

# The Abbeville Messenger.

VOL. 2.

ABBEVILLE, S. C., TUESDAY, AUGUST 3, 1886.

NO. 48.

## SUPPLYING THE WORD.

### FAMILIES WITHOUT THE BIBLE ARE GIVEN THE WORD OF GOD.

The Sixty-Third Annual Session of the Abbeville Bible Society—Good Sermon, Fine Address and Interesting Memorial Exercises.

### Minutes of the Abbeville District Bible Society.

The sixty-third annual meeting of the Abbeville District Bible Society convened in the Methodist church at Abbeville, S. C., at 11 o'clock a. m., on the 28th of July, 1886. President W. M. Grier, D. D., in the chair.

Opened with prayer by Rev. S. A. Weber, of the M. E. Church South. The roll of the membership for the last three years was called, the majority of whom failed to answer.

The minutes of last meeting were read and approved. The Rev. W. G. Neville of the Presbyterian church principal and Rev. W. D. Kirkland of the Methodist church alternate preachers, having removed beyond the limits of the county declined to fill the appointment of annual preacher, and Rev. S. A. Weber consented to deliver the sermon, but subsequently he asked the Directors to allow him to give way to the Rev. C. H. Wiley, D. D., the Superintendent of the Bible Cause for North and South Carolina, who was with us for the first time since his appointment.

Dr. Wiley's sermon was based on the 30th verse of the 18th Psalm, "The Word of the Lord is tried;" and immediately afterwards he gave to the Society an exceedingly interesting account of the operations of the Parent Society, the American Bible Society in the United States.

A hat collection was taken up immediately after the sermon, amounting to \$11.10.

J. C. Klugh, Esq., delivered the annual address, upon the work and benefits of the American Bible Society.

Upon the call for renewal of membership forty-three paid their dues of \$1 each. A large number of the old members have not yet paid. One new member was enrolled.

The following branch societies reported:

Long Cane and Cedar Springs. Delegates—J. L. Pressly, J. B. Musa, D. W. Jay, John Lyon, and LeRoy Purdy. Contributions, \$6.80.

Troy. Delegates—J. D. Neel, J. F. Wideman, W. T. Bradley. Contribution, \$11.

Greenville Church. Delegates—Andrew Stevenson, W. T. Cowan and J. L. McCord. Contribution, \$5.

Lebanon Church. Delegates—A. J. Woodhurst and Sam'l Evans. Contribution, \$9.

Due West. Delegates—Rev. W. L. Pressly, D. D., J. L. Miller, Wm. Hood, R. S. Galloway, J. P. Kennedy and H. E. Bonn r. Contribution, \$29.65.

The following branch societies made no report, Lowndesville, Ninety-Six, Greenwood and Cokesbury.

The following contributions were received through Dr. J. O. Lindsay, Mt. Carmel Presbyterian Church \$1; Wilmington Church \$2; Hopewell Church \$1.10.

Judge J. E. Cothran, chairman of the committee appointed to prepare and report a suitable minute to the memory of the Hon. Armistead Burt, made his report which is hereto appended. Capt. J. T. Parks, chairman of the committee appointed to prepare and report a suitable minute to the memory of Capt. W. Z. McGee, made his report, hereto appended.

It was resolved that the reports of the said committees be adopted, and that a page in our minute book be inscribed to the memory of each of the subjects of the said reports.

Further resolved, that the newspapers be requested to publish the reports.

The Corresponding Secretary made the following report: That in obedience to the resolutions of the Society at its last annual meeting he had invited the Superintendent of the American Bible Society to attend this annual meeting of the Society, that he had responded favorably and he is now present in person. That he had written to the Parent Society in regard to the life membership of Dr. H. T. Sloan, and had received the following letter in reply:

New York, July 6, 1886.  
Mr. L. W. White, Cor. Sec'y,

DEAR SIR: Your favor of the 1st was received this morning. I find that the Rev. H. T. Sloan, D. D. is recorded here, on our books as a life member of this Society. As such, he is entitled to the B. S. Record and one dollar worth of Bibles annually, (to be drawn within each year) each upon application. We have over 40,000 life members scattered all over the United States, a large majority of whom do not care to apply for annual dues, and unless they do so, you see how impracticable it would be for us to find them and address them. Therefore, a standing notice has been published for many years requesting members desiring the Record, etc., to give in their address annually. They have only to drop us a postal, stating that they desire the "Record" and dues in "books," either or

both, when they are sure of a response, and we shall be glad so to respond to Dr. Sloan on receipt of his address.  
Yours Truly,  
C. T. Rowe.

A letter from Dr. Jas. Boyce was read expressing regrets on account of his inability to attend the meeting of the Society. Dr. Boyce's excuse was sustained.

The Treasurer and Librarian made the following report which was referred to an auditing committee consisting of J. F. Lyon and J. D. Neel:

To cash balance on hand July 1885	\$ 45 58
From hat collection	13 00
" Societies and churches	45 00
" Little Mountain through Rev. H. C. Fennel	2 40
To cash from sale of books	10 20
	\$203 68

By cash sent American Bible Society and expenses	\$120 36
By cash paid freight on books sent American Bible Society and expenses	76 40
	\$202 36

Balance credit in New York \$ 61 48

To Books on hand July 29, 1885 \$ 56 07

To bill of books Oct. 1885 93 97

\$150 04

By books donated and sold \$ 76 34

By books on hand July 28, 1886 73 70

\$150 04

Judge McGowan offered a resolution of thanks to Dr. C. H. Wiley for his able and instructive sermon. And to J. C. Klugh, Esq., for his entertaining address. Adopted.

The Auditing Committee reported the report of the Treasurer and Librarian correct and properly vouched. Adopted.

Rev. S. A. Weber was elected the principal preacher for meeting in 1887 with J. L. Wilson, D. D., his alternate.

Prof. George C. Hodges was elected the principal, with Prof. J. H. Miller, his alternate, to deliver the annual address.

It was resolved that this Society remit to the Parent Society sixty dollars to purchase two life memberships. And that we now proceed to elect the members to receive them.

Under this resolution Judge Samuel McGowan and Prof. J. E. Kennedy, were designated. Upon motion of Prof. Hood it was directed that the letter from the General Agent of the Parent Society regarding life members be published.

On motion of Dr. Sloan it was resolved that this Society is greatly gratified in having the Superintendent of the Parent Society, Dr. C. H. Wiley with us, and that we request his attendance with us at our future meetings.

On motion of Prof. Hood it was resolved that the surplus funds on hand be expended in the purchase of books by the Librarian and Treasurer, with the advice of the corresponding and recording Secretary.

The following officers were elected for the ensuing year:  
Rev. W. M. Grier, D. D., President.  
R. H. Wardlaw, J. S. Cothran, S. McGowan, Rev. H. T. Sloan, D. D., and Rev. J. O. Lindsay, D. D., Vice-Presidents.

Directors—Gen. P. H. Brandley, Rev. W. F. Pearson, James Boyce, D. D., T. T. Cunningham, Jos. L. Pressley, G. Mc. Miller, John T. Parks, W. K. Blake, J. P. Kennedy, J. D. Neel, Rev. W. H. Hanckel, Rev. R. F. Bradley, Rev. W. T. Matthews, T. C. Lipscomb, and Charles Evans, vice W. G. Neville removed out of this County.

The meeting was adjourned by prayer by Rev. C. H. Wiley, D. D.

L. W. FERRIN, Recording Secretary.  
W. M. GRIER, President.

The Sermon.  
Dr. Wiley's sermon was upon the text taken from Psalm 18:30: "The Word of the Lord is tried."

He said that there were three great and distinct periods which he would mention, in which the Bible had been tried.

1st. In its incipency, when resting, to all human appearances, on the efforts of a few poor, uneducated and unrenowned adherents, it went forth to battle with the combined hostile forces of Philosophy, religion and sociology—and passed through strengthened.

2nd. When Luther emerged from his cloister with his Bible in his hand and again defied the religious and pagan world successfully.

3rd. What is known as the pamphletting and newspaper period. A hundred years ago it was prophesied by these profane writers that it would not be long before the Bible would be a very rare book, to be found only in large libraries and collections of curious books. Upon the contrary, the effusions of such writers which were in numbers sufficient to fill the church building, are scarcely ever seen and are only known by their titles, and there are now 10,000 times as many Bibles in circulation as there were then.

The Bible emerges from every conflict and trial with enlarged power and influence.

It demands a trial from every one. It courts investigation and even imposes terrible pains and penalties on those who refuse or neglect to study and try its sacred prayer.

He was not here to defend the Bible. It was able to take care of itself, but to assist in putting it into the hands of every one to be searched and tried by them.

## Address by J. C. Klugh, Esq.

The American Bible Society has been at its work for seventy years. The idea of circulating the Holy Scriptures was not a new one in 1816; it is as old as the history of the church. The spread of christianity has in all ages carried with it the recorded Word, and the seasons of greatest growth of the church have ever been marked as periods when wider dissemination and closer study have been bestowed upon God's word. Indeed the history of christianity and of the Jewish faith before christianity had had a beginning, proves that the reading and study of the Bible itself is essential to the maintenance of purity in the worship of God. Humanity cannot hope to preserve its religion incorrupt and at the same time forget or ignore the sources from which it derives the tenets of its faith. The best systems of religion that have prevailed in the heathen world—and of some them, in their purity, are beautiful and simple and grand enough to suggest the idea of divine origin—have degenerated into the lowest forms of paganism when their adherents have consented to take their doctrines at second-hand. A live christianity demands a lively knowledge of the foundations on which its faith is built. And so we see with what eagerness in the earlier days of the church the written account of the Lord's sojourn and teaching among men together with the letters of advice and warning written by His apostles were read and circulated. In those days of "uncial" characters laboriously scrawled on parchment, it was of course impossible to place a copy of the Bible in every man's hand, and yet the needs of the masses for its teachings were felt, and to bring it in the reach of all, to learn its precepts and blessed tenets was a labor of love which early found its way even in the imperial hearts of Rome. We are told that the Emperor Constantine ordered at one time an edition of fifty copies to be prepared at his own expense for use in the churches of his capital.

It would be instructive to follow the history of the English Bible for a thousand years from Alfred the Great, through the centuries when Wycliffe and Tyndols and Coverdale and the Geneva Exiles caused the light to shine in dark places, and in giving the Bible to the mass of English people gave to English literature itself a beginning. It was reserved for the eighteenth century, however, to witness the inauguration of a movement so beneficent in its character, so far reaching in its aims, so beneficent in its results, as to stamp the era in which it exists with the name of evangelical. We live in the midst of that era. That movement in its progress inspired the design in English and American hearts to extend the circulation of the Holy Bible, and thus was originated the work which through its two chief agencies, the British and Foreign and the American Bible Societies, with their enlarged plan of putting the Bible into the hand of every man in his own language, has become one of the marvels of our time.

With the opening year of the nineteenth century there appeared in London a Welsh minister who came to solicit aid in obtaining a supply of Bibles for his own countrymen. He turned naturally to the benevolent organizations of the metropolis, and soon found the executive committee of the religious tract society. In response to his appeal came the reply, "If for Wales why not for the world?" It was a live thought, a great thought. In its development came the organization in 1804 of the British and Foreign Bible Society. The leaves worked and soon found its way across the ocean to the great English speaking empire, then fairly equipped for its place in the march of modern civilization. In 1808, in Philadelphia, was organized the first Bible Society on American soil. Others followed in quick succession throughout the United States. Out of the union of these local organizations came the American Bible Society. The sole object of its institution was to encourage a wider circulation of the Holy Scriptures without note or comment. This object has been pursued with a singleness of aim that amounts to principle. Rigidly unsectarian, the Society invites and receives the earnest support of nearly every protestant denomination. The record of its life through seventy years is one of continuous growth and glorious achievement. In that time it has published 47,000,000 volumes of the Holy Scriptures. These have been distributed in every quarter of the globe. It has issued the Bible whole or in part in more than eighty languages. For the past thirty years its expenditures have averaged over \$500,000 yearly, and since its foundation it has expended \$23,000,000 in its work of publishing and circulating the Scriptures. Its publications are sold at the mere cost of production, and are so cheap that every person may own a copy of the Bible. Designed in its conception for circulating the Scriptures throughout the United States and their territories, this Society proclaimed in its organic law the intention to extend its influence to other countries whether Christian, Mohammedan or Pagan. In carrying out these principles it has brought out through auxiliary associations of our land and endeavors to leave no family or individual without freest access to the fountain of God's truth. The homes of the poor and the lonely are the objects of its special attention. Into the fastnesses of the mountains, through the swamps

and sickly regions of the Southwest, amongst the wilds of the Western border, into the heart of the African, to the "Heathen China" of the Pacific Slope, amongst the fierce and warlike tribes of native Indians, again and again the Society has sent in its colporteurs marching forward in hundreds, ever bearing the precious Word of God and its gospel of peace to bless with its sweet influences all the homes and families of our land. In the past four years it has visited four million homes of this country and has carried the Bible to over half a million families and individuals who had it not before. And this great work shall go forward under its auspices, with the help of good men and women everywhere till no person willing to receive and know the truth shall be found without it.

In foreign fields, whether Christian, Mohammedan or Pagan, the Society professes to be "Simply a sower of seed. It baptizes no converts, it builds no churches, it founds no schools, it teaches no industrial arts, it maintains no hospitals, it publishes no comments and treatises, it edits no newspapers." Its work is preparatory for all these. It has established and maintains agents for general superintendence in Mexico, Cuba, Brazil, LaPlata, in the Levant, Peru, China, and Japan. In the past year it has employed nearly four hundred persons in the work of distributing the Scriptures in foreign lands. It gives the aid of its money and its Bibles to missionary organizations in many fields. By these and other agencies it is now aiding in circulating the Holy Bible in France, Spain, Germany, Austria, Italy, Norway, Sweden, Russia, Siberia, and the Amoor, Greece, Turkey, Syria, Russia, India, Siam, China, Japan, Mexico, and Central America, Brazil, Uruguay, the Argentine Republic, Chili, Bolivia, Peru, Africa, the West Indies and the Islands of the Northwestern Pacific. These all receive the Word at the Society's hands in their several tongues and dialects, without note or comment. In the prosecution of its work the American Bible Society knows no rivalry but with the apostles of error. It gladly receives aid from every helpful source and as willingly lends its co-operation to similar organizations. It is a labor of love which it is engaged in and it hails with joy the success of other Bible Societies, whether in its chosen fields or in those to which it is unable as yet to extend its labors. Thus it joins hands with its great congener the British and Foreign Bible Society, and these two lend willing hands to help along nearly a hundred others of later or less vigorous growth. The result of the combined efforts of these Societies since the year 1804 amount to 200,000,000 volumes of the Scriptures which have been carried to over 800,000,000 people, more than half the entire population of the globe. And yet this statement, stupendous though the figures be, conveys the faintest idea of the suggestions of the actual work done. It speaks but little of the labor and perils which have been met by the faithful and zealous colporteurs and missionaries working this way through all lands, through every form of ignorance and prejudice and bigotry. It accounts in ample manner for the millions of money which have been contributed to the cause. But what can figures tell of the years of patient study, and the devotion of the profoundest learning to the task of translating the Word of God into the native language of all these people? What of the diplomacy with Mohammedan and Pagan and even so-called Christian governments, to secure for the Bible Societies the poor privilege of offering to their nations, this Word "without note or comment?" What of the influences that have thus wrought upon the minds and hearts and lives and character of all these individuals and families and nations?

But it is a great work that has been accomplished by those Societies which have been thrusting themselves upon the world's notice for three quarters of a century? See. Before their beginning eighteen hundred years of christianity had given to the world scarcely more than four million Bibles. Before the war of the Revolution no copy of the English Bible had ever been printed in America, and so late as 1861 "the cheapest Bible in this country cost about two dollars in even the poorest type and binding. Now it is the cheapest book in the world." Then it was a thing unheard of to give away copies of the Bible generally. Now the Book is carried by the hundred thousands to the very doors of the poor in many lands and given away without money and with out price. During the Civil War, the American Bible Society redoubled its efforts, bestowing the benefit of its labors with equal zeal upon either side in that conflict. At least 3,000,000 volumes were given to soldiers during this period, and it is said that at one time an average of nine testaments per minute were produced in the Bible house. In other conflicts of arms before and since, its object of circulating the Bible has been consistently and zealously pursued. In 1804 the Bible existed in some languages, ancient and modern. Since that time nearly three hundred versions have been made, for which credit is largely due to Bible Societies.

It is scarcely possible to speak of this work without associating it with the missionary cause. The two go hand in hand and are mutually dependent upon each other. Without the Bible the cause of missions could not exist, while the Bible Societies would find their progress exceedingly slow even at home, but especially so in foreign lands without the missionaries. The Bible cause is essentially a missionary cause, and the Bible itself a missionary. There are numerous instances recorded where this silent teacher has found its way unheralded into pagan communities and with none to voice the gospel it reveals nor press its claims to recognition as the Word of the living God, has sent its simple truths straight to the heart of the lamest seeker after truth and led to the conversion of hundreds of souls to the worship of God and to the christian religion.

Of our English Bible, one has said, "It lives on the ear like music that can never be forgotten. Its felicities often seem to be almost things rather than words. It is part of the national mind, and the author of national seriousness. The memory of the dead passes into it. The power of all the griefs and trials of a man are laid beneath its words. It is the representative of his best moments, and all that there has been about him of soft and gentle and pure and penitent and good, speaks to him forever out of his Protestant Bible." It is the mirror of our human nature in which we may behold the heart of man swayed and torn by the evil passions that are ours by inheritance, throbbing with the impulses and aspirations and longings of the soul that fain would stand ever pure before the eyes of its Maker,—the battle ground of good and evil through all the ages. The truths of that Book have power to make the heart quake with fear or ache with keen remorse or melt with the tenderness of christian charity. All that is good in our nature may be called forth to active life by a single line from its pages. Some years ago three small children, aged respectively ten, seven and four, were compelled to go from Eastern Prussia to the United States to rejoin their parents who had found a home in the new world by the banks of the Missouri. There was no older person to accompany them, and they must therefore make the journey alone. A female relative in Berlin gave to each of them a small volume in which she wrote on the first page the name, age, birthplace and destination of the bearer, and below in German and French and English she wrote a single sentence, taken from that Book. She told the children if at any time they were in need of assistance just to stand still and open their little Books and hold them up before them. The young travelers started from their German home, reached the seaport, embarked on board the steamer, crossed the great Atlantic, landed in America, traveled by rail over a thousand miles westward into the heart of Missouri and safely reached their home in that far off land. Whenever needful they showed their little passports to all with whom they came in contact, and every where they received every kindness and protection and tenderest care. All hearts warmed with love and every hand stretched forth to help the little ones thus cast upon the kindness of passing strangers. That book was a copy of the New Testament, that line which proved for them the open passport to the human breast was the saying of our Saviour, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

For the heathen mind enslaved in darkness, environed by a wall of ignorance, lost in the labyrinth of superstition, and error which the evil one knows so well how to weave out of the waywardness and fears and depravity of the heart of man, the Bible is a great light and a guide to free him from his thralldom and bring him to a knowledge of the Way, the Truth and the Life. For civilized society it is a treasure house where may be drawn object lessons in all the virtues that make up the Christian life, and warnings and terrible examples of all the vices that draw in their train the decay of civilization, the severance of the social tie, the destruction of the family, the death of patriotism, the overthrow of government and the night of human despair. Given a civilization, built upon the principles inculcated by a general and constant reading and study of God's Word,—a civilization whose germ is in the bosom of the family; whose bulwark is the purity of the home; whose ethics is the observance of the Sabbath, the sacredness and binding power of the marriage tie, and freedom and temperance and fair dealing and adherence to that rule of right conduct which the whole world has named The Golden Rule; a civilization whose temples are reared by laymen ordained of God to a life of virtue and purity and tender, watchful and compassionate regard for the well-being of all their fellow men, whose sacrifices are a meek and quiet spirit and an open confession of that Saviour whose life thrills through the heart of the centuries like the divine strains of heavenly music; a civilization whose polity recognizes the universal brotherhood of man and contains the hospitable entertainment of strangers; whose politics is submission to the established authority and loyalty to the government that secures to us our life and liberty and all the sweet enjoyments of individual rights, whose economy is public and private enterprise and the promotion of industry and frugality; a civilization which recognizes in liberal education, in refinement of manners and the gracefulness of art, in a broad and deep culture, in the richness and growth

of literature and the meditations of deep philosophy, agents and influences for good to the spirit of man that shall build up the soul and bring it nearer to the godlike state; a civilization which lays broad and deep its foundations in domestic virtue and gives the place of honor to parents, filial and social obligations; whose religion is the worship of that all powerful, all wise, ever present, supremely just and good and loving Being whom alone the intelligent mind of man is willing to call God; given such a civilization, and we have that state in which man can best realize the end of his creation, a state of society ever pure and enduring perpetually to the coming of that Kingdom and that Day to which the good in all ages look forward with anticipations of holy joy.

Do we need to give reasons and arguments, Mr. President, to persuade men to lend their aid and their sympathy to the cause of propagating that Bible on whose precepts such a civilization is builded? The best and greatest minds of our country and of christendom have esteemed it not the less a duty, indeed, but one of the highest privileges vouchsafed to man to be permitted to engage in this work so free from every suspicion of selfishness or hope of material gain. To the American citizen who loves his country and desires to see our institutions perpetuated, and the blessings of a free, enlightened, God-fearing civilization secured to generations yet unborn, a study of late developments in our history does indeed suggest peculiar inducements to redoubled efforts in spending forward this cause. It is a fact that compels serious thought, that in the past thirty years ten millions of foreigners have sought homes in the United States; add to these their immediate off-spring, numbering not less than five millions more. Fifteen "millions of people, foreign in character, ideas and sympathies thus incorporated into our national life." Add to these the six or seven millions of negroes who have in the same period been received as factors in the political life of our country. Over one third of the entire population of our country at the present time to be assimilated in one generation and made like unto ourselves in opinion, in character, in sympathies of government, of society, of morals, of religion, of law, of God. In this field the work of the American Bible Society has been a boon to our country. Hundreds of thousands of Bibles have been furnished by it to these newly arrived immigrants, and the Book has gone with them to their western homes and become the chart and guide of their new life in their newly found homes. What wonder that Illinois law, as recently proclaimed from the Bench of that State is strong enough to deal with the annihilist outbreakers! What wonder that the new formed society of the Western States can stand the shock of social upheavals! Their institutions are strong and vigorous and elastic with the all-persuasive, life-giving principles of the Bible. Dreamers in politics and sociology in forecasting the future of our country are accustomed to say that the genius of our people will save us from political and social ruin. It may be and probably is true, but that that genius is a live, political, evangelical christianity, and the Bible is her chief handmaid.

Mr. President, travelers among the Alps tell us in glowing language of the magnificence of the dawn and sunrise as viewed from those towering, snow-covered summits. So we to-day stand here at the apex as it were of our nineteenth century civilization and view the shadows of spiritual darkness steal away down the hillsides and into the valleys of this fair earth soon to disappear before the advancing sun of righteousness, and as we look forward to the coming brightness of that perfect day we, in unison with all the workers in this great Bible cause, breathe with renewed hope and a deeper, more solemn meaning that prayer which in all ages has gone up as the soul's highest aspiration from anxious, waiting hearts, and shall ascend with increasing frequency and fervor from the ever increasing millions of hearts that throbb with christian love till a mighty, joyous shout of triumph and realization shall resound throughout the world:

Thy Kingdom come!

In Memoriam.  
It was not my privilege to attend the last meeting of the Abbeville District Bible Society, being engaged at that time in holding a term of Court in another part of the State, hence the delay in presenting this tribute to the memory of the late Armistead Burt.

Mr. Burt, whose presence with us on these occasions was seldom wanting, was born in Edgefield District on the 16th day of November 1802, and departed this life on the 30th day of October, 1883. This is not the time, nor the occasion for an extended sketch of his long and eventful life.

By reason of habits of temperance amounting almost to abstemiousness, preserving a strong physical constitution, he was spared to attain by more than half a score of years the allotted period of man's existence on the earth, and even in his case may it be truly said of this excess of years, yet is their strength labor and sorrow.

It was surely a spectacle worthy of our highest admiration to see him "in the days when the reapers of the house shall tremble and the strong men shall bow themselves," fighting with heroic courage the battles of life. Reduced

(Continued on last page.)