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MORNING STAR.

WEDNESDAY, JANUARY 14, 1863.

MINISTERIAL HOLINESS.

Ministers should be learned, wise, energetic, industrious, and, above all, holy. The gospel is beautiful as a system, philosophical in its principles, comprehensive in philanthropy, but its chief excellence is in its perfect holiness. This gives glory, beauty, power, efficiency, to all of its other qualities. It saves the lost by bringing the purity of the Divine Spirit into collision with the sinfulness of their hearts, and transforming bad men into good men. And if ministers would preach the gospel well, preach correctly, preach its most precious parts, they must have their spiritual natures penetrated by this new life, and feel its power and vitalizing energies coursing all through, and gushing from, the depths of their inner being.

Right here many fail. They study to be logical, learned, eloquent, and succeed; but their efforts only please the ear, gratify the taste, feed the intellect, do not subdue the heart, make men sick of sin, and yearn for holiness. All preaching which fails in this, is radically defective. And every man must fail right here, unless he makes it a chief object of his aspirations to incorporate into his soul the blessed power which changes him into the image of Christ. It is well to convince the world, that Christ's ministers are able in argument, learned and eloquent, but if we fail to impress them with the fact that we are holy, that our souls are imbued with a heavenly spirit, that we have derived a new life from Christ, more precious, pure and peaceful, than is elsewhere attainable, the chief end of our mission has failed.

The tendency is to allow Christianity to drop down to the low position of fashionable entertainment, moral aesthetics, and social culture. Christianity has become rich in technical possessions, and is now esteemed according to the elegance of the temples in which its disciples worship, the wealth and social standing of its congregations, and the help it affords one in starting in business, entering society, pursuing any secular object. The true purpose of the gospel is under a cloud, it needs to be revealed; it is in danger of being wholly forgotten; and it will be, unless ministers bring it out in their own lives, and breathe it upon the dying souls around them. The gospel proposes to save from sin, to change our vile natures into the pure likeness of Christ, and lift us to moral harmony with heaven, and just so far as the ministry feel this, are inspired by it, and body it forth in their official and private lives, they will cause the people to realize it, and to cry out for salvation for themselves. The barrenness of the ministry, the bondage of their souls to the law, secular views of religion which prevail, the devotion of all their powers to win credit, position, influence, by a display of mental strength, learning, eloquence, is working infinite mischief in the church and world, and, without a reform, we shall ultimately lose sight of the true power, the saving excellence of the gospel.

ALMOST SAVED.

The Scriptures afford grounds to believe that some will be just saved—saved as by fire, through infinite mercy—and that others will be almost saved—lost, but who came near being saved. Such is entirely consistent with the economy of grace and the freedom of man. God offers salvation to all; the provisions are ample, the conditions equitable, the motives sufficient. But the depravity of the heart is a hard obstacle to overcome. The infinite condescends to reason and plead with the sinner. "Come, now, and let us reason together, saith the Lord." "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee; how often would I have gathered you, even as a hen gathereth her brood under her wings, and ye would not."

There is a turning point in the experience of each one; the mind is thoughtful, the heart tender, under the influence of the Holy Spirit the power of truth is measurably felt, and the evil of sin. The individual, however, inclines this way and that. It is a momentous crisis; it seems as though the weight of a feather would turn the scale. One decides to be on the Lord's side, makes the consecration, becomes a Christian, and henceforth sings, "O happy day that fixed my choice On thee, my Saviour and my God." In all the ages of eternity, that will appear a happy, blessed choice.

Another decides adversely; not, indeed to persist in sin, for no rational being would do, but what amounts to the same, he decides to delay. "Go thy way for this time, and when I have convenient season I will call for thee." The favored hour is past, the convenient season never comes, time glides on under the fatal delusion, death appears in an unexpected hour, and finally arrives the sad lament, "The harvest is past, the summer ended, and we are not saved."

If there is anything that can enhance the suffering of the finally lost, it is this reflection: "Heaven, with all its blessedness, was within our reach; we enjoyed great privileges; we were almost persuaded, came to the very thresholds of salvation, yet halted, hesitated, turned back, and perished." Had no means been provided there would be excuse, so also had the obstacles in the way been insurmountable; but to be left without excuse under so aggravating circumstances, will indeed be most fearful.

There are numbers now in every congregation passing through this very crisis, approaching, perhaps, on the very dividing line. "There is a time, we know not when, a point, we know not where," that seals the eternal destiny. And because unknown, for one reason, no presumption should be risked. Delay is dangerous. This may be the last call. Behold now is the accepted time, now is the day of salvation. It is the part of wisdom to decide at once. Seek first the kingdom of God, and other needful things will be added.

Here, also, is a motive for faithfulness on the part of Christians. What if some should be lost through our fault, who might have been saved through our instrumentality? How earnest should be our faith, how exemplary our lives, how fervent our prayers, how persistent our efforts! We cannot indeed save them, but how can we suffer them to be lost! We will do our duty, all we can for their salvation.

The incidents related in the article printed on the first page, headed, "In the Car," &c., transpired in Oct. last, when our delegates were on their way to the General Conference, and the article was written soon after that time; but we have been unable conveniently to find room for it before.

ENDOWMENT FOR THE THEOLOGICAL SCHOOL.

At our late General Conference at Hillsdale, a resolution was adopted requesting the Education Society to take immediate measures to secure an additional endowment of twenty thousand dollars for the Theological School. At the session of Conference held at Lowell three years before, the same recommendation substantially was made, a subscription was started at the time, which has been circulated to a considerable extent since, and some five thousand dollars obtained upon it. Our honored brother Parsons, a little before his death, also donated to the Society five thousand dollars more. So that about one-half of the sum contemplated has been pledged. But for the war, and consequent depression of business, the whole amount would doubtless ere this time have been secured. Everywhere we believe the measure has been well received by our brethren and friends.

In accordance with the action of Conference, the Education Society at once renewed their exertions to accomplish the desired object. Brethren were solicited to devote themselves for a time to raising these funds. One, Rev. J. P. NUTTING, of Concord, has already commenced, and it is hoped that another will soon be able to enter the field.

And here we wish to say a word with reference to this undertaking. Our Theological School, which has been in operation over twenty years, is still without any building of its own. All these twenty years it has been provided for by the generosity of other institutions—such as Parsonsfield, Whitestown and New Hampton—provided, we may say, not stingily, though with room and accommodations which those Seminaries could ill spare.

All this time the want of such a building has operated very adversely, almost crushing, upon the School. Besides its library has been quite small, and the amount of instruction not one-half of what is furnished in other theological institutions generally. Yet, between two and three hundred have here pursued their studies, and now occupy places of sacred trust and responsibility throughout the denomination. The class that graduated last July, contained seven brethren (four of them college graduates), who can be said without flattery to compare favorably with those graduating from any theological school in the country. These brethren, and others equally so who preceded them, are doing a good work for Zion and for the world.

Our young men have stood by the School nobly, laboring, hoping, waiting. Time after time the wants of this School have been postponed to make way for other pressing interests. Can we allow this course to be pursued longer? Reason, honor, our very life, forbid. The wants of this Institution must be met. So say our General Conference, Yearly and Quarterly Meetings, churches and communities—all good and informed minds. And the work should be done up at once. Let the subject come up in all our religious bodies; let subscriptions be raised and forwarded in all sums, large and small; let the agents receive a hearty co-operation everywhere. There is no need of a long effort, a few months at most will suffice; and the School, with a home and habitation of its own, and other additional facilities contemplated, will have its number of students greatly increased, and their means of improvement; and an impulse will be given to every department of benevolence among us. We earnestly commend this subject to the notice of all, and shall have more to say respecting it hereafter.

THE NEW STATE OF WESTERN VIRGINIA.

Much is said about the constitutionality or unconstitutionality of receiving this new state into the Union; and we observe that many who speak and write about it, are in the dark about the true state of the case. Many assume that its reception endorses the right of secession, that it is revolutionary, that it allows a part of a state to draw off and form a new state, without the consent of the state from which they withdraw; that it violates the Constitution which provides that no state shall be divided, and no new state shall be formed out of the territory of any state, without the consent of that state and of Congress.

A correct understanding of this case dispels these imagined difficulties. It is a settled principle in law, and corporate polity, that in case a majority of the body depart from the essential principles of the compact, and a minority continue to adhere to them, that the minority constitute the corporation. If a church of 500 members, holding property and enjoying legal rights, should divide; 400 vote to adopt the name and polity of another sect, and 100 still adhere to the old platform and denominational relations; the courts have often decided that the 100 remaining constitute the church, and hold the property, and enjoy all the legal rights of the church. The same doctrine was held in the case of Rhode Island, when a majority attempted to change the Constitution of the state by force. The minority were pronounced the state, because they adhered to the existing forms of corporation. The doctrine that a majority should rule, is limited by the other doctrine, that they must rule according to the organic law. A majority cannot illegally subvert the constitution, and drag a minority into other political relations, under other laws and authorities. This is old, plain and equitable doctrine, which is applicable to the case of Western Virginia.

The majority of the people of the state of Virginia repudiated the United States constitution, and their own state constitution, which recognized the duty of loyalty to the Union. They voted to enter into other political relations, give their allegiance to other political authority. But a minority still adhere to the old constitution of Virginia, and to that of the Union. Under this old organic law, they revived the state government, and were recognized as the state of Virginia.

This was according to precedent, according to law, and equity. The majority could not, by revolution, deprive the minority of their old constitution and rights under it. Now this lawful state government authorized a convention of the people of the whole state, to consider the proposition of dividing the state. All who were so disposed sent delegates to this convention, they framed a constitution for a new state and submitted it, and the question of division, to the people, and all who chose to do so voted yes or no, on the proposition. A majority of votes were in favor of division, and of the new constitution. Then the consent of Congress was asked and given, and the new state is in the Union.

Does the constitution require the consent of the state, and of Congress before a state can be divided? This consent is given in the case before us. Was it contrary to the constitution of the Union and of Virginia, for the

majority of the people to secede, and go over to the rebels? Then it was constitutional for the minority to remain loyal to Virginia and the Union; and under the old constitution to enjoy the immunities of the real state of Virginia, and as such they had a right to act and consent to a division of the state. They did consent, and Congress has consented, and the President has signed the bill, and the new state exists. In what respects is this creation and admission illegal, or unconstitutional? The measure may not be expedient, but no one can show it to be illegal; and its opponents are probably aware of this, for we have not seen an objection stated to its constitutionality, which has not depended upon a false assumption as to the facts. If the real state of the case justified these objections, the authors would not doubt bring the facts forward rather than misrepresent the case. But those who are afraid of a Free state in Western Virginia will probably realize all they fear, and more too. Poor fellows; their times grow hard with them. Slavery, their dear friend, is doomed to die.

THE PROCLAMATION.

It may be said, and truly, that the President's Proclamation of itself will really release but very few. The rebels, with one hand clutching the throats of the slaves, and with the other thrusting at the vitals of the nation, bid defiance to the world. How long this impudent will be tolerated of God and man remains to be seen. In the light of reason, humanity, civilization, it would seem that if lust of gain and power could so pervert a great section of country, the nation at large would soon crush such a usurpation; or, that if it did not, could not, the whole enlightened world would unite in suppressing it; or, that if the world were too much absorbed in selfish schemes, the judgments of God would be interposed. Yet, for a time we stand in suspense, saying, how long, O how long!

Still, there is a voice of deep significance in this Proclamation. Thoughtful at present the resort must be chiefly to the arm of force, there is much indicated by the issuing of such a message from the national executive. It shows progress in the right direction—it indicates a moral sentiment, pervading and indicating in a good measure the hearts of the people—a moral sentiment appreciative of the rights of the nation, and of the rights of man; appreciative of the true policy of the nation, and of the means essential to give it stability and prosperity. We hail the Proclamation. It is the precursor of a day dawning upon the country and the world. Let every Christian and patriot do his duty to give it nerve and speed.

THE BIBLE WILL MAKE THEM BRAVE.

It is not in some respects an injury to our army to distribute the Bible among them? Is it not a fact that the best fighting soldiers we have are the most reckless of Bible truth and moral principle? And is not the work of carnage and bloodshed a strange employ for one whose heart is full of the love and mercy that religion produces, and the Bible enjoins? And are not the best strategists of our army, our own included, men who are deeply skilled in the art of deception—men who tell lies and make lies. And are not these qualifications indispensable to the character of a good general? And are they not totally contrary to the principles of religion? Such queries naturally arise in considering the supplying of Bibles to our soldiers—queries a perfect answer to which would require a volume.

Men who regard foreign missions as a perfect failure—men who never gave and never intend to give a shilling for any benevolent purpose whatever—men who can do as many of our journalists did two or three years ago—berate the misguided fanatic, whose over-heated zeal influenced them to give a few copies of the blessed Bible to the Japanese, while in our country—will, of course, keep on these queries, and others like them. We have nothing to say in favor of heartless and unnecessary bloodshed—nothing in favor of revenge, either national or individual, public or private—nothing in favor of intrigue and falsehood; nor has the word of God; but everything against them. And it yet remains to be proved that a general or private, who fears God and discards those methods of warfare which his word condemns, is less efficient as a consequence. David claimed that God taught him the art of war. If God did so teach David or any other warrior, he taught him to fight both on a righteous principle, and in a manner which should be successful. If we cannot have a right war, a war on Bible principles, let us have no war at all. Therefore, let the word of God be circulated. All good, intelligent Christians believe that the Bible should, if possible, be placed in the hands of all classes and conditions of men, by sea and land, from one extremity of the earth to the other. This, of course, embraces the soldiers of our own army. Then let them have the Bible and risk it. If it makes them poorer soldiers it may make them better men. But reason says it makes them better soldiers.

The zeal inspired in the rank and file of an army by a religious sentiment is an immense power, even though the religion itself be false. It adds a new motive to patriotism, and a new confidence and enthusiasm to the patriot. The Christian religion bases that enthusiasm in truth, and inspires the soldier with a zeal which would be withstood. It adds a real well-grounded hope—a confidence in the protection of God, who exercises a providential care over all his children. It therefore imparts courage in danger, and bravery in death. So fortified, a soldier can afford to despise with that recklessness which some have supposed to be necessary to the true courage of a soldier, and that delight in bloodshed which, instead of being essential to bravery, is often associated with cowardice—it moves one calmly to deeds of daring which mere physical courage will seldom undertake.

A mere religious zeal or fanaticism would be liable to become insubordinate. Not so with true piety, such as the word of God inspires. It so corrects the passions, subdues and subjugates the turbulent elements of the nature, and places them so entirely under the control of reason, that an army of true Christians will almost govern themselves. Let facts speak.

Who ever saw braver men than the God-fearing men now in our army? Some of them have left a glorious record here and gone to a more glorious reward—have received a promotion, such as our world could not confer, and others yet live to salt our army with their prayers and pious counsels.

An incident was related in the journals early in this war, the substance of which was as follows. A few Rhode Island soldiers were on duty in Maryland, on a small foraging expedition on their own account. They entered a rebel

farmhouse and asked for food in so important a manner that the inmates deemed it unsafe to refuse. They quieted the consternation of the family by assuring them they intended no harm to any one, and were willing to pay for all they got. When their request was ready, they drew around the board and uncovered their heads, while one, more venerable than the rest, craved the blessing of God on their meal—no doubt, on the hint given by the old lady who bowed down and thanked God for a loaf that some rude fellow had thrown at her head through the window; for, she said, the Lord had sent it, if the devil brought it. Would not such men stand at their post, obey orders, defend the right, fight for their country, homes, families, friends, religious privileges, religious liberty, with more bravery and reliability than one actuated by the intensest patriotism; or than some bloody fiend who fought for the sake of fighting?

Let history testify.

What was it that rendered Cromwell's army invincible? What gave them their indomitable bravery and their marvelous discipline? Skeptics answer, that it was their fanaticism. But fanaticism cannot produce subordination. All authentic history shows that Cromwell in the outset selected the most pious Puritans for his soldiers, and that they went into battle with Bible in one hand and sword in the other (figuratively speaking)—and that when raised to the command of the army, he modeled his entire forces after the same pattern as nearly as possible—his preaching, prayer meetings, and psalm-singing were the accompaniments of all their battles, and the characteristics of their camp. They were accustomed to raise a shout of exultation when they saw their enemies, and to exclaim that the Lord had delivered them into their hands, and then they took them. Battling for God and truth became to them almost a pastime. Again and again they accomplished feats which were regarded as impossible; and with short battles they took positions which military counsels declared impregnable. They were declared to be men of a "different breed" from others, for they would neither drink, swear, gamble nor plunder, and they could not be conquered. Macaulay, who cannot be charged with any particular partiality for the "Round-heads," says that in the army of Cromwell a gifted corporal might be seen leading the devotions of a colonel, and admonishing—and exhorting—a backslidden major, and yet the discipline in his army was perfect. Cromwell's Round-heads did not know defeat, they did not break and run in disorder, they did not stop to count the number nor advantages of their adversaries, but, avowing their confidence in God, they rushed on to the foe wherever seen, and fought only to vanquish.

Their bravery approached that of the heroes of the Old Testament, whose biographies and whose military exploits have been sketched by the pen of inspiration—men who had confidence in God's protection, and who had a regard for the honor of his name. Men often study the facts and fables which constitute the history of ancient wars, and warriors, that they may draw instruction from the military exploits of men of renown. But it ceases to be instructive, unless we know the suffocating misery of an India-rubber coat. No soul can exist in a water-proof sac. Sacrifice is circulation, and circulation is sacrifice; it is passing the goblet round; it is letting old things go that new may come; it is giving, giving, giving; it is suffering effete matter to pass off; it is sloughing of the snake skin; it is breaking down of restrictions on intercourse; it is free commerce with man and God.

Rev. Mr. Frothingham gives the following illustration of the "power of sacrifice." You have all seen a common earthen flower-pot. Did you ever see a flower-pot that has not a hole in the bottom? But for that hole, no plant would grow in the pot. It is that hole which, by allowing the dead elements to flow out and the live elements to flow in, keeps the plant in relation with the vital forces of the earth. The great tides of being set through that hole, no bigger than sixpence. That hole means sacrifice. We must spend or die. The life in us must get out and impart itself to those that need it, or it ceases to be life. The great work of us know the suffocating misery of an India-rubber coat. No soul can exist in a water-proof sac. Sacrifice is circulation, and circulation is sacrifice; it is passing the goblet round; it is letting old things go that new may come; it is giving, giving, giving; it is suffering effete matter to pass off; it is sloughing of the snake skin; it is breaking down of restrictions on intercourse; it is free commerce with man and God.

CONTEST BETWEEN CIVILIZATION AND BARBARISM.

The Washington correspondent of the Congregationalist writes that "it is amusing to a Northern man to witness the contest in this city between Northern civilization and the barbarism engendered by slavery. For several months, year for two years, the school system of the district has been undergoing a change. Northern ideas begin to have force here, and improvements are rapid. But there is a vast deal of Southern stupidity left which is to be conquered. The friends of a decent school system use the newspapers, or those of them edited by Northern men, to carry on the reform.

"A little patience, and Washington will soon become a first-class Northern city, if not in size, at least in its style of civilization. It is improving rapidly, and I trust that it may have the virtue and the courage not to imitate the Northern cities in their vices."

ROMAN CATHOLIC.

The following is from the New York Methodist. It is somewhat startling: In the fall of 1856, a niece of the Rev. Robert Travis, a member of the New York East Conference, residing at No. 106 Hammond Street, was persuaded by two Roman Catholics to leave her home, to become a Catholic. She was carried to the first of the two of them, and from there to the convent of the "Sacred Heart" at Manhattanville. After being kept there six or eight months, she was induced to make a visit to Canada, with a full understanding that it was only a visit, and she should be brought back very soon. After she got her there, she was taken to a convent, three miles from Montreal, and as she had a good education, she was placed at teaching school, which she attended for some time. After taking the white veil, she became extremely dissatisfied, and wanted to go home to New York, but she was threatened with the pains and penalties of excommunication, and actually imprisoned, while sick, to take the black veil. After some four years of such a life, she was determined to quit the convent, and wrote home, confiding her letter to a lady who pretended to be her friend, but who really was a spy or confederate of the Lady Superior. The letter was placed in the hands of the "confessor," and at the confessional she was charged with keeping back her secret sins, and threatened with all the horrors that the Catholic church could bring down on her. Finally she made up her mind to run away, and on the evening of the 24 or 25 of September, 1862, she disguised herself by turning her hood inside out, and in other ways, so that she got out of the gate of the convent, which had been left unsecured, and actually escaped to the convent school, where she was hidden by a friend near by, who gave her shelter; but deeming it not safe or prudent for her to stay in the neighborhood, he sent her to L. Ross, Baptist missionary at Grand Ligne, near St. John's, Canada East, who kindly received and took good care of her, and wrote to me, her uncle, who immediately went up to Grand Ligne, and brought her back to New York. She is now residing at Grand Ligne, near St. John's, Canada East, who kindly received and took good care of her, and wrote to me, her uncle, who immediately went up to Grand Ligne, and brought her back to New York. She is now residing at Grand Ligne, near St. John's, Canada East, who kindly received and took good care of her, and wrote to me, her uncle, who immediately went up to Grand Ligne, and brought her back to New York.

There is no party in America that does not admit slavery to be at the bottom of the war. Nobody denies that, whether they be Democrats or Republicans—every one admits that this strife has grown out of slavery, and nothing else. It is frequently asked, "Why did England not interfere with the supply of cotton from a country where cotton was grown by slaves?" Well, I think it has been a great mistake to ask that question. The question has been so put, if I am asked whether that could be avoided, I say it could not. Many people ask why we do not put a prohibitory duty on American cotton, or a duty, at all events, favorable to the growers of cotton in other countries. Simple and commodious as such a system may seem, how would it have operated? You would have ruined your own manufacturers; for, unless you could have got all the world to agree with you that no slave product should be bought, you would have offered a premium to other people to set up as rival manufacturers. (Here.) It has been a great misfortune and a great calamity that I pray most heartily that, whatever may be the result of the war, it should go through, and that we may never return to the time when the vast fabric of this industry shall have for its basis a foundation that odious system of slavery which exists in America. (Loud cheers.)

The general prediction has been that slavery would some day fall under our feet, and that we should be left without a supply of cotton in consequence of a servile insurrection, or of some other cause. But you see that is not the case. It is in our mind that we are not suffering now from this cotton famine in consequence of any insurrection of negroes, or of any servile insurrection, or of any other cause that would have the effect to follow their labor in cultivating cotton for the market. The present cotton famine has not arisen from those causes which were sometimes predicted by those who discerned the danger of our depending on the supply of cotton from a country where it was raised by slaves. It has arisen out of a war between two white communities in America. The negroes have not interfered, but only been the sports of another white belligerent, and they have shut out the cotton and prevented it from reaching its destination, which was Louisiana and the other manufacturing districts. I am not going at length into that subject now, but I will in passing say that I am wholly opposed to that system of warfare which inflicts heavy penalties upon peaceable non-combatants than it does upon the belligerents themselves.

In this case, as neutrals, are suffering more than the Americans themselves, because the system of warfare carried on in it which aims at the obstruction of commerce, even to the punishment of innocent neutrals, such as we are at the present time. (Loud cheer.) I am not going to enter on a discussion of that subject, but I will tell you that it is in my mind that we are not suffering now from this cotton famine in consequence of any insurrection of negroes, or of any servile insurrection, or of any other cause that would have the effect to follow their labor in cultivating cotton for the market. The present cotton famine has not arisen from those causes which were sometimes predicted by those who discerned the danger of our depending on the supply of cotton from a country where it was raised by slaves. It has arisen out of a war between two white communities in America. The negroes have not interfered, but only been the sports of another white belligerent, and they have shut out the cotton and prevented it from reaching its destination, which was Louisiana and the other manufacturing districts. I am not going at length into that subject now, but I will in passing say that I am wholly opposed to that system of warfare which inflicts heavy penalties upon peaceable non-combatants than it does upon the belligerents themselves.

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Here is the fact seen and declared that "slavery is at the bottom of this war." This is a great point gained, and which must have a mighty influence upon public sentiment abroad. Here is the most destructive and fiendish war that ever ravaged the world, fought for the interest of slavery; a war, too, declared even more injurious to other nations than to ourselves. And what are these other nations going to do about it? Look coolly on, jeer us, connive at the iniquity? Honor, humanity, their own suffering poor forbid it. The whole civilized world ought to arise to spue out this relic of barbarism. To allow at this day the establishment of a great slave empire, would cause the darkest stain ever yet cast upon human history.

Bro. EDWARD B. PRESCOTT, in behalf of the church in Concord, N. H., sent us a short time since \$129.19, to be equally divided between our two Mission Societies and the Education Society, accompanied by the remarks below, which we would commend to the particular attention of all our churches: "This is the practical result of our system for collecting funds in this church for benevolent objects. It has now been in operation over two years. The first payment into our church treasury was made Feb. 14, 1861; and we have sent you before this \$500, which was devoted to the same objects as the above. In addition to this, we have \$38.57 on hand for the Bible cause, and have collected for benevolent purposes within the limits of the church \$38.06, making in all to date, \$243.82."

Rev. Mr. Frothingham gives the following illustration of the "power of sacrifice." You have all seen a common earthen flower-pot. Did you ever see a flower-pot that has not a hole in the bottom? But for that hole, no plant would grow in the pot. It is that hole which, by allowing the dead elements to flow out and the live elements to flow in, keeps the plant in relation with the vital forces of the earth. The great tides of being set through that hole, no bigger than sixpence. That hole means sacrifice. We must spend or die. The life in us must get out and impart itself to those that need it, or it ceases to be life. The great work of us know the suffocating misery of an India-rubber coat. No soul can exist in a water-proof sac. Sacrifice is circulation, and circulation is sacrifice; it is passing the goblet round; it is letting old things go that new may come; it is giving, giving, giving; it is suffering effete matter to pass off; it is sloughing of the snake skin; it is breaking down of restrictions on intercourse; it is free commerce with man and God.

CONTEST BETWEEN CIVILIZATION AND BARBARISM.

The Washington correspondent of the Congregationalist writes that "it is amusing to a Northern man to witness the contest in this city between Northern civilization and the barbarism engendered by slavery. For several months, year for two years, the school system of the district has been undergoing a change. Northern ideas begin to have force here, and improvements are rapid. But there is a vast deal of Southern stupidity left which is to be conquered. The friends of a decent school system use the newspapers, or those of them edited by Northern men, to carry on the reform.

"A little patience, and Washington will soon become a first-class Northern city, if not in size, at least in its style of civilization. It is improving rapidly, and I trust that it may have the virtue and the courage not to imitate the Northern cities in their vices."

ROMAN CATHOLIC.

The following is from the New York Methodist. It is somewhat startling: In the fall of 1856, a niece of the Rev. Robert Travis, a member of the New York East Conference, residing at No. 106 Hammond Street, was persuaded by two Roman Catholics to leave her home, to become a Catholic. She was carried to the first of the two of them, and from there to the convent of the "Sacred Heart" at Manhattanville. After being kept there six or eight months, she was induced to make a visit to Canada, with a full understanding that it was only a visit, and she should be brought back very soon. After she got her there, she was taken to a convent, three miles from Montreal, and as she had a good education, she was placed at teaching school, which she attended for some time. After taking the white veil, she became extremely dissatisfied, and wanted to go home to New York, but she was threatened with the pains and penalties of excommunication, and actually imprisoned, while sick, to take the black veil. After some four years of such a life, she was determined to quit the convent, and wrote home, confiding her letter to a lady who pretended to be her friend, but who really was a spy or confederate of the Lady Superior. The letter was placed in the hands of the "confessor," and at the confessional she was charged with keeping back her secret sins, and threatened with all the horrors that the Catholic church could bring down on her. Finally she made up her mind to run away, and on the evening of the 24 or 25 of September, 1862, she disguised herself by turning her hood inside out, and in other ways, so that she got out of the gate of the convent, which had been left unsecured, and actually escaped to the convent school, where she was hidden by a friend near by, who gave her shelter; but deeming it not safe or prudent for her to stay in the neighborhood, he sent her to L. Ross, Baptist missionary at Grand Ligne, near St. John's, Canada East, who kindly received and took good care of her, and wrote to me, her uncle, who immediately went up to Grand Ligne, and brought her back to New York. She is now residing at Grand Ligne, near St. John's, Canada East, who kindly received and took good care of her, and wrote to me, her uncle, who immediately went up to Grand Ligne, and brought her back to New York.

There is no party in America that does not admit slavery to be at the bottom of the war. Nobody denies that, whether they be Democrats or Republicans—every one admits that this strife has grown out of slavery, and nothing else. It is frequently asked, "Why did England not interfere with the supply of cotton from a country where cotton was grown by slaves?" Well, I think it has been a great mistake to ask that question. The question has been so put, if I am asked whether that could be avoided, I say it could not. Many people ask why we do not put a prohibitory duty on American cotton, or a duty, at all events, favorable to the growers of cotton in other countries. Simple and commodious as such a system may seem, how would it have operated? You would have ruined your own manufacturers; for, unless you could have got all the world to agree with you that no slave product should be bought, you would have offered a premium to other people to set up as rival manufacturers. (Here.) It has been a great misfortune and a great calamity that I pray most heartily that, whatever may be the result of the war, it should go through, and that we may never return to the time when the vast fabric of this industry shall have for its basis a foundation that odious system of slavery which exists in America. (Loud cheers.)

The general prediction has been that slavery would some day fall under our feet, and that we should be left without a supply of cotton in consequence of a servile insurrection, or of some other cause. But you see that is not the case. It is in our mind that we are not suffering now from this cotton famine in consequence of any insurrection of negroes, or of any servile insurrection, or of any other cause that would have the effect to follow their labor in cultivating cotton for the market. The present cotton famine has not arisen from those causes which were sometimes predicted by those who discerned the danger of our depending on the supply of cotton from a country where it was raised by slaves. It has arisen out of a war between two white communities in America. The negroes have not interfered, but only been the sports of another white belligerent, and they have shut out the cotton and prevented it from reaching its destination, which was Louisiana and the other manufacturing districts. I am not going at length into that subject now, but I will in passing say that I am wholly opposed to that system of warfare which inflicts heavy penalties upon peaceable non-combatants than it does upon the belligerents themselves.

The letter from Bro. Bachelor which we insert on the first page of this week's paper, was written before the one published in the Star of the 24th ult., but from some cause did not reach the office till two or three weeks later.

GOLDEN SENTIMENTS.

Ex-Gov. Wright, of Indiana, and formerly United States minister to Prussia, and now a Union Democrat, in a speech delivered in the United States Senate on Tuesday, last week, said:

In times like these, every good and true man should ask how he can best serve his country, and not stop to inquire what some Abolitionist has done. He argued in favor of an iron will and nerve, and if determined policy on the part of the Executive, to crush out the rebellion by every possible means; and he would take the property of the rebels everywhere. He wanted to see the Mississippi river opened by the brave Western boys, and the supplies of rebeldom cut off. He wanted to see a hundred thousand slaveholders running one way, and a million niggers the other way. (Applause in the galleries.) He wanted to strike at the heart of the disease, and then we should see daylight. There was nothing to depend upon. He thanked God we had an Army, a Navy, and a Country; and he thanked God for another thing—that we had a General in the field who was not fishing for the Presidency; who, with his staff, was to be found in the thickest of the fight—and his name was ROBERTSON. (Applause in the galleries.) He would never yield to any foreign intervention. Americans must settle their own difficulties; and it was only in the event of a guerrilla warfare that he feared foreign intervention. He would labor signally for the good of the country, and for no party.

WASHINGTON CORRESPONDENCE.

The New Year—The President's Reception—The Contrabands' Celebration—The Proclamation, how received—The West Va. admission bill approved—Gen. Butler.

WASHINGTON, D. C., Jan. 6, 1863. The new year, 1863, has dawned upon us with all its mighty issues; pregnant doubtless with events which are to influence human destiny, on a grand scale, to the end of time. Events which are to vindicate the capacity of man for self-government and to establish the right of all men to liberty, or to demonstrate the failure of republican institutions, extinguish the brightest hopes of humanity, and hand over mankind to the hopeless domination of lords, kings and priests. Let us hope that all things may work together for our salvation, and not our destruction; and may our God renew the great heart of the nation by a fresh baptism of the love of liberty, justice and humanity, and all unrighteous prejudices and love of oppression disappear.

New Year's day was observed by the white folks here much after the usual manner, viz: the boys in every street and alley were exploding fire crackers and torpedoes, and discharging guns and pistols. Oddly enough, it seemed to me, Christmas was observed in the same manner; the advent of the Prince of Peace to be greeted with every variety of warlike sound! The men spent the day in calling on their acquaintances and parading of their cake and wine, and not unfrequently something a little stronger, for the pernicious habit of offering liquors to visitors is in full vogue here.

The President's reception passed off as usual, unless it may be that the crowd was larger than usual. Some were unable to obtain admission in consequence of the throng. The military and naval officers made a brilliant display of uniforms in the earlier part of the day, but the President doubtless felt relieved when the tedious hand-shaking and children kissing was over. Children are taken to this reception, and generally receive a Presidential kiss. One little miss, just before me, refused to be kissed, and the President declared she was the most modest little miss he had seen for some

LOAN Q. M., Ohio.—Held with the Pittsfield church, Dec. 21. The attendance was small...

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POST OFFICE ADDRESSES. Rev. J. J. Bennett, Ashburnham, O.; Rev. J. F. Tappan, Malvern, Warren Co., Wis.; W. G. M. Stone, Berlin City, Green Lake Co., Wis.

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The bill from the House to raise volunteers for the defense of Kentucky was taken up. Mr. Trumbull opposed the passage.

HOUSE. The House took up the bill to appropriate all treaties with certain Sioux Indians of Minnesota, and to relieve the sufferers by the late depredations.

MR. ASHLEY, on leave, introduced a bill dealing with the duties of the classes of the House in certain cases. Referred to the Committee on the Judiciary.

MR. THOMAS, on notice, introduced a bill providing for the relief of the sufferers by the late depredations of the late depredations.

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