# THE STAR 

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ADVERTISEMENTS.
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 WILLAM RMOBADSS,
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PRINCIPAL OPAN ACADEMY AND

 Uing asuat able character to supply hiss place of to






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nuin in the Southerin stuces.





## RELIGIOUS

The star in tie eas
A SERMON;


Thus far we have spoken of the success of he gospel in Asia, by means of European unexpected quarteri. We are now to declare what has beendone, independenty of our cosertions, \& in regiotis where we have no labourers, and no access. And this I do to show you, that whether we assist in the work or not, it is
Ood's will thatit should begin. You have hiGod's will chatit should begin. You have hia
hero been contemplating the light in India We pere now to announce to you, that a light hath appeared in Arabia, and dawned, as it vere, on the temple of Mecea itself.
Two Mahometans of Arabia, persons of consideration in their own country, have, been tately converted to the Christian faith. One
of them has already suffered martyrdom, and of them had already suffered martyrdom, and the other is now engaged in translating, the criptures, and in concerting plans for the conmartyr was Alddallah; and the name of the oher, who is now trarslating the scriptures, is Sabgt ; or, as he has called since his, christian aptism, Nathantiel Sabat. Sabat resided in ny house some time before 1 left India, and
thad from his own mouthithe chief part of the scount which I shall now give to yo. Some particulars I had from others. His conversion took place after the maryy com oribdullah,
"to whose death he was consenting :" and he related the circumstance to mo with mapy teart

Abdallah and Sabat were intimate friends. and being young men of famity in Arabia, the agreed to trave together, and to visit forcigi
countries. They were both zealogs Mahonetans. Sabat is the son of Ibrahim Sabat, digree to Mahily of Beni. Sabit, who thace their pe friends lefit rabia, affer paving th ir ina worations at the tom ff their prophet at Mecca, and travelled thro Pcrsia, and thence to Cabul. Abdallah \#a Appointed to an office of state under Z moum
Sha, king of Cabul ;and Sabat leff him there, and procreded on a tour thro' Tartary. While Abdatlah remained at Cabul, he was of a biblec to the christian farth by the perusa tian from Armenia, then residing at Cabui.* In the Mahometan states, itis death for a ma ff rank to become a christian. Abdaliah endeavoured for a long time to conceal his conVersion, but finding it no longer possible, be hurches thee to some ef 1 e christia charches near the Caspian Sea. He accord e grear city the streetes of that riend Sabar,who immediately reciönciusell him Sabat had heard of his conversion and dis hi,
ind was filled with ind gnation at his cunduct ind was filled with indignation at his conduct
Abdallah knew his danger, and threw himscl the fect of Sabai He confessed that he , ras a christian, and aplored him by the sacred tie of the ir former
iendship, to let him escape with his But Sir," sand Sqpat, when relating the sto $y$ himself, 11 had no pity. 1 caused my ser ants to seize him, and delivered him up to Horad Shah, king of Bochara. He was sen enced to die, and an heraid went through th tution. An immense mulitude attended, he ceief men of the city. I aiso went and ife if he would abjure Christ, he execulion tanding by him with his sword in his hand No, said he, (as if the proposition were im Shris.' Then one of his he 'I cannnt at un the wrist. He stood firm, his arm har ician by des desire of the kine motion. Aphy ician by desire of the king, offered to he
he wound if he would recait. He made inswer, but looked up steadfastly tow ards hee , fike Stephen the first margy nger towards me. He he died not look tit was benignoly, and with the ce cuntenance of for
giveness. His other haid was then cut off." $\because$ But sir.," said Sabat, in his imperfect Eng. glish he never changed, he never changed. dlow of death, all Bochara seemed t, sas What new thing is this?
Sabat had indulged the hope that Abdaliat ould have recanted when he was offered bis ife ; but when he saw that his friend was dead ravelled from place to lace, secking rest an inding none. At last he resoived to visit In Sid accordin bly came to Madrass abu
years ago. Soon after his arrival he appointed by the English Government a Mut i, or expounder of wahametan law; his grea ountry, rendering him eminently qualifi. d hat oficice. And now the perisd of his own
conver tion drew near. While he was at Vi agrapatam, in the Nurthern-Circas, exercisming ins professional duties, Providence brought in read it with deep thought, the ${ }^{\prime}$ Koran laying before him. He compared them togecher, \& his mind, as he expressed it, like a flood of ight. Soon afterwards he proceeded to Madrass a journey of 300 miles, to seek christian aptism ; and having made a a pablic confession
of his faith, he was baptised by the Rev. Dr. Kerr in the was baptised by the Rev. Dr Kerr, in the English church at that place, bi age.
Being now desirous to devote his future life employ, and came by invitation to Bengal where he is now engaged in translating the Scriptures into the Persian language. I
work hath not hitherto been execouted, for w of a translator of sufficient ability. The Per sian is an important languagein the Kast, be ing the general language of western Asia, parti-
cularly among the higher classes, and is understood from Calcutra to Damascus. B the great work which' occupies the attention o this noble A rabian is the promilgation of th Gospel among his own countrymen ; and from he present fuctuations of religious opinion a Arabia, he is sanguine jn his hopes of

## -The Armenia Chrititimis if Pevian have among then


 iecto of the counnty. It contuing an eliqueent nd argumentatisce elucidation of the truuth he Gonper, with cop
 in appeal to the me mbere of his well huo
amily in Arabian fur the truth of the facts. $\ddagger$ The following cireums sances in the fistory of abatoughe not 10 have bee nimited. When his faurily in Ardia und heard that he had oillowed the example of Abdullab, and become
Christian, they dispatchid his brother to Christian, thev ispatched hir brother to he im a.verage of tyo monthg) ot assassinates Visgapatim, hin broiher presented himmelf in disguise of a Faquect, or,beggar, having a agger conceal-d under his mantle. Hicroble ized his arm and his drvin. But s .bat istance. He thea reecegnised bis brothe he assassin would have becom his brothece sublic justice, bui Sabat intecrected for hiv brö rs and presents to his mother's house in $A$ AraAnd these/my brethren, are the fintances ot wishtd to lay before you, of the divine powet the Christan rehou Nechay esempinia nd Subat reemed to have been as Abldathat roduced by the Spirit of God as any centy ion in the primitive cluurch. Other inshan: es have occurred in Arabia of a s similar kind, and on the very borders of Palestinetitseli. These are like the solitary notices whichin o. her nations have aynounced the approach of eneral illumination. John Huss, und I rom I Prague, we te not, perhaps more talked of ia
Eurone, han Abdahah and Sabat ate, at this day, in Buchara and A rabia.




 Mosumee langure. Sthat, son afot hirs nrivetid




## poatiaxd onzitis


The chapter which contains this passage carly proves.by a plain; ungarnished relationge hat in the midst of prosperiyy, men are mose rearist to temptation, and communitiss in the It.proves fürther, that the puress sysiem oí reGill not and the bevest edisitituions ofgovernment, vill not prevent men from f.uing from the true he most dang rous and delusive emoriven! It peems that Moses, the man of Give, In, noured incessantly for st goad of the peopla If his charg, regardless of their good er illon jinion, while he felt sccure of the approbation of his Maker. He knew that the children ve Irarl, thtugh the chosed pepple of the Most
High, were but men ; nop purer, but (if hisw High, were but men, nor purer, but (if hisio
ry is to be credited) rather more fickle, oolatile ryd prone to novelkies hap their ne igghboufs. Though the time in, which Musea Wes ubsent Maker, foe che good wof israch, and tecetving he Law and the Commandisents, wats ooly forty days and forty uights, yet the peepet, in
that short period, forgit the strong hand and the stretched out arm, which laad thus far proo iected the $m$, and even began to
tumelious reproach
tumelious reproachen on the me enory of the in
political father. They gathered themselves toget her unto Aapoin, and bospougit bime id make them a god;" for as fo. this .Moscs," he land the man wha branghtus up but of the land of Lgypt we wot not what is becone
of him." 1 he simple factit, Moses was a iefon, infexible pariot. He kne win none of he "twist ings and curnings" of the "supple, couytier, of he knew yet he disclaind to use aren.
Aaron, however, though to him and hi
 not scem. quite so exerapt as Moses, fron diose He cesses which are the common lot of men mighty bad taken Moscs to himseeff and aban doned his chose people, Though at this dis tance of time, we caanot, with accuraoy, deter mine the particular motives of his conduct, yed the conduct of men, in our own times, will all hhorize the conclusion, thal he envied the su-
thority and Influence of Mosess; and that by Alatering and cajaling the peuple, indolgin and pamperiug their worstappetites, and weinte

