For Saturday Night.

I lifted out warm and worldly care;
Sweetly, Lord, my heart prepare:
Bid this inward tempest cease,
Jesus, come, and whisper peace!
Hush the whirlwind of my will,
With thy still my spirit fill;
End in calm this busy week,
Let the Sabbath gently break.

Sever, Lord, the earthly ties,
Fain my soul to thee would rise
Disentangle me from time,
Lift me to a purer clime;
Let me cast away my load,
Let me my day rest in God;
Gently, Father, Jesus, speak,
End in calm this busy week.

Draw the curtain of repose
While my weary eyelids close;
Lead my spirit while I rest,
Give me dreamings pure and blest;
Raise me with a cheerful heart;
Holy Ghost, thy gift impart;
Then the Sabbath day will be
Heaven brought down to earth and me.

—*Christian Register.*—

INTERESTING FROM LIBERIA.

Arrival of the Golconda.

Letters received by the English West African mail steamer, at Liverpool, report the arrival at Cape Mount, December 27, and Monrovia, January 3, of the colonization packet Golconda, which sailed from Charleston, South Carolina, November 21, with six hundred emigrants for the young African republic. She had a quick and pleasant run and landed her passengers in good health and spirits, except four, who died on the voyage. Of these two were infants, a young woman, and Rev. Alfred Alexis, of Newberry, South Carolina, a worthy minister of the Methodist Church, who died instantly from apoplexy the very morning after the ship left Charleston.

Rev. John Seys, who was a passenger on the Golconda, was received January 24 by President Warner as Minister Resident and Consul-General of the United States to that Government. The Vice-President, Cabinet, Judge of the Supreme Court, and the whole diplomatic corps were in attendance on the occasion.

The Legislature of Liberia adjourned January 8, after a session of five weeks. Among the acts passed was one increasing the grant of lands to emigrants from this country to three acres to a single adult, and twenty-five acres to each family.

The general election, to be held on the [illegible]st Tuesday in May next, for Vice-President, Senators and Representatives, was receiving considerable attention. Everything in Liberia appears to be in a state of improvement. Commerce is increasing.

Henry W. Johnson, Jr., who proceeded from a barber's shop at Canandagua, New York, to the bar of the Supreme Court of that State, says in a letter dated at Monrovia, where he is building up an extensive practice: "I intend to cultivate coffee, cotton, ginger, pepper, &c. I have purchased lands on the banks of the St. Paul's river, and will begin to cultivate them as soon as I can attend to the business myself. I can do this and also practice law. Messrs. Moore and Johnson, leading lawyers of this city, are also farmers. My original impression is now strengthened and confirmed, by experience and observation, that the best interests of the emigrant requires that he should rely chiefly upon the cultivation of the soil to supply present wants, and to secure a future competence."

Risk in Taking a Religious News-paper.

A colporter in one of the Atlantic States found an idea prevailing among some of the wealthy families he visited, that if they remained ignorant of their religious duties, particularly in regard to sustaining missionary and benevolent operations, they would not be accountable.

"I was reminded," he says, "of an objection made by a woman while soliciting her to subscribe for the *Messenger*. Why,' said she, 'if I take that paper I'll be reading it, and then I'll want to read religious books and the Bible, and then I'll want to go to meeting, and then I'll be praying and attending to religion, like some of my neighbors that take the paper.' 'Exactly so,' said I; 'that is the result that, by the blessing of God, may be accomplished, and the very reason why I wish you to take the paper.'"

Penny Bank Fact.

At a Penny Bank established in the worst part of a large town in Yorkshire, a beggar boy presented himself one night, put in a penny, and obtained a Deposit Book. He regularly deposited coppers on each Bank-night after that, until the [illegible] amount [illegible] to withdraw [illegible]. One of the Managers, interested in the lad, said—"I hope you are not taking it out to spend foolishly this Whitsuntide?" "No," said the boy, "I am not, sir, but mother has not been able to go to church this long time, we are so poor, and father drinks, sir; but I have saved this money that mother may have a bonnet and gown to go to church in. I have seen a clothes man who will sell me them for three shillings, and mother had have them and go to church as she wants, and then I will save again." The lad was rescued from his beggar's life, and having served his probation satisfactorily in the Shoeblack Brigade, he is now employed as an errand boy in a warehouse where only benevolent members know his history.

The Charleston Advocate.

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

The M. E. Church, South.

The following are some of the points made by Rev. Dr. Rosser in his argument before the Virginia Conference of the M. E. Church, South, in opposition to the proposed change of the name of the Church at its late session in Norfolk:

1. The [illegible] of the separation from the M. E. Church will continue till the [illegible].

2. That the Conference cannot deviate from that course without infidelity to the Christian faith.

3. The [illegible] in the validity of slavery.

4. The [illegible] in [illegible].

5. In our loyalty to the country we stand [illegible] and [illegible].

6. I believe that slavery is not in violation of Divine Providence, founded by the Divine government.

7. The principle of slavery lies at the foundation of all the controversy on the subject of division.

8. Southern Methodism took its rise from the abuse received on the subject of slavery.

9. The word *South* proves two things: 1: Our orthodoxy of faith. 2. Our loyalty to civil government.

10. The word *South* is distinctive of the Methodism we advocate.

11. We interfere neither with the laws of God nor the government, while the Northern Church interferes with both.

12. Proud of *South*, because it indicates we were true to God and civil government.

13. I would go to *martyrdom* before I surrender my convictions on [illegible].

"These positions were written as they fell from the lips of the learned doctor, who, by the way, is the leading spirit in the Virginia Conference of the Church South.

We take the above extract from a recent number of the *Christian Advocate*. We regard it as important, as it contains a clear and frank statement of the views of a large portion of those who adhere to the Southern Church. Many indulged in the idea that when slavery no longer existed in the country, there would no longer be found any impediment in the way of a reunion of the M. E. Church and the M. E. Church South, and have been disappointed and [illegible] that the Southern Church [illegible] any brotherly recognition of that body from which they withdrew on the account of its anti-slavery principles. But those who have looked for a union, have taken but a superficial view of this subject. The immutable principles of right and wrong do not change in their view with political revolutions, and God's law is not subject to the amendment of human legislation; hence our brethren of the South regard slavery as still sanctioned by the higher law, and they are bound by their fidelity to the Christian faith, and devoted love of the African race, to seek by all lawful means the re-establishment of slavery. What God approves should never be discarded by men, even at the peril of martyrdom.

It should also be distinctly understood that the loyalty of the Southern Church to God, and the government, is in harmony with their loyalty to slavery. They are not loyal to an anti-slavery Church nor an anti-slavery government, for they regard either as contrary to the teachings of the Bible and the government of God. They are loyal to state rights and the constitution as *they understand* it.

This view is the only one which can justify our brethren of the Southern Church in the position they have taken, and so firmly maintain in their treatment of all who indulge in the heresy of unbelief in the divinity of slavery. This view can only explain the inveterate hatred indulged at the South by ministers and church members towards those who differ from themselves in their views of national policy and human rights. Their opposition to whatever opposes their favorite institution is [illegible] word of God. Many have been [illegible] how to understand the Southern referring to their recent struggle for liberty, and the most sacred rights of humanity, but by this they [illegible] their religious freedom, and the rights of conscience with reference to the way of human slavery for which the are willing to suffer the pains of martyrdom. If they ever seek a union with the old M. E. Church, it will be from the advance of such a radical change as will lead them to love the things they may love, and love the [illegible] they hate. If ever truly loyal to the government, it will be when they can harmonize hatred to slavery with fidelity to Christianity, and the constitution, as until then, all of their pretended obedience to the government must be taken at a discount. Until they meet with this change, we ought not to desire or expect their connection with the M. E. Church, or a cheerful and early submission to the great principle of human rights as now recognized by the Government.

There is however a large class at the South, who love freedom and the long cherished anti-slavery sentiments of the M. E. Church, such should have their rights as citizens fully recognized and defended, and be allowed to exercise their religious preference by being received still by the church from which many of them were rudely separated by the [illegible] usurpation of slavery.

Humiliation of the South.

Involuntary humility is hard to endure, and of this kind is those who attempted to destroy the government, even to be over-ruled and subjugated, and accepting it. Like one of old, "My punishment is greater than I can bear."

When they had fought all their own way, the Fugitive slave bill and the United States to back them, and only the slight annoyance of John Brown, Garrison and a few Northern agitators. They could not let well enough alone, so like the man who said "I was well, I wanted to be better—so I took physic and here I lie." They took the physic of War, and here they lie, sick—[illegible] ated, subjugated.

Had they taken Henry Clay's [illegible] would have rebelled. Had they [illegible] A. H. Stephen's, and J. L. Petigru's counsel they would never have waged war with the United States.

Had they laid down their arms in 1862 according to the proclamation of President Lincoln and the Act of Congress, and emancipated their slaves, they might have been paid $200, for each one as a remuneration by the government. When Abram Lincoln met the Southern peace delegates in 1864, at Fortress Monroe they might have saved themselves and what they had left, except slavery, in the Union with immediate representation, but as their *honor* required them to fight on till they were humbled at the sight of the last [illegible] where law and slavery were [illegible] by surrender.

In Union, each Rebellious State was very graciously granted the privilege of assembling under a provisional governor in convention, and dressing herself up, as a pardoned recent bride, to be remarried to the Union. But the first article of dress she handed in in the face of her liberty loving conquerors, was, "Negro Code!" Congress kicks virtually suspended it, and they were again in the throes of humility.

At the last session of the Legislature of this State, Governor and all, unite to spurn the Amendment to the Constitution, and the bill is defeated to provide corn, to the starving thousands in the State, made so by famine and rebellion, but a bill is passed, appropriating $10,000, to encourage foreign emigration to supplant colored laborers, as we understand it.

Gov. Orr now advocates "Negro suffrage." Why could not he have done it in his first message? and *lead* the wave rather than *follow* it.

The Government, of the U. S., by which we mean the Congress, and not the President, have waited nearly two years, since the "over powering" of Confederate forces to have them wheel into line, and of their own free will give guarantees for their loyalty, by granting impartial suffrage to black and white citizens, and equal rights and protection to all. Humiliation will not end and true prosperity will not begin till the South come to this in good faith.

L.

The President has been petitioned to appoint Fred Douglass, Commissioner of the Bureau.

The *pro-negro* Legislature of South Carolina, at its last session, passed a bill to encourage foreign immigration to this State, and thus secure labor. Why a bill having such an object should pass, has been a question of some interest. It has puzzled the North to find out why a call for labor should be made, where it was then, and is yet, more abundant than capital. But to an ordinary observer, speculation is unnecessary in order to solve the problem, and perceive the intents of the bill. For that purpose we need only know the social and political proclivities of the men who passed it. "By their fruits ye shall know them."

That it was an intuitive blow at the freedman, no one can doubt. It sprung from a spirit of animosity; out of that it grew, and by that it was nourished. That the freedom to which the slave has fallen heir is a source of annoyance and bitter feeling to many of his former masters, is evident, from the treatment which he has received at their hands. For instance, when emancipation was found to be a fixed fact, a convention of farmers convened in Virginia, and a part of their work, was to pass a series of resolutions, by which they refused to sell, lease, or rent their lands to freedmen, and not to hire them at wages exceeding five dollars per month, and they to pay their doctor's bills and clothe themselves.

Like meetings, with similar objects and results, were held in many localities in the Southern States. In Georgia an Emigrant Aid Society was formed, and is now at work, encouraging the foreigner to come to this country, and aiding him to do so, for the sole purpose of supplanting the freedman, and thus compelling them to seek homes and work elsewhere.

For the same purpose a Bureau of immigration has been established in Charleston with a commissioner who "takes pleasure in serving the wants of his patrons" with a newly imported foreigner, whenever he may be able to get one. Thus the *animus* of the former master towards his former slave, is made quite manifest, and the abuse and injustice which the freedman suffers accounted for.

He, in a grudging manner, has been ignored, discouraged, and oppressed in a thousand ways, that it might be said his emancipation was a nuisance, that the negro, as did the poor Indian, would wane and pass away before the wasting blast of freedom, intelligence and refinement, for want of the genial and invigorating influences of slavery. R.

Sumter.

In this beautiful town the colored people have a flourishing church, Sabbath School and day school, two teachers, who in their labors and efficiency are second to no others in the State. Beside their regular School duties, they have the sole charge of a large Sabbath School, hold night schools for adults who are unable to attend in the day, and are often found with the means put into their hands by northern friends. Miss Breck is drilling a class of Girls for teachers and Miss Smith is training a class of Colored men who feel called to the work of the ministry.

A Worthy Gift.

Through Miss E. P. Breck, the good Samaritan Teacher at Sumter, a fine Communion Service has been presented to the M. E. Church in that place. We understand it was the generous gift of a Congregationalist clergyman in Northampton, Massachusetts.

TAXATION WITHOUT REPRESENTATION.—It is now seventy years since the renowned navigator and eminent merchant, Captain Paul Cuffee, of Westport, Massachusetts, felt aggrieved by being shorn of his right to vote. He was one of the wealthiest men in that town, and he was highly respected by the Society of Friends, of which he was a prominent minister. Capt Cuffee offered his vote at a town meeting, and it was rejected. Believing that taxation should depend upon representation, he refused to pay his tax. The town commenced a suit against him, and lost the case: an appeal was made to the Supreme Court of the State, and the Court decided in Capt. Cuffee's favor, and placed the great seal of approval upon the legal right of colored men to enjoy equal political privileges. Similar cases are now pending in New Jersey, and we feel sanguine that the Supreme Court of the United States will interpret the law, based upon the Civil Rights bill, so as to secure to colored men equal political rights in every State and Territory in the Union.

BAKER INSTITUTE LECTURE.—The regular Monday evening Lecture for the benefit of the Baker Institute, was delivered by Prof. C. P. Wolhaupter. His subject was, "The Province of New Brunswick, its soil, climate and wild animals." The speaker devoted an hour a series of most interesting details and sketches of real life, in this cold and picturesque section of Queen Victoria's dominion where he spent the days of his boyhood. Some of his adventures in hunting, and the hair breadth escapes from wolves, bears and other ravenous beasts, were truly romantic and thrilling.

CENTENARY CELEBRATION.—The sunday school Centenary celebration, which took place at the Centenary Church on Wentworth Street, on last sabbath, was most impressive and interesting. The floor and galleries were crowded to their utmost capacity, and the young boys and girls did themselves great credit in the parts which they took. Dialogue and recitation varied the interesting exercises, and a more pleasant and instructive hour we have never spent on any like occasion. A liberal collection was taken up, in which the children generally contributed. Rev. J. M. Walden, D. D, Secretary of the Freedmen's Aid Society, was present, and made a short complimentary address at the close of the exercises.

COLORED TROOPS.—The telegraph informed us some weeks ago that Colonel Miles, of Fortress Monroe notoriety, would proceed immediately to Charleston in command of the 10th United States regulars, a newly recruited colored regiment. The Washington correspondent of the Baltimore *Gazette* now revives this report, substituting the 44th United States colored infantry for the regiment previously mentioned. It is to be hoped that the report will prove to be true, as they might be of good service in protecting the interests of our loyal citizens.

INTENDED ASSASSINATION.—One of our school teachers in Orangeburg, Mr. T. K. Sasportas, son of Rev. J. A. Sasportas, was in his school house standing by the stove after the close of a night session of his school, when a cowardly villian attempted to assassinate him by firing two bullets through the window which barely missed him.

☞ The students of the Baker Theological Institute will have some interesting exercises at the chapel of the Centenary Church, Wentworth street, on Monday evening next, at 7 o'clock.

The following question will be discussed.

Resolved, That it would not be wise, in supplying the wants of our work in the South, to license any man, as a local preacher, who has not sufficient education to enable him to read and write.

PRACTICAL PHILANTHROPY.—The Pearl Street M. E. Church at Darlington which is one of the most thriving in the South Carolina Mission Conference, has lately received a beautiful Communion Service consisting of seven pieces, the gift of Capt. E. S. Miles of Fitchburg, Mass.; a gentleman whose acts of kindness and charity are as extended as his professions of good will toward men.

The Baptist Church in the same place, is also to receive from the Appleton St. Church in Lowell Mass., a like testimonial. Such are some of the evidences of true christian love and fellowship.

Rev. B. F. Randolph, one of the assistant Editors of this Journal, has been appointed in the Bureau, Assistant Commissioner of schools for South Carolina.

His work mainly will be to encourage education, and organize schools among the freedmen.

The assistant superintendent of the Bureau reports that there has not been much difficulty in making contracts for this year in Fairfax county, Virginia; that the terms offered have been generally equitable; that there is a marked increase in the number of those who wish to cultivate land on shares; that those who were industrious last year found very little difficulty in getting contracts of this kind, and that there are now very few unemployed freedmen in the county.

ANNIVERSARY OF THE BURNING OF COLUMBIA.—The Columbia *Phœnix* and the *Carolinian* both notice the return of this melancholy occasion, the former paper being draped in mourning, while the *Carolinian* has simply a tablet, inscribed with the name of the hero of the burning.

Daily News.

We think it time to be mourning and repenting in sackcloth and ashes, for the ruin and desolation the rebels have brought upon the land. Like foolish children, they have kindled a fire, and then burnt their own fingers with it.

The institution of slavery was sanctioned in the Scriptures. Political, and even social equality is no part of the doctrine of the Bible.—*Daily News.*

What commentator the News follows, or whence it derives its theology, we are at a loss to conjecture. Not from the "negro code," or the American system of human bondage, for God, in a most providential manner, has sanctioned their total abolition. As to "social equality," we agree with the *News*; for the Bible explicitly teaches that "the just should not dwell with the rebellious, and have none of his ways, for the end thereof is desolation."

☞ A colored brother at Sumter quarterly meeting last week, made the following prayer for the little invalid son of Rev. Mr. Lewis, "Be round about him Doctor Jesus, with thy healing medicine."

The Preacher Brother Scipio in representing the state of the Church in the above charge said "Zion is coming up out of the wilderness, riding on her tall white horse."

The South Carolina Mission Conference.

This Conference commences its second annual session at the Centenary Church, Wentworth street, to-day (Saturday) at 10 o'clock, a. m. Bishop Scott, presiding.

Rev. J. C. Emerson, of Florida will preach at half-past 7 o'clock, p. m.

SABBATH EXERCISES.

CENTENARY CHURCH, Bishop Scott preaches at half-past 10, a. m. followed by the ordination of Deacons.

Rev. C. H. Holman, of Florida, at half-past 3, p. m. At 7 o'clock, p. m. there will be a Missionary meeting; addresses expected from distinguished speakers from abroad.

OLD BETHEL.

Conference Lovefeast at sunrise.

Half-past 10, p. m. Rev. Lymus Anders of Florida.

Half-past 3, p. m. Rev. J. M. Walden D.D. of Cincinnati.

7, p. m. Missionary Meeting. Addresses from distinguished speakers.

SPRING STREET CHUR[illegible]

Half-past 10, a. m. Rev. [illegible] lips.

Half-past 3, p. m. Rev. B. F. Whittimore, of Darlington, followed by the ordination of Elders by Bishop Scott.

7, p. m. Rev. January Felder.

SABBATH SCHOOL ANNIVERSARY.

The conference S. S. Anniversary will be held at the Centenary M. E. Church, at half-past three o'clock p. m. on Monday. Addresses by members of the conference, and exercises by the children.

Sabbath Services.

The Assembly's Church, Military Hall Wentworth st. Rev. Mahlon Van Horn Pastor.

Services 10 1-2 a. m. 3 1-2, p. m. Sabbath School 12, a. m.

MISSION PRESBY. CHURCH.
188 Meeting street.
Rev. E. J. Adams, Pastor.
Services, 10 1-2, a. m. 3 1-2, p. m. Sabbath School 12, a. m.

A. M. E. CHURCH. Calhoun street.
Rev. R. H. Cain, Pastor.
Services, 10 1-2, a. m. 3 1-2, p. m. Sabbath School 9, a. m.

A. M. E. CHURCH, Morris street.
Rev. T. D. Steward, Pastor.
Services 10 1-2, a. m. 3 1-2, p. m. 7 1-2, p. m. Sabbath School 9, a. m.

METH. PROT. CHURCH, Citadel Square.
Rev. B. F. Randolph, Pastor.
Services 10 1-2, a. m. 3 1-2, p. m. Class meeting, Tuesday 7 1-2, p. m.

FIRST COLORED CONGREGATIONAL CHURCH
Military Hall Wentworth street.
Rev. E. D. Merrit, Pastor.
Services 10 1-2, a m 3 1-2 Sabbath School 9, a m

MORRIS ST. BAPTIST CHURCH.
10 1-2 a m Rev. J. Legare, Pastor.
3 1-2, p m Rev. E. Laurence.
7 1-2, p m Rev. C. H. Corey.

CALVARY BAPTIST CHURCH, Bonum's Hall.
10 1-3, a m 3 1-2, p m Rev. C. H. Corey.
7 1-2, p m Rev. Wilson Carr.

WILL THE FREEDMEN WORK?—There is no difficulty in securing the working of the freedmen when they are kindly treated and adequately paid. The San Antonio *Ledger* says:

"A gentleman was in here from the Cibolo a few days since, and he was thronged with applicants who desired to go out and work on his ranch. This was easily accounted for from the fact that a few days before the freedmen that had been in his employ the past year, came in town and received pay for their labor, and returned loaded with heavy purses of hard dollars."