or two persons of consequence. "When I preach, I sink myself deeply down; I regard neither doctors nor matters, of which there are in the church above forty. But I have an eye to the multitude of young people, children and servants, of which there are more than two thousand. I preach to them, and direct my discourse to those who have need of it. A preacher should be a logician and a rhetorician; that is, he should be able to teach and to admonish. When he preaches upon any article, he must first distinguish it, then define, describe, and show what it is; thirdly, he must produce sentences from the Scripture to prove and strengthen it; fourthly, he must explain it by examples; fifthly, he must adorn it with similitudes; and, lastly, he must admonish and arouse the indolent, correct the disobedient, and reprove the authors of false doctrine."

If preachers, would see the pleasure of the Lord prospering in their hands, let them preach the word. In the house of God; in the social meeting; in the family circle; in the private and personal interview; by sermon, by exhortation, by free conversation; to saints awake, to saints asleep; to serious sinners, to sinners inquiring sinners; to sinners contradicting and blaspheming; at all times and all places, and to men of all descriptions, let them preach the word. There is something in the Bible for every person, in every situation; and all scripture is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God, the minister of the word, may be perfect, though furnished unto all good works.—*Do. Rec. & Tel.*

#### MORNING STAR.

LIMERICK, THURSDAY, MARCH 8, 1827.

#### ORDER AND DISCIPLINE OF THE CHURCH.

##### NO. 14.

Church officers and subjects in connection.

(Continued.)

To preach the gospel, a person must also receive an unction from the Holy One expressly for the work. He must be instructed in the sanctuary of the Lord, where the state and end of the wicked are discovered. They must have so clear a discovery of the way of life and the means of grace, the requirement of God and the duty of men, and such a sense of their own duty and responsible station, that, like Paul, they must know that we is unto them, if they preach not the gospel. The spirit of the Lord God must be upon them, as well as in them; that is, they must not only have Christ formed in their souls the hope of glory, but they must be led by his spirit to view the state of the wicked, who are dead in trespasses and sins, an example or figure of which we have in the experience of Ezekiel, Chap. 30.

Again. To feed the sheep and lambs of Christ—to strengthen the weak—to comfort the feeble minded—to encourage the afflicted—to succor the tempted—to relieve the distressed—and to build up the saints in the most holy faith, all of which pertain to the work of the ministry, a person should be experimentally acquainted with the various trials, temptations, griefs, joys, comforts, &c. which are attendant on the Christian course in this life; for no man can systematically instruct others in those things, of which he has no knowledge himself.

Further. Men called of God to preach are gifted men, as well as men of grace. For God, whose ways are equal, will not call a man to this work, without he possesses, or is furnished with a gift equal to his calling. (We are informed that there

is a diversity of gifts in the ministry, but all of the same origin; they all proceed from the same source.) The church should ordain none to this important work, but men of knowledge, wisdom, understanding, and discretion, lest those be ordained who are not called of God. The apostle Paul in speaking of the qualification of a bishop, remarks, "This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; Not given to wine, no striker, not greedy of filthy lucre; but patient; not a brawler, nor covetous; One that ruleth well his own house, having his children in subjection with all gravity; For if a man know not how to rule his own house, how shall he take care of the church of God? Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without; lest he fall into reproach and the snare of the devil." 1 Tim. 3: 1-7.

Lastly. A general knowledge of the arts and sciences, and of the languages, in addition to the before mentioned requisites, is very advantageous to the minister of the gospel. It will serve for an excellent help in his public ministrations; but this alone will never prepare a man for the work of the gospel ministry. Though a person should regularly pass through all the seminaries of learning on earth, (of which we have an exalted opinion,) and obtain the eloquence of a Cicero, the philosophy of a Newton, and the logic of a Watts, yet without the grace of God, and the treasure of the gospel in his heart, he could not be a suitable minister thereof.

A good education will answer well for a *hanger*, but it will make a poor *Sarah*. It will make an excellent *hand-naid*, but an unprofitable mistress. When ministers lean altogether to their own understanding and acquired abilities, they are but a mere cypher in the church.

Should the affairs in the church be continued as they were commenced by Christ and his apostles, a variety of ministers, with respect to gifts, learning, and advantages, will be furnished. James and John the sons of Zebedee, were called from the employment of fishing, to be apostles and ministers of Christ, fishers of men; and were honored with the privilege of witnessing the transfiguration of him who called them. Matthew, a young man of a different employment, and having a better education, was called from the receipt of customs. Paul of Helyeg parents, and of the tribe of Benjamin, and who was placed as a student of the Jewish law under Gamaliel, the most famed doctor of that age, was also born out of due time, and called to preach among the Gentiles. All these were eminently useful in the cause of Christ. Although Paul was declared by the kings before whom he pleaded, a learned man, yet he declares, when speaking of his ministry, that his speech and his preaching was not with men's wisdom, but in demonstration of the spirit, and with power. It appears that the others, though not so well educated, preached in the same manner. The cause of this wise distribution of gifts is assigned by Paul. [See 1 Cor. 1: 23 to the end of the chapter.]

If by the wisdom of God, the treasure of the gospel was committed to vessels learned and unlearned, that the excellency of the power might be of him, and not of the vessels which contained it in the commencement of the church, is it not reasonable to suppose, that the same wise plan will be continued by him who changeth not, on similar occasions and under similar circumstances? Churches and presbyteries should lay hands on no man who does not furnish satisfactory evidence that he is born of God, and otherwise suitably qualified for the work. Although a person not of this description may succeed and be inducted into the sacred office, (an event which, we presume, is liable to happen in all Christian communities,) and be numbered with the mitred heads, yet, in reality, he would be none other than an Achan in the camp. [See Josh. 7.]

Would I describe a preacher, such as Paul, were he on earth, would bear, approve and own—

Paul should himself direct me. I would trace his master-strokes, and draw from his design. I would express him simple, grave, sincere: In doct'r no uncourtly; in language plain, And plain in manner; decent, solemn, grave, And natural in gesture; much impress'd Himself, as conscious of his awful charge, And anxious manifest that the flock he feeds May feel it too; affectionate in look, And tender in address, as well becomes A messenger of grace to guilty men.

COWPER.

*Copy of a letter from Eld. Chas. Phinney to the editor, dated Portland, Feb. 22, 1827.*

EXTENDED BROTHER.—Once more I take my pen to inform the friends of Jesus that Zion is enlarging her borders. I have lately visited Richmond and the towns adjoining. I had a good meeting in Leavittville, Eld. H. Harrington, thence I went to Topham, found the brethren in many parts of the town well engaged, and attended a conference, found the brethren in union—great appearance of a reformation. The reformation in Brunswick is going on among the Freewill Baptist brethren. At a conference in Richmond, I heard fifty speak of the goodness of God; it was a refreshing season from the presence of the Lord. In my tour, I visited nine churches; the most of them have been churches within two years. Visited Eld. Bridges of Wales had an excellent time with him and his family; returned home, took my family and went to Portland. There my ears were soothed with the sound of reformation; my heart said glory to God. I attended a meeting with Elds. Rand and Osborne. The power of God came down; between twenty and thirty mourning sinners and backsliders came to the altar to be prayed for. My heart says,

Right on, all conquering King, ride on, Thy king do come, thy robe do don, Let heaven and earth agree: To sound about thy worthy face, Till all our souls shall be no more. To rise and reign with thee.

CLEMENT PHINNEY.

*Copy of a letter from Eld. S. Hatches to the editor, dated New-Portland, Jan. 25, 1827.*

DEAR BROTHER.—Having taken satisfaction in perusing the *Star*, which gives accounts of reformation, I thought it duty to send you my notes.

Last winter and spring there began to be a cry among some of the members of this church for a reformation; and that God who hears prayer began to work on the minds of the people in a gradual manner. During the spring and summer a few gave evidence of a work of grace on their hearts; and others inwardly said, "What shall we do to be saved?" In October, Eld. Hathorn and Mr. Bradford came into town, and began to sound salvation, and God blessed their labors. The work now took a more rapid start. The middle aged and youth began to cry for mercy, like the trembling jailer, while that God who delights in mercy, said "Live, for I have found a ransom." Many of the old saints rejoiced, and backsliders began to return to their Father's house. The work is truly solemn and refreshing. There have already a few months been twenty-five added to this church, which make our number 106. The work is still progressing in some parts of the town. I cannot drop my pen, till I inform you that on the last day of December, I had the privilege of baptizing my consort in the name of the Father, Son and Holy Ghost. "Let heaven rejoice, let the earth be glad, and praise surround the throne." In the course of the last summer and fall, I visited a number of places; saw the influence of the Lord in the conviction and conversion of sinners; I baptised several, and assisted in organizing two churches. I still feel encouraged to pursue the good old way. Yours in gospel bonds.

SAMUEL HUTCHINGS.

*Copy of a letter from Eld. T. Flinders to the editor, dated Alton, Jan. 24, 1827.*

DEAR BROTHER.—Believing that any news respecting the welfare of Zion will be acceptable to all her sons, I forward the following.

In the month of December last, feeling an impression to travel to the north-west part of the town of Alton, I communicated the same to Dr. Stephen Coffin, who felt it his duty to accompany me. When we arrived, and found the place given to idolatry, I thought I could say like Paul, "My spirit is moved within me." We appointed a meeting on the evening of our arrival, only three or four attended; but, thank be to God, two young women out of this number, appeared to be very much affected. At the close of this meeting we appointed others. At the next meeting the above young women and three others manifested a determination to serve God. Our hearts were encouraged. We travelled from house to house praying the people to be reconciled to God. Many times I felt discouraged and concluded would return home, but some little thing, like the roll of the barley cake against the tent, would again encourage me. Thus after sixteen days' labor, I have the pleasure to inform you, that about thirty have professed religion, and been reclaimed from



# THE RAISING OF LAZARUS.

Meekly he sunk into the arms of death;  
And days and nights had seen his last, deep sleep,  
And they who loved him, with a breaking heart,  
Had laid the lifeless form in its low grave;  
And felt that nature's doom was sealed,  
And earth, with all its joys, is comfortless,  
To those who mourn the dead. And there was  
— One,  
In human form, the Lord of life, who took,  
That man might be redeemed from the grave's  
power,  
The weakness and the sorrow of our nature.  
And he, in friendship's pure devotedness,  
Was bound to him who lay so dead;  
And, in the tenderness of mortal grief,  
Was come to that low grave, and stood and wept—  
The angels, bending from their bright abode,  
Wondered at that strange love.

The Saviour stood,

And at his side were the grief-stricken forms  
Of those who wept in the deep, silent tomb;  
Of woman's heart, when woman's heart is broken.  
And many, witnessing that wordless grief,  
Wondered that love so tender and so strong,  
Love which had given light to sightless eyes,  
Could not have saved the victim from the grave.  
And saved the gentle victim from the grave.  
"Take ye away the stone," the Saviour said;  
At his command, they took away the stone  
From the dark chamber where the dead was laid,  
And watched in their deep silence. All was hushed;  
And Jesus raised his eyes to the pure heaven,  
His home of glory ere the world was made,  
And strong in faith unwavering, held, a man,  
Sublime communion with the Source of Being.  
Then he, the Resurrection and the Life,  
Spoke to the lifeless clay: "Lazarus, come forth!"  
Death heard that mighty voice: The dead came forth  
— One.

Lt. Gaz.

## ON THE LOVE OF GOD TO MAN.

Could oceans, rivers, streams and lakes,  
All that the names of waters take,  
Beneath the expanded skies,  
Be turned to ink of blackest hue,  
Add all the drops of falling dew,  
To make the wonder rise.

A book as large, could we suppose,  
As thine omnipotent word compose,  
As the whole earthly ball,  
And every twig of every tree,  
And every blade of grass we see,  
A pen to write, would fail.

Were all that ever lived on earth,  
Since nature first received her birth,  
Most skilful scribes to place,  
In fairest light that word would love,  
Found in the heart of God above,  
To Adam's sinful race.

Was each Methuselah by age  
And every moment wrote a page,  
They'd all grow tired and die,  
The pens would every one wear out,  
The book be fill'd within, without,  
The ink be drain'd quite dry.

And then to tell that love, O then  
Angels above, as well as men,  
"An Archangel" would be vain,  
Yes, till eternity should end,  
A whole eternity they'd spend,  
Nor then have told the tale.

\* This poetry was furnished by a valuable correspondent. It seems, the author, like many others, entertain an idea that there is a plurality of Archangels. It is an error of opinion that the idea is erroneous. It is preferable to insert this note, rather than to change the phraseology in this respect. If it should cause our readers, more critically, to review the scriptures on this subject, it will do them no harm.

## HOME.

There is a man in this wide world,  
How'er so far by fortune hurled—  
Does there a being roam,  
Who has forgot his mother's home?  
In whose cold breast there glows no home,  
Reminding him of home?

No!—Whether over burning sands,  
He traverses far distant lands,  
Or dares the billow's foam;  
Still there's a tie that fondly clings  
Around his heart, while memory springs  
To his own native home.

Though tedious hours come rolling on,  
And months have pass'd, and years have gone  
In melancholy gloom;  
Though fortune like a tempest blow,  
And hope has flattered to beguile,  
One charm remains—'tis home;

The stormy blast of wayward life,  
May waite their way of vengeful strife,  
To crush affection's bloom;  
Yet unshaken by fortune's blow,  
My Star of Hope shall ne'er go down—  
Sweet Star! that guides me home!

## MISCELLANY.

Mr. Burbank—Cyclopedia again intrudes upon your notice by way of an essay. He proposes forwarding a few communications to you, for insertion in the Star, upon the progress of Science and Liberty, in the several ages of the world. His first essay contains a few preliminary remarks upon the subject, drawn with a reference to what may hereafter be said upon the same, should the proposal suggested, meet your approbation. C.

P—4, Feb. 22, 1827.

## ON THE PROGRESS OF SCIENCE AND LIBERTY.

### NO. 1.

"God in the nature of each being founds  
His proper bliss, and sets its proper bounds.  
But as he form'd a whole, a world to bless;  
On mutual wants, built mutual happiness,  
So from the first, eternal order ran,  
And creature link'd to creature, man to man."

The history of human knowledge, affords few facts so remarkable, yet so evident as this; that there is a reciprocal connection between Science and Liberty. So remarkable, because as the principles

of the one are diffused, those of the other flourish; "united they stand, divided they fall." So evident, because historic facts, and our own experience, evince the truth of it, as well as a conviction that our greatest happiness depends upon the connection; a connection that has remained unimpaired, undimmed, and unbroken, amidst the vicissitudes of the moral and political world, and the wreck of thrones, dignities, principalities and powers. In vain, have the minions of monarchy chanted the syren song of royalty, and the shouts of "rice la roi" been echoed, and reechoed, as they receded from the unthinking multitude; the genuine sparks of liberty, and her fair companion science, have been kindled and rekindled, have blazed and rebled, till every landscape in human ken, has by some means or other, and at some time or other, felt the effects of their benign and animating radiance. The assertions of some of the court-favored gentry, that the principles of liberty are accessible only to crowns, and crowned heads, and that mankind, the favored few excepted, were designed to serve—are false; and the history of the primal ages, when the government of man was under the auspicious eye of Jehovah, and guided by his omnipresence—proves them to be false. It has been asserted by the same good authority, that place man in a situation in youth, before he became sensible of perception, where he should be deprived of society, and know of nothing beyond the boundaries of his prison, that he would have no ideas of liberty; but it is false. Man surely has latent senses, for which such a place affords no gratification, some desires that must be satisfied before he can be happy.

The inhabitants of Paradise it is true, enjoyed happiness without liberty, but their barrier had not been expired; then the connection, the alliance between science and liberty, had not commenced. But "reaching forth to the fruit, she pluck'd it, she eat;" the Rubicon was passed! the barrier was carried! and science and liberty went forth from paradise with its apostate inhabitants, walking hand in hand, to enjoy a wider prospect, a nobler spectacle. This was the starting point of liberty and science, from this commenced the connection between them, and it is a reciprocal connection. Even as there is a reciprocal connection between the parts of nature animate and inanimate. All is just gradation. The poet in the lines quoted, discovered the accuracy of his judgment on this subject.

"So from the first, eternal order ran."

In animated nature, "from the angel that ministers before the throne of God, to the meanest reptile that crawls upon the ground," or to the gilded insect that flits upon the breeze, and glitters only for a day, the animate creation appears to be one continued link in the great chain of being. So in inanimate nature, this order is the characteristic. Thus it appears, that there is a reciprocal connection between the parts and the principles of inanimate nature. And it is in consequence of this, that the connection between science and liberty, has remained indissoluble. CYCLOPEDIA.

(From the London Mechanic's Magazine.)

### GROUND SWELL IN THE POLAR REGIONS.

The ice in the Polar regions accommodates itself to the surface by bending, but when several yards in thickness, it refuses to yield beyond a certain extent, and is broken in pieces with dreadful explosions. The best account that we know of the appearances presented on such occasions is given by a party of Moravian missionaries, who were engaged in a coasting expedition on the ice along the northern shore of Labrador, with Edward Ingham, Esq. They narrowly escaped destruction from one of those occurrences, and were near enough to witness all its grandeur. We extract it from the recent interesting compilation of the Rev. Dr. Brown, on the history of the Propagation of Christianity. The missionaries met a sledge with Esquimaux turning in from the sea, who threw out some hints that it might be as well for them to return after some time, their own Esquimaux were at that time under a ground swell under the ice it was then scarcely perceptible, except on lying down and applying the ear close to the ice, when a hollow disagreeable grating noise was heard ascending from the abyss. As the motion of the sea under the ice had grown more perceptible, they became alarmed, and began to think it prudent to keep close to the shore; the ice also had fissures in many places, some of which formed chasms of one or two feet, but as these are not uncommon even in the inland state, and the dogs easily leaped over them, they are frightful only to strangers; as the wind rose to a storm, the swell had now increased so much that its effects on the ice were extraordinary and really alarming. The sledges, instead of gliding smoothly along on an even surface, sometimes ran with violence after the dogs, and sometimes seemed with difficulty to ascend a rising hill, noises, too, were now distinctly heard in many directions, like the report of cannon, from the bursting of the ice at a distance; alarmed at these frightful phenomena, our travellers drove with all haste towards the shore, and as they approached

it the prospect before them was tremendous; the ice having burst loose from the rocks, was tossed to and fro, and broken in a thousand pieces against the precipices, with a dreadful noise; which, added to the raging of the sea, the roaring of the wind, the driving of the snow, so completely overpowered them as almost to deprive them of the use of both their eyes and ears. To make the land now was the only resource that remained but it was with the utmost difficulty that the frightened dogs could be driven forward, and as the whole body of the ice frequently sunk below the summits of the rocks, and then rose above them, the only time for landing was at the moment it gained the level of the coast, a circumstance which rendered the attempt extremely "nice and hazardous;" both sledges, however, succeeded in gaining the shore, and were drawn up on the beach, though not without great difficulty; scarcely had they reached it when the part of the ice from which they had just escaped burst asunder, and the water rushing from beneath instantly precipitated it into the ocean; in a moment, as if by a signal, the whole mass of ice for several miles along the coast, and extending as far as the eye could reach, began to break and to move, the whirling waves, the spectacle was awfully grand; the immense fields of ice rising out of the ocean, clashing against one another, and then plunging in the deep with a violence which no language can describe, and a noise like the discharge of ten thousand cannons, was a sight which must have struck the most unreflecting mind with solemn awe. The brethren were overwhelmed with amazement at their miraculous escape, and even the pagan Esquimaux expressed gratitude to God for their deliverance.

## VESEUVIUS.

From E. Atherton's Last Days of Herculaneum.

The tragic fate of the cities of Pompeii and Herculaneum, form a terrific page in history. "There had not been any previous eruption of Vesuvius for several centuries, no memorial for such an event could be found since historians had existed to record its phenomena. The whole mountain was covered with forests, trees, and the most luxuriant vines and vegetables, a retreat for which, Martial says, the gods of pleasure and of gaiety forsok their most favored abode. What a horrid surprise, then, it must have been to the inhabitants of those ill-fated cities, to behold the sudden and violent eruption which spread desolation around! While the inhabitants of Pompeii were considering whether it would be wiser to flee or remain, a tremendous shower of hot boiling mud and gravel suddenly descended on them, burying the whole city sixty feet deep. During another period of this eruption, torrents of lava rolling over Herculaneum, buried it for ever one hundred feet deep, in what is now, of course, a solid mass of rock. This event happened near eighteen centuries ago, and was equally fatal to many other beautiful towns which stood thick upon the delightful coast of the Bay of Naples."

\* What thought can reach,  
What language can express the scene,  
The horrors of that hour! An earth beneath  
That threatened to devour an atmosphere,  
That burned and smoked—gales that fell for rain—  
Tumults that rent the bowels of the ground  
And leaved below, and cold darkness reigned;  
That, like an ocean of black waters, whirled,  
And pressed upon the earth!"

## GRATITUDE.

There is not a more pleasing exercise of the mind, than gratitude. It is accompanied with so great inward satisfaction, that the duty is sufficiently rewarded by the performance. It is not, like the practice of many other virtues, difficult and painful, but attended with so much pleasure, that there were no positive command which enjoin it, it would be derived upon us, as the gift of him who is the great author of good, and the Father of mercies. Gratitude exalts the soul into rapture, when it is exerted towards this beneficent being, who has given us every thing we already possess, and from whom we expect every thing we yet hope for. ADAMS.

If gratitude is due from man to man, how much more from man to his Maker? The supreme Being does not only confer upon us those bounties which proceed more immediately from his hand, but even those benefits which are conveyed to us by others. Every blessing we enjoy, by which means we can be derived upon us, is the gift of him who is the great author of good, and the Father of mercies. Gratitude exalts the soul into rapture, when it is exerted towards this beneficent being, who has given us every thing we already possess, and from whom we expect every thing we yet hope for. ADAMS.

SLEEP. The first sensation of drowsiness is nature's call for sleep. Waking shows the body is rested. After the degree of strength, of which the state of the system is capable, is restored by sleep, longer stay in bed only relaxes. He perverts reason, who by a habit of artificial excitement, keeps awake so late that he is not ready to rise at day break, nature's undoubted signal for quitting repose, obedience to which secures a desire of rest at the fit hour. Some people close their shutters against it. George III., consulted his household physician, Dr. Astruc, as to the modes of life conducive to health and longevity; as to the importance of early rising there was full coincidence.

Old people, examined as to the cause of their longevity, all agree that they have been in the habit of going to bed early and rising early. In debilitated people, a degree of fever, or something resembling it, comes on towards evening; going very early to bed is of great consequence to them.

Using an hour or two earlier than usual, often gives a vigor which nothing else can produce. Many people at waking feel a disposition to rise; they lose it by indulging in a lethargic state, of falling asleep. We lose vigor by lying a bed in health longer than for sleep; the mind is less tranquil, the body less disposed for refreshing sleep, appetite and digestion are lessened. After a long mental exertion, sleep is a salutary; the thoughts continue themselves effecting new acquirements. Some people cannot get to sleep, others wake too early. Without spirit to rise, they hope to find refreshment in an additional nap; another and another leaves them more languid; they fancy themselves unfit for exertion till they have taken a breakfast which they make no effort to merit.

Nothing breaks up the strength sooner than want of sleep at the hours nature obviously requires for repose, marked, as well by regular returns of day and night, as by our feelings, if not perturbed by artificial habits. Labor, which is light in the day, is burthensome in the night. The accumulated stimuli of the day are sufficient for the temporary exhaustion of the system; the rest of night is requisite to recruit us for each successive day.

Francis Junius the younger, was a scholar, but had imbibed a deadly prejudice against the truth of the bible. His father perceived the fact in grief, and placed a New Testament among his books of study. The infidel son finding it there, took it one day, and thought he would just open it, to view some passages that might hurt his eye. His eye fastened on the text; "In the beginning was the word," &c. He was so struck with the text, that he read on through the chapter. He found in him a solemnity and awe, and the divinity of the word, and the majesty and authority of the composition, as infinitely surpassing every thing human. He says; "My body shuddered; my mind was all in amazement; and I was so agitated the whole day that I scarce knew who I was." He adds with gratitude:—"Thou hast remembered me, O Lord my God, according to thy boundless mercy, and didst bring me back the Lord my God of thy flock." From that time the religion of his soul was turned from the objects of his past delights to the word of God, and the great and glorious things of his kingdom. Oh, unbelievers of the word of God; ye must experience the same change by the Spirit of grace, or you must sink in eternal death.

## CHEMICAL EMBRICATION.

OR, WHITWELL'S ORIGINAL OPORDIOL, Treble the strength of the hard land.

(See below for Instructions.)

THIS article is now, beyond all dispute considered by every physician of extensive practice in the U. S. as the best known external remedy in all cases of Bruises, Sprains, Gout, Rheumatism, Cramps, Numbness, Stiffness of the Neck or Limbs, Chills, Chills, Chapped Hands, Stings of Insects, Vegetable Poisons, &c. The use of this celebrated remedy is not confined to the American States. Orders for it are constantly received from South America, the West Indies, Nova Scotia, Lower Canada, and in one instance were received from England and Russia. In the latter, to the Proprietor, St. Salvador, the writer observes: "Your Opordiols begin to be well known and fully appreciated, &c." Certificates have been received, sufficient to fill a column of a paper. A few only, of the first respectability, are attached to the directions—among which is one from a Physician of the highest grade in Europe or America.

65—Purse before you purchase. 62 No one circumstance can more fully prove the value and great demand for this Medicine, than the numerous servile and contemptible imitations in existence, some have so closely imitated the stamp and type of the outside wrapper, as to be difficult of detection, except only by the omission of the NAME. Therefore, as you value Life or Limb, be sure to ask for and receive WHITWELL'S Opordiols only, or you may be most wretchedly imposed upon.

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

## ALSO.

Jarvis' Bilious Pills, Detergent Bitters and Cough Drops.

The above are for sale at the store of JOHN SANBORN, Esq. Livermore.

May 11.

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