

THE LUTHERAN VISITOR.

"ONE LORD, ONE FAITH, ONE BAPTISM"—EPHESIANS IV: 5.

COLUMBIA, S. C., FRIDAY, DECEMBER 20, 1872.

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NEW SERIES, VOL. 5—NO. 15.

Complications.

For the Lutheran Visitor, the following articles are published in this issue:—
1. The Bible Cause in South Carolina.
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Selection.

Morality Dispersed from Religion. I
In his Farewell Address, Washington warned his countrymen against the delusion of a morality apart from religion. Another distinguished statesman of the Revolution, Governor Morris, declared: "I believe that religion is the only solid basis of morals."
The warning of these words is now much needed. We are drifting, in our system of public education and in all other state and national affairs, further and further from our old anchorage. We are losing sight of the truth that religion alone can hold us to the throne of the Almighty. We seem to have forgotten that if that bond be sundered, no tie of morality can keep us from floating away into darkness and destruction.
Morality, as defined by lexicographers, as well as divines, is the "doctrine or practice of the duties of human life." It is "obedience to the moral law." So says Worcester. Says Webster, it is "the quality of an intention, a character, an action, a principle, or a sentiment, when tried by the standard of right." Again: It is "the conformity of an act to the divine law, or to the principles of morals." According to these definitions, morality covers the whole sphere of human duties. It is as broad as the moral law; as comprehensive as the divine commandments which regulate the duties of man both to God and his fellow men. When it is said, therefore, that "religion denotes the influences and motives to human duty, which are found in the character and will of God, while morality describes the duties to man, to which true religion always influences," we have presented a very incomplete view of the cycle of man's moral duty.—What he owes to the Moral Law-giver of the world, that most important part of "the practice of the duties of human life" and "obedience to the moral law," is utterly ignored. Doubtless there is a practical distinction between morality and religion. Accepting the first part of the distinction above given, we would say: Religion denotes the influences and motives to human duty which are found in the character and will of God, while morality describes the duties to man, to which true religion always influences, but the whole round of human duty as conformity to the divine will. Or in other words, religion is essentially relation and regard to the person of the Law-giver, morality conformity to His law. A true and trusted morality must cover the same practical ground as true religion. It is the outward manifestation, the external product of the inner and spiritual bond between the moral creature and his God. To sever morality from religion and expect it to flourish, would be like plucking young fruit from a healthy tree with the expectation of seeing it grow and mature. It may not decay at once, but its connection with the very source of its life is broken.
As morality includes the whole duty of man to his God, to himself, and to his fellow man, and as morality and religion thus cover the same practical ground, it follows that as a man's religion is, so will be his morality. Human duties are determined by human relations. Every religion has its own peculiar view of man's relation to God, and even, in many respects, of the relation of men to each other. The code of morality of the christian religion is therefore necessarily and essentially different from that of every other religion. Said Judge McLean: "Where there is no christian Sabbath, there is no christian morality." Not only does the observance of the christian Sabbath guard the sanctity and prevent the violation of moral laws against theft and murder, but it does so because the law of the Sabbath is an essential element of the code of which these other laws are also a part. Men disagree about moral duties because they disagree about God's law and government, and man's relations to these. Those who recognize no law of the Sabbath, no law prohibiting the profane use of the names of the Father, Son, and Holy Spirit, can have no true christian morality. If they have no regard for the precepts of the divine law that forbid profanity and the desecration of the Sabbath, they will stand in but little awe of the precepts which denounce dishonesty and false swearing. Unquestionably

The Waldenses.

Since light has dawned upon benighted Italy, these pious and remarkable people are beginning to attract the attention of the christian world and many are inquiring into their history. The leaders of the sect claim an unbroken succession of pastors from the days of the Apostles down to the present time, but Herzog and Dieckhoff, who have examined into their early history, say they cannot be traced farther back than the XII. century. We beg leave to differ from these learned men. Roman Catholic historians admit that they existed as early as the IV. century, and that they were the pests of the Roman Catholic Church.
Peter Waldo was not the founder of this sect; he merely joined them in 1160, and became one of their leaders. We find these people all along the history of the church, and everywhere despised, oppressed and persecuted until now, when, for the first time in fourteen hundred years, they are permitted to worship God according to the dictates of their own consciences. These pious people have been the witnesses of Jesus in every age of the christian church; they have always been true to the cardinal doctrines of the cross; they have always borne testimony to the errors and usurpations of Rome; they are known on the pages of history by a great variety of names, just as in our own day those who profess a living, an experimental christianity, are called, by way of contempt, Pietists, Puritans and Methodists. The pious have, in all ages, been stigmatized by names which carried with them reproaches and sneers, but in our age these terms of reproach have lost their point. No man now need be ashamed to be called a Pietist, or a Puritan, or a Methodist; these phases of christianity can no more be put down, either by ridicule or persecution. Thus, in the IV. century, those pious christians who believed in the teachings of Lucifer, Bishop of Cagliari, were branded as heretics and followers of the Devil, because Lucifer was one of the names of the Satan; and yet they were more orthodox than those who persecuted them. Whenever any sect differed from the Church of Rome it was, of course, denounced as heretical, and even now the Church of Rome denounces all Protestants as heretics. We must, therefore, be careful how we receive the testimony of Romanists concerning the soundness or unsoundness of the sects that have sprung up by the side of their errors. They have always condemned those who were sounder in the faith than themselves. Thus the Waldenses have always been held up by the Romanists as great heretics. Thus the Duke of Savoy was assured by the priests of Rome that the children of the Vaudois were all monsters, and as black as negroes. He sent for a Vaudois baby and found it as nice and white as his own!
It is interesting and instructive to look back upon the pages of history to see the various reproachful terms applied to christians who believe in experimental religion. Celsus, one of the earliest opponents of christianity, calls the christians "atheists," and Porphyry says they were a disloyal set of fellows, and Suetonius says they were a turbulent crowd, always disturbing the peace of the empire—not a word of truth in either of these charges. These men were all filled with prejudice against christians. The most common term of reproach given to true christians was *Cathari*, i. e., "The Pure," because they believe in moral purity of life. In England they were called "Lollards," i. e., Psalm singers, a word no doubt derived from the German, "Lallen," which means to sing in a low, plaintive voice. Some derive it from a pious man, Walter Lollard, who was burnt at Colgate in 1315, but I think this is a mistake, as the name of this good man in Latin was *Walterus Lollardus*, there being no article in Latin, it may be translated, "Walter the Lollard," or "Walter the Psalm-singer." In France the pious were called the "Poor men of Lyons" in Holland they were called "Beggars"; they were called in Italy and Spain, and France, and Germany, Huguenots, Albigenes, Vaudois, Picards; and in Bohemia they were called Hussites, Bohemians, Moravians and Bulgarians.
There are many interesting and important points in theology settled by the Waldenses, such as baptism

Character in the Future Life.

To be fixed in a condition of perpetual holiness, purity and virtue, will be one of the glorious excellences of the blessed life of the believer in the heavenly world.—Then God shall say to his people: You have exercised faith in Jesus, which is counted to the believer as righteousness, in your earthly life; now you shall be fixed in holy character forever.
What greater good, I ask, could God himself bestow, than to confirm his people in purity of character? What great blessing can come upon a man here in this life than a solid christian character proof against the power of evil and sin—such a character as Jesus carried to the moral and spiritual conflicts in the wilderness! How rich such a boon considered only with reference to the present life; but then attach to this the idea of eternal duration, and we get a faint view of the value of what Christ has prepared for those who love him.
What a grand assurance of happiness to the soul, to feel that its moral standing and safety is assured forever! Here we often, if not always, "fear, lest a promise being left us of entering that rest," by some mishap we may possibly "come short of it." Here we fear, that even after having preached to others, we ourselves may prove "castaways." Here we tremble lest in some unguarded moment, temptation may prove too strong for our virtue or piety. What a relief, could we be assured for the balance of our lives, that we should not betray nor deny Jesus.
But then God shall say to his people, "he that is holy, let him be holy still." Let every pious sentiment and emotion be perpetual. Let every moral principle be permanent as the life of God. No more failings, infirmities and sins; no more defects of heart or life over which to lament; no more kindlings of unhallowed desire; no more bitterness and regrets at the failures and disappointments of life; but the grand summit of holiness attained and confirmed, forever.
Here the best life is subject to a thousand contingencies and imperfections which come in to mar the peace of the pious soul, and the cry often goes out, "Who shall deliver me from this body of death?" A painful sense of shortcoming makes the soul long for the time when it shall be fixed, not only in everlasting habitations, but in everlasting conditions of purity.
Glorious reward of the believer's faith! Well did an apostle say, "To die is gain." No contingencies of imperfection in heaven; no evil passions no tempting devil, to watch there; no diversions of evil to occupy the mind with the sad thoughts of possible apostasy; but fixed in perpetual holiness, as God our Saviour is fixed; that will be heaven indeed, ever expanding in this assured condition of holiness and the unclouded favor of God. "Wherefore, beloved, seeing ye look for such things, be diligent, that ye be found of him in peace, without spot and blameless."—*Ed. Herald.*

For the Lutheran Visitor.

During a visit of Rev. E. A. Bolles, Agent of the American Bible Society, to Frog Level, and a subsequent one to St. Luke's church, he made appeals to the congregations in behalf of the Bible cause, and proposed to them to raise thirty dollars, and thus make their pastor a life member of the Society he represented. They promptly responded, and in consideration of the sum of thirty-four dollars contributed, their pastor now has his certificate of life membership in that Society. Please allow me a place in your paper, Mr. Editor, to return to these people my hearty thanks for their kindness to me. While they have done us a kindness, they have done more for the world than they themselves may think. By this contribution they have sent out one hundred copies of the blessed Word of God, and thus sent joy and comfort to many souls. It may be the means also of leading many to Jesus. Besides, the donors themselves have the assurance, that He who loves the cheerful giver, and rewards the cup of cold water, will bless them.
Why not every church make its minister a life member of this Society? There are about seventeen charges in the S. C. Synod. Now thirty dollars from each will send out thirteen hundred copies of the Bible. And where there are charges which are able to contribute one hundred and fifty dollars, let them do so, and thus make their pastor a life director of the Society, and instrumental in sending out five hundred copies of the Bible. We throw out these hints to the people for them to consider, hoping that when they see with how little they may accomplish so great good, they will be induced to act promptly and aid in this great work.
Again, allow me to return my thanks to my people, and may the God of peace bless them.
H. S. W.

Social Prayer.

Do not address God in the conversational tone in which you speak to your brethren. If the Holy Spirit has stirred you up to call upon God, do not try to be active or eloquent; do not indulge in flights of fancy; do not "journey among the stars," or "ride the foaming main." Remember those around you, not that you may impress them with admiration of yourself, but in that simple and direct language you may express their desires as well as your own; and remember God as "the high and lofty One that inhabiteth eternity," and as accessible only through the merits of Jesus. Do not forget that we have no right to come into the presence of God except through Christ. Do not offend Him by irreverence of approach to a mercy-seat sprinkled with the blood of His Son.
The duty of the happy is to help the suffering to bear their woe.

Antiquity of the Scriptures.

Few of us ever stop to think how old the Bible is. Yet "the Scriptures are believed by candid critics to contain the most ancient forms of truth now known to men." With the aid of chronological tables, any one may easily make profitable comparisons between the antiquity of the books and that of other writings and events. The Scriptures contain the only authentic history of the world before the flood. We find in the Pentateuch one or two stanzas of poetry composed in the antediluvian period. The Hebrew statutes were enacted a thousand years before Justinian reformed the Roman jurisprudence. In the Bible we have the record of chartered rights secured to the people more than two thousand years before Magna Charta.
What a sensation would be produced if the first chapter of Genesis should appear for the first time in one of our newspapers to-morrow! Yet there can be no doubt that chapter contains the oldest writing, twenty-five hundred years before the invention of printing. Xenophon's record of the conversations of Socrates, in his *Memorabilia*, seems an old book to us, yet similar topics were discussed in Ecclesiastes six hundred years before the Christian era. Tacitus, Plutarch and Quintilian are not modern, yet the books of the New Testament are older than they. As to the book of Job, its age is beyond conjecture. Those who make it as modern as they can are compelled to place its origin at least one thousand years before Homer. When Priam was king of Troy, Job was of remote antiquity. The name of Alexander has no modern sound for us, yet when Alexander invaded Syria, the book of Job might have been read before him as the work of an author more time-honored than the name of Alexander is now.
The writings of Confucius are modern compared with most of the Bible; and the most that the Hindoos can justly claim for their sacred books, the Vedas, is that they were written five hundred years after the death of Moses. The Koran is a book fresh from the press compared with the Scriptures.—*Dr. Upson.*

Still Mighty.

We often hear it said in these days that the pulpit is losing its power. The assertion is flippant rather than philosophical. Were it said that many people or communities have shared and slighted the privileges of the gospel until they are becoming indurated; or that others are substituting shams for that system proclaimed by Christ; or that the opening of new fields of enterprise, and the rapid acquisition of private fortunes which marks the present age, have developed so rapidly the sensational element that people in the great centers of population and trade can be moved only by some extraordinary influence, the statement would approximate more nearly the truth. The pulpit was never more potent than at the present day. In every large city it is a power that can make every department of life feel its pressure when occasion requires. We see it sometimes prostituting its sacred functions to secular ends; but the eagerness with which mercenary men seek its co-operation, indicates that even when it is emulated, the pulpit is as powerful as the rostrum, even in fields which are not legitimately its own. Those who attend the house of God as they attend the concert or the theatre, that they may be entertained, may stifle the preaching of the gospel dull, from the fact that it condemns what they approve, and its great mission can not be adjusted to the low purpose of amusing an idle mind; yet that gospel, overlooked by those who have mistaken themselves the standard of wisdom or good taste in this

What are the characteristics of our times?

We name a few of the most prominent.
1. Attempts to secularize the Sabbath, and to divorce it of its sanctity. Throw open your public libraries, and give the section of public opinion to pleasure-excursions, and you have reproduced, in this country, the German, or, what is worse, the French idea of the Sabbath. In France the experiment has been fully tried. The opening of libraries was but the initiative to the opening of the picture-gallery, the theatre, and the race-course. And the awful finale we but well know. Heaven's indignation slumbered not. The religious sentiment was eaten out of the popular heart. Secularize the Sabbath, and you have a day of sacred rest, divine worship, and holy instruction, to a day of pleasure and amusement, and we may despair of heaven's favor. Nothing so surely entails on a nation the malediction of heaven.
2. It is a favorite device of Satan in our day to gild over sin, to take away its deformity, and make it fashionable. If men and women in high life decorate the Sabbath—if magistrates and men of high social position, and perhaps members of the church, will defraud and embezzle and betray a sacred trust, how is the public conscience demoralized, and the standard of virtue and common honesty prostrated! Of the truth of this our recent history is a fearful voucher. The gigantic frauds and embezzlements in high places in our great metropolis made rascalities, which were once looked upon as disgraceful and scandalous, popular in all our great cities and throughout the land. And so of other sins, even of those of the most flagrant type. Fashion divests them of deformity, and even makes them fascinating.
3. And a yet bolder attempt is made to screen sins the most enormous and crimes the most heinous from guilt and condign punishment. It is the modern device of treating crime as insanity. The most daring crimes and outrageous violations of all right and justice have escaped retribution on this very plea. What think we of law, of courts and judges who thus prostitute all law and all justice? Let this idea once prevail, and no crime need fear punishment, no transgression a penalty. Our jails, prisons, and penitentiaries would at once pour out on a defenceless community hordes of thieves, robbers, and murderers, the vilest of the vile. For cunning craftiness, there was never a more devilish device. It is license unrestrained for every crime.
4. Our times are times of violence and rascalities. Violence is not confined to war or to the "bloody South." Rascalities are everywhere; defalcations, malfeasance in office, frauds, embezzlements, forgeries, tricks in trade, smuggling, adulterations, combinations in the gold and stock trade, and bribery of every name—these are some of the names and the things done.
5. Our times are times of extravagance and indulgence. Families lose their fibre and strength. Many a son and daughter is ruined. Fair women sweep the dirty pavement with their rich dresses. The costly gawags lavished on an heathen goddess are cheap compared to the expense of dressing a fashionable woman.

The Times in Which we Live.

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Antiquity of the Scriptures.

Few of us ever stop to think how old the Bible is. Yet "the Scriptures are believed by candid critics to contain the most ancient forms of truth now known to men." With the aid of chronological tables, any one may easily make profitable comparisons between the antiquity of the books and that of other writings and events. The Scriptures contain the only authentic history of the world before the flood. We find in the Pentateuch one or two stanzas of poetry composed in the antediluvian period. The Hebrew statutes were enacted a thousand years before Justinian reformed the Roman jurisprudence. In the Bible we have the record of chartered rights secured to the people more than two thousand years before Magna Charta.
What a sensation would be produced if the first chapter of Genesis should appear for the first time in one of our newspapers to-morrow! Yet there can be no doubt that chapter contains the oldest writing, twenty-five hundred years before the invention of printing. Xenophon's record of the conversations of Socrates, in his *Memorabilia*, seems an old book to us, yet similar topics were discussed in Ecclesiastes six hundred years before the Christian era. Tacitus, Plutarch and Quintilian are not modern, yet the books of the New Testament are older than they. As to the book of Job, its age is beyond conjecture. Those who make it as modern as they can are compelled to place its origin at least one thousand years before Homer. When Priam was king of Troy, Job was of remote antiquity. The name of Alexander has no modern sound for us, yet when Alexander invaded Syria, the book of Job might have been read before him as the work of an author more time-honored than the name of Alexander is now.
The writings of Confucius are modern compared with most of the Bible; and the most that the Hindoos can justly claim for their sacred books, the Vedas, is that they were written five hundred years after the death of Moses. The Koran is a book fresh from the press compared with the Scriptures.—*Dr. Upson.*

Still Mighty.

We often hear it said in these days that the pulpit is losing its power. The assertion is flippant rather than philosophical. Were it said that many people or communities have shared and slighted the privileges of the gospel until they are becoming indurated; or that others are substituting shams for that system proclaimed by Christ; or that the opening of new fields of enterprise, and the rapid acquisition of private fortunes which marks the present age, have developed so rapidly the sensational element that people in the great centers of population and trade can be moved only by some extraordinary influence, the statement would approximate more nearly the truth. The pulpit was never more potent than at the present day. In every large city it is a power that can make every department of life feel its pressure when occasion requires. We see it sometimes prostituting its sacred functions to secular ends; but the eagerness with which mercenary men seek its co-operation, indicates that even when it is emulated, the pulpit is as powerful as the rostrum, even in fields which are not legitimately its own. Those who attend the house of God as they attend the concert or the theatre, that they may be entertained, may stifle the preaching of the gospel dull, from the fact that it condemns what they approve, and its great mission can not be adjusted to the low purpose of amusing an idle mind; yet that gospel, overlooked by those who have mistaken themselves the standard of wisdom or good taste in this

What are the characteristics of our times?

We name a few of the most prominent.
1. Attempts to secularize the Sabbath, and to divorce it of its sanctity. Throw open your public libraries, and give the section of public opinion to pleasure-excursions, and you have reproduced, in this country, the German, or, what is worse, the French idea of the Sabbath. In France the experiment has been fully tried. The opening of libraries was but the initiative to the opening of the picture-gallery, the theatre, and the race-course. And the awful finale we but well know. Heaven's indignation slumbered not. The religious sentiment was eaten out of the popular heart. Secularize the Sabbath, and you have a day of sacred rest, divine worship, and holy instruction, to a day of pleasure and amusement, and we may despair of heaven's favor. Nothing so surely entails on a nation the malediction of heaven.
2. It is a favorite device of Satan in our day to gild over sin, to take away its deformity, and make it fashionable. If men and women in high life decorate the Sabbath—if magistrates and men of high social position, and perhaps members of the church, will defraud and embezzle and betray a sacred trust, how is the public conscience demoralized, and the standard of virtue and common honesty prostrated! Of the truth of this our recent history is a fearful voucher. The gigantic frauds and embezzlements in high places in our great metropolis made rascalities, which were once looked upon as disgraceful and scandalous, popular in all our great cities and throughout the land. And so of other sins, even of those of the most flagrant type. Fashion divests them of deformity, and even makes them fascinating.
3. And a yet bolder attempt is made to screen sins the most enormous and crimes the most heinous from guilt and condign punishment. It is the modern device of treating crime as insanity. The most daring crimes and outrageous violations of all right and justice have escaped retribution on this very plea. What think we of law, of courts and judges who thus prostitute all law and all justice? Let this idea once prevail, and no crime need fear punishment, no transgression a penalty. Our jails, prisons, and penitentiaries would at once pour out on a defenceless community hordes of thieves, robbers, and murderers, the vilest of the vile. For cunning craftiness, there was never a more devilish device. It is license unrestrained for every crime.
4. Our times are times of violence and rascalities. Violence is not confined to war or to the "bloody South." Rascalities are everywhere; defalcations, malfeasance in office, frauds, embezzlements, forgeries, tricks in trade, smuggling, adulterations, combinations in the gold and stock trade, and bribery of every name—these are some of the names and the things done.
5. Our times are times of extravagance and indulgence. Families lose their fibre and strength. Many a son and daughter is ruined. Fair women sweep the dirty pavement with their rich dresses. The costly gawags lavished on an heathen goddess are cheap compared to the expense of dressing a fashionable woman.

Morality Dispersed from Religion. I

In his Farewell Address, Washington warned his countrymen against the delusion of a morality apart from religion. Another distinguished statesman of the Revolution, Governor Morris, declared: "I believe that religion is the only solid basis of morals."
The warning of these words is now much needed. We are drifting, in our system of public education and in all other state and national affairs, further and further from our old anchorage. We are losing sight of the truth that religion alone can hold us to the throne of the Almighty. We seem to have forgotten that if that bond be sundered, no tie of morality can keep us from floating away into darkness and destruction.
Morality, as defined by lexicographers, as well as divines, is the "doctrine or practice of the duties of human life." It is "obedience to the moral law." So says Worcester. Says Webster, it is "the quality of an intention, a character, an action, a principle, or a sentiment, when tried by the standard of right." Again: It is "the conformity of an act to the divine law, or to the principles of morals." According to these definitions, morality covers the whole sphere of human duties. It is as broad as the moral law; as comprehensive as the divine commandments which regulate the duties of man both to God and his fellow men. When it is said, therefore, that "religion denotes the influences and motives to human duty, which are found in the character and will of God, while morality describes the duties to man, to which true religion always influences," we have presented a very incomplete view of the cycle of man's moral duty.—What he owes to the Moral Law-giver of the world, that most important part of "the practice of the duties of human life" and "obedience to the moral law," is utterly ignored. Doubtless there is a practical distinction between morality and religion. Accepting the first part of the distinction above given, we would say: Religion denotes the influences and motives to human duty which are found in the character and will of God, while morality describes the duties to man, to which true religion always influences, but the whole round of human duty as conformity to the divine will. Or in other words, religion is essentially relation and regard to the person of the Law-giver, morality conformity to His law. A true and trusted morality must cover the same practical ground as true religion. It is the outward manifestation, the external product of the inner and spiritual bond between the moral creature and his God. To sever morality from religion and expect it to flourish, would be like plucking young fruit from a healthy tree with the expectation of seeing it grow and mature. It may not decay at once, but its connection with the very source of its life is broken.
As morality includes the whole duty of man to his God, to himself, and to his fellow man, and as morality and religion thus cover the same practical ground, it follows that as a man's religion is, so will be his morality. Human duties are determined by human relations. Every religion has its own peculiar view of man's relation to God, and even, in many respects, of the relation of men to each other. The code of morality of the christian religion is therefore necessarily and essentially different from that of every other religion. Said Judge McLean: "Where there is no christian Sabbath, there is no christian morality." Not only does the observance of the christian Sabbath guard the sanctity and prevent the violation of moral laws against theft and murder, but it does so because the law of the Sabbath is an essential element of the code of which these other laws are also a part. Men disagree about moral duties because they disagree about God's law and government, and man's relations to these. Those who recognize no law of the Sabbath, no law prohibiting the profane use of the names of the Father, Son, and Holy Spirit, can have no true christian morality. If they have no regard for the precepts of the divine law that forbid profanity and the desecration of the Sabbath, they will stand in but little awe of the precepts which denounce dishonesty and false swearing. Unquestionably

For the Lutheran Visitor.

During a visit of Rev. E. A. Bolles, Agent of the American Bible Society, to Frog Level, and a subsequent one to St. Luke's church, he made appeals to the congregations in behalf of the Bible cause, and proposed to them to raise thirty dollars, and thus make their pastor a life member of the Society he represented. They promptly responded, and in consideration of the sum of thirty-four dollars contributed, their pastor now has his certificate of life membership in that Society. Please allow me a place in your paper, Mr. Editor, to return to these people my hearty thanks for their kindness to me. While they have done us a kindness, they have done more for the world than they themselves may think. By this contribution they have sent out one hundred copies of the blessed Word of God, and thus sent joy and comfort to many souls. It may be the means also of leading many to Jesus. Besides, the donors themselves have the assurance, that He who loves the cheerful giver, and rewards the cup of cold water, will bless them.
Why not every church make its minister a life member of this Society? There are about seventeen charges in the S. C. Synod. Now thirty dollars from each will send out thirteen hundred copies of the Bible. And where there are charges which are able to contribute one hundred and fifty dollars, let them do so, and thus make their pastor a life director of the Society, and instrumental in sending out five hundred copies of the Bible. We throw out these hints to the people for them to consider, hoping that when they see with how little they may accomplish so great good, they will be induced to act promptly and aid in this great work.
Again, allow me to return my thanks to my people, and may the God of peace bless them.
H. S. W.

Social Prayer.

Do not address God in the conversational tone in which you speak to your brethren. If the Holy Spirit has stirred you up to call upon God, do not try to be active or eloquent; do not indulge in flights of fancy; do not "journey among the stars," or "ride the foaming main." Remember those around you, not that you may impress them with admiration of yourself, but in that simple and direct language you may express their desires as well as your own; and remember God as "the high and lofty One that inhabiteth eternity," and as accessible only through the merits of Jesus. Do not forget that we have no right to come into the presence of God except through Christ. Do not offend Him by irreverence of approach to a mercy-seat sprinkled with the blood of His Son.
The duty of the happy is to help the suffering to bear their woe.

Antiquity of the Scriptures.