

# The Charleston Advocate.

"As ye would that men should do unto you, do ye even so to them."

VOL. I.

CHARLESTON, S. C. SATURDAY MARCH 2, 1867.

NO. 3.

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CHARLESTON, S. C. MARCH 2, 1867.

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## Sabbath School Centenary Celebration.

The following Report was read by the Rev. Wm. O. Weston, at the Sunday School celebration on last Sabbath.

It may appear singular to the uninitiated that we celebrate, in 1867, that which ceased with the year 1866. This will be solved when we state that the Centenary year closes with the respective conferences, at the close of the conference year.

On anniversary occasions, we festoon the pulpit and columns with the choicest flowers, but the beholder gazes in vain for the familiar decorations, and in addition, views a dismantled platform. The inquiry is naturally suggested, why this indifference to a centennial jubilee. The heart throbs with gratitude at its recurrence, and regrets that the outward demonstration is not in unison. There is no lack of interest, the occasion being used to afford you a further opportunity of evincing your gratitude for living in such a glorious epoch, by liberally contributing your means to beautify and renew this sanctuary of the Lord.

It is unnecessary to enforce our obligations to the great Centenary of American Methodism. Able addresses were delivered by your pastors on a previous occasion, and endorsed by some of us occupying less responsible positions. In some parts of our country, many enthusiastic in its observance by adults, consider its presentation to children as useless, much less a participation in its festivities. What a short sighted policy! In a period measured by the flight of a few days, we will have passed from the stage of action; who then more obliging than these children, to transmit to coming generations, the incidents connected with the scenes of this day?

Were they not specially identified in speeches and singing, their knowledge of its peculiarities and history would have been circumscribed within the narrowest limits. Their attention and cooperation being secured, many parents have been attracted here, who otherwise would have remained ignorant of one of the engrossing topics of the times.

Let them immortalize it in songs of rejoicing! Let them speak forth the glorious accomplishments of our beloved Methodism! Let them contribute their mite to the spread of scriptural holiness

through these lands." Let them learn that progress is the watchword of the age, and that grasping the banner of the cross, they are not to be satisfied with past achievements, but transmit it until the world shall be evangelized, and brought to the knowledge of the truth as it is in Christ Jesus.

We cannot forbear from stating that the proficiency of the scholars in singing is attributable to read Mr. Clippard, who has labored assiduously in instructing not only them, but any who were desirous of coming without money and without price.

In conclusion let us improve our estimable privileges. Let gratitude ascend as sweet incense to God! Let our souls and bodies be consecrated to him alone! Let us acknowledge him as the author of our mercies. Let us cast our treasures at his feet and own him as Lord of all.—Then shall our offerings for his cause be proportionate to our income; no lame sacrifices be offered; that which cost me nothing be spared; and a large gathering be announced in the garner of the Lord.

## Justice to the South.

An exchange in reply to a correspondent who asks them to be just and generous to the South, makes the following appropriate reply:

We would be just to the South by establishing there such political principles and religious influences as will induce her to be just to herself as well as to the North. We would be generous to all of the South, to the blacks and to the whites, and thus eschew that criminal magnanimity which reserves all of its generosity for the late masters, but neglects their former slaves.

Therefore we are striving to abolish the spirit of revenge and enmity, and to be just and generous to all. We would be just to the South, to the blacks and to the whites, and thus eschew that criminal magnanimity which reserves all of its generosity for the late masters, but neglects their former slaves.

There can be no "fraternal concord" between the South and the North, or between the different classes of the South, until our Southern brethren learn and act upon the truth, that a political and social wrong is a constant and vigorous stimulant to agitation and division. God's providence is a fan which will never cease its shaking until all the chaff is separated from the wheat. When the South, by her justice and generosity to all her inhabitants, shall have placed herself among the things which cannot be shaken, her peace and prosperity will be the recompense of those who are now endeavoring to open her eyes so that she may see the day of her providential visitation. Our "justice and generosity" hath this extent no more.

## Insurrections.

General Fisk has the following on the subject of Southern insurrections:

After the close of the war, our Southern friends became very much excited on the subject of insurrections. They said, "The darkies are going to rise up and cut our throats; they are going to burn our houses, and kill our wives and children." General Fisk proceeded to say that fifteen months ago the President of the United States sent him a confidential dispatch requesting him to make a thorough investigation into the alleged rumors of insurrection, which he did, and afterwards informed the President that there was no foundation for the rumors. There was one colored Methodist in Northern Mississippi, however, who informed him (General Fisk) that there was a negro in a certain county who did preach "insurrection." He (General Fisk) took a long journey through plantations until he finally

reached the cabin of this old man. He was a cooper by trade, and when accosted was making thick shavings. He didn't look at all like an "insurrector." "Uncle Josh," said General Fisk, "they tell me that you are a fonder of disorder, that you are inciting the negroes in this section of country to rise up and slay their old masters." He scratched his old head and wanted to know what "insurrection" meant, or what was so terrible a word for him, and when he was told what it meant, he said, "Oh, Massa! I tell you I don't preach insurrection; I preach nothing but the resurrection." He (the concern) remained a day or two in the neighborhood, and found he was preaching the resurrection of industry, of new fences, and new houses, and on the Sabbath he also preached to them the resurrection and life everlasting.

## A Brave Sailor.

Many a Christian must covet the fearlessness of the honest fellow, the annexed account of whom in some of the writings of Dr. Robert Newton is so well adapted to stir every pious heart to emulation. Few, indeed, if they would sincerely try the experiment, would be found unable to imitate the sailor's courtesy:

A merchant and ship-owner of New York was standing at the entrance of his warehouses conversing with a gentleman on business. A pious sailor belonging to one of his vessels came to the warehouse to enter it, but observing that the door was occupied, modestly stepped aside, not willing to interrupt the conversation.

While waiting there he heard the name of Jesus profanely used, and on turning to look, he observed that it was his employer, who was standing in the front of the gentleman with his head uncovered, and his hat under his arm, he addressed the merchant in this language:

"Sir, will you excuse me if I speak a word to you?"

The gentleman, recognizing him as one of the crew of his vessel recently arrived, and supposing he might have something to say about business of the ship, told him to speak on.

"You won't be offended then, sir, with a poor ignorant sailor if he tells you his feelings?" said he.

"Certainly not," replied the merchant.

"Well, then, sir," said the honest-hearted sailor, with much feeling, "will you be so kind as not to take the name of my blessed Jesus in vain? He is a good Saviour! He took my feet out of the horrible pit and miry clay, and established my goings." O, sir! don't, if you please, take the name of my Master, the Lord Jesus, in vain! He is your Creator as well as mine, and He has made you, and preserves you, and is always doing you good."

This was said with so much earnestness and feeling that the gentleman was quite touched. His eyes filled with tears, and he said,—

"My good fellow, God helping me, I will never again take the name of the Lord Jesus Christ the Saviour in vain."

"Thank you, sir," said the honest tar; and, putting on his hat, he went away to his work.

## Prof. Silliman's Mother.

Prof. Silliman, in his autobiography, pays a fine tribute to the intelligent piety of his mother, who was unwearied in her efforts to train her children to genuine piety and large usefulness. He says:

"For our early religious training we were chiefly indebted to our mother. She taught us prayers and hymns, and every morning heard us read in the Bible, and other religious books adapted to our age. In mild weather we usually resorted to the parlor chamber, the best chamber of the house, which was also reserved for our guests. Here, while our mother combed the hair and adjusted the dress of one, the other read or recited passages of Scripture or hymns and sacred poetry. Our mother also gave us the best advice and instructions from her own lips.

the morning after my father's death, on a benighted mother sat down in the room where he lay a corpse, and taking my young sons, one on either side, she read us passages of Scripture containing God's promise to the widow and fatherless. During her widowhood, in the absence of male friends of proper rank and standing, she prayed aloud with us in the family, using her own language.

She was an heroic woman, and on the 17th of August, 1783, she, with firmness the trials and temptations of the American Revolution, in which her mother was largely concerned. She did not lose herself in grief, when, three months before my birth, the house was assailed by armed banditti at the midnight hour, the windows demolished, and my mother and elder half-brother were torn away from her, and my father detained a year at Flatbush, Long Island, a prisoner of war. In her widowhood I struggled on in embarrassed circumstances, and gave my brother and myself a public education, forming our mind at home to purity and piety."

## AN EARNEST WORKER.

The Watchman and Reflector says:

It is delightful to see how the industrious life of the church is ever pushing itself out with a vigor of propaganda essentially primitive and Pauline. The whole Methodist movement was simply a mighty outburst of such life. They are still men within the Methodist pale true to the old spirit. William Taylor, a simple, earnest itinerant, originally a member of the Baltimore Conference, but he himself in California when it was but a seething caldron of corruption, with great tact, and courage, he, beneath God's great blessing, has won the masses that never saw the inside of a church. Having accomplished a good work there, he went to England and traversed the United Kingdom as a successful revivalist. Thence he went to Australia, and gathered great numbers to Christ in its seaports and mining districts. Last year he visited South Africa, and while Bishop Colenso was employing his episcopal power to overthrow the truth as it is in Jesus, this godly itinerant vindicated his own title to a place in the apostolic succession by such labors as brought 4500 natives and 1000 whites from drunkenness, and debauchery, and discord, and crime, to Christian sobriety, and purity and peace, and virtue; the very leaders in vice becoming the champions in religion.

## Good Advice.

[From the Central Georgian.]  
TABLET OFFICE,  
New York, January 5, 1867.]

My Dear Sir:—Yours of the 27th ultimo has but just reached me. I have been long absent at the West, and only returned this morning; meantime you have doubtless seen some of the articles and letters I have written bearing on the topic. In my judgment your people begin at the wrong end. You borrow needless trouble concerning your relations with the Federal Government. Your first and great concern is peace and good will among your own people. Make the great mass of Georgians, whether loyal or once rebel, white or black, contented, harmonious and kindly toward each other, and you need not much care what is done or left undone at Washington. Hence, go to work, every man, woman and child of you, and grow at least twice the cotton, and put up twice the meat you did last year, and let Congress do its worst acts, wait and take its own time for it.

I speak from the depth of a hearty good will. Pray try to be able to write me soon, that almost every one in Georgia is hard at work, determined to live and let live, and conceding to every one else a perfect equality of rights.

Yours, very respectfully,

HORACE GREELEY,  
To H. D. CAPERS, Esq., Sandersville.

## Idleness a Sin.

Mr. Durant, at the recent Christian Convention in Boston, uttered a sentence which ought to be stamped on every Christian's conscience. "Idleness is a sin," said the converted lawyer, who has left his profession to labor more directly for Christ. Idleness is a sin, for it involves disobedience to Christ's command, "Go into My vineyard and work." It is a sin, for it shows an utter want of sympathy with the Master, "who went about doing good," and who expects His followers "to do good to all as they have opportunity." It is a sin, for it indicates a selfish love of ease; and a Divine woe is pronounced on all who are "at ease in Zion." It is a sin, for it reveals a callous heart, insensible to the woes of a lost world.

Every idler in the church is a sinner, for to him that knoweth to do good, and doeth it not, to him it is sin. Alas! how many sinners are found in Zion, and what must be their doom when the Master cometh to judge the unfaithful servants who have hid their talent, instead of using it!

A CIDER-MILL TROUBLE.—One of our Eastern exchanges, in telling some ministerial anecdotes, mentions this one about Rev. Mr. Ferrin, of Canaan, Connecticut:

He was once visiting a brother minister, Rev. Mr. Dwight. He found him very busy making cider. He spent the night with him. In the morning Mr. Dwight excused himself, saying "he was very busy, but wished he would make himself at home and conduct family worship, as his business required his attention." Mr. Ferrin did as requested, and when he got ready to leave, went out to the orchard to bid brother Dwight "good geney of his work, and how much he had prospered in his crops and fruit. Brother Ferrin expressed some anxiety lest all was not well with his host. Mr. Dwight did not understand him, and he asked an explanation. "We read," said his visitor, "Strait is the gate and narrow is the way, and I am thinking how you will manage to get your cider-mill through?" The well-meant, though blunt remark, was kindly received, and did not fail of good results.

FIRE TICKETS.—There are a good many members in our Churches who are riding on free tickets. They have none of the cares of the Church on them. They let other people find out and provide for the preacher. They seldom or never call on their preacher, or ask him to their homes. They are not found in the Sabbath school, nor at a prayer or class meeting, nor in any place where they are greatly needed. They have had little to do in grading the track or laying the rails, and they do as little as possible in keeping the track and rolling-stock in repair. They claim a *carte blanche* to heaven, a sort of a free pass that compels a few of their fellows to tug at the burdens while they ride at their leisure and unconcerned. Paul insisted on Timothy enduring hardness as a good soldier, but our free-ticket brethren are soldiers of the feathered type, who, rather than endure hardness at all, would prefer desertion or discharge from service.—Western Christian Advocate.

"LOOKED FOR A SEASON."—At a recent quarterly conference at Memphis, Tenn., Rev. Job Crouch was received from the Church South and authorized to organize Raleigh circuit. This has aroused the evil spirit in that section, who are determined to drive off or kill our men. Brother Utter went to Raleigh to preach on the last Sunday of the year, and found the church door barricaded against him, seats and benches torn up and piled against it, and the old "aunty," at whose cabin he preached two weeks before warned not to have any more preaching or Bible classes there, or they would burn her out or drive her out of the community. This was only nine miles from Memphis, at the recent county seat.

## A Short-Metre Prayer.

The Rev. Mr. Derwell, a pious and curious old Methodist minister, went from Tennessee to Kentucky, in 1812, to visit his relative, the Hon. William Bolton. The man was not a religious man, but was a gentleman, and invited the minister to have family prayer every evening. While he was visiting there, Judge Cone and his wife, from Nashville arrived there to pass the night, and Mr. Bolton, being a little embarrassed, said to the old minister, as he brought out the Bible, that he had better be short, as the Judge was probably not accustomed to such things.

"Very well, very well," said he, and reading a single verse, he knelt down and prayed:

O Lord, we are very poor and needy creatures, and we know that Thou art able to supply all our wants, but Cousin William says that Judge Cone and his wife, from Nashville, are here, and are not used to family worship, and however needy we are, there is no time to spare in telling Thee our wants, Amen.

The Judge was taken all aback, and so was Cousin William. They both pressed the old gentleman to conduct the services in his own way, which he did, to their great satisfaction.

At the session of the Southern Presbyterian General Assembly at Memphis, one member contended that there was "nothing in Scripture, or in their standards, to prohibit colored persons from holding the office of deacon, ruling elder or minister of God; and that, in their church sessions and assemblies, they are entitled to a treatment of perfect equality." Though this was strongly controverted, it is a good sign that any one was willing to take the position. Verily, the world moves, and the light is beginning to dawn.

NO SILENT PARTNERS.—A minister in Brooklyn was recently called upon by a business man who said:

"I come sir, to inquire if Jesus Christ will take me into the concern as a silent partner?"

"Why do you ask?" said the minister.

"Because I wish to be a member of the firm, and do not want any body to know it," said the man.

The reply was, "Christ takes no silent partners! The firm must be, 'Jesus Christ & Co.' and the names of the 'Co.' though they may occupy a subordinate place, must all be written on the sign-board."

Reader, are you trying to be a secret Christian? if you are, you will never get your dividends when the books of the world are balanced at the great day of general account? Remember, Jesus Christ takes no silent partners.

"OF TWO BLACKS, CHOOSE THE BEST"—A distinguished Democratic politician yesterday approached a gentleman from New York with an extended hand, and said,—

"I congratulate you heartily on the noble stand your city has taken in the election of yesterday; but your richest and most influential ward has not sent to its legislative hall a nigger."

"Well," replied the New Yorker, "I'm thinking that, in our legislative halls, a black face is much better than a black leg! Good morning."—Boston Transcript.

TOBACCO vs. ORDINATION.—At the General Conference of the Freewill Baptists of Maine, a resolution was adopted which prohibits the ordination of any minister who uses tobacco.

ELOQUENCE ON CRUTCHES.—Rev. M. C. Tyler writes respecting eloquence in England: "That eloquence which goes on paper crutches, that eloquence which cannot swim without bladders of manuscript, is not much esteemed here."