# IJUTHERA VISITAB

Revs. Rude & Miller, Editors.

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

Terms: \$2.00 a Year.

NEW SERIES, VOL. 6---NO. 25.

COLUMBIA, S. C., FRIDAY, MARCH 13, 1874.

OLD SERIES, VOL 6---NO. 285.

Original.

For the Lutheran Visitor. mther and Consubstantiation.

NUMBER I.

IDEA

WILSON

BHUTTLE

SEWING

MACHINE

OTHING

HANTS, ME.
DY! Send your
tress to us, and
ill particulars for
RENOWNED
SEWING MASEWING MALE NEEDLES FOR
LES Capa | Street
EW ORLEANS, LA

d Series.

Philadelphia, Sup't.

on Society have uslate and pub-forks, (suitable under the title

re already been

ne Waters. 1.10

a neat case. al Love, .. \$1.10

nal Love, .. 1.00

s Son,....1.00
a neat case.
relve excellent
he French, by
and 2d Series.

other Transla-

BRARIES.

such that we s for any books blishing houses

vants of a Sun-es, Testaments Bible Diction-echisms, Cards

our customer; but to rem

ce orders. 51—1y

COMPANY.

..... 5 00 p m

..... 7 10 pm

Monday, Wed-ws:

.... 1 50 a m

6 85 pm 6 50 am 11 50 am Ticket Agt

chedule.

COMPANY

Night Train.

m 4 15 p m
m 5 11 p m
m 7 22 p m
m 9 37 p n
m 2 28 a n
m • 5 15 a n
onnection, w

Night Trail

Ticket Agent iperintendent

7 15 a n 9 05 a n 10 40 a n 2 00 p n 3 50 p n 5 30 p n

7 60 a m 9 30 a m 11 15 a n 8 15 a n 2 30 p n 4 20 p n 6 00 p n tec Ridhe Di

General St.

edule.

Train.

er and the Lutheran Church a to be very strangely and tly misrepresented by cerorgrmen and theologians of

Lord's Supper, and how conv are we called upon, publicly privately, to refute the worn that Luther held and taught substantiation ; and that that untaral doctrine, is, historically as a matter of fact, part and reel of the Lutheran Church's inance from the great Reformer! ptiness and groundlessness of e charge have been shown times most without number. It is, ined rather difficult to understand or one who has given any attention the confessional writings of our web, or to what has been pubthed on the subject by our leading gians from Luther's day to the though our Symbolical Books had

at the thing asserted is so well the Latin church." ese assertions to which we allude.

lese? Is he excusable, we would scriptive title.

in which he had been educated rel- show that they considered them and Reflector.

tterances concerning this mat. only this to say :

ertions in a tone which implies III. had put forth as the doctrine of tangible, local, or circumscribed pres-

nowledged, that formal proof is Rev. Mr. Harris mean by "substi- ma. "The word consubstantiation," that object. If a lot of commercial take part, go and speak to them about it every relation of life, in every posi- inverting the apostolic order of the mecessary. 1 Now we know that it tuted" and "produced," that while says Cotta in his note on Gerhard, men had a meeting to discuss insursnot a very gracious declaration to Luther may not have been the orig. may be understood in different ance, and one begun to talk about meeting more interesting! Couldn't occupy, we must manifest the grace the least of the three; nay, their mke concerning ministers deserved. inator of the word "consubstantia- local conjunction of two bodies, some eminent, and of no mean parts as tion," nor yet of the thing for which times a commingling of them, as, called to order. That was not what never been accustomed to it," "Well, meekness and love, filling the heart, here, for, in effect, at least, they bolars, to say that they are igno. it stood, he nevertheless adopted for example, when it is alleged that they met for. If a bill were before you'll never begin any sooner will be clearly seen, and will render have endeavored to blot it out alto int of that whereof they speak in that error, accepted it as the true the bread conlesces with the body, Parliament, and a man rose to speak, Mightn't you try for such bold and confident words, and doctrine, and enunciated it in his isfactory construction to put upon and say that they make a great mis- TRINE OF CONSUBSTANTIATION be had been discussed fluring the last speak and pray, who has a word or a What would Saul of Tarsus have to make it consist exclusively of take. The term "consubstantiation," attributed to our church, since Lu- sixteen hundred years? No; he petition. If I go with a burden laid been with his mental vigor, with all faith and hope. And since we are rance; ignorance however which is were familiar to Luther, and if he nost wholly inexcusable and which really believed that to be the teach- Christ's body, of wine and of his meet to pray for the sevival of God's time, I have no opportunity. The was Paul the Apostle with that what does this come to, as the last shly incurs a very grave responsi- ing of the Scriptures concerning the blood." And what Cotta here affirms work in Scotland of elsewhere, let Spirit has been working, and is not grace? If he labored more abundant- reach of this turpitude, but to rifle We say "almost wholly inexcusa- that in all his voluminous writings Luther in particular. All his utter- ter over all manner of subjects. om, no doubt, they have merely and its Theology,) says of our Lu- bread." aght it up. We are aware, for theran confessors and theologians in mple, that Barrow has said some- general, is applicable to Luther preng of "the Lutheran Consubstan- eminently, "Bold and uncompromiists and the Roman transubstan- sing," he writes, "as our confessors lists." We know that Bickersteth and theologians have been, if the sluggishness or to save time, he they a little more of this kind of I began so to work, I can say that I ludes to consubstantiation as a word consubstantiation (which is not wrote a prayer and fastened it on thing, something of the freedom of never went to such a meeting in the shall fulfill its great mission, and bond of perfectness; and, thus atthing of Luther. We are not ig- a more human word than Trinity be retired be pointed to the prayer their Methodist brethren. orant of the fact that Buck's Theo and Original Sin are human terms) and said : "O Lord, thou knowest 6. Let the minister or lender presi saries, lay the same absurd trine, they would not have hesitated was not unlike many others, we fear, note to the services. Luther and the Lutheran Church. where does use this term, with Their religion is a task, not a de-But is any theologian excusable for which he was familiar, is, of itself, light. It has no unction, no long of the way, that there may be room and fragrance. For when bathed in why sinners do not let the knocking of our religion—a principle which, if aking up a charge like this and pretty conclusive evidence that he ings, no fellowship. God is to them for others to follow.

essible in which he may easily fact, that all our acknowledged theoscover what Luther really did hold logians, both earlier and later, when-Our attention has recently been utterly at variance with what the

"ative to the corporeal presence of selves, in their emphatic and out-"Christ in the Sacrament, Trans- spoken denunciation of the dogma usubstantiation, or the change of the of consubstantiation, as well as on How to Make Prayer Meetings Attrac-"substance of the bread into the all other important points of doc "body and blood of Christ, he re- trine, as being in full accord with "nounced and opposed, but incon- Luther! And who may we suppose "sistently substituted for it, the, if were better informed as to what

tery and produced the dogma of the same thing, we once again, most Mr. Moody went on to say: "Transubstantiation. Martin Luther unhesitatingly and emphatically en"attempted a solution of the mystery ter our denial, and say that they Do not let them be mattered over a going to address you," and then perporesentative divines had made charge which they contain, we have the bread and wine, and the bread dle up one another. d clergymen holding high po- the mystery of the Supper he "pro- and blood, and Christ's body and not object to the Pallins, nor to the pulse, and make good use of every soul to the service of God. as in their respective churches, duced the dogma of Consubstantia blood become of the nature of bread favorite hymns we all so love, such minute; and do not let us think it Prayer in its fullest exercise, and foot of death. You start up in fright greatly esteemed because of tion, mean to say, that Luther orig. and wine; the result being such as as "Rock of Ages," Ac., but do not less interesting because see do not most intimate approach to God, is and horror. You open the door, and of character and acquirements, inated, or was in any sense the to be capable of being accounted let us have these always. Freshness take part in it. There was an old the pouring out of desires of a wholly look out for the patient friend who trating to the world from their author or promulgator of that doc. either the one, or the other, or both, and variety are attractive. There is deacon in our country, very prosy, consecrated heart. Such, pray in waited there so long. You call for its and in published discourses, trine, they have made a great mis- or neither, just as we choose to view no one I like to see so well as my who used to tire the people. When the Holy Ghost. They have power him with piercing cry! Ah! He is stale accusation against Luther take. The historical fact is, that it." Now of all that Luther has wife, but I like to me other people asked how the meeting had got on, with God, and over men in prayer. has gone. He gave his last knock, adour church with the air of those the word "consubstantiation" was written on the Lord's Supper, and besides. A good new hymn is often be would say, "O, a splended meet. Through this instrumentality many and your house is left unto you des the are merely stating a well fixed used as early as the 13th century, he has written not a little, we would and any some him is often he would say, "O, a splended meet through this instrumentality many and any and any and any and any are brought to Chair and any are brought to Chair and any any fair interpretation, can be singing enlivens the services, and 13. Acoid discussion.—If a man ers of devoted christians and revivals formal proof of the offensive the Lord's Supper, over against the made to endorse this "absurd figarge, but always simply making transubstantiation which Innocent ment," or which teaches any sort of again.

ence of Christ in the Eucharist.

# Joy in God.

who in some summary manner dis- kill it with a long stiffress. Let him giving the weight of his name and had no sympathy with the unscrip- an exacting sovereign, not a heaven- 7. It is seell to give out the NEXT blossoms, then the Divine Hand that they do not want him there. exercise, would subjugate all that is ly Father. They pay him a kind of these, or even greater men than monly employed and somewhat deare used they are not the sponta about it to talk about it in their mansions above. Thus little children gamblers over their cards and their filled our own bosom with peace. ek especially, when the books are We submit here too, the additional neons outflowings of love and grati- families or elsewhers. In this way lie-some in the sweet bud, some in cards and their cups would not be would give us peace with our fellow tude, but an unwilling recognition many will have a word to say, and fuller blossom; but never too early very welcome, so the presence of the Christians There is. Love-holy seeming presence. It is a deprecaand teach with regard to the pres- ever they allude to consubstantia- tory prayer of necessity or fear, such take part, if it be only to give an with their immortal bloom. the of Christ in the Sacrament of tion at all, do so only to denounce it as the Jew felt, who said, "Behold, idea, to read a promise, and to say Verily, to the eye of faith nothing tous man don't want Jesus, lest He heart of God, in the bosom of Jesus, as a monstrous, doctrinal absurdity, what a weariness !" It is a legal how it has been blessed to them. is fairer than the death of young should claim a portion of the hoard- in the minds of angels, in the spirits warrant that compels their presence with an unwilling gift, and that even prays for fifteen minutes, and another the "torn" and "lame," and the very that, like the worldling's heart is full already; on earth shall we find it? It ought rected, by different friends, to two Scriptures teach and the Lutheran the "torn" and "lame," and the very ablications in which Luther's posi- Church confesses concerning the Sup- act of worship is both a mockery brother for fifteen more, there will a breathing rose, filled heart and there is no room for Christ. So he to be seen in beauty and vigor in the thou on this subject has been misrep per of our Lord. If Luther, how and robbery. There is no joy, no be time for little besides. Let the home with an exquisite delight, is left to knock in vain for admission. church of Christ; this is built to be sented. The first is a discourse ever, held and taught it, how are we eagerness of delight, no longing to briefest word be encouraged and said alas! we are stricken with sore anslivered by Right Reverend John to account, not only for the fact that delay, no regret at departure, no af once, without fear of it being count. wishing for more to offer. When ed an interruption. Johns, D.D., LL.D., Bishop of the he nowhere tells us so, but for the they have come from the feet, where Desse of Virginia, at the 78th An- further fact that not one of the they have professed to worship, no hal Convention of the P. E. Church three Lutheran theologians to whom fragrance fills the house. Their alaheld in Winchester, May, 1873.— we have alluded have given the baster box is at home, unbroken or though if you could get the absentance has a bone, unbroken or though if you could get the absentance has a bone, unbroken or though if you could get the absentance has a bone, unbroken or though if you could get the absentance has a bone, unbroken or though if you could get the absentance has a bone, unbroken or though if you could get the absentance has a bone, unbroken or though if you could get the absentance has a bone, unbroken or though if you could get the absentance has a bone, unbroken or though if you could get the absentance has a bone, unbroken or though if you could get the absentance has a bone, unbroken or though if you could get the absentance has a bone, unbroken or though if you could get the absentance has a bone, unbroken or though if you could get the absentance has a bone, unbroken or though if you could get the absentance has a bone, unbroken or though if you could get the absentance has a bone, unbroken or though if you could get the absentance has a bone, unbroken or though if you could get the absentance has a bone, unbroken or though if you could get the absentance has a bone, unbroken or though if you could get the absentance has a bone, unbroken or though it you could get the absentance has a bone, unbroken or though it you could get the absentance has a bone, unbroken or though it you could get the absentance has a bone, unbroken or though it you could get the absentance has a bone, and the absentance has a bone and the absentance has a bone a b fom this discourse we quote as slightest intimation to the effect, the follows. that, agreeing everywhere else with The psalmist exclaimed, "It is good it to them. But if we find that peo- lovely. "Luther himself, who was honored the great Reformer, they were conthat, agreeing everywhere else with that, agreeing everywhere else with that, agreeing everywhere else with the great Reformer, they were conto repreduce the great Reformer the grea to repreduce the vital doctrine of strained at that one point, concernjustification by faith only, and who ing the real passence, to diverge breaks in its overpowering joy. An wearisome talk, these who come as grandly in blossom as the vine ness must go out, or Christ will never the unclean spirits that have driven breaks in its overpowering joy. An repudiated most of the abuses which then prevailed, did not eswhich then prevailed, did not esspe from the influence of the arms.

The pudiated most of the abuses from his teaching and make "a new which then prevailed, did not esspe from the influence of the arms.

The pudiated most of the abuses from his teaching and make "a new with its fruit. And having helped once will not come again. Make it with its fruit. And having helped once will not come again. Make it with its fruit. And having helped once will not come again. Make it with its fruit. And having helped once will not come again. Make it is fare to sanctify and lift heavenward the must have a new prayer for new and benieven. Spe from the influence of the error their not even hinting such a thing ever-increasing mercies. — Watchman will come back.

Selections

"possible, more absurd figurent of Luther really believed and taught on inburgh, Mr. Moody said that as any one know it.—Let others pray. life on earth hath no boon like this! the door against Jesus will dawn consubstantiation, or the real prest the subject of the Lord's Supper !- there were many ministers present If we are not in heart to pray, let us For such mortal loveliness to put on your soul. By your own free will, "ence of the natural body of Christ, his great contemporaries and coad- from the country, still in prospect of leave it to others. If we are gloomy, immortality—to rise from the carnal and with the omnipotent help of the the Week of Pensi is a sermon on the Real Presence, rank of the world's theological wri- er-meetings. He said that probably ers consecutively.—If there be more, mansions—to have no experience of that you will be willing to cut off delivered by the Rev. George C. ters and teachers !-- or the modern there was no part of the world where, or many, we get wearied; let us vary a wearied mind and chilled affect the right arm, rather than to lose Harris, Rector of St. Mary's P. E. manufacturers of eyelopædias and in proportion to the size of it, there with a hymn, then an incident, or a tions, but from a child's joyous heart Christ from your soul. Church, Memphis, Tenn., and print theological dictionaries, many of was so much talent in the Church, word upon a text. So we shall keep growing up into the power of an What wonderful gifts Jesus hath ed in the Memphia Appeal of Sept. whom, uneducated in the German within so small a space, as in Scot- moving right along all the fine. archangelic intellect—to be raptured for you, as He waits outside the 4th, 1873. In that sermon, follow- tougue, had never read ten consecu- land, or probably somuch buried tal- Many have musical talent; let them as a blessed babe through the gates door! Pardon, peace, joy, cleansing lowing a concise and well considered tive pages of what Luther has writent, which might be brought out and train and use it for Christ. What of Paradise! Ah! this is better of conscience, strength, light, and an utilized for the cause of Christ. It blessed help we have had from the than to watch as an old prophet for everlasting heirship of glory! All Lord's Supper-a statement which 3. Once again, if Bishop Johns was a great matter for a minister to Jubilee Singers, who not long ago the car of fire in the valley of Jor- these! Yet you shut him out with has a very familiar, Lutheran sound, and Rev. Mr. Harris would say, that get others to work as well as himself. were all slaves, and are now singing dan. and which can not be more accept. while Luther may not have adopted It would be better that ten men sweetly of Jesus, and so trying to able to Rev. Mr. Harris than it is to and used the word consubstantia should be working than that one lift up their race. Many christians And even amid our tears will we have a convenient season I will call tion in writing upon the Lord's Sup- minister should be doing the work of have talents to sing as sweetly as rejoice in this barvest feast, that for Thee." "How this is, is the mystery. per, his statements of doctrine on ten men, and this especially in the they, if they would only cultivate among us, as elsewhere, he gathers "Rome attempted to solve the mys. that subject, nevertheless, amount to way of conducting prayer meetings. them so as to use them for Christ.

"and produced a similar dogma of must have examined those state- large place as if they were afraid of haps a long preamble. We get The dogma of consubstantiation ing one another. If we want to tired before the end. Let men con- that he may do good to others, as open unto Me, I will come in." Now in disposing, briefly, of the means, in few words, that "the body make a fire burn, we lay the sticks dense, say what they have to say, well as increase in meetness for been written, and as though above quoted paragraphs, and the and blood of Christ are taken into close together; they warm and kin- and make way for others.

let us have special proper .- We advise him. lown, and has been so fully ac. 2. Again, if Bishop Johns and Take another statement of the dog- meet for an object let us keep to 14. If we can not get members to influence of good in the world. In improve upon inspired wisdom, by senses. Sometimes it denotes a temperance, he would be at once von say a word !" "No, no, I have of God. The spirit of humanity, mischeivous attempt has not stopped and the wine with the blood, into do you think he would be suffered to 15. He sure and throw the meeting while it will reprove sin, and encourtherans do not believe either in that must speak to the matter before the upon my beart, which I wish to be his capabilities and opportunities, everywhere taught that religion is local conjunction of two bodies, nor house, or else sit down. So if men removed, if one or two take all the without the grace of God? What God's image in the soul of man, Lord's Supper, how does it happen of Lutherans, in general, is true of them stick to the point, and not seat the Spirit grieved ! His working is ly than the other apostles, be says, the divine character of love, its in-

It is related of a man that, through would not hart Presbyterians had when one can not feel this, but since angels do it in heaven.

uess and formality here, you would well, it has gone from this trouble. old comities and grudges against sway.

it. There is generally plenty of tal- it blessed and the skies through not live in their company. There is ent to keep the meeting going. Here which it passed still sweet with its no room for drunkenness or sensualiin Edinburgh we have more of it lingering fragrance, to its glory as ty of any kind, for unclean books or

meetings, in the Assembly Hall, Ed. 9. If we are discouraged, do make ed garden of God. Surely prolonged Redeemer too. Any sin that holds he wished to our gloom will be contagious. Let with so little memory of earth that Holy Spirit, you are to grapple with

which might us keep it to ourselves. 10. Do not have more than two pray been rocked in the house of many The proof of your sincerity must be

11. Do not let us have a formal ad- son."

ramble about any bill whatever which open half the time.-Let any one age piety among men.

5. Let requests be remired for special 16. Be punctual.-If I advertise a -"by grace, I am what I am"- simply a God of truth and justice ? men might easily cite the names of Was he the sort of a man to conceal the "Wittenberg Concord," (which cases.-A mother's for twelve o'clock, let me "Christ liveth in me." Grace sancti- Leaving, then, the number and order mits a number of divines and others anything of what he thought and Luther helped to frame and signed) brother's for his sister, and so on; keep to the hour. If I do not begin fied his talent, and gave it a right of the graces as we find it in the the have not hesitated to charge believed on subjects like this !- which says: "We deny the doctrine and thanksgivings too. If a father till ten minutes past, I break my direction. He consecrated all his Scripture, and practically submitting de doctrine of consubstantiation What Dr. Krauth, (in his admirable of transubstantiation, as we do also gives thanks for the counted not his to the truth of the apostolic declaraon Lather before them, and from work, The Conservative Reformation that the body and blood of a son, does it not stir up another men to do so! And close punctually. life dear to himself—to him to live tion, "that the greatest of these is the counted not his deny that the dear to himself—to him to live tion, "that the greatest of these is the counted not his deny that the dear to himself—to him to live tion, "that the greatest of these is the counted not his deny that the dear to himself—to him to live tion, "that the greatest of these is the counted not his deny that the dear to himself—to him to live tion, that the greatest of these is the counted not his deny that the greatest of these is the counted not his deny that the greatest of these is the counted not his deny that the greatest of these is the counted not his deny that the greatest of these is the counted not his deny that the greatest of these is the counted not his deny that the greatest of these is the counted not his deny that the greatest of these is the counted not his deny that the greatest of the counted not his deny that the greatest of these is the counted not his deny that the greatest of the counted not his deny that the greatest of the counted not his deny that the greatest of the counted not his deny that the greatest of the counted not his deny that the greatest of the counted not his deny that the greatest of the counted not his deny that the greatest of the counted not his deny that the greatest of the counted not his deny that the greatest of the counted not his deny that the greatest of the counted not his deny that the greatest of the counted not his deny that the greatest of the counted not his deny that the greatest of the counted not his deny that the greatest of the counted not his deny that the greatest of the counted not his deny that the greatest of the counted not his deny that the greatest of the counted not his deny that the greatest of the counted not his dent his deny that the greatest of the counted not his deny that th

perience! We have more than one in going to the meeting you are going glorify God in our body and in our studying afresh the genius of Chrisinstance of this in Scripture. It to if in the Spirit.-There are times spirit, may do his will on earth as tianity as it is portrayed in his ele-Spirit, and came away disappointed. our labor shall not be in vain in the tired, be prepared for union with all

God cultivates many flowers, seemsoft supshine they have burst into Saviour come into their hearts is it were more cultivated and in full subject at the previous meeting.-It gathers them from the earthly fields As the presence of a christian minis- low, and selfish, and malevolent in only, with a sudden retreat from its you may get no lack of friends to to make heaven fairer and sweeter holy Jesus is just what the "lovers love-heavenly love-Christian love.

blossom gone. But unto faith eagle tinent suggestion. Christ has come How frequently is it driven away by

out of the meeting, or it will smother the rains stained it, leaving the world in your hearts, the loving Jesus will one of the sponday prayer round us every day than we can use. an ever unfolding flower in the bless- libidinous lustings, and for the pure the mother's cradic seems to have your besetting sin, and burl him out.

so largely "the flowers in their sea-

### Christian Usefulness

heaven. The grace of God in his 12. Have the meeting short.-If men experience is to be exhibited-his and wine are taken into the body 2. Let the meeting-place be well een are tired they will not come back light is to shine for the benefit of 1. If Bishop Johns, in asserting and blood, and the two flow together tilated.—People offer fall asleep, not again. Better send them away hun- men. His life is to be spent in do- voice and open to me, I will come in and that which particularly ex- that Luther "substituted" the fig. in one, as copper and zine into under what is said to them, but from gry. If the interest continues for ing the will of God. His usefulness and dwell with thee, and thou with se our wonder, and we might ment of Consubstantiation for Tran- brass, and so become a tangible and want of fresh air. Let the place be an hour, keep it up for an hour; if will be graduated by his boliness; aly add provokes our indignation, substantiation, and Rev. Mr. Harris, local compound, in which bread and well lighted and empound, in which bread and empound empou that every now and then we in asserting that attempting to solve wine partake of the nature of body 3. Here some good singing.—I do stop. Keep your hand upon its from a full and entire dedication of is heard, and another footstep is

not allow it. Do not reprove him on case, will be clearly shown in the

our life a hymn of praise to God, gether, and to reduce religion from

Lord .- Zion's Herald.

# Jesus Knocking at the Door.

of pleasure" most dread. A cove- But where is it to be found ? In the

house-room there. Self has got to

soon chase coming. It must be taken some sphere ere the winds chilled or relatives or neighbors are festering

the insulting words, "Go away, Lord. Surely God is wise in all his works. for this time-I am busy! When I

So the compassionate Jesus lingers outside of your barred and bolted heart. He has waited there through the year 1873, and many a long year before. His sweet, heav-God prolongs the christian's life stubbornly closed door, "If thou wilt

Jesus gives last knocks. He may soon be heard for the last time, saying, "Behold, I stand at this heart, me." He withdraws-to come not

# Love, the Highest Grace.

Men have been busy, in the eagerness of their misguided zeal, and the A holy life will produce a powerful selfishness of their wicked hearts, to has given it to a mere duality, and "Not I, but the grace of God in me" effable glory, and to make Jehovah why not let the lad tell his own ex- 17. Lastly. Seek to make sure that powerful illustration that we may the feet of this inspired teacher, and gant and beautiful personification. our brethren.

> Is there, then, notwithstanding our differences, a principle knowna principle attainable by us all-a The simple and sufficient reason principle which is an integral part