

term of commendation when applied to orators, poets, painters, or sculptors, and expresses the opinion of genius. No one is expected to excel in the fine arts without a portion of enthusiasm; and it is supposed essential to military prowess. But it has quite another acceptance in religious concerns. If a minister of the Gospel is warm and earnest, he is frequently regarded as an enthusiast; that is, as the impetus of the name would have it understood, a person of a weak mind, and disordered judgment, if he is really sincere; for many are willing to suppose that his enthusiasm is no more than a mask or veil, assumed to cover the artful views of a designing hypocrite.

For myself, it is a small thing for me to be judged by man's judgment, and my time of life, nearly the close of my seventy-fifth year, it does not seem to me to be very possible, yet, not improbable, that every time I appear in the pulpit may be my last; and, when I look round upon this respectable congregation, I doubtless see some persons before me who will never hear me again. Perhaps we shall meet no more in this world, but we shall certainly meet before the tribunal of the great Judge, in whom all hearts are open, all desires known, and from whom no secrets are hidden. Then I must give an account of my ministry, and you must give an account of yourselves to God. Surely, if I believe what the Scripture teaches of the evil of sin, the glory of the Saviour, the worth of the soul, and the importance of eternity, you will allow me to speak with the same degree of emotion. As this may be my last opportunity, if I have not yet attended duly to these great subjects, I must not let him depart, as he came; I must warn him by the terror of the Lord; I must leave him by his tender mercies; I am desirous to save both my own soul and the souls of those that hear me, and I beseech you, for your self, or sober, it is for the cause of God and for your sakes. The love of Christ constraineth me.

The love of Christ was the apostle's chief motive; it constrained him, bore him along like a torrent, in defiance of labor, hardship, and opposition. Many of us know the force of love in social life, and feel a readiness to do, bear, or forbear much for those whom we dearly love. But there is no love to be compared with the love of Christ. He is the brightness of the Father's glory, the express image of his person, God manifest in the flesh; all things were created by him, and for him; for this high and lofty One, who inhabiteth eternity, in the likeness of time assumed our nature into personal union with himself, we were made under the law, to redeem those that were under the law, that sinners, believing in his name, might not only escape deserved condemnation, but might receive the adoption of sons. For this great purpose he emptied himself, and, though in the form of God, he appeared on earth in the form of a servant; submitted to a state of poverty, reproach, and opposition; was despised and rejected of men; lived a suffering life, and terminated his sufferings by a cruel and ignominious death; for he became obedient unto death, even the death of the cross. Therefore God highly exalted his human nature, and has given him a name above every name. The Lamb, once upon the cross is now the Lamb upon the throne, possessing and exercising all power in heaven and on earth. Yet he is still mindful of those for whom he suffered; his heart is made of tenderness; his bowels melt with love; he appears in the presence of God for them, as their great high priest, advocate, and intercessor. By his holy word he invites, and by the power of his Holy Spirit he draws, and encourages, and exhorts, and leads us to heaven to come unto him for rest. He declares that they who apply to him, he will in no wise cast out; and he promises to save them to the uttermost; to support and guide them safely through all their conflicts, temptations and trials, while they are here; to lead them safely through the dark valley of the shadow of death; and then to receive them to his glory, that they may be ever with him to behold his glory.

Such is the love of Christ; or rather, we may be ashamed of the faintness of our conceptions of his love. When we attempt to consider the glory of his divine person, the depth of his humiliation, the unknown sorrows and agonies which rung his heart in Gethsemane and on mount Golgotha, and that he endured all this for his enemies, even for those whose hearts were, both by nature and habit, alienated from him, the power he exerts in reconciling them to himself, the blessings he bestows upon them in this life, when they are renewed by his grace, and the eternal happiness he has prepared for them in a future state—I say, when we attempt to conceive of this love, in its origin, progress, and effects, we are so overwhelmed, our thoughts are swallowed up, and we can only wonder and adore in silence. This love of Christ to sinners is inexhaustible; unsearchable, and passing knowledge; it is an ocean without either bottom or shore. JOHN NEWTON.

BACKSLIDING.

There is a powerful propensity in human nature to what is properly denominated backsliding; i. e. to make the future of an absent person the subject of familiar conversation. This is a vice so mean, so mischievous, so cowardly, so characteristic of littleness as well as malignity, that every holy man should hate it, and every wise man should be ashamed of it. O what wisdom, mercy and beauty is there in this direction. "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he will not hear thee, then gained thy brother, but if he will not hear thee, then take with thee one or two more, that in the

mouth of two or three witnesses every word may be established." If this rule was universally obeyed, three parts of the sands and quivers, which destroy the peace and desolate the temporal interests of mankind would be cut off.

Southern Intelligencer.

LIMERICK:

WEDNESDAY, OCTOBER 8, 1826.

MACEDONIAN CRIES.

When Paul and Silas had passed through Thracia and the region of Galatia, they were forbidden by the Holy Spirit to preach the word in Asia. After they had come into Mysia, they assayed to go into Bithynia, but the Spirit suffered them not. Passing by Mysia they came down to Troas. Here a vision appeared to Paul in the night. It appears he dreamed that there stood a man of Macedonia and prayed, saying, Come over unto Macedonia and help us. After Paul had seen this vision immediately they returned to go into Macedonia, assailing gallantly that the Lord had called them to preach the gospel in that place. Leaving from Troas, they came with a straight course to Samothracia, and the next day to Neapolis, and from thence to Philippi. Acts 16:1-14. Here is an example of Apostolic movements. They went from place to place, subject to divine guidance, where the wants and calls of the people demanded their labors.

From the day of Paul and his contemporaries (except, perhaps, a solitary period, the duration of which was not long) to the present time, there have been ardent prayers and especial cries from different sections of country for Gospel labor. It is particularly the case in the present age, and emphatically so at the present time. Many mouths have been opened and many voices raised. An extensive field is opened and opening for Gospel labor. The publication of a free press is loudly called for in different sections of the United States, and the contiguous provinces.

The minutes of the Montville Q. M. published in this paper contain much cheering intelligence. They give an account of several requests for help. "One was heard from the wilderness, or new settlements toward Houlton; another came floating over the briny wave from the island of St. John as a third was heard from the city of St. Johns, and other places in New-Brunswick." The minutes which give an account of the doings of the Q. M. do not seem to state that any thing was done relative to these requests, other than to pray the Lord of the harvest to raise up faithful laborers to run to and fro and to increase the knowledge of a free salvation. This is exactly right, because it is agreeable to the direction of our divine Lord to pray for faithful laborers. We are very far from presuming to dictate the Montville Q. M. which is in a very flourishing and prosperous situation; and has many pious, influential, and energetic members, but we feel a remarkable anxiety that these requests should be attended to, especially those from St. Johns and other places in New-Brunswick. We presume that there are several preachers in the Montville Q. M. whose condition of life will admit of leaving home, and whose abilities would enable them to be exceedingly successful in the cause of the Lord at St. Johns and other places in New-Brunswick. It is very gratifying that the Montville Q. M. took into consideration these requests, and adopted measures to answer them, but contented to insert their doings relative to these subjects in their minutes. It appears, even from their minutes, that they have not given a particular account of all their doings relative to the order of God's house.

As this Q. M. is located nearer the province of New Brunswick than any other of our Connection, and as it has been first applied to from that country for help, and as it is well able to afford and even by those already raised up among them, we doubt not but the necessary help will be seasonably bestowed, and that the period is not far distant when churches will be gathered in this province by the instrumentality of preachers from and under the patronage of the Montville Q. M.

It is but four or five years since requests for preaching were made to the Parsonsfield Q. M. from a wilderness country in the province of Lower Canada. The request was granted. Two sinners were sent on a first expedition, two on a second and two on a third. All these journeys proved profitable. The free gospel has been received and embraced in that country. Sinners have been converted, churches have been planted, and even already as a Q. M. organized.

It is, we believe, about two years since the Holland Purchase Y. P. has sent preachers to the province of Upper Canada, whose labors have also been signally blessed. Churches have been gathered and an Elder ordained. Where, indeed, my brethren, is the place to which the free gospel has been carried in demonstration of the Spirit and in power, that did not do so, as a sign of low degree, success? Much has been done, but much more remains to be done. Every humble exertion should be used to promote the cause of Christ in the earth, and to advance his Kingdom among men. Individual churches, quietly meet, and indeed every religious body should be awake and alive to this very interesting, this highly important subject.

MAINE WESTERN YEARLY MEETING.

We expected, ere this period, to have received the official minutes of the Yearly Meeting which was held in Parsonsfield on the 20th and 21st ult. but they have not yet been forwarded. The meeting was commenced, as usual, by singing and prayer. Eld. H. Hobbs was appointed Moderator, and Eld. John Buzzell was chosen permanent Clerk of the Yearly Meeting. Eld. Nathaniel Thurston was chosen assistant Clerk. The business of the Yearly Meeting was attended to and finished in the forenoon of the first day. A number of messengers were appointed to attend the General Conference at Sandwich, the names of all of whom we do not recollect. The following are among the number: John

Buzzell, Henry Hobbs, John Stevens, Andrew Hobson, Jonathan Chy, Samuel Moulton, Jr. Ebenezer Day, Joseph Drew, and Samuel Burbank. In the afternoon of the first day, the funeral services of a Mr. Fifield, a man of a good old age, who it seems, had come down to the grave like a shock of corn fully ripe, were attended at the meeting-house where the Y. M. was held. A discourse was delivered on the occasion by Eld. John Buzzell from the expression of the psalmist: "Precious in the sight of the Lord is the death of his saints." Meetings were attended in different parts of the town in the evening; the good efforts of which appeared, even before the Y. M. closed.

Sunday, the second day of the meeting, a vast concourse of people assembled in and about the meeting-house at an early hour. In the forenoon a discourse, more than two hours long, was delivered by Eld. J. Woodman, founded on Isa. 46:13. Notwithstanding the unusually great length of this discourse, every part of it was listened to with peculiar attention.

In the afternoon two shorter discourses were exhibited, one by Eld. James Gray, the other by Eld. Andrew T. Eggs. The meeting closed with a fair prospect that the interest had not been in vain. The brethren and friends in the neighborhood of the meeting-house, and indeed in all parts of the town, were very accommodated and obliging to the Y. M.

The Elders' Conference was attended on the following Monday at the senior Dea. Moulton's, in which many interesting subjects were discussed, and much harmony and good feeling were enjoyed. It is believed that the deliberations of the Conference will result in good.

MAINE FREE-WILL BAPTIST CHARITABLE SOCIETY.

The fourth annual meeting of this Society was held at the North meeting-house in Parsonsfield on the 9th ult. Officers elected for the year ensuing—John Buzzell, President—Elias Libby, Vice President—Samuel Burbank, Secretary—Henry Hobbs, Treasurer—Zechariah Leach, Solomon Strout, and Samuel Moulton, Jr. Directors.

The usual business of the annual meeting was attended to with concord and despatch. The income of the Society was appropriated agreeably to its avowed object, to the benefit of the poor, and for the assistance of itinerating, and other needy preachers. The funds of this Society are gradually increasing.

Arrangements were made to increase and extend the usefulness of the Society.

* * * This meeting will be held by adjournment at the new meeting-house in Limington on Thursday the 16th inst. at eight of the clock in the morning, at which time and place, any person wishing may be present, and learn the object and intention of the Society, and may have the privilege, if they desire, of becoming a member of the same.

For the Morning Star.

MONTVILLE QUARTERLY MEETING.

The September term of this meeting was held at the new meeting-house in Limington on the 20th and 21st inst. The Elders and Messengers met on Friday for Conference, and appointed Eld. E. Knowlton, Chairman, and T. True Q. M. Clerk. After hearing reports from the churches, we heard of the doings of the Q. M. from a wilderness country in the province of Lower Canada. The request was granted. Two sinners were sent on a first expedition, two on a second and two on a third. All these journeys proved profitable. The free gospel has been received and embraced in that country. Sinners have been converted, churches have been planted, and even already as a Q. M. organized.

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When the Y. M. was first convened, I conferred with Eld. H. Hobbs, and we agreed to send a messenger to the Y. M. to see how it was getting on, and to see if we could do anything to help it. The work of the Lord began to revive in the Y. M. and our single attention to the Y. M. spread—the Y. M. who had long been waiting for the law or Gospel of Christ, received it with joy. However, opposition increased with the revival. The Y. M. and Eld. brethren called a council and dismissed him from the Y. M. After several weeks, he travelled into the bounds of the Y. M. and came with some converts. After several weeks, he travelled into the bounds of the Y. M. and came with some converts. After several weeks, he travelled into the bounds of the Y. M. and came with some converts.

Friday evening, an attentive assembly was addressed by Eld. Samuel Nathorn, which was followed by many exhortations. Saturday, agreeable to previous appointment, to deliver their report, the churches, a large congregation met, and listened with great attention to a very suitable and spirited discourse delivered on the occasion by Eld. E. Knowlton, founded on 2 Chron. 1:1. He really appeared to be the earnest and zealous minister of the converted, and made it seem as if he were the house of God, but the very opening of his heart was very humble soul. In the afternoon, we were delivered by Eld. E. Knowlton, founded on 2 Chron. 1:1. He really appeared to be the earnest and zealous minister of the converted, and made it seem as if he were the house of God, but the very opening of his heart was very humble soul. In the afternoon, we were delivered by Eld. E. Knowlton, founded on 2 Chron. 1:1. He really appeared to be the earnest and zealous minister of the converted, and made it seem as if he were the house of God, but the very opening of his heart was very humble soul.

For the Morning Star.

Montville, Sept. 25, 1826.

For the Morning Star.

BOWDOIN QUARTERLY MEETING.

The October term of this Q. M. was held according to appointment, at the North meeting-house in Limington on the 1st and 2nd inst. On the morning of the first day an unusual number of brethren and sisters assembled from different directions for Q. M. After prayer and praise, a discourse was delivered by Eld. E. Sturtevant, from Josh. xxiii. 11. In the afternoon the meeting of business was attended to at the last Q. M. Several members from Parsonsfield and Gorham Q. M's were present, for which we were truly grateful, and hope that they will continue to visit and help us in future.

Thursday, 2d inst. Many of our brethren and friends were greatly disappointed about attending the meeting in consequence of a very heavy rain. In the forenoon a few elders and brethren from the churches of the Y. M. attended Conference at Br. Blaisdell's, while a large number worshipped the Lord at the meeting-house. Heard the report of the committee, appointed at the last session, to attend to the subject of ordinations. Committee reported that they met in Richmond, agreeably to previous appointment, on the 24th of July, and examined Br. Dexter Waterman, and concluded that it would be for the glory of God to accept him according to the work of the ministry. Accordingly, after a sermon was delivered, the ordination was performed in the following manner: Eld. Ben. Thorn of Lexington prayed at the laying on of hands; Eld. A. Bridges of West, gave the charge, and Eld. Thon the right hand of fellowship. Agreed to accept the report. Chose Elders George Lamb, A. H. Bridges, and Ben. Thorn for committee to visit the first church in Lexington. Agreed that the following brethren should visit and administer the Lord's Supper to the churches respectively set against their names, being the next Q. M.

1st. ch. in Bowdoin, Eld. S. Nathorn.
1st. Lisbon, Eld. S. Curtis.
1st. Gardiner, Eld. S. Nathorn.
2nd & 3d Gardiner, Eld. A. Bridges.
Eld. G. Therman.
Eld. A. Fildes.

Agreed, that it be recommended to the several churches in this Q. M. to choose a Treasurer in each church, and that a contribution be made quarterly or oftener, for the purpose of raising a fund to help the poor and needy; and also to administer to the necessities of the preachers who visit and labor with them. Chose Eld. Benjamin Thon and Br. Levi W. Merrill for corresponding messengers to the next Q. M. Agreed that the next session of this Q. M. be held in Wales on the first Wednesday and Thursday in January next. In the afternoon Eld. George Lamb delivered a discourse from 2 Pet. iii. 13; after which a goodly number

