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## The Morning Star - volume 37 number 05 - April 30, 1862

Freewill Baptist printers

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## MORNING STAR.

WEDNESDAY, APRIL 30, 1862.

## OUR CHURCHES AND THE WAR.

In his recent communications in our columns, Bro. Curtis, the Corresponding Secretary of our Home Mission Society, has made several important suggestions on the most important subject of denominational interest at this time, "Assistance to feeble churches." We trust his appeals may greatly increase the zeal and contributions in behalf of our Home Mission Society. Upon that organization more than upon any other single means, we think the future development and efficiency of the denomination depend. We marvel, however, that the zealous Secretary should so misapprehend our humble suggestions as to suppose that we would limit the efficiency of that Society or circumscribe its sphere. Perhaps we can make ourselves better understood.

He sees something wrong in our suggestion of Q. M. boards, as if Randall, the founder of Q. M.'s, had mistaken the sphere and duty of Q. M.'s; yet he himself admits virtually all we claim. In his second communication he uses the following language: "I wish to say, that I would not utter a single word, or do the least thing, to prevent any Q. M. from discharging its whole duty to all the churches of which it is composed. It is the duty of the Q. M. to care for and look after the interests of the churches, and do all it consistently can to assist them and render them strong and efficient. It is now a time when churches, ministers and Q. M.'s should make all consistent efforts and sacrifices in their power to sustain and keep alive the feeble churches." The two sentences which we have put in italics go as far as we did as to the work of a Q. M., with the exception that we added the care of new causes, which grow up naturally under the care and diligence of the Q. M. This item will sooner admit as legitimate than Bro. Curtis, or if he does not admit it, we waive it for the present, so as to make our agreement complete as to the work and sphere of the Q. M. Thus the apparent difference resolved itself at once into a simple question about the mode of doing a work mutually agreed upon by those who seem to differ.

To say that the Q. M. ought to do the specified work is to leave the affair in a very general and undefined state. The more one becomes acquainted with the life of Randall and his associates, the more he will find reason to admire their practical wisdom. In his times, it was proposed that the specified work should be done as we mentioned in our previous articles. The Q. M. as a body cannot visit "the destitute, feeble churches." It must do the work by agents, missionaries, preachers. The board we suggested would be composed of appointed brethren, to take care of the work in detail. The organization of Q. M. societies, the creation of new treasuries, and the summing of the formidable array from "the vast deep," are some of the things that have sprung up in the fruitful imagination of our objector. We suggested only that the Q. M., in its very nature, has a duty to perform, a duty which requires "chosen brethren" to see to the execution of the plans agreed upon at its sessions. The meeting of the said chosen brethren would be only at the time of the Q. M. session, and they might consist of the clerk, and one or two other brethren.

Our suggestions were not to increase machinery, but to give the present machinery efficiency. Those who wish to have Q. M.'s, and have no work for them to accomplish, are the men for "machinery." But we have said enough to make our meaning manifest, and show that the difference between us and the worthy Secretary is much more imaginary than real.

## VICTORIES.

The tide of success attending our gallant land and naval forces for the last two months has cheered every loyal heart, not so much from the importance of the achievements themselves, vast and decisive as they are, as showing the integrity and indomitable energy of the nation, the concentration of mighty energies wisely directed, and steadily, surely advancing over every obstacle to the desired consummation. For a considerable time previous, many had been pretty severely tested in the school of patience; but at length, one scene after another in the great drama opens so rapidly and passes so grandly, as to exceed all expectation. The capture of island No. 10 with more than a hundred cannon, several thousand prisoners, and millions of dollars' worth of the munitions of war, without loss of a man in its final accomplishment, is, we believe, an event unsurpassed in history. The bravery of our troops at Donelson and at Pittsburg, will find few parallels in modern warfare. Not that these are alone in the present campaign, though now having special prominence. The discipline, strategy, valor of officers and men, are as yet but dimly seen in comparison with the light in which they will be and by appear in the progress of events, and as delineated by some master hand.

But our victories have not all been won in the siege or on the bloody field. There have been victories of diplomacy, of statesmanship, of legislation not less important. All honor to those in civil stations, who in this fearful ordeal have proved themselves worthy of their positions and of the times upon which they have been cast. Lack of the requisite qualities here might have prevented or neutralized the success of our arms, and plunged the country still more deeply into trouble. In a case like ours, civil and moral victories are at least as essential as any others. All good men will not always see alike on these points. Some would have had the executive and Congress move faster, others, not so fast; but most have confidence that they understand themselves, and are true to their trust. The abolition of slavery in the District of Columbia will do much to give assurance in this respect. Here is indeed a glorious victory won, and to be regarded as indicative of the policy that is hereafter to characterize our national government.

Still the work is but begun—most of the Herculean task is yet before us, but we are not to be disheartened by the fact. In every department of the undertaking we must expect to encounter all kinds of difficulties. But light has so far penetrated the surrounding gloom as to show that a complete triumph is practicable and sure, being now only a question of time. True, our means and appliances must be persistently applied, as they will be. This is not mere emotional or spasmodic movement. The root has been well counted, and the purpose fixed. The country is to be rescued, the shameful rebellion crushed in eternal disgrace, and the nation disenthrall and elevated to a perpetu-

al name and praise in the earth. No half-way measures, no mean compromises. Strength, treasure, blood can yet be freely bestowed, until the people shall be settled and confirmed in the noble heritage of their fathers, with none to molest or make afraid.

## PRAISE GOD.

Our armies are progressing gloriously, in crushing out rebellion; but the progress of ideas is quite as remarkable, and worthy of grateful mention. One year since, we had no hope that slavery would be purged from our national capital, but now the law breaks every yoke in that District, and prophecies of still farther conquest. Every slave who has been or shall be employed on any rebel defenses, is free by law, and all who escape from their masters are secure from re-capture. Officers and men of our army are prohibited from aiding in the return of fugitives, and those who come within our lines are pushed forward to the Free States.

Western Virginia has voted, by a large majority, for gradual emancipation, and the recommendation of the President is stirring up a hopeful discussion of the abolition question in the Border States. And now it seems quite certain that Congress will declare all slaves of rebels free. So the work goes on. God's hand is in it; the prayers of his people, the cry of the poor, have found an answer, and he is bringing them out of the house of bondage. Politicians have tried to shield the oppressor, and hoped to preserve the accursed institution, but God has turned their wisdom to folly, and works redemption for the oppressed.

The Christian also has another cause of joy. Twelve months ago, the currents of political life were decidedly infidel, the suggestion of any sense of religious responsibility in the conduct of government was met with scorn and ridicule. But a great change has come over the government and people—God is reverently acknowledged in official documents, the prayers of Christian people are earnestly solicited by high officials, and the tide is setting vigorously in favor of recognizing the God of our fathers, as our fathers recognized him, in all the duties of political life. This is cheering; it is like letting sunshine into the cells, where the air had become cold, clammy, and stifling; it is solid comfort, a luxury, to find those in authority turning from that negation of reverence to a hearty and sincere regard for him from whom all blessings flow. This land was consecrated to God by our fathers, and here was hoped that a noble Christian civilization would be developed. But this hope has for years past been grievously threatened. Thank the Lord, it now revives again, the dark waves of barbarism, which threatened to engulf us, are turned back, and we feel now that this is indeed a Christian land, that our holy religion is yet to pour its life and purity into the channels of our history and make us a blessing to the whole earth.

## CONFISCATION.

Some find no power in the Constitution to confiscate the property of rebels. But we have noticed that these parties have always found power in the Constitution to do anything that would serve slavery. Was territory found to extend it, implied power was found sufficient to authorize its purchase, or theft. Were Juris, Habeas Corpus, and the Common Law, in the way of slave hunters? Implied power was found to authorize a law which annulled all of these guarantees or immunity, and set the navy and army, and all of the subordinate of government, to the work of hunting negroes. But when treason lifted its serpent head, and the government was falling, and all law and justice was set at naught, these gentlemen could find no power in the Constitution to defend the government, or resist rebellion. And now, every proposal to make slavery suffer for this crime of rebellion, theft and murder, is met by an outcry that "it is unconstitutional." If they could get the negroes plucked out of their eyes they might discover authority to confiscate the property of rebels, but now, when they look in that direction, they see nothing but thousand dollars negroes.

And is there no constitutional authority to punish rebels by fine, as well as by hanging? Does the clause "no attainder of treason shall work forfeiture of life" so that no attainder of treason shall work forfeiture of life, or forfeiture, except during the life of the person attained, prevent a fine for treason, or a confiscation under military law? By what right does the government confiscate the captured vessels, cotton, and stores of the rebels? Is it not done under the war power of Congress? The right to declare and conduct a war involves the right to deal with the enemy according to the laws of nations, and the confiscation of the present possessions of belligerents is a war right, recognized by all nations. While the slave power is at war against the Union, they must be treated according to the rules of war, and all of their property may be sold for the benefit of the Union.

The object of that clause in the Constitution was not to prevent confiscation, but to prevent the injustice of depriving the children of traitors of the right to citizenship, or to hold property. But if Congress enacts that all rebels shall be fined to the full amount of their present estates, there is no reason why the fine may not be collected, the property sold, and the title permanently vested in the purchaser. There are certainly two ways by which we may make the property of the rebels pay a part of the expense of this war. 1. Under military law, their estates may be sold. 2. Under civil law, they may be fined to any amount that Congress may elect. By military power every slave should be declared a freeman, and by military and civil process their estates should be sold. Why ought they not to pay for their crime?

## CHRISTIANITY RECONSTRUCTIVE.

Henry Ward Beecher makes a good point in one of his sermons in these words: "What other thing could it be that says to each individual, 'Except a man be born again, he cannot see the kingdom of God?' The enunciation that is initial and fundamental is that of birth anew, reconstruction. Blessed utterance! It is not a duty imposed; it is a rescue propounded. Blessed be God, the promise as well as the injunction of the New Testament is this: that men advanced till they are corrupted by habits; till all their aims and tendencies are wrong; till they have become besotted in the bondage of iniquity—have a chance for recreation, so that the past shall be as though it had not been. They have a chance for spiritual growth and development unobscured by their past life." It is this indeed the gospel, it is surely such a gospel as does not despair. The visions may become visionary, the outbreak may be restored; the dead are alive, the lost are found.

If a young person has a seated consumption, how painful at times must be the thought

that every day "and every night brings him nearer the mortal hour! No reconstruction of his enfeebled system possible! Or if one has an incurable cancer, never retrograding but surely advancing toward the artery where the life-blood is to gush out and his life bleed away, how insupportably will the thought of a life so soon to end rush upon him. He exclaims to his friends, "I cannot have it so!" But there is no escape—no reconstruction of the vital forces in his mortal system! He must seek the consolations of religion, which, blessed be God, are adequate to meet the mortal hour a triumph. But to the bankrupt in morals, to him who has forfeited his good name and abused his moral nature by years of sinful indulgence, the gospel of Christ, who came to seek and save that which was lost, whispers, "Live—for I have found a ransom!"—and when he comes to Jesus, he finds pardon for sins not only; but a way cast up for a new life. "I perish! but I will arise, and go to my Father!" and no sooner does the prodigal return, than he is welcomed and received into God's family. There is now a reconstruction. The inebriate becomes the kind father and loving husband; the outcast and abandoned of society becomes the useful citizen—old things full of disgrace are passed away, and all things good and beautiful become new.

God is to-day addressing the thousands of men who are perishing in their sins, in the sweet gospel of our holy religion thus: "Come now and let us reason together, though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." This is grace indeed! The chief of sinners can live. No one is so bad that any need despair. John Bunyan was once a very wicked man; Mary Magdalene a sinful woman; yet they shine in the church and in heaven as stars. So may those who know that they are at this moment great sinners. Past habits in sin may make the conflict severe; but to the prisoner grace opens a door of mercy. In Christ God accepts reformation.

## COMFORT THE SORROWFUL.

The world has multitudes of mourners, and to comfort these must be a most cheerful mission. God may have appointed the special ministers of consolation; but it seems to us rather that all may minister at this altar who will. Religion is never exclusive; and although unholy hands may not touch the vessels of a priestly service, all who are pure of heart may administer consolation to the sad and weary of earth. Thousands drop their tears in secret, and sigh in desolate places. Many a heart is stricken that looks up in vain for sympathy to some other human being, and if that sympathy is denied to them, sink under the load.

Misfortune comes sometimes as suddenly as the lightning in a clear sky. The cloud was not seen until the storm hung lowering just over them. Disappointment assumes any one of a thousand shapes. The sorrowful and the sad of to-day were cheerful and joyful yesterday. So much the heavier are the burdens they bear. Be ye the ministers of consolation to the children of affliction. Wipe away the falling tears. Be a sunbeam in the chambers of sadness. We repeat, that God does not give this mission to a few high priests specially anointed to the office; but common hands, with hearts to feel, may act their will, carry the balm of consolation and administer the cup of joy to the unfortunate and sad.

"This life, to us all, has its sorrows—O! add not one pang to the breast! Encourage the weak and the erring. And point to the haven of rest!"

This is the true philosophy of kindness, and the mission of goodness—"encouragement." Christ would not "break the bruised reed, nor quench the smoking flax." So must his disciples learn to do. Encourage the weak; speak kindly to the erring. A sympathizing heart, the simple fact that one feels for one is often more effectual to furnish relief and wipe away life tears, than any direct assistance. Give sympathy. Weep with those that weep. But also in a thousand ways the children of affliction can aid the children of want. Give them such things as ye have. Let charity abound. We cannot do these things to God, but we can to the poor brethren; and Christ says in the gospel, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." By these little ministrations of charity and mercy, constantly and unostentatiously exercised, how often are the sorrowful comforted. We repeat, all may lend a helping hand.

## HUMILITY BEFORE HONOR.

Pride cometh before destruction, and a haughty spirit before a fall. It is not wrong to be aspiring. We are designed for improvement, and feel that in seeking this by proper means we are but conforming to the laws of our being. Pride, however, is an obstacle in the way; since it tends to persuade the possessor that he is already so far advanced, that he need not have much solicitude about further advancement. With this absurd notion, he comes to a pause, and then retrogrades. Indolent friends often unwittingly do one great injury. Goethe once remarked that "if a person does a good thing, society forms a league to prevent his doing another." There is a wide difference between encouraging a young man, and flattering him. Some naturally diffident and desponding need encouragement. Indifference and harshness nip many a bud that, under genial influences, would have become precious fruit. Others have already so much confidence and conceit, that the best thing for them is to be put to hard work, where they will have to earn all the laurels they obtain. Under such discipline they will learn their real insufficiency, and be induced to apply the requisite energy.

Flattery not only tends to vanity, but also to recklessness. Consult the record of the multitudes who have fallen from eminence to degradation, and you find that a large proportion of them were the victims of ill-timed and excessive adulation. A man is brought by some means into favorable notice. He has bright parts—has done some good things—very well; a rich and inviting field of labor is before him; let him go forth and cultivate it. But do not make him a hero; do not treat him as a veteran, returned from a long and successful war, upon which he has expended his life. Take an adventurer, especially one who is inexperienced, and you can adopt no more effective course to destroy him.

Humility is becoming in all. We have really nothing to stand on but our character, and that can only be learned by testing. To obtain, therefore, a false elevation, a fictitious reputation, is a misfortune; as it exposes one to the lower when exposed, as he must be. Instead of cherishing self-complacency, therefore, cherish a love for toil and sacrifice; to think little of self, and much of the cause. This life is not our rest and reward, especially the beginning of life is not. Many a hard campaign is to be endured, and fierce conflict waged, before a triumph can be secured. The cross before the crown.

As a people, we have too much indulged in pride and vanity, which have relaxed our energies, fostered presumption, and corrupted the fountains of morals. Happy for us, if, in this our day of visitation, we bow with meekness before the chastening hand; and learn both our dependence on God, and the conditions of success. Such we hope and trust will be the case. We rejoice to see God acknowledged and abused his moral nature by years of sinful indulgence, the gospel of Christ, who came to seek and save that which was lost, whispers, "Live—for I have found a ransom!"—and when he comes to Jesus, he finds pardon for sins not only; but a way cast up for a new life. "I perish! but I will arise, and go to my Father!" and no sooner does the prodigal return, than he is welcomed and received into God's family. There is now a reconstruction. The inebriate becomes the kind father and loving husband; the outcast and abandoned of society becomes the useful citizen—old things full of disgrace are passed away, and all things good and beautiful become new.

## SELF-RELIANCE.

To succeed grandly, a young man must have faith in himself. Self-reliance is an essential element of success in any and every profession. In acquiring an education, in perfecting a trade, in accumulating wealth, the age is full of proofs that the most self-reliant have been the most successful men. Men who have done the business themselves, rather than trusted to others, have accomplished their plans.

Henry Kirk White says, "If a man voluntarily holds out his hand to thee, take it with caution. If thou find him honest, be not backward to receive his proffered assistance, but be anxious, when occasion shall require, to yield him thine own. But whatever thou mayest do, solicit not friendship. It is often unsafe to lean on proffered friends—be it in business. They may fail you just at the time that it is most desirable. But if you have been accustomed to trust to your own resources, and you will be safer in yourself than by dependence on others."

The self-reliant man will make the most of himself. If the business man relies on others, so far he fails to trust himself. It is a safe maxim, that one should not employ an agent, when he can conveniently attend to the business himself. So professional men, lawyers or doctors or ministers, as they have faith in themselves, and rely less on others, will be both more original and successful.

## GREAT RESPONSIBILITIES.

There is often much vagueness in conceiving of the responsibilities of life. Those moving in exalted spheres—rulers, magistrates, civil and military officers, and others in official stations, are considered as being clothed with vast responsibilities, as they are. But when the private individual compares his position with such, and concludes that his responsibilities are trifling, he is indulging a manifest and dangerous error. Many a person in private life, and unknown to fame, really sustains higher responsibilities than some in elevated public stations. The latter may have but restricted and little more than nominal power, while the influence of the former is mighty and unlimited. The people, not rulers, are the sovereigns.

A still greater error is that of neglecting to do the duty devolving upon us, because it is not a higher or different one. One says, "If I was the minister, deacon, or one of the trustees I should have things as they ought to be; but I am only a private member, and have nothing to do! Nothing to do? Suppose the common soldier should say, 'Because I am not the commanding general, colonel, or captain, I will do nothing'; and every private should pursue the same course, what would become of the army? Who win the victories which crown our arms? The generals and other officers, or the soldiers? Every one sees here who bears the brunt of the battle. It is very essential that we have wise statesmen, brave and skillful commanders, and these have great responsibilities; yet the main reliance after all is upon the rank and file; and upon the intelligence, virtue, and patriotism of the masses.

The thing chiefly to be considered by us all is not what are our responsibilities, but how do we discharge them. If we are not doing our duty where we are, what grounds have we for supposing that we should in any higher sphere? He that is unjust in the least is unjust also in much. It is easy to indulge in romantic visions, and to accomplish wonders in imagination. But come down to the sober realities of every day life. How do I keep my own heart? Do I suffer it to be overrun with noxious passions? What are my spirit and deportment in my family? How do I discharge my obligations to my neighbors and society around me? Do I fall palpably in these relations, yet indulge the thought that if I were in some high or sacred calling, I should be very exemplary? How preposterous!

Honest self-scrutiny, and faithful self-dealing, would not only almost infinitely diminish the race of gamblers, but do more than amighty else to right prevailing wrongs, and strengthen every good cause. We do not say that one has a right to find fault with others, until he performs perfectly all his own duties. But our first duty evidently is to ourselves, we should at least begin with our own responsibilities. And by the time we have made some good progress here, we shall be both more forbearing to others, and in a better position to help them.

And as these sources of evil are removed, each one will discover that his sphere of responsibility is constantly enlarging to his view. What before looked trivial, now is seen to be weighty; he soon finds that already his responsibility is greater than his fidelity; and the former alone ceases to be an object of desire. The truly faithful always have enough to do.

THE ATLANTIC MONTHLY. The May No. of the Atlantic is received. Contents: Man under Sealed Orders; My Garden; Lyrics of the Street; The South Breaker; Methods of Study in Natural History; Spirits; The Titmouse; Saltpetre as a Source of Power; Weather in War; Lines written under a Portrait of Theodore Winthrop; Hierarchy; The Statesmanship of Richelieu; Under the Snow; Slavery, in its Principles, Development, and Expedients; The Volunteer; Speech of Honorable Preserved Doe in Secret Canals; Reviews and Literary Notices; Foreign Literature; Recent American Publications. Published by Ticknor and Fields, Boston, at \$3 a year, or 25 cts a number.

THE FAST DAY SERMON of Rev. A. K. Moulton, printed on the first page, is replete with important truth. We commend it to the candid attention of our readers.

The article of "G. H. B." on Close Communion, on the same page, is also worthy of attention.

We have a large surplus of postage stamps on hand. Friends will please send them only when necessary to make change.

## THE WEEKLY OFFERING RECORD.

When a system so new as is that of the "Weekly Offering" in this country is presented, many questions arise as to detail. It is very difficult for one to anticipate just what questions are most needful to answer. By taking, however, the questions which pastors and others interested propose, we shall probably meet the silent queries of many others.

A pastor of one of our churches in Maine, for instance, writes us, saying: "We are about to introduce the 'Weekly Offering' system. Will you please tell me,

1. Do you give envelopes to each person, old and young, who attends your meeting, or do you give a package to the head of a family only?

This is a matter regulated by the habits of the family itself. If the head of the family subscribes for the whole, he only will need the envelopes. In our opinion the much better way for the training of the family is to have every one subscribe and carry his or her offering. Let the wife and children carry their offerings individually. It gives them an individual interest in the meeting, and it also contributes to the formation of habits of both earning money, and of using it with economy. Children brought up under such influences are more likely to be enterprising and useful in after life in things pertaining to the kingdom of God.

2. How large are your envelopes, and what do they cost a thousand?

In England there is a kind of envelope manufactured especially for this purpose. They are printed on the outside, in good sized letters, "Weekly Offering," with a blank space in the middle expressly for the number. The nearest approximation in size and economy we have been able to find in this country is the No. 2 drug envelope, which can be purchased usually at \$1.25 a thousand. By sending to New York we have so far been able to procure them at \$1 a thousand, by taking 5000 at once. They can be had at Portland at the above rate per thousand (\$1) with a slight additional expense for transportation.

In the nature of the case one will see at once the importance of having self-sealing envelopes. Perhaps some one can find a suitable envelope, even at a cheaper rate. If the call continues to increase for a while as it has the past few weeks, it will be well to have them manufactured expressly for the purpose of supplying this demand.

Our correspondent inquires still further: 3. How would it do to leave out the subscribing beforehand, and leave each one to put whatever sum he chooses into the envelope when it is deposited, it being known that the amount of what each gives will be kept and reported every quarter or year?

If this means "reported" in the full congregation, as it probably does, it strikes us, all the subscribers should fully understand and consent to it beforehand. If subscribers would so agree to it, we should be very glad if some place where the preacher has faith enough would try it, at least for a quarter.

In European countries it has been tried not infrequently to "leave out the subscribing," but without the proposed report of each individual's contributions. So far as we have been able to learn, the plan just stated has not seemed to work so well as by subscribing weekly.

It may be remarked, however, that in every congregation, perhaps, there are persons who will accept the envelopes and make very handsome contributions, even though they decline to subscribe. Within our own knowledge some contributors of this kind do well. It is usually well to accommodate all with envelopes who will accept them with the understanding that they will contribute something.

If all, or even a majority, of our church members were accustomed to lay by in store weekly, say a tithe of their incomes, as a sacred fund, there would probably be no necessity of subscription, though even then subscriptions might be of service in helping each individual to distribute his sacred treasure to the different causes. It will probably be found in experience requisite, as a general rule, to have a definite, reliable, weekly income where there are specific weekly outgoes demanded by the public worship.

Speaking of reporting, reminds us to say that it is well for the pastor, or some other one, to make a statement in the public congregation on the first Sabbath of each quarter of the result of the weekly offerings for the previous quarter. At the beginning of the part of the persons appointed to solicit weekly subscriptions.

4. Are the envelopes deposited when the congregation comes in, or when it goes out? When it comes in. For that reason the receptacle or box should be placed at the right hand at each entrance. It is probable there is an allusion to a similar custom in the temple and synagogues, in the words, "When thou doest alms let not thy left hand know what thy right hand doeth."

5. About how large should the boxes be where the congregation averages 150? Boxes 11 inches long, 6-12 deep, 4-1-2 wide, made of half-inch stuff, will do for any congregation. We give the outside dimensions of some we have seen in use. One of the ends of those boxes is hung on hinges, and is fastened with lock and key. This arrangement is for the purpose of taking out the envelopes which are dropped, of course, through a convenient aperture in the top of the box.

It is well to observe that the boxes should be in a conspicuous place, and within easy reach for the children who are subscribers. "Weekly Offering" may be put on in golden letters, where every passer-by of the congregation can read it as he enters the sanctuary. The box should be so conspicuous and the lettering so striking to the eye that none can pass without feeling a twinge of conscience if he neglect a very manifest duty. In this way the committee will often be cheered by finding half dollars and quarter dollars dropped without envelopes, and, perhaps, by the occasional attendance.

Since writing the above, we have received a second letter from the brother whose questions we have attempted to answer, and he says: "We held our parish meeting last week (18th), and voted unanimously to adopt the 'Weekly Offering' system, and whether I have faith or not I am going to try it without delay beforehand, putting each member of my congregation upon his honor to put in 'as the Lord hath prospered him.' I will report to you how we get along."

We add, we will report it to our readers, when we receive his account. We do not tremble for our brother, even in these war times. We believe he will fare better than he did by the old system.

The N. H. Methodist Conference, which has just closed its annual meeting at Sanborn Bridge, adopted a report of a special committee, having the practice of exchanges with Universalist and Unitarian ministers.

## HOME MISSIONS.

CALL FOR AID—STATE OF THE TREASURY—HOW IT MAY BE REPLENISHED.

Applications for assistance from the Home Mission Society at the present time, though not very numerous, are urgent and worthy of our attention. Those which have been received within a few months past, some eight or ten in number, are from churches in Maine, New Hampshire, New York, Tenn., and Iowa. All these churches, so far as my knowledge extends, have done all they consistently could to sustain themselves, before they applied to this Society for help. With very little assistance for a short time, they may not only become self-sustaining and prosperous, but they may heretofore do much to aid churches in a similar condition.

Among other requests, there is one from the mother church, at New Durham. I say mother church, because, as it is well known by many of the Star readers, this was the first Free Will Baptist church which was ever organized. There lived, labored, and died, the venerable RANDALL; and there sleep his mortal remains, over which friends in the denomination have erected a monument. For many years, this church has been in a low, scattered state, and did not constantly sustain the regular means of grace. Within a few years past, through the benevolent efforts of some ministers in neighboring churches, it has been revived—the old meeting house, which had become uncomfortable for a place of worship, has been remodeled and neatly furnished; and all the bills have been paid. The N. H. Yearly Meeting, at its last session, voted to raise \$100 to assist this church in sustaining a pastor; but nothing further has been done by the Y. M. The church now, as its last report for help, comes to this Society, and inquires if we cannot render a little aid.

Shall it be granted? Another request comes from a church which was organized a few years since in a promising little country village. A very neat, commodious house of worship was completed and paid for—a pastor was settled on a small salary, and everything was going on prosperously until the present war commenced. Some 80 volunteers from that town enlisted in the service of their country, most of whom attended the meetings of this church, when they attended any place of worship, and assisted in supporting it. Now, the brethren, after making their utmost effort to sustain their pastor, find they cannot do it without some foreign help. A small sum of \$25 or \$50 from this Society, for the present year, will greatly encourage them to go forward, and shortly it will come back from that church into our treasury with good interest, to enable the Society to help some other feeble church.

I have mentioned these two cases that the friends of our Home Mission cause might see the nature of the applications which are made to this Society. Some calls from our infant churches in the West, which have been struggling hard for a few years past, under the great financial embarrassment of the country, which is much more severe in that section than it is in New England, are very touching; but the space allotted for this article will not allow me to give the particulars at this time. The Corinthian Q. M. (Yt.) has recently passed resolutions, which were published in the Star, requesting the Executive Committee of the Home Mission Society to take into consideration the importance of sending teachers and ministers to those fugitives from slavery who have taken refuge in, and around the Federal camps. A very worthy object.

Pledges were made at the same Q. M. amounting to \$65 to help sustain a missionary among the fugitives above named, provided the Home Mission Society should send out one. This would most cheerfully be done, provided the friends of the cause will furnish the funds. But now let us look into our treasury and see what we can find there to enable us to respond to these urgent and moving requests for help. And what do we behold? An empty treasury! Absolutely nothing in it. The weekly receipts, which are credited in the Star, are only sufficient to meet the appropriations which were made last year—and hardly that. The amount of appropriations which has been made, and which is yet unpaid, is larger than our present means to meet it. Still the Society will not incur a debt; for all appropriations are made on the condition that there shall be sufficient funds in the treasury to meet them; otherwise only a certain percent will be paid on each appropriation, according to the funds in the treasury.

An empty treasury! Sad state that. But let us not be discouraged, even at this announcement. It has been empty before—and supplied in some degree afterwards—but never so well filled as it should be. There is no need of its remaining empty any longer. It can be replenished. And when its empty, hungry state is fully known to its friends, provision for its supply will be made—so we hope, trust and believe. Poor treasury!—Thou hast been sadly neglected. But thy friends will do better for the time to come. On this condition they may hope to be forgiven.

But can the treasury be replenished? This is an important question, in answer to which I say, it can be done. There can be no doubt of that. The C. Baptists, and some communicants in New Hampshire are but little over 8000, raise annually for the aid of their feeble churches in the State, about \$1600, and nearly as much more for their Parent Home Mission Society, making \$3,200 in the State for Home Missions. This is on an average about 40 cents a member. In New England we have 31,672 members. Now if we raise for Home Missions one half as much for each member as the C. Baptists do in New Hampshire, we shall have annually in our treasury \$6334.40 from New England; and if our churches in other States do in the same proportion, we shall have \$11611.00 every year to appropriate to Home Missions—besides what may be done by legacies. And this will be much better than we have done.

But the great question is, how can the funds be raised? Suffer me to make a few suggestions here on this point: 1. On the second or third Sabbath in May next, let every minister in the denomination preach a discourse to his people on the subject of missions, and especially present the claims of our Home Mission Society, and take a collection for that object, and immediately send it to the treasury. In view of the little which has been done the past year for this cause—the empty state of the treasury, the pressing demands for missionary help, let him urge his congregation to give liberally.

2. Let every church and congregation immediately adopt the "Weekly Offering" system, and for this cause; that is, let every individual in the congregation be invited to sign on a card, or in a book, a weekly amount, which he or she is willing to give for Home and Foreign Missions, or for either, and pay it weekly or monthly to the person who may be appointed by the church to receive it. Every person, however poor, can give one cent a week for Home Missions, besides what he may give for other objects; and others can give two, four, six or more cents a week for this cause. I know one man who for many years has made it a rule to give one cent a week for missions, \$3.65 per year, and he is much the richer for it. The weekly offering for missions might be done in connection with the offerings for the support of preaching. Something on this subject may be said hereafter.

3. Let every individual who reads this article resolve immediately that he will not wait for others to move in the matter, but will decide that he will give a certain sum weekly for Home Missions, for the present year, commencing with last January, and will pay it in advance—or at least one half of it now. Let him induce as many others as he can to do likewise, and send the amount to the treasurer, at Dover, N. H. To make up for past deficiencies in this cause, some might give \$10, and make themselves life members. Others can give \$3, \$2, \$1, &c., and let it be remembered that the widow's two mites will always be acceptable to the Society and to God. Will you not, dear reader, now ask yourself, is it not my duty to do something for our Home Mission cause, and do it now?

4. Let all those persons who have any property which they think should go into the Lord's treasury at their decease, immediately make their wills, and be sure and bequeath a good portion of it to the Home Mission Society. The form of the bequest may be seen in the Star.

SLAS CURTIS.

## WASHINGTON CORRESPONDENCE OF THE STAR.

Emancipation—Conference of Colored Ministers—Who First Proposed the Abolition of Slavery in the District—A Secessionist Soldier Shot—Debate between Senator McDougall and Senators Wade and Chandler.

WASHINGTON, April 22, 1862.

At last I write from free soil. No more chains nor whips for the slave in the Capital of the nation. The dark sign has been wiped from the national escutcheon, and as yet we have not experienced any of those terrible woes that were prophesied by the prophets and holders of slavery, as sure to follow. The colored people are behaving admirably. They are industriously pursuing their ordinary occupations, making no outside public demonstrations whatever. The only exhibitions of their feelings in







