

# Sunday Reading.

## THE COMMON CHALICE.

A New York "Sun" Editorial. "Is there Miraculous Protection?"

The New York Sun has recently thrown its columns open to correspondents writing for or against the common chalice. One of the most interesting letters is from Dr. Alexander Campbell Knowles, of Philadelphia, one of the leading physicians of the United States. Dr. Knowles's view is that the common chalice is undoubtedly safe. This is not the opinion of the majority of the Sun's correspondents, but Dr. Knowles's opinion, considering his position in the medical world, should be of more importance than that of the majority.

Dr. Knowles writes as follows: "Besides objecting to the views and statements in the Sun of Aug. 30 regarding the Holy Communion, both from an historical and doctrinal point of view, the chief diseases which afflict humanity, generally speaking, cannot be communicated by drinking from a common chalice. My statements on this point are made only after consultation with a prominent physician of New York city, and one who is a firm believer in the germ theory. He confirms my views that, generally speaking, typhoid fever and cholera are communicated by germs in drainage or excrement, that scarlet fever and small-pox are given by germs in the hair or clothing, communicated by contact; that consumption and lung disease come from the drying of expectorations, the germs being exhaled into the air, and that therefore these ailments, together with most minor troubles, cannot come from the chalice. Certain diseases, like syphilis, could be so communicated, but one would scarcely venture to say that those so afflicted are to be found at the altar rail. The use of the individual chalice is against history and reason, and it is certainly carrying modern scientific research too far to broach theories respecting contagion even in the deepest mysteries of the faith, theories which readily take root in the minds of the fearful and careless, and which soon undermine the strongholds of faith, religion, and society, and make the poor terrified mortal look askance at every one and everything as full of dangerous, disease-giving microbes!"

A late number of the Sun has the following editorial, which will be of interest to all our readers, whatever their opinion on the subject may be:

"Three of our correspondents have written to us in defence of the use of the common chalice in the sacrament of the communion of the church, and generally on the same grounds. These are that practically no instances of contagion have occurred, and that the 'omnipotence of God' can be relied upon to protect those who drink of the cup in accordance with the example set by Jesus and His disciples at the institution of the ordinance. As evidence that the practice is innocuous, one of these writers refers to the circumstance that the episcopal clergy are remarkable for their health and longevity, although in accordance with rubrical instructions, they consume regularly the residue of the wine and bread at the close of the communion service.

"They treat the scientific criticism of the practise by laymen as unjustifiable, irrelevant, and blasphemous interference with a holy mystery, before which all mankind should bow with unquestioning faith and obedience. That is the theory of the extreme believers in the faith. They say that a resort to the services of a physician for the healing of the sick, instead of reliance solely on the power of the prayer of faith, as St. James commanded, betrays impious distrust of the sufficiency of God to care for His own, and of the certainty of the fulfilment of His will. If God, in contravention of His natural laws, protects from the danger of contagion all those who drink from the common chalice at the communion, the presence at the sacrament of a victim of small-pox and his participation of it, would be powerless from harm to other communicants, whether they were vaccinated or not. If God guards one ceremony of His obligatory worship by the exercise of miraculous power, must He not also guard them all in the same way, so that the imposition of sanitary regulations on the churches by the health department is impious and blasphemous? Neither can the fire department enforce against them its prohibitory requirements with a view to saving their congregations from danger, except by dishonoring the Almighty. Practically, however, such safeguards are applied to churches like other places of public assembly, and piety recognizes their necessity and demands their enforcement.

Instances where contagion has been referred by medical investigation to the use of the common chalice are on record. Some of them were mentioned by the pastors of the Rochester churches which introduced the individual wine cups. As long ago as the times of the great plagues, drinking of many from the same cup in the sacrament was looked upon with suspicion. If a great epidemic of contagious disease should now occur, there is no question that physicians generally would caution people against the practice; and even as it is, the

whole theory of the origin and communication of such disease at the present time is against it. The danger may not be great, and is not universal. Those unable to resist it may not be many, but that it actually exists is undisputedly demonstrated by science. Only lately it has induced the health department to promulgate precautions to prevent the communication of consumption. It influences the whole course of medicine as an established law. The general escape of the episcopal clergy from harmful consequences of using the common chalice is no proof on the other side. If one of the whole number has suffered from them, his case alone would furnish sufficient demonstration of the fact. The many escape; only the few succumb. Moreover, the history of the effects of the practice on particular clergymen, who have died of diseases which might thus have been communicated to them, has not been obtained. It is a field in which there has been no thorough and special scientific investigation thus far, but that contagion may be spread by such means is a matter of scientific demonstration accepted by every medical authority of this time.

"In its nature it is a subject which belongs to a domain outside of theology. The clergy must go to laymen to find out the proved facts with reference to it. Physicians who admonish the Church of the danger of the common wine cup, are no more guilty of impiety and blasphemy than would be an observer who warned a congregation of the faithful that he had seen a diabolical miscreant put a poisonous drug in the chalice. Would any one of our correspondents argue that such poison would be innocuous because it was introduced into a consecrated element, and therefore deprived of its baleful influence by the Divine interception of the laws of nature? If God protects the faithful from the danger of mineral or vegetable poison wilfully put in the cup? Why would he not save from harm the infant on whose tender flesh the priest had sprinkled water into which by chance or design a strong irritating and corrosive acid had been poured?"

"The arguments of our correspondents are baseless, unless they are founded on the theory and the faith that when men are rendering obedience to any of the commands they believe to come from God, they are protected by Divine power from the operation of the natural law of cause and effect. Would they not occupy a more reasonable position if they said that rather than lose the spiritual sustenance of the sacramental element partaken of in pursuance of Divine command, the believer should be ready to risk any consequent natural and temporal danger, in absolute confidence that what ever the result it would be the will of God?"

## Sam's Horn Blasts.

There are some very good people who love to tell bad news.

It is better to run the shoes down at the heel than to be too lazy to walk.

If some people knew that the sun had spots on it they would worry themselves to death.

Church members who never smile will some day find out how much harm they have done.

The man God uses is not the one who spends most of his time in looking for an easy place.

There is something wrong in the christianity of the man who never prays for people he doesn't like.

The gift that is always pleasing in the eye of God is the one that is accompanied with the blood of self-sacrifice.

The man who loves his neighbor as himself will not have to be taken into court to make him do what is right.

Many a man who started out to reform the whole world changed his mind before he got into the next county.

Either selfishness or laziness is the prompting motive of the man who is always on the hunt for an easy place.

Salvation doesn't depend so much upon what the head thinks about God, as upon what the heart is doing with Christ.

## A Brave Bible Woman.

Thirty years ago European prisoners in Calcutta were constantly visited by a most excellent bible woman, Miss Andrews. She was a little insignificant-looking Eurasian, but she was strong in simple faith, and mighty in the scriptures. She spent her days in the cells, teaching each man separately. Some could not even read, and many were hardened desperadoes, but she won the confidence and respect of all, and many remarkable conversions could be traced to no other human instrumentality.

One, formerly a soldier, had been condemned to death; another had, single-handed, committed burglaries all over Calcutta; a third, a colored man, was looked upon as incorrigible. These and many others became so totally changed that when transferred to Ootacamund to fulfil their sentences, the governor of the prison at Madras remarked he had "never seen such prisoners," and the head of the prison at Ootacamund relaxed the rule which forbade all intercourse with a prisoner for the first

three months, and allowed them freely to correspond with Miss Andrews. Mr. King, the master of the Calcutta jail, spoke most highly of the excellent results of her influence, and gave her full liberty of action. It was a quiet work. There was no committee, and the lady who was styled her superintendent confined herself to raising her salary and helping her in any way she could. Such a work might surely be carried on in every prison in this land.

## Messages of Help for the Week.

"Gather yourselves together, ye, gather together - - before the day pass as the chaff, before the fierce anger of the Lord come upon you. Seek ye the Lord, all ye meek of the earth." Jephaniah 2: 1, 2, 3.

"Consider your ways." Hagai 1: 7.

"O Lord my God; lighten mine eyes, lest I sleep the sleep of death," [Psalm 13: 8.]

"Keep me as the apple of the eye, hide me under the shadow of thy wings."—Psalm 17: 18.

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so to every one that is born of the spirit,"—John 3: 8.

"Children, obey your parents in the Lord, for this is right. Honor thy father and mother; which is the first commandment with promise."—Ephesians 6: 1, 2.

"Take heed, watch and pray: for ye know not when the time is. . . . and what say unto you I say unto all, watch." Mark 13: 33-37.

## A VISION OF HEAVEN.

A Beautiful Little Story of a Scotch Mother and Child.

They sat together on the warm, sparkling sand, the mother and the child. The tiny golden head nestled against the protecting breast, the wan face lit by the evening sun; the eyes were closed, and a smile parted the bloodless lips. The maiden slept.

The mother watched beside her sleeping child—and she, scarce more than child herself, murmured a mother's prayer, "Lord Jesus, save my little girl." Again and again she repeated it, "Save my little girl."

Softly she drew the threadbare tartan shawl round the slender frame. Gentle was the motion it roused the sleeper. The great blue eyes opened.

"Did I wake ye, Jeannie?"

"No, no, mither, ye didna wake me; I woke mysel. I had a bonnie dream, mither."

"Ay, dearie; what was it?"

"Afore I went to sleep I was watchin' the ships wi' their white sails flittin' ower the water, an' I wondered whar they were a' gaun. I looked, an' looked, an' looked, an' then I thought I was in a wee boatie, wi' white sails, too, mither. They said it was gaun to heav'n. The sky was black ower my heid, an' great waves tossed my boatie to an' fro. But far away the sun was glintin' on the water, an' there were steps of gowd gaun up, up, up. They said that was the way to heav'n. Is't soo, mither? Are ye list'nin'?"

"Aye, aye, Jeannie, I'm list'nin' to ye."

"I sailed a lang, lang time. I came nearer an' nearer the steps. I was a' mos there, mither. They said: 'Gae, Jeannie, an' ye'll no be tired o' mair.' I was gaun, but they said again: 'No, Jeannie, the next time.' Wasn't no a bonnie dream, mither?"

"My wee lamb." The mother pressed the frail form to her. The golden head sank again drowsily—

"The next time."

The sun set in crimson glory over the sands and sea; heavy purple night-clouds overshadowed the earth. Ere the glory faded the little maiden was far away on her journey up the golden stairs. Still the mother watched and prayed: "Lord Jesus, save my little girl."

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## THE PROPER INFLECTION.

Few People Know How to Use it When Saying "Thank You."

It is to be regretted—wholly in the interest of her sex—that a woman who thanks a gentleman for surrendering to her his seat in the cars does not speak up boldly and cheerfully as if she really meant what she said." So says a somewhat extreme writer in the Christian Union.

"It has long been maintained by our foreign critics, that the English language lacks flexibility, nice shades of meaning, the quality of expression, compared to other tongues. But after careful observation at home and abroad I am satisfied at the lack of expression is rather in the English speaker than in the language.

"There are a infinite number of shades of which this little 'Thank you' is susceptible, as anyone about town knows. It may be uttered in such a way as to make the blood tingle with indignation. It can be said with such grace and sweetness that the recipient will carry the memory of it—as the memory of some delicious perfume, or beautiful picture, or sympathetic strain of music—all through the long day of business cares. For such a reward as this thousands of men have suffered uncompensated, have endured the tortures of the inquisition, have fought, bled and died upon the battlefield. It would seem a very simple thing, but the grace and politeness and gentleness of speech which distinguished the women of the chivalric age are now almost wholly unknown.

"When women talk of the decay of chivalry in men they forget that men are what women make them. Men are the exact reflection of their mothers and sisters and wives. Through the history of the men of the past we have accurate knowledge of the character of the women of that time. As it is impossible for the fountain to rise higher than its source, so it is impossible for men to rise higher than their mothers, their sweethearts, wives and sisters.

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That ye are entitled to fame.

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THE FIRM OF J. S. ARMSTRONG & BRO. was this day dissolved by mutual consent. J. S. ARMSTRONG, who assumes liabilities and collects accounts due.

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