

The Charleston Advocate.

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Education.

REPORT OF SOUTH CAROLINA MISSION CONFERENCE.

THE BAKER THEOLOGICAL INSTITUTE.

The Baker Theological Institute established one year ago, is among the most important of the institutions over which the fostering care of the Church should be extended. We recognize it as the preparatory school for missionaries in the South who are not only instructed in the rudiments of a common education, but, by the lectures of the faculty on Church History—Theology & Elocution, are trained in the doctrines and discipline necessary to qualify them for usefulness in the ministry.

An educated ministry must be raised up to supply the already approaching want which the Common Schools are creating and as "the fatherland"—Africa, is mainly to be evangelized by missionaries graduates of this and similar schools, will be among the most effective laborers called to that distant and benighted field.

Since the establishment of the Baker Theological Institute, thirty-eight young men, who believe they are called to the ministry, have received instruction. We note with pleasure the proficiency they have made in the branches of an English education and in those subjects which relate to the doctrines, economy, and usages of the M. E. Church. Therefore,

Resolved, That we gratefully acknowledge the aid already extended by the Missionary Society for the support of "The Baker Theological Institute;" that it has been wisely bestowed and prudently expended, and that we hereby earnestly petition that sufficient appropriations be continued for its maintenance until it shall become self-supporting.

Resolved, That the members of the Faculty merit the thanks of this Conference for their faithful and efficient services.

Freedmen's Aid Society.

Common Schools in connection with our Churches should be nurtured with parental regard. The hope of the fresh man is in the rising generation; everything that philanthropy can do for the children should be done at the earliest moment. From every quarter most urgent requests are made for teachers and schools, the entire freed people hunger and thirst for knowledge.

In this connection we invite attention

to the necessity of establishing Training Schools, Schools where the brightest and most promising young men and women can be prepared to teach the rudimental branches, which would supply many localities that cannot now be reached; and at the same time lead the people lately enslaved the sooner to understand the necessity of relying upon themselves for every agency essential to their elevation. Therefore,

Resolved, That we hail with pleasure the organization of the Freedmen's Aid Society of the M. E. Church, through which our brethren in the North can extend to us the aid we now need and they are ready to bestow; and that we regard this as an important agency for the promotion of education among our people, until the state shall establish a system of common schools, open to all her youth.

Resolved, That we are glad that this Society is represented at our present session by its corresponding Secretary, Rev. Dr. Wadlen, who, by his personal observations, may the better and more fully realize the magnitude of this new work to which the Church is called by the providence of God.

Resolved, That we earnestly request the co-operation of the Freedmen's Aid Society in maintaining common schools in connection with our charges, and that we recommend the establishment of Training Schools to the early consideration of said Society.

B. F. Whittemore,

A. Webster,

B. F. Randolph,

Temperance.

REPORT OF SOUTH CAROLINA MISSION CONFERENCE.

Whereas, The intoxicating liquors thrown around our people in the days of slavery are removed, thus leaving all, both old and young, to indulge uncheckered, the appetite for strong drink rancid.

Whereas, There are imprudent men both white and colored, who, greedy of gain, are establishing in our cities, and at all the crossroads in the country, places for the sale of intoxicating liquors, the effect of which is to demoralize and impoverish our race; and

Whereas, Our elevation and advancement as a people are retarded, the happiness of our homes and families destroyed, and above all, the salvation of souls imperilled by the use of strong drink; therefore,

Resolved, That as traveling preachers, we unreservedly pledge ourselves to use no intoxicating drinks as a beverage, including beer and wine.

Resolved, That we enforce the strictest regard for the principles of total abstinence upon all our members, and that the requirements of our Discipline, which forbid drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity, be rigidly enforced.

Resolved, That as ministers of Christ, it is our duty to ignore those dangerous customs of society which, on festive occasions, tolerate the wine-cup among Christians, and even ministers; and that we discontinue the use of liquors at parties and weddings, a practice which makes drunkards, and paves the way to ruin.

Resolved, That we stately hold temperance meetings through all this Conference; that we preach temperance sermons; that we strive to create a public sentiment against rum-selling, as well as rum-drinking; that by precept and example; by the tongue and the pen; that in every possible way, we seek to close the sluices through which this impetuous tide rushes to devastate and overwhelm; and the terrible flood which has already carried desolation to so many hearts and homes, may be speedily and forever stayed.

Resolved, That we recommend the ministers and members of our church to refrain from the use of tobacco.

Respectfully submitted,

J. A. Saspotas, Chairman.

Sunday Schools.

REPORT OF S. C. MISSION CONFERENCE.

Whereas, The Sunday School interest is one of vital importance to us, and our people are pursuing this kind of knowledge under the most trying difficulties; the committee would respectfully submit the following resolutions.

Resolved, That we hail with unbounded joy the downfall of that system, which forbade us the means of education, and thus withheld from us the reading of the word of God, and the richest sources of sabbath school instruction.

Resolved, That in view of the fact that there are in the bounds of the S. C. Mission Conference, a large number without the pale of the S. School, that we will do all in our power to form S. Schools at every place possible, and, as directed by our discipline, will organize them where ten children can be collected for that purpose.

Resolved, That we hereby tender our hearty thanks to the S. S. Union of the M. E. Church, for their liberal grants; though, among so many people, and in comparison with our great wants, they are but small.

Resolved, That in view of the great destitution of most of our people, coming from servitude, the almost entire failure of their crops; and the necessity for straining every nerve to get churches; That we earnestly invite our friends everywhere to aid us by money—proper books; and any other S. S. facilities.

Resolved, That, as the S. S. is to the church, what the nursery is to the orchard; we will diligently cultivate this department by preaching upon it; by visiting the schools, as directed in the discipline; by teaching scholars to sing S. S. Hymns; and urging upon the teachers the importance of laboring for the

THOS. CHITTENDEN,

W. J. COLE,

A. MINNIPEN.

The Name Written on the Heart.

Mary, the first queen of England, had a short, disturbed and cruel reign. It is not without reason that she has been called the "bloody" Mary. The last years of her reign was troubled, and she closed her life a disappointed and thoroughly wretched woman. To crown her disappointment and misery, she was destined to leave Calais, after a fierce contest, wrested from her dominions. It had been regarded as the jewel of her kingdom, and her anxiety to retain it had been intense, and her mortification at the loss of it correspondingly severe. A short time before her death she said: "I shall die, and if my breast is opened, Calais will be found written on my heart."

Many a patriot who has died in defence of our liberties during the last five years could have said, with equal truth: "Open my breast and you will find 'My country' written on my heart." It is the cause thus written on the heart, engraven there by thought and anxiety, for which men sacrifice and die.

The Christian cause has had many heroes and heroines to which it has been thus dear.—Years of toil, and prayer, and suffering, have engraven that indelibly on their hearts.—They have borne it there by day and by night, through long years. And these are the men and women by whom the cause has been advanced in the past—to whom, under God, the Church owes her victories. And the race of them is not extinct. They still live, who are consecrating time, and thought, and labor, and money to the advancement of that *one cause* which is above every cause—which carries in it all that is glorious in salvation, and draws toward it the sympathies of all heaven.

My brother, should you be called suddenly to lie on a death-bed, what name could you with truth say is written on your heart? What name *ought* to be written there?—*Watch & Reflect.*

What is the greatest virtue in a sea captain?—Wrecklessness.

Long Sermons.

The pulpit needs a lecture from the people on the length of sermons. Probable ministers don't know it, (if they don't act upon it), but in nine cases out of ten a sermon more than half an hour wears an audience, and is void here. The number of clergymen who interest an audience longer than the time is very few, and even that via might make their efforts doubly effusive by shortening them. Twenty minutes are often better than thirty if they are filled with vital, stirring thought, which an audience can hear and go home refreshed, instead of exhausted, at the close. It is somewhat with preaching as with eating: the mind is as disgusted with an apertage of pulpit peddling as the stomach with overloading, and a strong in moderate diet is usually the best in either case. Yet we know of a great many who in this enlightening nineteenth century, ever think of preaching less than three quarters of an hour, and leave the church sorely loss-fetched than the congregation, who have had the misfortune to sit in comfortable pews and get it all.

The grand curse of this evil is the want of condensation in preparation. Some, often from habit or crest of mind, are unable to separate their actual thoughts from a wordy dress; their ideas wander in an intricate labyrinth of verbiage, until they become hopelessly lost to themselves, and the bewildered listeners who try to follow them. Let us have a reform here. A single topic, treated pointedly, faculty, briefly, will carry conviction to an audience which will nod or sit restless under the other kind of "droppings." The pulpit may double its power and do more for good in this way if it chooses. WATCH IT!—*Spectator's Republic.*

The Noble Negro Boy.

The following incident in the fatal collision of the Niagara with the Post-boy on the Mississippi, was related to me by an eye-witness:

The two steamers struck, and the Niagara immediately careened, and began to sink. The wildest consternation was at once manifested. Ladies rushed to and fro with pleading screams, imploring the men to help them. But no means seemed at hand, and each sought his individual rescue.

At this fearful moment a negro boy—one of the crew—was seen quietly lashing a long and stout rope round his body, at the other end tying a stick of wood in its centre.

Instantly, with this apparatus, he threw himself into the river. Turning upon his back, the stick darted to the rope's end, and calling upon two ladies, who stood on the edge of the boat—one with a child in her arms—he urged them to spring, and catch either end of the stick. Horror-stricken, they hesitated. The negro lay calmly on the waves, and, in tones of confidence, told them it was their only hope, insisting that he would carry them safely to the shore. For another instant they hesitated; but gathering courage from his self-possession, and realizing that it was their last moment, they took the leap, and both succeeded in grasping the stick. Turning quickly to prevent their seizing him, the heroic fellow struck out with strong muscles for the land. The rapid current was well nigh resistless, but he wrestled manfully with his burden. The energy of despair kept them to their hold, and at length their feet touched bottom. Both ladies, with the clinging little one, were saved. Many witnessed this feat. It exhibited not only a cool, unparalleled bravery, but was wholly disinterested, as both ladies were strangers. It should be added that the boy left his own trunk, with his best clothing, and three hundred dollars in money, to sink with the wreck.—*Rev. J. W. Alcott.*

Mechanics have worked six hundred years on the spire of the cathedral at Strasburg.

Nicodemus the Slave.

We publish the following at the request of some of our readers, who are greatly interested in the history here given.

WARE NICODEMUS.

1. Nicodemus the Slave, was of African birth, and was bought for a bag full of gold. He was broken in upon the salt of the earth, but he did not care very much.

2. He was at the time of the first break of day.

3. He was known as a prophet—at least was a wise one.

CHARLES.

The "Good Train Conductor" is almost here! It was long, long, long on the way! Now run and tell Elijah to hurry up, Trump. And meet us at the gum tree down in the swamp.

To wake Nicodemus to day.

2. He was known as a prophet—at least was a wise one.

3. He was known as a prophet—at least was a wise one.

4. "Twas a long weary night—we were almost in fear." "Twas a long weary night—but the morning light was near." And the words of our prophet are true. There are signs in the sky that the darkness is gone.

There are tokens in endless array; While the storm which had seemingly banished the dawn, Only hastens the advent of day.

Republican Doctrine.

Theodore Tilton, in a recent letter from the West, in discussing the question of amnesty, uses the following language. The sentiments expressed are undoubtedly those entertained by the radical party of the country:

"I am acquainted with nearly all the representative radical men of the North, acquainted also, with their public deeds and utterances, and I speak within bounds when I say that the radical party, as distinguished from the moderate, is in favor of lenient, rather than of severe terms, in settling with the rebels. The radical party holds with me, that after a great rebellion, which glorious and humane government will pardon the many and punish the few. And even in punishing the few, what shall be the punishment? Death? The Radical party asks for no drop of blood. Confession? It begrudges no man his party. Exile? It bears too little ill will to foreign nations to expatriate American renegades to foreign shores. What then? It demands that the ringleaders of the rebellion shall be deprived of the power of casting a ballot and of holding office. In New York State, even a pickpocket who steals five cents and goes to jail, can never afterward, on coming out, go to the ballot-box or run for office. Is treason a less crime than petty larceny? The radical party, therefore, demands that the men who lately lifted up their hands to destroy this nation, shall not be invited to govern it.

To this end, it demands the test oath, like a sword of fire, shall guard the doors of the Federal Capitol against the intrusion of traitors. It demands that usurping state governments shall be displaced by legal and valid legislatures. It demands that a Southern black man shall not fare worse for being a loyalist than a Southern white man for being a traitor.

Justice to the South.

While we are magnanimous and conciliatory towards those who were our late enemies, certainly we can afford to be just toward those who were our friends. And now, with unanimity, conciliation and justice; but is not the greatest of these justice? Can we as a people afford to forget the men who saved the nation? Let us remember that they put 200,000 of our muskets on their shoulders; that they stood as a living wall between this city and the invader, that they, in fact, saved the country at that time. We thought they were noble fellows, and said, "You are good soldiers." They fought bravely, and stood up for the country's flag.

"Our shaken land in peril's plight sent forth her lowliest to the fight. Until by men enslaved The free themselves were saved. But O victorious State, unjust, Perfidious, false to freedom's trust, Thy feet are trembling now. Before the judge of all the earth Men hold an equal rank of birth, An equal right of breath—An equal dust of death. O Freedom, open thou a grave Where every King, where every slave Shall cast his crown and chain, Till only men remain. Create thou, then, a Christian State, Sublimely just—supremely great, Where man shall place no ban On any right of man."

And when we shall do that, when we shall learn to be just, then will God bless the efforts of this nation in a complete restoration. The man walks not on American soil in whose heart there is less of revenge, hatred, or malice, or more charity for the people who fought us long and desperately than I have; but while I would be magnanimous to them, I can not forget that I must be just to those who were our friends. Another fact in our constitution is that the people were kind and good to the South during all the trouble. There were no insurrections, no murders, no burnings; but they staid at home on the plantations and took care of the woman and the children, while nearly every able-bodied man in the South was in arms against us to perpetuate their slavery.—*Gen. Fish's Address.*

Biddy's Gratitude.

Not twenty years ago the beautiful Avenue in Chicago now called Wabash Avenue, was a perfect quagmire. One Sunday morning in those ancient days, two gentlemen saw an Irish woman sinking into its treacherous depths. Biddy, with strength and temper misdirected, as usual, was struggling, and at the same time bearing with an unwearied tongue the cause of her misfortune.

Regardless of their Sunday suits, the covinous Westerners set to work with all their good will to extricate her; and after a hard pulling, planted her, by no means sylvan-like form, upon firm ground, expecting nothing less than a blessing in the name of all the saints in Biddy's calendar.

"There no!" shouted the grateful creature, "and an't ye a couple o' fules to be leaving a biddy here on the cool ground, with niver a shoe to her feet. An' didn't I tell ye, the bye, that ye was jist pullin' me out of as fine a pair as yid be afther sich!" that I paid seven and sixpence for. Arrah! grin will ye? An, its little ye'd care if I walked home on my head. Faith, thin, I'll niver do that same for ye. Pull 'em out for me, ye dirty bla' guards. And didn't I jist wash me two arms off last Monday to buy the same, and it's thin feet deep they are now, and I'll niver stirr till ye jist pulls 'em out for me nather, bad luck to ye."

It was useless to explain. Biddy would not believe that but for her gallant preservers she would soon have been buried deeper than her shoes. Perhaps the foolish woman was not more ungrateful than many who repine at the great losses caused by the recent war, and forget to be grateful to God and the brave defenders of the Old Flag, that, while slavery has been destroyed, their country has been preserved.