

Christ is really present in the sacred elements, He immediately withdraws upon the approach and contact of the wicked, so that although they press the outward sign with their teeth, they do not receive the thing signified; they are in no sense partakers of Christ; in the words of Bishop Ken,

when a Judas eats

The sacred bread, the Schekinah retreats.

At any rate, whatever be the mode of explaining the difficulty, there is no connection between the doctrine of the Real Presence, and the propositions of Archdeacon Denison. That many of those who hold low views on the sacraments will try to make it appear that there is such a connection, that some expressions in the judgment of the Court seem to countenance their assertion, we do not doubt. But we deny, and in so doing we do but speak the language of the large majority of Churchmen, we utterly deny that there is any essential connection between the doctrines; in the language of that sound and able divine, Mr. Gresley, we believe that if the Archdeacon's propositions are condemned, we may preach the doctrine of the Real Presence just as freely as before.

There is one more very important consideration. Even if the judgment should seem to condemn the doctrine of the Real Presence—nay, even if that judgment should be affirmed by the higher Courts, it is not, after all, the judgment of the Church. We have no Pope among us who can declare, *ex cathedra*, what is the doctrine of the Church. That is fixed and unalterable, apparently for ages to come. And while we deplore the lamentable divisions by which the body of Christ is rent, this good at least results from them, that any disturbance of the great and essential articles of our faith is impossible. Until the East and the West are again at one, and the various branches of the West reconciled to each other, any new definition of the articles of the Christian faith is impossible; and by the wise dispensation of Providence, who makes good to spring out of evil, we are, in these restless days, compelled to fall back upon the decisions of the primitive Church, and find in our very divisions the best security against innovation and heresy. No judgment of any Court, no decision of any bishop or archbishop, can make the doctrine of the Church other than it now is, until a general Council can again be assembled.

A Lost Principle Recovered.

The Rule of Christian Offerings.* *Church Review*, April, Newhaven, Connecticut.

"Gold and the Gospel," Five Essays on the Scriptural Duty of giving in proportion to Means and Income.—*Nisbet, London.*

"The Duty of giving away in proportion to our Incomes." *A Lecture by A. Arthur, M.A.*

THE second of the above treatises was briefly alluded to in our issue of last month; but it is with very sincere pleasure that we again direct the attention of our readers to the vitally important subject which they so ably advocate.

"O, we are weary," says Legion, "of hearing so much about giving, giving!" No doubt you are, my friends, but are you equally weary of hearing about getting, getting? And yet the day is rapidly approaching when you will be judged, and that for eternity, not by your gettings, but your givings!

For our parts we are ashamed of our Protestantism! Not of our protesting against the fleshly errors of the Papacy, God knoweth; but of the determined protesting against some of the most vital principles of the Word of God by the vast majority of Protestant worldlings, and, in particular, its Law of Giving.

That our charge of Protestant avarice is correct, the works placed at the head of this article would be a sufficient testimony, did not the experience of every Protestant render such evidence quite unnecessary. Protestantism boasts that its peculiar vocation is to restore spirituality to the Church, and yet it reduces to the most disgraceful penury the very men whose express office it is to lead the flock of Christ in the ways of holiness; until, as the natural, though deeply to be deplored result, the altars of God are left unattended for want of a priesthood; men shrink from becoming, as the ambassadors of Christ, the *paupers of a wealthy Church!* while, as respects the secular poor, even though they may be faithful members of the Body of Christ, the Church is no longer looked to as their natural resource, the rightful dispenser to them of the abundant offerings of the more prosperous amongst the faithful. Hence Free Masonry, Odd-Fellowship, Benefit Societies, and a hundred other human devices are resorted to,

* We wish a large portion of this article in the *New Haven Church Review* could be cheaply reprinted, and extensively circulated.—Ed. *Churchman's Friend.*