The Charleston Advocate.

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

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The Charleston Advocate.

CHARLESTON, S. C., MARCH 9, 1867.

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Military Bill.

The President sent in his veto of the following Bill, at 2 o'clock on last Saturday, when it was immediately passed over the veto, in the House, by a vote of 135 to 17; and in the Senate, by 35, to 11.

"Whereas no legal State Governments or adequate protection for life or property now exists in the rebel States of Virginia, North Carolina, South Carolina, Georgia, Mississippi, Alabama, Louisiana, Florida, Texas and Arkansas; and whereas it is necessary that peace and good order should be enforced in said States until loyal and republican State governments can be legally established; therefore,

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That said rebel States shall be divided into military districts and made subject to the military authority of the United States, as hereinafter prescribed, and for that purpose Virginia shall constitute the first district; North Carolina and South Carolina the second district; Georgia, Alabama and Florida the third district; Mississippi and Arkansas the fourth district; and Louisiana and Texas the fifth district.

SEC. 2. And be it further enacted, That it shall be the duty of the President to assign to the command of each of said districts an officer of the army, not below the rank of Brigadier-General, and to detail a sufficient military force to enable such officer to perform his duties and enforce his authority within the district of which he is assigned.

SEC. 3. And be it further enacted, That it shall be the duty of each officer assigned as aforesaid, to protect all persons in their rights of person and property, to suppress insurrection, disorder and violence, and to punish or cause to be punished, all disturbers of the public peace and criminals, and to this end he may allow local civil tribunals to take jurisdiction of and to try offenders, or, when in his judgement it may be necessary for the trial of offenders, he shall have power to organize military commissions or tribunals for that purpose; and all interference under color of State authority with the exercise of military authority under this Act shall be null and void.

SEC. 4. And be it further enacted, That all persons put under military arrest by virtue of this Act shall be tried without unnecessary delay, and no cruel or unusual punishment shall be inflicted; and no sentence of any military commission or tribunal hereby authorized, affecting the life or liberty of any person, shall be executed until it is approved by the officer in command of the district, and the laws and regulations for the government of the army shall not be affected by this Act, except in so far as they conflict with its provisions: Provided, That no sentence of death under the provisions of this Act shall be carried into effect without the approval of the President.

SEC. 5. And be it further enacted, That when the people of any one of said rebel States shall have formed a Constitution of Government in conformity with the Constitution of the United States in all respects, framed by a convention of delegates elected by the male citizens of said State, twenty-one years old and upward, of whatever race, color, or previous condition, who have been resident in said State for one year previous to the day of election, except such as may be disfranchised for participation in the rebellion, or for felony at common law, and when such Constitution shall provide that the elective franchise shall be enjoyed by all such persons as have the qualifications herein stated for electors of delegates, and when such Constitution shall be ratified by a majority of the persons voting on the question of ratification who are qualified as electors for delegates, and when such Constitution shall have been submitted to Congress for examination and approval, and Congress shall have approved the same, and when said State, by a vote of its Legislature under said Constitution, shall have adopted the amendment to the Constitution of the United States proposed by the Thirty-Ninth Congress, and known as article fourteen, and when said article shall have become a part of the Constitution of the United States, said State shall be declared entitled to representation in Congress, and Senators and Representatives shall be admitted therefrom on their taking the oath prescribed by law, and then and thereafter the preceding sections of this Bill shall be inoperative in said State; provided, that no person excluded from the privileges of holding office by said proposed amendment to the Constitution of the United States shall be eligible to election as a member of the Convention to frame a Constitution for any of said rebel States, nor shall any such person vote for members of said Convention.

SEC. 6. And be it further enacted, That until the people of said rebel states shall be by law admitted to representation in the Congress of the United States, any civil governments which may exist therein shall be deemed provisional only, and in all respects subject to the paramount authority of the United States at any time to abolish, modify, control or supersede the same; and in all elections to any office under such provisional governments, all persons shall be entitled to vote, and none other, who are entitled to vote under the provisions of the fifth section of this act; and no person shall be eligible to any office under any such provisional governments who would be disqualified from holding office under the provisions of the third article of said constitutional amendment."

The Work in Georgia.

Rev. J. H. Caldwell, of Lagrange Georgia, writes to the *Methodist*, as follows:

On the 24th of January, 1866, Bishop Clark met, in Atlanta, eight or ten ministers who had withdrawn from the local and itinerant ranks of the Methodist Episcopal Church, South, and organized them into the Western Georgia and Alabama Mission District of the Methodist Episcopal Church. At that little conference eleven preachers, nine from the South and two from the North, received their appointments. One of the Northern brethren, stationed in Atlanta, for reasons unknown to this correspondent, declined the appointment. One of the Southern brethren, on his arrival at his first appointment, met an array of furious opposition, and, being intimidated by threats, withdrew from the work, and in a few months returned to the M. E. Church, South. His return was hailed with delight, and he was received into the arms of his forgiving brethren as one who had been "led astray." Prophecies were not wanting to the effect that all the "misguided brethren" would, sooner or later, see their error and repent likewise.

This person was a foreigner, only a few years since converted from Roman Catholicism. It was not to be expected, therefore, that he could enter fully into the spirit of the controversy in which slavery had modified and then divided our ancient Methodism. This left us with only nine working men in the whole district, embracing the larger portion of two States, and, as yet, we had not a single church member. One year from the date of our organization we had sixty-eight ministers in this field, and nearly seven thousand members; one third of them whites. In contemplating such results in so short a time, we are ready to exclaim, "What hath God wrought?"

Those nine ministers went forth to encounter a series of persecutions such as have not been encountered in any portion of the Protestant world since the days of the first Methodists. Truly, they took, as it were, their lives in their hands. There was not a day from the moment they started out on their perilous mission until the November elections, that they were not in danger of personal violence. But, intimidated by no threats, they went forward into places where they were surrounded by persons "breathing out threatenings and cruelty," just like men who felt prepared to die for a cause involving, as they believed, the civil and religious rights of their countrymen and fellow Christians."

Election in Georgetown.

The first election under the equal suffrage law for the District of Columbia was held on Monday, the 25th instant, and resulted in the election of the republican candidate for mayor, Mr. Charles D. Welch; and seven republican and four democratic councilmen. It is in fact a complete republican victory. The election passed off quietly, the colored voters, exercising their great privilege for the first time considerately and intelligently, as the friends who knew of their organization and preparation expected they would. The democratic leaders had predicted all sorts of trouble and excitement at this election. The arrangements made by the chief of police of the District would have prevented disturbance had any been attempted. But there has at no time been the least danger of a collision at the polls, unless it was inaugurated by the Democracy.

Months ago the colored men were satisfied that this day would soon come, and they set about preparing for it by organization and by the careful study of their duty. No equal number of voters in this District ever went to the polls with a higher sense of the responsibility upon them, or with more careful consideration for its conscientious discharge than did the colored voters of Georgetown on Monday last. By such preparation and by their exemplary conduct at the polls, they have won a victory for their race which will overcome an amount of prejudice that no mere argument could have dispelled.

The result of this great experiment will give new confidence to the men of progress in Tennessee, who have just adopted, but have not yet tried, manhood suffrage. And it will arm the loyal men of the non-reconstructed States with irresistible courage and facts in support of the congressional plan of restoration. It will convince the people of the South that in justice there is safety; that to exclude one half their people from participation in government is unnecessary, impolitic, and under existing circumstances impossible. —*Great Republic.*

A Reformed Senator.

Among the speakers, at the recent Congressional temperance meeting in Washington, was Senator Yates of Ill. The announcement of his name occasioned no little surprise in some quarters, as the Senator has not been noted for his temperate habits; but the following extract from the report of the meeting will best explain what has really taken place, and to the great gratification of many people.

"Senator Wilson introduced Senator Yates of Illinois, who said he had signed the pledge for good, and had made his covenant with God some two months ago. The able, eloquent and noble Senator from Massachusetts, in the kindness and goodness of his big heart, came to him and said:—"Governor, I want you to sign a call for a temperance meeting." 'With all my heart,' said Yates, but the temperance meeting did not take place. Yates then said to Wilson that he was tired of waiting, when his friend furnished him with the pledge. He read it carefully and when he signed it, he raised himself to his full height, for he was tall. He took no pride for having been addicted to ardent spirits.

Although he had considered himself a moderate drinker, it was published throughout the land that he was a drunkard. There was some truth and error too in this. He had a failing when drunk of letting everybody know it. His speeches were not frequent, but long and loud. The prairie did not furnish room enough for him when he made a forward movement. The great commonwealth of Illinois had for twenty-five years honored him in all his public positions, and he had now promised that wife and all who loved him—"Katie and the children"—he would never touch, taste or handle the unclean thing. He intended to fight it out on this line to the last hour of his existence. He would tonight as soon think of drinking fire as whiskey, for the latter was hell and damnation. He was as proud of having taken the pledge as he was of his own wife and children."

Jesus an Inhabitant of Boston.

An army surgeon connected with Gen. Lander's corps thus relates, in the *Christian Banner*, an incident of his passage through Western Virginia, illustrative of the ignorance and spiritual destitution of the "poor whites" in that section:

"An aid galloped up to the surgeon, and said, "Gen. Lander wishes to see you at the front."

The surgeon rode forward, certain of fighting, and of wounds to dress. But Gen. Lander met him with a queer sort of a smile. "Are you willing to practise a little outside of your duty?" he asked.

"Certainly. What is to be done?" returned the surgeon.

"An old woman, in a hovel out here, would like some medicine for her daughter. There she is, with a pipe in her mouth."

And there she was, brown, coarse and dirty; looking hardly like a being with a soul. But she had an anxious look, that showed she had, after all, a heart with something motherly about it.

The surgeon followed her into her miserable hovel, and found there the daughter, a young woman, very ill,—near death, indeed. "I can do nothing for her; it is too late," he said to the mother.

"I was afeared so. You baint a parson, be you?" she returned.

"I am not; but I will send for the army chaplain," said the doctor. So the chaplain came; and, standing by the dying girl, he asked, tenderly, "Have you ever heard of Jesus?"

"I reckon I have; he lives in Boston, don't he?" she answered."

Does He live in Boston? This touching evidence of spiritual darkness should lead His disciples in Boston to still more earnest efforts to give the heathen of our own land the Gospel of Christ.

Luther's prayer for Melancthon.

On a certain occasion, a message was sent to Luther to inform him that Melancthon was dying. He at once hastened to his sick-bed, and found him presenting the usual premonitory symptoms of death. He mournfully bent over him, and, sobbing, gave utterance to a sore-awful exclamation. It roused Melancthon from his stupor; he looked on the face of Luther, and said.—

"O Luther! is this you? Why don't you let me depart in peace?"

"We can't spare you yet, Phillip," was the reply.

And turning round, he threw himself upon his knees, and wrestled with God for upward of an hour. He went from his knees to the bed, and took his friend by the hand. Again he said.—

"Dear Luther, why don't you let me depart in peace?"

"No, no, Phillip! we cannot spare you yet," was the reply.

He then ordered some soup; and, when pressed to take it, Melancthon declined, again saying.—

"Dear Luther, why will you not let me go home and be at rest?"

"We cannot spare you yet, Phillip," was the reply.

He added.—

"Phillip, take this soup, or I will excommunicate you."

He took the soup. He commenced to grow better. He soon regained his wonted health, and labored for years afterward in the cause of the Reformation. And, when Luther returned home, he said to his wife with joy.—

"God gave me my brother Melancthon back in direct answer to prayer."

Slow of Speech.

Many are ready to offer Moses' excuse, of "slow of speech," when urged to do their duty in speaking to the impenitent. But it is not eloquent words that we need so much as a feeling heart. All the brilliant rhetoric in the world could never melt an icy heart. It wants the warm sun's rays of Jesus' love, flowing out from a heart that is wholly his, and falling directly on the heart we seek to influence.

Love for Jesus and love for poor lost souls speeding down to eternal burnings, give the most effective eloquence to the slowest lips.

A dear young girl whose heart Jesus had touched, was hardened with sorrow and anxiety for her worldly, impenitent father. She prayed for him in agony; but how dare she approach one she so deeply loved and reverenced upon this subject so near to her heart?

But at lenght, summoning all her courage, she resolved to speak with him on the all-important matter. "Father I wish to speak to you," she said with a beating heart and faltering lips.

"Well, daughter, what is it?" he asked pleasantly.

The hardened heart could contain itself no longer. Bursting into an agony of tears, she said, only, "Your soul, father,—your soul!"

That man of the world felt his heart pierced as with one of God's own arrows. He could only answer with choking voice, "Daughter, I will." And she led him to Jesus.

Remember this, dear lamb of Jesus, when you think you can say nothing to win sinners to him.

The Locomotive.

There should be choirs in our churches,—the very best that can be procured,—and there should be congregational singing; and the two should and may be combined. If they are not combined, there is fault and sin somewhere. The praise of God in the sanctuary no more belongs exclusively to the choir than the railway-track belongs exclusively to the locomotive. The track is for the locomotive, but only that it may draw the train of cars behind it. And the value of a locomotive is solely in its power to do this work. Suppose it to assume exclusive right to the track, and instantly it becomes an unmitigated nuisance. The value of a choir is solely in its power to draw the congregation onward in the praise of God. That is its meaning, place, work, in the house of God; and when it switches the congregation off on a side-track and leaves it there, and takes exclusive possession of the King's highway of praise, it becomes an unmitigated nuisance. I never was the pastor of a church in which this nuisance was not summarily abated, if it existed; and, by the help of God, I never will be. —*Presbyterian.*

The Difference.

The widow of the lost mate of the burnt Ohio steamer "Gen. Lytle," is a godly woman. Her strength in resignation is beautifully shown in her account of her sorrow to a sympathizing friend:

"There were seven others made widows," she said, after a moment's pause. "One of these, living in Cincinnati, when suddenly told of the death of her husband, looked up a moment in utter despair, and fell dead without a struggle. She had no children: I have five. When my husband's body was brought to my little desolate home, two weeks ago, I said, in my anguish, to a neighbor who had come in, 'I feel as if *every thing* would go into the grave with him.' My little Freddy, nine years old, looked up and said, 'Mother, you must not forget we have God still: He will take care of us.' O," said she, "how he comforted me! If it were not for the hopes which religion brings, I do not think I could live."

Parallels.

One who was on board the ill-fated "Commodore," says that "she rolled *fearfully, tossing with the energy of an eager for self-destruction.*" How descriptive, alas! of the deeds of many who strive to break away from good influences, human and Divine, by which they may be made safe and blessed forevermore.

After the beaching of the steamer, "eight men got ashore in the boat, of whom only three gave help in getting others ashore." The rest were soon at the nearest village, "enjoying a good supper, when they should have been endeavoring to rescue their less fortunate companions." Shame! But are there not many men who are enjoying their own good fortune and doing little or nothing to aid others less fortunate? Are there not professors of religion who, while hoping for heaven, are doing little or nothing to aid others thither? Can such be Christian?

BOTH GREAT AND LITTLE.—A great and learned atheist once met a plain countryman going to church. He asked him, "Where are you going?"

"To church, sir."

"What to do there?"

"To worship God."

"Pray, whether is your God a great or a little God?"

"He is both, sir."

"How can he be both?"

"He is *so great*, sir, that the heaven of heavens cannot contain him; and so *little*, that he can dwell in my poor heart."

The atheist declared that this simple answer of the countryman had more effect upon his mind than all the volumes the learned doctors had written upon the subject.

THE PIPES AND THE FOUNTAIN.—It is unfortunately a common error to let our minds look much inward, and to the act of believing, instead of outward to the object of belief; making "*How* shall I believe?" instead of "*What* shall I believe?" the great inquiry. Which is as if one should look at the system of iron pipes lying under the city streets, and conducting the water into every house, and, forgetting the fountain which supplies them, say, "Ah! it is these pipes which bring their crystal stream to us: we owe all to these pipes." But what if the fountain failed, or the supply from the fountain was cut off?