The Charleston Advocate.

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

VOL. 2. NO. 39. CHARLESTON, S. C., SATURDAY, SEPTEMBER 26, 1868. [illegible]

The Charleston Advocate,

A RELIGIOUS AND LITERARY NEWSPAPER, PUBLISHED WEEKLY BY

A. WEBSTER.

OFFICE.......200 MEETING STREET, (One door North of Calhoun.)

All Licensed Preachers of the M. E. Church, whether traveling or local, are our authorized Agents.

For terms of subscription and rates of advertising, see inside.

"HE GIVETH HIS BELOVED SLEEP."

Psalm cxxvii. 2

BY CHARLES D. [illegible]

When fainting with the noonday heat
And storm and tempest round us beat,
When rough the road, and dark the deep,
"He giveth his beloved sleep."

When looking backward o'er the past,
On joys that were too sweet to last,
Their memory in our souls we keep,
"He giveth his beloved sleep."

When silver-crowned we watch and wait
The opening of the mystic gate,
Our labor done, no more to reap,
"He giveth his beloved sleep."

And thus, all through the fleeting years
Of sunshine, darkness, joy, and tears,
We trust the shepherd of the sheep,
"He giveth his beloved sleep."

For the Advocate.

LOVE OF THE COLORED PEOPLE FOR THE M. E. CHURCH.

MR. EDITOR:—We were truly sorry to notice, by your paper, the sentiment of an extract taken from the *Christian Recorder*, condemning the policy of the M. E. Church, because she is gathering our poor benighted people into her fold. It is truly sad to see that there are men living amongst us, who are so blind to the real wants of the colored people as the writer seems to be. We hope that those who are really *doing* something to benefit us, will not think that such ungrateful language is the sentiment of our whole people.

We heartily disclaim any such ingratitude, now and forever! The M. E. Church is *the Church* that just suits the wants of our people under freedom, and we ask her not to "let us alone" until the world is converted to God. We see in the M. E. Church a bright star of hope rising over our people; and to her we are looking for that hand of help which she alone can give us. With her institutions of learning opened to us, and her Freedmen's Aid Society sending us teachers, and, best of all, with God with us, her success is certain; and, besides, her doctrine of equal rights in Church and State suits all the lovers of republican liberty the world over. Her wealth, so liberally used to build up the waste places of Zion, and her living ministry shedding its light on all the world, cause even her enemies to love her.

It is too well known to be doubted, that our people have a natural love for the M. E. Church: and they will rally to her wherever her banner is planted. The thousands who have come to her already, with the multitudes coming yearly, will prove the truth of this assertion. "Africa" can no more elevate herself in this or any other country, without the aid and presence of those who have piety, learning, and wealth, than a stream can rise above its fountain.

Let the M. E. Church sustain her Theological Institutions in the South, and send out qualified men to preach to the people, and let her Freedmen's Aid Society continue to send teachers, and in a short time African ideas will all melt away before the genial rays of the summer's sun. "Let us alone!" Why, the very thought is preposterous. Must we be left to sink spiritually after this nation has spent millions of treasure and rivers of blood to elevate us politically? God forbid! Why, to "let us alone" would be to leave us in darkness, and would forever blot out our star of hope. If our only hope of elevation was in the bosom of the African Church, dark would be our way, for her day has passed away. Our people are crying for light—for the light of Science as well as of Christianity; and it is folly to approach them without these. They must be pointed to the Lamb of God, and it must be done by those whom God sends, let them be black, white, or red. We love all who come in the name of Jesus; and none need be afraid to come to our people. If the M. E. Church "let us alone," who will build us churches, and send us qualified preachers? "Africa" cannot be "lifted up by her own children." She must be taken up by some power from without. She has already been left too long to her own resources. The M. E. Church is doing a great work in the South, and our eyes are turned to her for help. She cannot "let us alone" just now. Her work will not be done until the millenium come. Our land will soon be dotted with churches built by her liberality, and our pulpits supplied with men educated in her institutions—men, I hope, who will preach JESUS to all races and colors.

The M. E. Church has "lifted up" many of the children of Africa in this country and in their native land, and she will "lift up" millions more of them in spite of all her enemies can say or do. If any of our people want to go to Egypt or Africa, they are free to do so; but we are going to be Americans both in Church and State. We say with thousands, God bless the M. E. Church! Let each heart join us in saying:

For her our tears shall fall,
For her our prayers ascend;
To her our cares and toils be given,
Till toils and cares shall end."

As RUTH said to NAOMI, so say we to the brethren of the M. E. Church: "Entreat us not to leave thee, or to return from following after thee; for whither thou goest we will go, and where thou lodgest we will lodge; thy people shall be our people, and thy God our God." The venerable founder of Methodism has marked out the whole world for our parish, and letting any part of it alone is not in his programme. God forbid that we should be left alone in the time of our greatest need. If others are hard to our real wants, thank God, we are not. Doctor, stand by our *Baker Institute* as you have done in the past—educate our young men, and send them out, and our future history will be glorious. Yours, &c.,

BAKER BOYS.

Greenville, S. C., Sept. 16th, 1868.

FAMILY WORSHIP.

It is to be feared that family worship is becoming much neglected, and where it is kept up, it is often only a garbled performance, some of the best parts omitted. It has become common in many quarters to have "prayers" at night and occasionally in the morning, but the good old-fashioned worship consisting of praise, reading of the Scriptures, and prayer, is much neglected.

Said a gentleman in our hearing a few days ago, "I was stopping with a family a year ago, the heads of which were reputed pious, and who stood high in the church of which they were members. But they had no family worship. In the morning it was all hurry to get breakfast over, that the husband [illegible] Too [illegible] family worship. In the evening he would start out on some religious or benevolent mission, and getting back late, all would be in bed; and hence no worship at night." Very likely that is a description of hundreds of families in the church to-day. Is it not a sarcasm that a man should go out into the streets and lanes of the city, telling vagrant and neglected children their duty, while leaving his own untaught and uncared for? Whitfield, when asked if a certain man was a good man, said: "I do not know, I never lived with him." Is it right to call a man good who neglects the religious culture of those of his own house while caring for others outside? Religion in the heart, then in the house, then in the church, then in the outside world, is the true order.

If there was no higher consideration, no divine authority enforcing family worship, a consideration of family interest should constrain Christian parents to have their family altar and their morning and evening sacrifices. Children growing up under such influences receive impressions that abide with them through life. They never forget these services, but look back as long as they live to the circle gathered around the family altar. All the sacred associations remain with them, and many a time when evil influences are carrying them captive, the memory of home and home religion will be the means of their escape and security. Many a youth, years afterwards, and hundreds of miles from home, has been saved by these memories from a course of crime and ruin.

And yet how much this plain duty, precious privilege, and salutary power is neglected! If some Burns would go into many of our families these days and describe the evening scenes, he would miss much that is depicted in the "Cotter's Saturday Night." He would hear no "wild warbling notes" of Dundee; no "plaintive martyrs, worthy of the name." He would not see the "big ha' Bible," nor have the pleasure of listening to the aged father "paling a portion with judicious care." It is sad to say it, yet it is but too true.

Let us not forget our household religion. Attending on prayer-meetings or benevolent associations, or missionary societies, and all the other institutions that are in operation, and are so important, must not take the place of worship in the family. It is older than any of these associations. It is sanctified by memories to which the best of all voluntary religious societies can lay no claim.

Reader, have you a family altar in your house? Have you, morning and evening, family worship? Have your days these religious beginnings? Have they these religious endings? If not, let it be your earliest care to erect an altar and have a church in your house. Have your Bethel at your fireside. Do not expect God's blessing while you neglect God's ordinances.

CHARITY gives itself rich, but covetousness hoards itself poor.

RICHARD WEAVER.

This converted prize-fighter and collier was ignorant, brutal, and a terror to his neighborhood. His first act after his reformation was to drive a Bible van within the enclosure of a horse race, and taking off his coat and handkerchief, went to work, selling Bibles and singing sacred songs, undaunted amid threats of personal violence, till he actually broke up the gambling booths and spread consternation among the revellers. He is now one of the most persuasive and eloquent preachers in England. Popular alike in the rural districts and in the cities, he can crowd the largest theatres, overflow the largest churches, and, among the miners, colliers, and operatives in factories, he can count his audiences by thousands when he preaches in the fields. His simple story-telling style of presenting divine truth, the thrilling personal incidents in regard to himself and his experience—his peculiar style of relating anecdotes—and withal, his ability as a singer, for he intersperses his sermons with touching songs, make him one of the most attractive speakers in England. He wears a gray suit of clothes, that he may not prejudice those who will not hear a clergyman preach. His great success has not turned his head or clouded the simplicity of character which has marked him for so many years. He has the full confidence of the churches, and ministers of every name invite him to their pulpits. His theology is of the most unmitigated Calvinism, but of his religious earnestness and sincere effort to do good there can be no question. We learn that a wealthy New York gentleman is making an effort to bring this collier preacher to America.

GOOD ADVICE FOR YOUNG MEN.

The following advice is worthy the serious attention of many in South Carolina, who are waiting for situations in the employment of others.

About three years ago, a young man presented himself to Mr. Corwin for a clerkship. These was he refused and still he [illegible] His persevera[illegible] determination awakened a [illegible] est in his welfare, and the Secretary [illegible] him in the strongest possible manner to abandon his purpose, and go to the West, if he could do no better outside the Departments.

"My young friend," said he, "go to the North-west, buy 160 acres of government land—or, if you have not the money to purchase, squat on it; get you an axe or mattock, put up a log cabin for your habitation, and raise a little corn and potatoes; keep your conscience clear and live like a freeman—your own master, with no one to give you orders, and without dependence on any body. Do that, and you will be honored, respected, influential and rich. But accept a clerkship here, and you sink at once all independence; your energies become relaxed, and you are unfitted in a few years for any other or more independent position. I may give you a place to-day, and I can kick you out to-morrow; and there's another man over there at the White House who can kick me out, and so we go. But if you own an acre of land it is your kingdom, and your cabin is your castle—*you* are a sovereign, and you will feel it in every throbbing of your pulse, and every day of your life will assure me of your thanks for having thus advised you."

If the thousands who ardently strive for places under government would ponder well these words, and exercise a sound discretion in their application, many a young and gallant spirit would be saved from inanition, to be useful to the world, and a joy, rather than a grief to its possessor.

OUR EXAMPLE.—One thing impressed my mind most peculiarly, when the Lord was first opening my eyes—I never found Christ doing a single thing for himself. Here is an immense principle. There was not one act in all Christ's life done to serve or please himself. An unbroken stream of blessed, perfect, unfailing love flowed from Him, no matter what the contradiction of sinners—one amazing and unwavering testimony of love, and sympathy, and help; but it was ever others and not himself that were comforted, and nothing would weary it, nothing turn it aside. Now the world's whole principle is self—doing well for itself.

PLAIN SPEECH.—They must have had ministers of more positiveness of opinion than sense of the proprieties in the olden time, if the first pastor of the church at Shelburne, Mass., was a specimen of all. It is told of him that when a member was tried by the church for stealing corn, and was called to hear the decision, the minister acting as Moderator said: "Well, brother, the church have cleared you; but for my part I believe you stole that corn." Some time after, when baptizing the same man's child in church, in the baptismal prayer he prayed "that the child might never put his hands to his neighbor's goods as his father had done before him."

PERTINENT ANSWERS.

John Baldwin, whose quiet good works are now becoming known to the Church writes:

Suggestions are frequently made about the Freedmen, such as, "Can he take care of himself?" "Would he not be better off if he had a master?" and other like questions. I will give a few facts. I know of a plantation one hundred and two miles south west of New Orleans by rail, and a little farther by water, containing seventeen hundred acres, twelve hundred of which has in the past been used in producing sugar for which it is well adapted. Last December between six and seven hundred acres were rented to the Freedmen for the term of five years, they receiving houses to live in, pasture their teams, a right to cultivate the place land assigned them as they pleased, wilderness to the woods for fuel, and to [illegible] sugar-house and mill in running order, they furnishing themselves with their own provisions, farm tools, seed, except [illegible] being costly, was furnished by the [illegible] of the land; the freedmen doing [illegible] work to the crops till they are fit for use [illegible] they receiving two-thirds and owner of the place one-third.

At the first of last January, between thirty and forty families moved on and commenced operations on the above named condition. I have watched them very closely; and say I think they have been as industrious as people usually are on a white [illegible]. They have plowed, planted, and hoed over [illegible] hundred acres of corn, potatoes, [illegible], and the crops are growing finely. [illegible] and potatoes will soon be fit for use, [illegible] sufficient to supply their wants the [illegible] season. The cane looks well, and [illegible] sufficient to seed land enough to make [illegible] hundred hogsheads another year. These [illegible]men have made eight miles of fence [illegible], and received their pay for such.

They meet together in the old barn, which has fitted up for the purpose of Sabbath [illegible] religious worship, a number of [illegible]

[illegible] are any [illegible] Testament, [illegible] her made for a teacher. No one could read at first coming together on the Place.

A Church has been organized. We have not [illegible] fifty praying Christians.

God carrying on his work in the salvation sinners; numbers come forward at every evening meeting. The people can take care of themselves, and they will take care of themselves, for God is on the side of the oppressed.

In stay in the South I have not learned of [illegible] negro, nor of one that does not appreciate his privilege as a freeman, and is willing to vote and fight for his rights.

SHORT AND PITHY SERMON.

"Owe no man anything." Keep out of debt. Avoid it as you would war, pestilence and famine. Hate it with a perfect hatred. Abhor it with an entire and absolute abhorrence. Dig potatoes, break stones, peddle tinware, do anything that is honest and useful, rather than run in debt. As you value comfort, quiet, independence, keep out of debt. As you value good digestion, a healthy appetite, a placid temper, a smooth pillow, pleasant dreams and happy wakings, keep out of debt. Debt is the hardest of all taskmasters, the most cruel of all oppressors. It is a millstone about the neck. It is an incubus on the heart. It spreads a cloud over the firmament of man's being. It eclipses the sun, it blots out the stars, it dims and defaces the beautiful sky. It breaks up the harmony of nature, and turns to dissonance all the voices of its melody. It furrows the forehead with premature wrinkles; it plucks the eye of its light; it drags all nobleness and kindness out of the port and bearing of man. It takes the soul out of his laugh, and all stateliness and freedom from his walk. Come not under its accursed dominion.

A DOCTRINAL JOKE.—In *Harper's Magazine* a good joke is told at the expense of Old School Calvinism, with its doctrines of the sinner's total inability, passivity in regeneration, and kindred stumbling-blocks. It tells of a Methodist and a Presbyterian minister, fellow clerks in the land office at Washington, who, in dropping the active work of their original calling, had not forgotten their polemics. Finally the Methodist brother culminated in the following

EPITOME OF CALVINISM:

1. A man gets religion when he doesn't want it.
2. When he gets it he does not know it.
3. If he knows it, he has not got it.
4. If he has it, he cannot lose it.
5. If he loses it, he never had it.

This is a new version of "the five points" at issue between the Calvinists and the Arminians, and both sides will enjoy the wit.

For the Advocate.

A CAMPAIGN SONG.

[illegible]

THE PERILS OF OUR STATE.

[The South have [illegible] lesson in their hostility [illegible] developed within a few years [illegible] be regretted that they profit so little by expensive tuition. With a [illegible] they seem bent upon their own destruction. *The Daily Republican* in referring to this, appropriately says:]

It strikes one very singularly to observe the mode in which the Democratic paper of the South discuss the question of carrying the colored vote for Seymour and Blair. No attempt whatever is made to appeal to the intelligence of the colored man. He is [illegible] like a brute [illegible]

If the call is ineff[illegible] The old leaders cannot realize that their relations have changed. Van Amburgh enters the cage with his tigers and exhibits his mastery over them. But let these tigers once escape from their cages and feel the free air of the woods, and Van Amburgh would no more dare to resume the tone of a master than he would were it the case of a beast that had never been deprived of its liberty, nor had bowed to the authority of man. If brute beasts act thus intelligently, what do the Democracy suppose men will do who have the light of reason superadded to that of instinct.

The method by which the colored vote is to be carried is fully discussed, as if there were no avenues by which the nature of that discussion could reach the colored man's ears. The very traps by which he is to be caught are fully described, the nature and effect of the bait fully explained, and this discussion taking place under the eye of the victim intended to be sacrificed. The fox is invited to look at the very clever manner in which the trap is covered up; he is particularly requested to observe how strong and quick the spring is; and is reminded how useless it will be for him to attempt to escape after he has once put his head in it. If all this acts unfavorably on the fox, and he seems reluctant to try so dangerous an experiment, then he is informed that if he does not go willingly into the trap, he will be caught and have his head thrust in at any rate.

A blustering hunter catches no game. Fish never bite the hook of a brag.

They openly avow that they seek to exclude the colored man from the exercise of political rights, placing their determination on the ground that he is an inferior, and that it is a disgrace to meet him on terms of political equality. For all this, they believe that he will yield the point, and surrender his political rights under the influence of a conviction that the men who openly avow such opinions are his best friends. While assuring him that they have a peculiar attachment for him, they do not hesitate to heap the most scurrilous epithets and abuse upon him. They denounce him with one breath as a thief and a murderer, and in the next express pity for him as a poor creature misguided by bad counsel, but kind and good at heart. They charge every secret crime, whether of murder or arson, to the colored man, even without the slightest proof, and parade such imputed acts in the newspapers in order to destroy the confidence of the North in the colored man. A white man stabs a colored man at a barbecue, as at Aiken, in the presence of hundreds, and without any provocation; he is not arrested or in any way molested, but the moment the colored people rally and show a disposition to defend themselves, they are arrested and thrown into prison, and [illegible]

[illegible] part of the [illegible] Advocate [illegible] [illegible] appeal [illegible] that the colored man [illegible] [illegible]

Another organ [illegible] of the colored man [illegible] disgusting cry of a war of races. These newspapers [illegible] this war. But what [illegible] [illegible] South Carolina, and [illegible] the rights of [illegible] by the law [illegible]

[illegible] colored man [illegible] [illegible] a [illegible] with [illegible] [illegible] rights of the [illegible]

[illegible]

Once more we appeal to the sober sense of South Carolina, to thrust aside these counsellors who have already brought the Democratic party into contempt throughout the North, and who, if not checked, will draw the South into a war more devastating than anything experienced in the past. It can do but respect the colored man, and the duties imposed by that Golden maxim, "do unto others as you would have them do unto you," at least respect the good name and institutions of your State. Do not have it said that her light went out in folly, resisting the will of God, and the progress of civilization. Respect your property, your homes, your wives and children, for these are the sufferers from war, especially from that most terrible of all evils, [illegible] Hold in check those who are imprudently vaunting threats of assassination to deter those charged with the responsibilities of government from a fearless and impartial discharge of duty. If they persist, and add to the weight of retribution the zeal that the partisans of a few of these zealous for imperial liberty would create, a storm will roll over the land that will darken the heavens, and shake the earth to its foundation; only those [illegible] who are planted upon rock [illegible]. Those who can [illegible] and the right will accomplish their mission [illegible] to secure human rights by their lives or their death.

To all Republicans we say, let your action be such as can stand the storm. If your course [illegible] approved [illegible] the eyes of the world [illegible] whether you stand or fall, the victory will [illegible] to the right. [illegible] your action, on the other hand, should [illegible] the sacred [illegible]

[illegible]