

THE LUTHERAN VISITOR,

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EDITORS:

Rev. A. R. RUDE, D.D., Columbia, S. C. Rev. J. I. MILLER, A.M., Staunton, Va.

In essentials, unity; in non-essentials, liberty; in all things, charity."

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Clubbing.

To Clubs of five (5) prepaid subscribers, sent to one address, we mail the Visitor for \$2.00 for 52 numbers.

REV. L. REDENBAUGH.—Brother Redenbaugh has returned to Georgia, and requests us to announce in the Visitor, that "in consequence of sickness and bad weather," he was compelled to give up canvassing South Carolina in behalf of Senoia church. He regrets the failure, as he feels confident that his many friends would have cheerfully contributed to this good cause. We too regret it, and were very much disappointed at not being favored with a call.

The Reply.

We hope Rev. Hawkins' Sixth article in reply to Rev. Gross in the present number will be thoroughly studied. While reading it we have been deeply impressed with two facts. The wilful rejecter, the determined opponent of the "Real Presence," is apt to become a gross materialist. It is the rankest heresy, it is blasphemous to deny, as Mr. Gross does, the supernatural presence of Christ after his resurrection, and it is the height of folly to talk about "the laws of physics" governing the resurrection body. If Christ's body is subject to those laws, His ascension is a falsehood, His seat at the right hand of God the Father is without meaning, and He can not save us.

THE GENERAL SYNOD.—We also would bespeak a careful reading of the series of articles on the "General Synod." They are by one of our ablest contributors, and much thought, labor and time have been bestowed on them. The object of the writer is, as will be readily seen, to counteract undue impressions as to the weakness of the General Synod, to meet the charges of inefficiency brought against it, to point out its pretended friends and its open enemies, and to show its true friends by stubborn facts for their encouragement, and what has already been accomplished by the organization of the General Synod.

A Question Asked.

"Please do me the kindness to give me your views, either through the Visitor or in a letter, on the following question: 'Ought a minister to comply with a Synodical resolution or requirement to which he is conscientiously opposed?'"

Answer. Most assuredly not. But he ought to examine himself whether his conscientious opposition is that of an enlightened conscience, or whether it is founded in prejudice, erroneous views, or some other purely personal motive. A distinction ought to be made between what is divinely commanded and what is humanly ordered. If the requirement of Synod has for its object a Synodical measure perfectly legitimate, and by the majority of the Synod held to be necessary to the better attainment of the general Synodical end, which we conceive to be the successful carrying on of the churchly work, then there can be no conscientious opposition on the part of the Christian man, and the resolution or requirement, no matter how obnoxious to the objector, should nevertheless be carried out, or complied with by him in good faith. The individual ought not to think himself wiser, better, or more conscientious than the united body of which he is but a single member. Still less ought he to refuse compliance. Majorities are not always right, neither are individuals. Majorities are more apt to

be right than the individual. If non-compliance were admissible there would be an end to all Synodical harmony and co-operation. Synod represents the Church, and the Church is subject to Christ; the individual is to obey Christ and hear the Church, and should therefore obey Synod.

Regulations for Lent.

The Roman Catholic bishops of the different dioceses have issued their proclamations directing "the faithful what and when to eat during Lent." Among the rules laid down we notice: 2. They are only to make one meal a day, excepting on Sundays. 5. A small refreshment is allowed in the evening. 10. By dispensation the use of fresh meat will be allowed at any time on Sundays.

Christ commanded "the faithful": "Take no thought for your life, what ye shall eat, or what ye shall drink."—Matt. vi: 25. And Paul says, "Let no man judge you in meat or in drink."—Col. ii: 16; and, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith—commanding to abstain from meats."—1 Tim. iv: 1-3; and, "For it is a good thing that the heart be established with grace; not with meats."—Heb. xiii: 9. See also Isaiah 58th chapter.

ENCOURAGED.—We are not a little comforted—and our blessed Lord knew that it was necessary, for we were much depressed, deeply wounded and disheartened—by the kind words and deeds of many brethren, both clerical and lay. Old subscribers are paying up arrears and renewing their subscriptions promptly, new subscribers are coming in, we begin to realize that we are not beating against the air, that we have the affections of the Church, and the blessings of Him who is the author and finisher of our salvation.

Our Aged Saint.

When lately in Charleston we saw of course the venerable Doctor Bachman, and we saw him surrounded by those who love and tenderly minister to Christ's aged servant. Seeing him we were forcibly reminded of an incident which occurred more than a year ago. One night the Doctor was very restless, and called loudly several times, "John! John!" A grandson, whose name is John, was keeping the nightwatch with his grandfather. He went to his bedside saying, "Grandfather, here I am." The answer was, "I do not call you, I called John Bachman. His work is done." And ever since the aged saint but fingers here, watching and waiting for the summons. Though on earth, he is not of earth. Though with us, he is most of the time beyond us. The body is infirm, the spirit is strong. The flesh groans, the soul rejoices. The connection between the dust and the breath of God is almost dissolved. The one is preparing for its return to mother earth, the other is pluming its wings for the upward flight. When with him we pity the flesh but rejoice with the spirit. We read a lesson of the vanity of human knowledge and of the blessedness of faith; we learn to pray, "Lord make me to know my end and the measure of my days, that I may know how frail I am." We see the wisdom of being always ready.

A pleasing incident connected with our visit we must not pass over. While with Dr. Bachman, the Rev. Nehemiah Adams, D.D., of Boston, called to see him. Both have been faithful witnesses in their day; both are no longer in the active work; both near the grave, heaven in sight, clasped hands as brethren, united in saving faith, although not in name. In declining age, at death's door, in heaven Christ is the believer's all, in him all are one.

THE REJECTED APPLICANTS.—The benevolent contributors who so promptly responded to our call will be rejoiced to learn that the reports received are very favorable. Rev. Dr. Smeltzer writes us that both are worthy, promising, and above reproach. One is farther advanced than the other, recites to the Doctor every day, and is a good student, above mediocrity, and will make one of our best graduates.

This is truly gratifying. We hope the supporters of these young men will not weary in well doing, but contribute liberally and pray fervently for their beneficiaries.

By the way, we would like to have a complete outfit for each of them. Who will send us a box of every thing needed for the clothing of the naked.

ROANOKE COLLEGE FACULTY.—Mr. A. H. Piecker, Photographer, Salem, Va., has sent us two photographs, one for the album, the other for framing, of the Faculty of Roanoke College. The pictures are life-like, and fill we saw the professors encircling the handsome college building in the centre of the picture we had not the remotest idea of their fine appearance. We knew they were learned, and now we see that they are also well favored.

These pictures can be had at 50 and 25 cents each, and they are cheap at that. Send in your orders.

Geology.

This science, so called, as Bill Arp would be likely to say, has bothered us awfully at times, and we are truly overjoyed that now it is bothered at a great rate. The fact is, it is in extreme danger of being turned out of the scientific fraternity as a mere pretender.

Somebody has discovered down in Louisiana, sulphur as a deposit, where geologists have decided that it neither could nor ought to be found. Agassiz fished up from the bottom of the Atlantic living specimens of Molluscs, which geologists had put out of existence millions of years ago. On Wrangle's Island a large herd of mammoths have been found fresh in ice, and geologists want us to believe that they have been there millions of years. The Baltic lately in a few hours changed the coasts it washes, and made deposits of sand, which according to the geologists, ought to have taken, we can not say how many ages. Geology had nearly gotten the upperhand of Moses, but facts have come to the rescue of the first chapter of Genesis, and we for one will hold fast to his cosmogony—first creation in the beginning, then chaos, then renewal in six days—until geology becomes more reliable than it is now. You are not a geologist, some one will probably say. Admitted, but you are, and yet you did not see the foundations of the earth laid. Geologists and the heathen Chinese are alike in this; both deal in fabulous ages and dynasties.

Foreign Missions.

Have we the mind which was in Christ Jesus? Is our christianity but selfishness? Do we love souls? As a church we are doing nothing for the heathen; we do not preach Christ among them; we have laborers who are idle; are we not therefore unfaithful servants?

A lady sent us not long ago three dollars for Foreign Missions. On us, an utter stranger to her, this has made a deep impression. It is the Lord's doing. It is the way he chose to remind Southern Lutherans of their long neglected duty. Brethren, we must have a share in the foreign field; we must become concerned for those who have not heard the glad tidings of great joy. We must pray for and give to the cause of Foreign Missions. We must before long have our own missionary in India.

Our call for ten dollars for this holy work has been unheeded. We think however that we alone are to be blamed. We did not call for enough. All thought he has already three dollars, and some one in Columbia will give him the additional seven dollars. We have not received a nickel. Now we ask for fifty dollars, if that is not given cheerfully and at once, we will double the amount, yes, quadruple it, and keep on till we succeed.

If every member of the Southern church would but give two cents a week—and every one by using a little self-denial, by wearing the old clothes a little longer, by fasting once a week, by smoking one pipe less, by darning the same—once more, and by economizing in a great many other ways, can easily raise that amount. We would have over \$12,000 for the Lord. Servant of Christ, how much do you spend on yourself, and how much on Christ and His cause in a year!

P. S. Since we wrote this appeal, five dollars have been received; we have therefore on hand eight dollars; we want in addition forty-two dollars, and we must have it by Easter.

There are 1300 Swedish colonists in Maine. Forty-two Swedish families have arrived in Wilmington, Delaware, and fifty more families are expected. The Missionary says: that they hope in short time to be organized as a Lutheran congregation, and that in the meanwhile they have obtained permission to use the old Swedish church, which was built by Lutherans in 1698, but afterwards "captured" by the Episcopalians. We hope the permission is not like that given to birds to enter a trap cage. Those Delaware Episcopalians may be very generous people; we entertain the conviction that they need close watching.

A Swedish settlement has also been made at Mellonville, Florida.

For the Lutheran Visitor. To the Members of the Minister's League.

Evidence has been received of the death, on the 18th of February, of Rev. T. T. TYTUS, a member of our League. The number of members at his death was 160. Please remit, upon receipt of this notice, \$2 to Rev. Dr. W. D. Strobel, Williamsport, Md., for the benefit of the widow of our deceased brother. Brethren will do an act of kindness by being prompt in their remittance. JOHN G. MORRIS, President.

For the Lutheran Visitor. Good News from Winchester, Virginia.

Dear Doctor.—By invitation of church council I went to Winchester on the 20th, to assist Rev. D. M. Gilbert, the pastor elect, in holding a series of religious services in the Lutheran church. The services continued five days, and were of an exceedingly interesting character. On Sunday thirty-two persons were received by the act of confirmation. The communion was very large, and one of the most solemn, and at the same time one of the most joyful I ever attended. The whole congregation entered heartily and joyfully into the services, and it was truly "good to be there." Several of those who were confirmed were among the most prominent citizens of the city, and all give promise of usefulness in the church.

This rich harvest of precious souls, and the privilege of communion after having been so long without a pastor, together with the presence of Bro. Gilbert, and the prospect of having him soon among them as their pastor, has greatly revived and encouraged the congregation.

I was much pleased to learn the unanimity with which Bro. Gilbert was elected, and the general satisfaction his acceptance had given, both in and out of the church, and he will enter upon his pastorate with every assurance of the entire sympathy and co-operation of the congregation, and the most flattering prospects.

The religious influence now felt at Winchester is very general, pervading all portions of the city, and all classes of society. The Lutheran congregation deserve much credit for the zeal they exhibited in hunting up, instructing and encouraging those who were serious. Their activity and zeal show an earnest and intelligent attachment to their church, and a worthy devotion to the cause of Christ.

With a pastor such as Bro. Gilbert, wise, prudent, judicious, earnest, and able as a preacher, the congregation has great reason to congratulate itself, while the pastor elect is justly proud of his congregation. J. HAWKINS.

For the Lutheran Visitor. General Synod, South.

NUMBER I.

The time fixed by appointment for the meeting of this body is rapidly approaching; and in a few weeks, (May 23d, at 10 A. M.; Ascension day,) it will convene in the pleasant town of Salem, Roanoke County, Va. The selection of this point was quite fortunate. Salem is situated in the bosom of the fertile and lovely valley of the Roanoke, and is easily accessible by rail road. It is in a good degree central—is the seat of our principle Southern College, and also of our Theological Seminary. It is hoped the attendance may be full. We feel confident that a hearty welcome will be extended to all who may honor the occasion, by a people who are noted for their hospitality and generous cheer. It will afford a happy opportunity to brethren who are only known to each other by the hearing of the ear, to look upon each others faces, exchange kindly greetings, and form personal friendships for life. To others whom circumstances have widely separated, but are yet one in heart, it will prove an occasion of unspeakable happiness, when and where they may meet once more as laborers in the vineyard of the Master to mingle their joys and sorrows; and thence derive fresh inspiration, and form new resolves.

"What troubles have we seen! What conflicts have we passed! Fights without, and fears within, Since we assembled last; But out of all the Lord Hath brought us by his love; And still he does his help afford, And hides our life above. Let us take up the cross, 'Till we the crown obtain; And gladly reckon all things loss, So we may Jesus gain." Moreover, a sphere for usefulness will be presented to all who may attend, in the deliberations, projects, and determinations of the Synod. "In the multitude of counsellors there is safety." In union there is strength; and in numbers there will be moral power. In view of these and other considerations, that might be named, we anticipate a full delegation, both

clerical and lay, from the several district Synods. Brethren, let us have a large, pleasant and harmonious gathering of the friends of our Zion, in the little city of peace and useful learning.

In a communication such as the present it will not be improper to take a cursory view of some features in the history of the General Synod South. A writer (Hew.) recently in the Lutheran and Missionary informs his readers that the General Synod, South, was the product of occasion and not of cause. Well, it is really gratifying to know that this point has been metaphysically disposed of, and the more so as it satisfactorily accounts for the disruption of all the other ecclesiastical organizations in the South. It is now a fixed fact that the General Synod is the legitimate offspring of occasion. I can not help however wishing that "Hew" had proved its paternity, instead of resting so bold a declaration upon his naked assertion.

From the minutes of the General Synod, it appears that in 1862 the Lutheran Synods of which it was composed, withdrew from the General Synod, North, and that in 1866 (after the war had closed,) "it was thought by some that there was no longer a necessity for a separate Lutheran General Synod in this country." To give expression to the views of the General Synod on this subject, a committee of three was appointed, (members of the Virginia, North Carolina and South Carolina Synods,) to make a report. This report was made and adopted, and in it the committee state: I. We do not seek to perpetuate our organization from any desire to foment or keep up sectional animosity, either in church or state. II. One reason for the continuance of this body is the firm persuasion, that the glory of God and the prosperity of our beloved Zion in the South can be best subserved in this way. Under this topic the committee speak of the "unhappy war," which led to a separation of the church North and South. They call attention to the fact that the sons of the South had been sent to Northern institutions of science and theology; and that thus the church there was built up to the serious detriment of the church here. That the literature of the church, North, was supported to the neglect of a literature demanded by our church in the South. That by these practices the energies of the church, South, were crippled, her resources undeveloped, and her onward progress retarded. Our wisdom (they say) is, if the lessons of the past are to weigh any thing with us, to build up and sustain our literary (male and female), and theological institutions, in connection with church papers and periodicals published in our midst. They recommend liberality and sacrifice, and deplore a want of churchliness, and an extreme latitudinarianism in doctrine and practice. They advise that the church South be planted firmly upon the "Angels' Confession," despite all opposition from whatever source arrayed. And finally they urge as a reason for the continuance of the General Synod South the contention and distraction of the General Synod North, from which the Pennsylvania Synod had then recently at Fort Wayne seceded. Such, say the committee, "are some of the reasons for our present course—reasons which we think should weigh forcibly with every sincere reflecting mind." The General Synod was organized in 1863, and three years after, (1866) with the knowledge it had reaped from experience, it gave utterance to the noble sentiments then entertained as reasons for a continuation of its organization. In the convention of 1866, the Synods of Virginia, North Carolina, South Carolina and Georgia were represented, and we are of opinion that it would have been conducive to the growth, peace and prosperity of the Southern church had all these Synods maintained the views there set forth. But unfortunately or unfortunately as events may determine, the losses of disintegration was in case and operation, for I find upon the minutes that the North Carolina Synod had directed her delegates to the convention of 1866, to present their instructions "in regard to forming ecclesiastical relations with Lutheran Synods North." This inherent defect reached its crisis some four years subsequent, when, as is well known, the North Carolina Synod withdrew. In 1868 the Holston Synod formed a union with the General Synod and seceded in 1872. The General Synod is now composed of the Synods of Virginia, South-Western Virginia, South Carolina, Georgia and Mississippi, and embraces about 90 ministers, 152 congregations, and a membership of over eleven thousand.

DELEGATE.

(To be continued.) Detroit, Michigan, has five instead of three German Lutheran churches. How many English Lutherans are to be found here!

For the Lutheran Visitor. Theological Seminary.

Dear Visitor: Connected with the interests of the Lutheran church in this Southern land, our Theological Seminary stands prominent. If academies and colleges are necessary to furnish our church with educated men, not only for the ministry, but also to give character and influence of a high order to the laity, we believe that the Theological Seminary is more important. We not only need educated laymen to be efficient co-workers with our ministers, but we need a ministry well instructed in the doctrines and principles of our holy religion, who know what our Creed is, and who are able to give a reason for the faith we entertain. But how is the church to have such a ministry without a Seminary in which our candidates for the ministry are to be indoctrinated? We have too much evidence already of the sad work done in the church by some, (doubtless good meaning brethren,) who, without theological training, have gone forth inculcating, perhaps as often as otherwise, doctrines entirely antagonistic to the faith of the church of which they profess to be ministers. This results from the want of a proper foundation upon which to build—and in the absence of this, they pick up, and adopt, and disseminate the views of almost any man, without regard to the confession which they profess to believe and teach.

But as our candidates for the ministry now enjoy the advantages of a Theological Seminary, we find that the standard of our ministry is growing higher; and hence there is less un-Lutheran theology promulgated from our pulpits now than there was formerly, when so many of our preachers were "self-made" (if made at all).

Hence, we hold that our Seminary does not occupy an inferior position, when compared with our classical and scientific schools. The importance of such an institution to the successful development and extension of our church interests in the South is beyond a peradventure. It is an absolute necessity. And our delegates to the several sessions of our General Synod have felt this need, and have wisely directed their legislation to this end.

Such an institution could not be created in a day. But by patience and endurance, the little beginning, made at Staunton several years ago, is beginning to assume a shape and proportions of some importance. The heaven is quietly, but surely at work. So quietly is our Seminary at Salem doing its appropriate and legitimate work, that we would scarcely know of its existence, did we not sometimes make inquiry about it. Yet, we have the pleasing assurance that it is fully meeting the expectations of its most sanguine friends. The problem of its existence, therefore, is placed beyond a doubt.

But to give it permanence, stability, and greater efficiency, two things still are necessary. These are buildings and an endowment fund. A good building, as yet, has its influence. It is true we may be able for a while to make temporary arrangements for the accommodation of our students and professors; but a good, neat, convenient and substantial building for the exclusive use and benefit of those who teach and are taught theology is very desirable.

More important still is a permanent endowment fund. The Synod of South Carolina has such a fund, as far as it goes, as a nucleus around which the contributions of the church may be concentrated. The South Carolina Synod has proposed to pay the salary of one professor as soon as the other District Synods will pay the salary of a second. To secure this benefit to the Seminary, we hope that the brethren will at once awake to the importance of securing an endowment fund in each of the District Synods interested in the permanence and efficiency of this "school of the prophets." The South Carolina Synod does not propose to transfer her funds to the Seminary, but she does propose to do her full share in sustaining this important enterprise. Then let others imitate her example, raise funds, to be controlled by the Synods contributing, for the endowment and perpetuity of our Theological Seminary.

In the mean time let the delegates to the next convention of our General Synod deliberate upon and mature some feasible plan by which these desirable ends may be accomplished. Let our church paper, the Lutheran Visitor, be the vehicle for the interchange of views, for the proposal of plans, and the fraternal discussion of whatever pertains to the true interests of our beloved Zion.

Before we close, we will venture the suggestion of one plan for the endowment of our Seminary. If any one has a more feasible plan to suggest we will be happy to see it

presented. We want the best, and will cheerfully give place to any suggestion more feasible than that which we now propose, to wit:

Let the endowment of our Seminary be confided to the female members of the church. The mothers and sisters and daughters usually feel more interest in the welfare and prosperity of the church than the fathers and brothers and sons do. A pious and noble work would this be, in which they might efficiently engage. And we doubt not that many a one would most cheerfully and earnestly engage in this work. And in what way could they do more good, and add to the permanent efficiency of the church, than by giving to this object, and by using their eloquent entreaties in its behalf? Marthas, Marys, and all, what do you say to this proposition!

For the Lutheran Visitor. Review of Rev. J. B. Gross.

NUMBER VI.

We have now only come to the gist of the matter of the Real Presence; but in getting at it, as usual, our author has stumbled over a pile of facts, and knocked them all bottom upwards.

He heads his chapter with "Summative Knowledge," and contends that the doctrine comes in the category of such knowledge, then quotes the Book of Concord, and takes exception to the statement there, that "Christ is present in a spiritual, incomprehensible manner, inasmuch as he is not confined to space," or locality. Luther says: "That presence is similar to my vision, to sound, to light, to heat," which are not confined to any one particular locality, and can be in more than one at the same time. It was in conformity to these laws, or needs of mobility, corresponding to, or similar to these, that our Lord escaped through a closed door, entered through a barred door, came to have real presence in the Lord's Supper, and, as is commonly believed, was "born of the Virgin."

After ridiculing Luther's "ignorance of the laws of physics," simply and entirely misunderstanding Luther's idea, he says: "As to the manner of Christ's birth, as an instance of invisible bodily presence, it suffices to say that the gospel, Luke 1: 22, flatly refutes so absurd an idea! That is, Luke flatly refutes the absurd idea that Christ had a bodily form, and that that form was invisible in the womb of the Virgin; for that is certainly all that Luther intended to say."

As to the appearance in the "upper room" to the disciples, he says it was not "ghost-like," "was not a purely spiritual presence," and all things considered, he must think Christ opened the door and came in, as any other man would have done. There was nothing supernatural about Christ's "coming out of the grave," for he says, "he could easily pass out, opening and shutting it."

It will be observed that from the beginning, throughout, our author has viewed Christ as a mere man, and any man could have done all Christ did, except to rise from the dead, and he does not say but that with a little help he could do this too. He ignores the supernatural, and, at least, the operation of divinity, if not that divinity itself, and will be seen that when he is compelled to acknowledge these, he will altogether depreciate, if not entirely ignore the humanity of Christ.

He then comes to the point, and says: "If the doctrine of a Real Presence in the Lord's Supper is true, 'it is knowledge, not faith, that must inform us of the fact.'"

In reply to this argument, which is only a bare assertion and no argument, we might say: Agreed, it is knowledge, and the highest kind of knowledge, knowledge from heaven, from Christ himself, that informs us of the fact; for he says: "This is my body—This is my blood." Can there be any knowledge superior to this? And is it not "sensitive" in the highest degree? Is the fact we find in history that there was a Washington, who was the "father of our country," "sensitive" knowledge? Does it affect our senses, or feelings, in a way to make us believe it? Do Washington and what he did for us affect us, or our faith in the narrative!

Without entering into any metaphysical speculations on the subject, in regard to which our author seems not much wiser than I profess to be, I remark that all christian churches, in all ages since Christ's day, have held, and still hold to a spiritual presence of Christ in the body and blood of Christ to the believer, in the believer, or to the spirit of the believer—at the moment of the reception of the elements, and hence, in some manner more or less connected with, or dependent on, the act of receiving the elements, or on the elements themselves. The Augsburg says they, i. e. the Body and Blood

of Christ, "are present. The 39th Article of Christ is given, in the Supper, only and spiritual manner, the very same word, and the preacher, the elements, prayers, fore, gracious Lord, of thy dear Son, Jesus, to drink his blood, souls and bodies made by his death." Ag, we may be made so wine in the Sacrament may be partakers of body and blood."

I pause here to mention that Methodists brethren, "spirit" is seen in the our author says a reason to keep out of the spiritual presence of and blood of Christ the believer, at the and they pray that and there, be made that body and blood made, clean body and blood, what our author that a man may receive of sin, and life at the Communion table! brethren come Lutherans, in this Re Schmucker or our author. But I must go back copal brethren. We views obtain. One Real Presence, the of now in the ascended, and bodily presence of heart of the believer.

In the Bennett case in England, Mr. Stephens lawyer, appeared Judicial Committee elaborate argument on trine of the Anglican. gard to the term "Real Christ in the Eucharist. After carefully reviewing Formularies of the church, finally examining all the doctrine, he arrives at, we believe to be unsatisfactory, but nevertheless what the Episcopal Church of the doctrine of a real After defining terms six propositions to be will cite at this place "6th. Although the Deity Godhead of Christ everywhere, yet since Blood of Christ are if not here, they are not element. 6th. Upon of the consecrated Body and Blood of Christ heavenly and spiritual, communicated to the soul of communicant, and are deemed taken and received.

Now I contend that flat, palpable contradiction two propositions, one can not be maintained. Body and Blood are local, as Mr. Stephens elsewhere, in the sense that, be in any other place, time, then it is false, are, in any manner, to the soul of the communicant. But if they are indeed taken and received, communicant" on earth, located in heaven, in which Mr. Stephens uses sion of location, or time. If the true Body and blood can be in any other place in heaven, that is, if in the soul of a believer they can be in more than at one time, and if so, easily be in, with, and forms of bread and wine rament, as in any belief for that heart is as literal on earth as are the elements.

Mr. Stephens seems to bended this difficulty, by "Relying upon these (which he cites as standard), I venture to define the Presence of the Body of the Presence of the Body to our spirits. The receipt of by the Catechism is, by the souls or spirits of through faith, and require on earth. The take Body of Christ, which the doctrine declares, only after and spiritual manner, the doctrine of No-well Body of Christ is received up our soul and heart to heaven."

Now, if there is no p earth, and we must lift up to heaven, and Christ is lo and the communion with be where he is, then I st the communion is in heaven at all, nor in any sense, ex communion on earth, the I per is indeed a memorial. Zwingle says, and north But Mr. Stephens, and h and our author must s when this memorial me