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THE LUTHERAN VISITOR.

Revs. Dosh, Hawkins & Dreher, Editors.

"ONE LORD, ONE FAITH, ONE BAPTISM"—EPHESIANS IV: 6.

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Original.

For the Lutheran Visitor. Bible Meeting.

Editor: The regular anniversary of the Union Bible Society, of Orangeburg county, was celebrated at Mt. Lebanon Lutheran church on Sunday, May 24th, by a large attendance of the friends of the Bible cause.

The religious exercises were conducted by Rev. E. A. Bolles, District Superintendent for South Carolina of the American Bible Society. After the usual Sabbath services, Rev. G. A. Hough, President, called the meeting to order, and the minutes of the last meeting were read and confirmed.

The Treasurer's report represents the financial condition of the Society to be satisfactory, and that forty Testaments remain on hand for distribution to such as may need them.

The following officers were elected to serve the ensuing year: President, Rev. G. A. Hough; Vice-President, Rev. T. J. Clyde; Secretary, James G. Sheridan; Treasurer, James S. Haigler; Executive Committee, Dr. J. C. Arant, F. L. Gates, J. A. Hantler, D. H. Rusk, J. B. Livingstone, James M. Moss, D. W. Cook, James G. Sheridan and James N. Haigler.

The following resolutions were adopted:

1. That we cordially commend the aims of the American Bible Society, and pledge ourselves to aid Rev. E. A. Bolles, both by prayer and contributions, in accomplishing his sacred object.
2. That the Executive Committee be instructed to devise some plan by which the number of families and individuals, destitute of the Scriptures, may be ascertained and supplied, and report the same at our next meeting.
3. That we be announced from the pulpit in our next meeting, that the Treasurer be a supply of Testaments on hand for distribution at a nominal price, or gratuitously to those who are not able to pay.
4. That the proceedings of this meeting be published in the *Orangeburg Times and Lutheran Visitor*.

The next anniversary meeting will be held at St. Matthew's Lutheran church, the Society adjourned with the benediction.

HUGO G. SHERIDAN, Sec. Socy.

proceeds of which are to go to the Endowment of a Second Professorship in Newberry College.

2. That this Conference, feeling the great necessity of an educated ministry, and knowing that in a general way that ministry comes from among the poorer classes, that we endeavor to accumulate by collections a fund sufficient to educate a worthy young man within the bounds of this Conference, who promise to devote his life to the Gospel ministry.

3. That, as the continuance of a religious paper in our Southern Church is an imperative necessity, and knowing that the *Lutheran Visitor* is dependent on its friends for its existence, we individually put forth every effort in our power in its behalf by presenting its claims, and soliciting subscriptions to the same.

Rev. Berry was appointed to read an Essay on the "Universality of the Atonement" at our next meeting, and the subject for discussion is, "What means shall we employ—away from the preached Word—in order successfully to accomplish the christianization of the people?"

The next meeting of Conference will be held in Mt. Pleasant church, Rev. B. Kreps' charge, Barnwell county, on Friday before the fifth Sunday in August.

Rev. S. T. Hallman preached from the 11th verse of the 40th chapter of Isaiah.

At 1 o'clock the Conference reassembled and discussed with much interest the following question, "Has the church the power to arrest the evil of intemperance, and can she affiliate with organizations based upon human principles operating against this evil, without sacrificing her dignity as the church?"

On Sunday Rev. B. Kreps preached from 1 Thess. v: 22, after which the Lord's Supper was administered to a large number of God's people.

G. A. HOUGH, Secy.

Christ.

The ascension gives human ambition a high definiteness, does not leave it to be sought by the glitter of any little earthly influence or enterprise, but says, clearly and boldly, "Set your affections on things above, where Christ sitteth at the right hand of God."

And the ascension not only assures and enlightens human desires, but assists them. The ascension is the return of Christ to the heavenly power from which and in which he sends the divine Spirit, to inspire these desires, to strengthen them, to lift them up, to help us to cry, "Abba, Father." "The Spirit's longing is worship." Longfellow has said, in one of his most spiritual poems, meaning this very thing, that the Spirit fixes the wishes on the place of man's destiny, and that it is the Holy Spirit who inspires that great desire which Paul expressed so fervently—"A desire to depart and to be with Christ, which is far better."

Something of this sort may we teach this hopeful land and struggling country, from the ascension of our Lord. Something beyond political power, something beyond human joy and happiness, is the destiny of human nature, even this—the throne of Christ, the riches of the kingdom of heaven, the joys of God, and the fellowship of Christ. Let our wishes become pure, strong, and ambitious for these, and life will still be intense, without being restless.—*Standard of the Cross.*

True Contentment.

The things to be desired for man in a healthy state are, that he should not see dreams, but realities; that he should not destroy life, but save it; and that he should be not rich, but content.

Towards which last state of contentment I do not regard the world as at present approximating. There are, indeed, two forms of discontent: one laborious, the other indolent and complaining. We respect the man of laborious desire, but let us not suppose that his restlessness is peace, or his ambition, meekness. It is because of the special connexion of meekness with contentment that it is promised that the meek shall "inherit the earth." Neither covetous men, nor the greedy, can inherit any thing; they can but consume. Only contentment can possess.

The most helpful and sacred work, therefore, which can at present be done for humanity, is to teach people (chiefly by example, as all best teaching must be done), not how to "better themselves," but how to "satisfy themselves." It is the curse of every evil nation and evil creature to eat, and to be not satisfied. And as there is only one kind of water which quenches all thirst, so there is only one kind of bread which satisfies all hunger, the bread of justice or righteousness; which hungering after, men shall always be filled, that being the bread of heaven; but hungering after the bread of wages, or unrighteousness, shall not be filled, that being the bread of Sodom.

And, in order to teach men how to be satisfied, it is necessary fully to understand the art and joy of humble life—this, at present, of all arts or sciences being the one most neglected study. Humble life—that is to say, proposing to itself no future exaltation, but only a sweet contentment; not excluding the idea of foresight, but wholly of free sorrow, and taking no trophies, thoughts for coming days; so, also, not excluding the idea of providence, or provision; but wholly of accumulation; the life of domestic affection and domestic peace, full of acquiescence to all elements of content and kind pleasure; therefore, chiefly to the lotteries of the natural world.—*Revelia.*

How to Feed Me.

Look up to the heavens above. Ask from the clouds for supplies of rain. When you are full, the mill will be busy once more.

The mill is the church; the pond is the prayer-meeting; the rills and rivulets are the individual members.

Our prayer-meeting suffers a drought. Few attend it. All its verdure is turned to a sere and yellow leaf. And we appeal to the idle church. Go to work, we cry, and fill up the prayer-meeting, for when the church is active the prayer-meeting is full. Ay! ay! But it is the full prayer-meeting that makes the working church; not the working church that makes the full prayer-meeting. The mill depends on the pond, not the pond on the mill.

Then the drought-dried Christians come to the drought-dried prayer-meeting. The revival begins at the prayer-meeting; they cry, "O prayer-meeting, fill us up." But if the prayer-meeting would reply, it would say, "Nay, foolish Christians, you must feed me. I can not feed you. Look up to heaven above. Get straight from God the rain of grace that will make your heart to overflow with grace and love, and in the prayer-meeting there will be no lack of prayer and faith." For when the hearts of individuals are full, the prayer-meeting, which is the heart of the church, will be full; and when the heart of the church is full, the work of the church will go on with busy and fruitful industry.

The revival does not begin in the prayer-meeting. It begins in the closet. Revival can not one begin to-day in yours.—*Christian Weekly.*

Difficult Ways of Doing Good.

A friend of mine, an earnest Christian, who was a baker, constantly kept a supply of bread on his counter, and when he sold a loaf of bread would often wrap a truss around it in the hope that some hungry soul might thus find the bread of life. An aged brother who kept a mill and a flour factory, which brought him into business intercourse with a large number of persons, had adopted a resolution, that whenever a suitable opportunity should offer, he would address those who came to buy of him on the contents of the sack. This he was enabled to do as a duty, and thereby most constantly, as to win the respect and gain the confidence of all. Indeed, who was accustomed to doubt what they said of the sincerity and unobscuredness of other professed Christians, would make an exception in favor of Father William.

"Another man, whom I knew in my boyhood, who had been reared from the lowest depths himself, would go out on Sunday morning through the streets and about the docks, and then come to the house of God, bringing with him as large a company as he had been able to collect to hear the 'faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners.' A Christian woman, full of zeal to win souls, took pains to form the acquaintance of new families moving into the town, invited them to the house of God, saw that they were provided with comfortable seats, introduced them to the pastor, etc., and then followed all this up with her prayers and appeals to the good of many. Not a few in the church had much more talent and influence than she; but she cared what she had, and thus surpassed many who might have been expected to surpass her."

A company of good brethren connected with another church noted on a somewhat similar plan. They made it their business to go early to the meeting house. There they would take special notice of strangers, and give them a cordial welcome, with an invitation to come again, and an assurance of their receiving preparation. They would also learn the residences of their new comers, and see that they were called upon at their homes. Not only this; these good men would have a pleasant smile, or a worded kind counsel for every one, and by degrees infused their spirit largely through the whole church.

A Christian lady who believes that religion is eminently practical seeks out the poor, the sick, the neglected, cares for them as far as she can, and induces others to help. She remembers that Jesus most significantly said, "The poor ye have always with you, and whenever ye will ye may do them good." "They that handle the pen of the writer" should, as in the days of Deborah, "willingly offer themselves" for the service of the Lord. In so doing they may become pens in the Lord's hand.

I have only room to indicate one other way of doing good. Two young ladies had gone to make an afternoon visit at the house of a lady friend. The inquiry was soon made of these young ladies whether they were both Christians, and, it being ascertained that one of them was not, the three retired for prayer; and soon the third knelt an unbeliever rose up a rejoicing believer in Jesus. Who does not enjoy similar opportunities for saving souls from death? Reader, can you not do good in some one, or several of these ways? There are many ways of doing good, and if your heart really pants for useful

ness you can certainly find a way. Go then and ask Jesus, "Lord, what wilt thou have me to do?"—*Herald and Preacher.*

Saving Truths.

There are truths which, we contend, are rightly designated saving, and without these man is unsaved. Truth and Faith may have been burlesqued by the representations of many preachers, but the cry of "Only believe" is no abibboleth, but parody, but the utterance of Christian love—sincerely crying out to the imperiled to seek safety. It harmonizes with the first struggles of an awakened conscience; it is the early and quick messenger of love to guide the alarmed and conscience-stricken sinner to safety. The deep meaning and purpose of the gospel is to awaken in the guilty a suitable sense of sin; that it is not simply a private and personal wrong, but a public and general calamity, that calls for an interposition that taxes the divine fullness and grace for a remedy. The petty pretensions of the scheme of redemption to a temporary arrangement of the personal character, divert the gospel both of its beneficence and glory. Let the sinner be awakened to a due sense of his sin, and so logic can separate in his mind this from its inevitable result—punishment. From this distress there is no possible escape, but by faith, and this faith but as it firmly grasps the truth.

If this be truth, and the experience of millions of believers confirms it—where is the consistency of denouncing the appeal to the sinner, "Only believe?" To believe the gospel is the means of safety, and the instrument of moral change. The truth, as revealed and expressed in the same person, and shown a transformation of character. It is the imperishable seed that produces the new life. Christianity and truth are one. They dwell together and are eternally united. Christian character and experience are the embodiment and illustration of the highest truth, and he who seeks to separate them advances neither.

Selections.

The Ascension of Christ.

The ascension truth has a somewhat vague value to most Christian minds. What benefit do we derive from the exalted life of Christ? It is not all his benefit summed up in what he did for us as a man, by his life and death, and resurrection! One way—and a practical way—of answering the question is as follows: Think of the restless, unsatisfied desires of men, which are the motive power of the world's activity, overwhelming each other like waves on the shore, or figures of music in which one strain rises out of the very midst of the unfinished roll and swell of its predecessor. The flow of human desires is the under-current of life. It is not what we have gotten, or have done, but what we wish, that gives energy and romance to life—which produces all its activity, good or bad—which colors all arguments, and pushes the mind to conclusions. It is not so much reasoning that builds a road to a point as the wishes that leap the barriers and fences, and are in a moment at the point. The human desires are the natural voices of an immortal soul in a mortal state. They keep it in motion, but never give it its full rest. It will grow stronger and stronger through the influence of God's Holy Spirit, until He will make it the instrumentality of saving you from eternal death, through the grace of our Lord Jesus Christ.

The Stone Mason.

At a large manufactory in England the masons had just completed the immense chimney, towering far above all the other buildings in the city. The scaffolding had all been taken down. Only one workman remained on the top with a rope ladder fastened to the top stones as a means of descent. By some means it became unfastened and fell to the ground. Despair at once seized the unfortunate man. Eased and round his narrow platform he walked; his brain grew dizzy as he looked far down at the pavement beneath him, and as almost irresistible propensity to throw himself to the ground took possession of him.

His steps tottered, his head reeled as he walked round and round the narrow space. Those who quickly gathered at the spot and wrang their hands in silent agony. At the first discovery of his danger, his little son had run quickly home and cried, "Mother, he is going to throw himself from the top of the chimney." Without a moment's hesitation she rushed to the spot. The crowd made way for her, and many cheeks were wet with tears, but there was no tear upon her face. There was no time for tears with her own. Running to the foot of the chimney and looking up, she cried with all the energy of despair, "Husband, unravel your stocking and let it down." He did so. She tied a small thread to it. He drew it up also. To the thread she tied a string, to the string a twine, and then a cord, then a rope, which he fastened securely to the top, and descended by it safely to the arms of his now weeping wife. Dear sinner! you feel that you will be lost anyhow, and are tempted to throw away the little thread of hope. Hold fast to it as for your life; use it well. It will grow stronger and stronger through the influence of God's Holy Spirit, until He will make it the instrumentality of saving you from eternal death, through the grace of our Lord Jesus Christ.

How to Feed Me.

There are three things that are never satisfied: the grave, and the barren womb; the sack that is not filled with water, and the man that saith not, It is enough. "A had word, being only 'enough' again in Latin; but we have no other English word for the sense into which it has been parged."

Where the Revival Begins.

The revival must begin in the prayer-meeting.

No, sir. You are mistaken. It begins far back of that. The prayer-meeting is a meeting for prayer. It is a vain thing, except as it is a meeting for praying men and women. The revival must begin in their hearts and lives.

—If going to and from our office we drive every week past a mill-pond. Above is the stream which fills it, and which you may easily trace back to its source in numberless rills and rivulets among the mountains. Just below is the mill which, when the pond is full, is ever busy grinding out its grist of grain for the people of the not distant village and the neighboring farmers. It is a time of drought. The springs are dry; the rills and rivulets are mere empty water-courses, or torrents of water among the bushes. The pond is almost empty. A little water trickles through the crevices of the rock dam. The mill stands idle; the corn, unground, waits in the bins for the movement of the great water-wheel, which itself stands idle because the sluiceway is without water. The pond feels the drought painfully. Its green banks grow sere and yellow; the surrounding meadow flowers wither, and drop, and die. And the pond appeals to the mill. "Go to work, old fellow," it says; "when you work I am full. Shake off your laziness; set your wheels in motion, and I shall become full."

"No," replies the mill. "It is not my activity that feeds you, it is your fullness that makes me active. When you are full I shall grind out my grist of grain; but not before."

Then the rills appeal to the mill pond. "Fill us up," they cry. "We perish for thirst. And you, at least, have more than we have."

But water does not run up hill. And the empty pond replies: "Foolish little rills, it is not my business to feed you; it is your busi-

Am I My Brother's Keeper?

These are the heartless words of Cain—the first-born of earth's sons and the first to stain his hands with innocent blood. He is just fresh from the slaughter of his brother Abel. The companion of his youth, the delight of his parents, the saint of God, has just fallen by the stroke of Cain's merciless hands, and God is now sitting in judgment upon him. Cain is now standing in the presence of his Maker and Judge. What shall he answer? And the Lord said unto Cain, "Where is thy brother Abel?" "What a terrible question at such a time! And yet what a woful answer, it receives from Cain's lips. 'I know not,' said he, 'Am I my brother's keeper?'"

We can not read these cold, untruthful words without being shocked at the indifference—the reckless indifference which they evince. We are struck with wonder at the unfeeling selfishness with which this bold and heartless murderer stands before his God, and we condemn Cain as a selfish and unfeeling wretch. And we do right. He was all that our condemnation in this case would make him to be.

But if Cain was wrong, he was wrong in principle as well as in the overt act. And if Cain was wrong, then we say so are all those who possess his spirit, wrong too, although they may not exhibit this spirit in the same form or to the same degree which he did.

We may not destroy our fellow-creatures with carnal weapons, we may not lift up the bludgeon, or the bowie-knife, and in our wrath slay our fellows without mercy. But if we neglect or refuse to assist our fellow-creatures in an emergency, or if we in a positive way do them an injury, we are guilty of the same sin in kind as that of Cain.

Suppose for instance that we put the bottle to our neighbor's lips, and make him drunk, or suppose we rob him of his hard-earned means of living, and thus bring him to despair and self-destruction, are we not to a large extent guilty of the Cain spirit?

The truth is in a very great extent we are the keepers of one another. No man liveth to himself. If we allow ourselves through influence, or through business, or in any way possible to neglect to do a good to our fellow-man, we do him a wrong in such neglect, and if we draw, or outlive to evil the case is still so much the more aggravated in its character and consequences.

Don't Be Too Critical.

Whatever you do, never set up for a critic. We don't mean a newspaper one, but in private life, in the domestic circle, in society. It will do you any good, and it will do you harm—if you must be called disagreeable. If you don't like any one's nose, or object to any one's chin, don't put your feelings into words. If any one's manners don't please you, remember your own. People are not all made to suit one taste; recollect that. Take things as you find them, unless you can alter them. Even a dinner, after it is swallowed, can not be made any better. Continual fault-finding, continual criticism of the speech of this one, and the conduct of that one, the dress of one and the opinions of the other, will make home the unhappiest place under the sun. If you are never pleased with any one, no one will ever be pleased with you. And if it is known that you are hard to suit, few will take pains to suit you.—*Heart and Home.*

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Suppose for instance that we put the bottle to our neighbor's lips, and make him drunk, or suppose we rob him of his hard-earned means of living, and thus bring him to despair and self-destruction, are we not to a large extent guilty of the Cain spirit?

The truth is in a very great extent we are the keepers of one another. No man liveth to himself. If we allow ourselves through influence, or through business, or in any way possible to neglect to do a good to our fellow-man, we do him a wrong in such neglect, and if we draw, or outlive to evil the case is still so much the more aggravated in its character and consequences.

Am I My Brother's Keeper?

These are the heartless words of Cain—the first-born of earth's sons and the first to stain his hands with innocent blood. He is just fresh from the slaughter of his brother Abel. The companion of his youth, the delight of his parents, the saint of God, has just fallen by the stroke of Cain's merciless hands, and God is now sitting in judgment upon him. Cain is now standing in the presence of his Maker and Judge. What shall he answer? And the Lord said unto Cain, "Where is thy brother Abel?" "What a terrible question at such a time! And yet what a woful answer, it receives from Cain's lips. 'I know not,' said he, 'Am I my brother's keeper?'"

We can not read these cold, untruthful words without being shocked at the indifference—the reckless indifference which they evince. We are struck with wonder at the unfeeling selfishness with which this bold and heartless murderer stands before his God, and we condemn Cain as a selfish and unfeeling wretch. And we do right. He was all that our condemnation in this case would make him to be.

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