

The Central Presbyterian.

WHOLE NO. 803.

RICHMOND, VA., WEDNESDAY, DECEMBER 22, 1880.

VOL. 16--NO. 21.

Central Presbyterian.

OFFICE:
No. 1015 Main street, opposite the Post Office.

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Richardson & Southall,
Editors and Proprietors.

[Entered at the Post-Office at Richmond, Va., as second-class matter.]

For the Central Presbyterian.

Rome and the "Sacred Cup."

PETERSBURG, VA., Dec. 15, '80.

Messrs. Editors,—I have been greatly surprised to find that in the two long and elaborate treatises of "Father Muller" on the Mass, one of which covers 850 pages, and the other 320, there is no attempt to explain the strange custom of his church in withholding from the communicants in the sacrament that "Sacred Cup" which, as he tells us, contains the blood of Christ for the redemption of the world. I am the more surprised because he holds, what many writers of his church are not bold enough to avow, that when our Lord said "except ye eat the flesh of the Son of man and drink his blood, ye have no life in you," He had direct reference to the sacramental eating of His flesh under the appearance of bread, and of His blood under the appearance of wine, and meant to teach that without such communion in the sacrifice of the Mass there can be no inheritance of eternal life. Now surely if the cup is to be withheld from us which contains the blood that we must drink in order to be saved, the author might have devoted a few of those multitudinous pages to a statement of the reason for refusing us so invaluable a blessing.

I find too that in describing the first communion, at which our Lord presided, and which was intended to be a pattern for all succeeding ones, he not only admits that all the communicants partook of the cup, but adds these portentous words, (Holy Mass, page 39.) "It was the will of Jesus that from that moment forward, all His poor creatures, should everywhere freely eat His flesh, and drink His blood, to make them holy before God." And yet the will of Jesus, it seems, is not his will, for every time he administers the Sacrament he withholds from all Christ's poor creatures present, except himself, that cup which he declares to contain the blood which they are to drink to make them holy before God. Surely he might have made some explanation of such an act of deprivation which he practices every time he administers the Sacrament.

This omission of his has led me into an investigation of the subject which has developed the following strange facts.

First, the Roman Catholics admit that in all four of the inspired records which are given of the original institution of the Lord's Supper, it is distinctly stated that the cup was given to all the communicants. Matthew says, "He took the cup and gave thanks and gave it to them." Mark says, "He took the cup and when He had given thanks he gave it to them." Luke says not only that He took bread and brake and gave to them, but "likewise also the cup." Paul says, "After the same manner also He took the cup, saying, this do ye as often as ye drink it in remembrance of me." And yet the Roman Catholic priest takes the cup and blesses it and drinks of it himself and then puts it away, and refuses to let a single communicant taste of it. Nor will it answer to say that the apostles were all priests, and therefore Christ gave to them; for in the first place they were not priests—and in the second place the Romish Church does not give the cup even to priests when they are present as communicants. Only the officiating priest is permitted to partake of the chalice. They have therefore utterly departed from the practice of our Lord and His apostles.

Second, Not only have we thus the example of Christ, we have also as the Roman Catholics admit, His express command, "Drink ye all of it," (Matt. xxvi: 27), and the assurance (Mark xiv: 23), that in obedience to this command "they all drink of it." And it is remarkable that the word *all* is introduced in speaking of the cup, "Drink ye *ALL* of it." "They *ALL* drink of it" as if our Lord foresaw that some such mutilation of the sacrament would be proposed, and desired to guard his people against it. Nor will it answer to say, as Romanists do, that since the body and blood are

both in the wafer, our Lord's command is obeyed in giving that. They well know that it was *the cup*, and not the bread to which our Lord referred when He said, "Drink ye all of it," that very cup which they now in plain disobedience to His divine command withhold from His people. What is contained under the wafer must be *eaten*; it cannot be *drank*. So that they give the people of God *nothing* to drink. Christ said, "Drink ye *ALL* of it." Rome says, "Drink ye *NONE* of it." Half the sacrament they have taken away. They give their people only a *half-sacrament* at the most.

Third, The Apostle Paul who was addressing not priests, but Christian people, joins "eating the bread" and "drinking the cup," so as to show that they are inseparably joined in the communion. "As often as ye eat this bread and drink this cup ye do show the Lord's death till He come." "But let a man examine himself and so let him eat of that bread and drink of that cup," etc. These words clearly show that communion in one kind is as binding as in the other; that both are essential to the integrity of the communion; that the omission of either one invalidates the whole service, and that thus a communion administered in only one, is not simply a half-sacrament, it is *no sacrament at all!*

Fourth, This custom is utterly at variance with the whole usage of the early Church. Cardinal Bona, an eminent Romanist, admits (Rer. Liturg. II, 18) that "the faithful always, and in all places, from the first beginnings of the Church till the twelfth century, were used to communicate under the species both of bread and wine," and the most voluminous testimony could be brought, if necessary, to confirm this declaration.

Fifth, The Council of Constance which in 1415, first by law established the usage which now forbids the cup to all except the officiating clergyman, confesses in the very decree of prohibition that this action is in the face of our Lord's example, of apostolic usage, and of the customs of the primitive Church. Its language is, "Although Christ did after supper institute this holy sacrament and administered it to his disciples in both kinds, yet NOTWITHSTANDING THIS, the laudable authority of the sacred canons, etc., and although this sacrament was received by the faithful in both kinds in the primitive Church, the Holy Council decrees," etc., the substance of the decree being that the contrary usage is henceforth to be law; any persons who maintain it to be sacrilegious or unlawful are to be condemned—and if they persist, *punished by the Inquisition as heretics*; while any priest who dares to follow Christ's example, and obey Christ's command, and conform to apostolic and primitive usage is to be *excommunicated*, and handed over to the secular power to be *burned*. Nor was this any idle threat, for when Huss and Jerome of Prague, raised their voice against this innovation they were very summarily brought to the stake and burned, as were many others less distinguished than they.

And this decree of the Council of Constance is to-day the law of the Church, having never been revoked, so that all who persist in obeying the command of Christ, "Drink ye all of it," are condemned to excommunication and inquisitorial fires.

Sixth, Although this infallible Council has so decreed, yet "infallible" Popes have time and again "defined" just as strongly against this half-communication which gives only the bread to the people and reserves the wine for the priest.—Pope Leo the Great (Hom. XLI) says of the "half-sacrament" people of his day: "They receive Christ's body with unworthy mouth, but utterly refuse to quaff the blood of our redemption, therefore we give notice to you, holy ones, that such men, whose sacrilegious deceit has been discovered, are to be expelled from the fellowship of the saints." Pope Gelasius I, in a letter to some of his bishops (Corp. Jur. Can. Decret. III: II: 12) says: "We have ascertained that certain persons, having received a portion of the Sacred Body alone, abstain from partaking of the chalice of the Sacred Blood. Let such persons without doubt either receive the sacrament in its entirety or be expelled from the entire sacrament, because the division of one and the same mystery cannot take place without great sacrilege." The Council of Clermont in 1095, (Pope Urban II presiding) decreed as its 23th canon, that "no one shall communicate at the altar unless he receive the body and blood *separately and alike*, unless by way of necessity and for caution."

I leave Dr. O'Connell to settle for us at his leisure, which of these conflicting Popes and Councils was "infallible." The question which will arise at once is, what reason does the Church of Rome assign for this high-handed act in withholding the cup from the laity? Surely there must have been grave reasons for such an innovation; what were they? Well, the Council of Constance says, "for fear of the blood being spilled in transmission of the cup!" Well, I really don't think

that being spilled is half as bad as being "licked up," and "scraped up," and "burned," for which the commands of the Church are given in the "Rubrics of the Mass." There must be some reason back of that. I wish "Father Muller" had not been so silent on this point. I would like to know how he can possibly call that a sacrament which is only half a sacrament, or can say, "drink ye none of it," where Christ says, "drink ye all of it." I wonder that Roman Catholics can rest content under this priestly domination which, in order to monopolize the wine, alters the Sacrament, disregards Christ's example, disobeys His express command, renounces the practice of the Apostles, and departs from the usage of the early Church.

T. D. WITHERSPOON.

NEWS FROM THE CHURCHES.

Southern Presbyterian.

NOTTOWAY CO., VA., Dec. 19, 1880.

Messrs. Editors,—We have a modest church here which does not often put itself in print; but there was an interesting event at Shiloh on the 3rd Sabbath in November, which deserves to be noticed before the year expires.

On that day the Rev. Theodorick Pryor, D. D., preached at that church a sermon memorial of the life, character, and death of the late Rev. Wm. S. Plumer, D. D. Drs. Plumer and Pryor had been life-long friends and co-workers, and the occasion was rendered greatly more solemn and impressive from the fact that, on that very day and in that very church, forty-eight years ago, Dr. Plumer had officiated at the ordination and installation of Dr. Pryor. From then to now, with the interruption only of a brief pastorate in the cities of Baltimore and Petersburg, Dr. Pryor has continued the honored shepherd of the Presbyterian flock here in Nottoway. Of this long period, only those who know Dr. Pryor, can compute how much work has been done, and how well! The text of the sermon was from Zechariah i: 5, "Your fathers, where are they? and the prophets, do they live forever?" One survives another, but however aged, wise, and good, men may live, sooner or later they die, as the year 1880 sadly attests.

The promise embraced in Jeremiah iii: 15, "And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding," has been fulfilled to this people in a remarkable manner and for a remarkable number of years, and the strength of our venerable pastor is still wonderfully preserved.

The Suffolk Church.—The time for completing the subscription of \$500 to the church at Suffolk has about expired, and something like \$100 is still needed to secure the subscriptions already made, and conditioned upon the raising of the whole amount. Will not the friends of church extension let us hear from them within a few days. Address either Rev. Dr. Preston at Richmond, Rev. L. E. Scott at Suffolk, Rev. N. M. Woods at Norfolk, or myself at Petersburg. T. D. WITHERSPOON.

Pocahontas County, Va.—Recently I conducted a meeting of several days continuance in the vicinity of Marlins, 11 miles from this place (Academy). Bro. McCown preached twice for me. On Sabbath the Lord's Supper was administered and three persons—heads of families—were received into the communion of the church on profession of faith. Brother McCown and myself have been preaching at this point for a year, once a month each, and we are much encouraged with the prospect of building up a Presbyterian church here. A church will be organized in the spring if the way be clear. D. S. SYDENSTRICKER.

Rev. Absalom Sydenstricker and wife, missionaries to Hangchow, China, who sailed from San Francisco in September, arrived safely in Shanghai on the 21st of October. They received a hearty welcome from the missionary brethren in that city, and expected to leave for Hangchow on the 25th of October.

Randolph County, N. C.—In the southeastern part of Randolph county where I have been preaching several months, I expect at an early day to organize a church consisting of fifteen members. Of these fifteen members, nine of them will be heads of families and seven of them will be males. In the whole county there is only one Presbyterian church, and no resident preacher. This point is near Deep river and the cotton factories are on this river. A lot has been secured. A house of worship is a necessity. I have been preaching in a small school house, which is built of logs, and too open for comfort and too small for the size of the congregation. Only about three hundred dollars more than has already been contributed at home is needed to build a neat, comfortable, sufficiently capacious house. The people at home have thus proven themselves to be zealous, liberal, and self-sacrificing. Their means are exhausted. In the hour of need they appeal to every lover of Presbyterianism to come to their assistance. Now, who will help them? Address Rev. P. R. Law, Pittsboro, N. C.

Cynthiana, Ky.—We have just closed (December 15th) a very interesting protracted meeting in our church here. Rev. Harvey Glass assisted me during the meeting which lasted ten days. As the immediate fruits of the meeting, three heads of families were added to the church by profession, and both the hearts of pastor and people greatly encouraged and strengthened. The membership of our little church has been doubled during the present

year. There have been forty additions, thirteen by profession and ten by letter.

Yours fraternally, J. E. TRIPLETT.

Makevie Church, East Hanover Presbytery.—At our last meeting two members were received on profession of their faith. Several others are expected to unite with us soon. J. G. A.

Richland and Cornersville, Tenn.—Results of the year's work in the churches of Richland and Cornersville, Presbytery of Columbia—professions of faith in Christ, forty five; received by the sessions of these churches, thirty-five. Of the other ten, most, if not all, will soon take their places in the church. From the Richland church we hope to have one candidate for the ministry, to take the place of the one from Cornersville, who graduates from the Seminary next spring and takes his place in the work.—Christian Observer.

Dr. Markham's Church, N. Orleans.—The services at Dr. Markham's church, Sabbath morning, December 19th, will be of a peculiarly interesting character. His connection with his present pastoral charge goes back nearly a quarter of a century. The period has been an eventful one. During that time his labors have been unceasing and abundant. It has been a fruitful period in the history of that church. The occasion will be one of grateful memories. And the large congregation, and the whole community, to whom his faithful Christian labors have so endeared him, will feel that such a history well deserves commemoration.—S. W. Presbyterian.

Mt. Holly, Ark.—We have recently had an interesting protracted meeting at Mt. Holly, Ark. Preaching continued for seven consecutive days, morning and night, with a short prayer meeting every morning before preaching. The pastor was assisted by Rev. A. Monk of the M. E. Church South, but the meeting was conducted strictly on Presbyterian principles and in accordance with the views of the pastor and session. God's people were anxious for a blessing, and they prayed earnestly for it, and their prayers were heard. During the meeting eighteen persons who were not professors of religion manifested an interest in their salvation by remaining in the church after the congregation had been dismissed, (according to the invitation of the pastor,) to converse with the ministers and elders about their souls' salvation. We decided to wait a week or two before having a meeting of session to receive members, so the meeting was closed without having any additions. On last Sabbath (over two weeks after the protracted meeting closed) seven young persons were received into the church on profession of their faith, and others will doubtless join soon.—N. C. Presbyterian.

Presbytery of New Orleans.—At a pro-nata meeting held on Tuesday evening, December 14th, in the lecture room of the First Presbyterian church, New Orleans, the credentials of Louis Voss, candidate under the care of the Presbytery of Newark, were submitted, and he was received.

Presbytery then entered upon the examinations preliminary to licensure.

These being satisfactory, were sustained. And he was accordingly licensed by Presbytery as a probationer for the ministry.

The First German church thereupon laid before Presbytery a call to Louis Voss to become their pastor. This call being found in order, was placed in his hands, and he signified his acceptance of the same.

It was then resolved to proceed to his ordination and installation next Sabbath afternoon, at 3 o'clock, in the First German church; the Moderator to preside and propound the constitutional questions, and deliver the charge to the people; Rev. F. O. Koelle to deliver the charge to the pastor; and Rev. B. M. Palmer, D. D., to preach the sermon.

Presbytery then adjourned to meet next Sabbath afternoon in the First German church.

H. M. SMITH, S. C.

Revival at Shelbyville, Ky.—A correspondent of the *Christian Observer* writes: "The past two weeks we have had a precious season of revival in our church. The first week we enjoyed the ministry of the Rev. M. H. Houston, of Taylorsville. It has rarely been our good fortune to listen to abler, clearer, more earnest and instructive expositions of God's word, than from the lips of this learned and deeply pious young minister. Following him, and admirably supplementing the matter and manner of Mr. Houston's discourses, came Mr. Morrison, of your city, who, by pathetic appeal, earnest entreaty, felicity, and appositeness of illustration, brought the truth home to the conscience and hearts of his hearers, and moved to action. Twenty-four have connected with the church, eleven girls and young ladies, all members of Stuart's Female College; thirteen young men and boys. All save one members of the Sunday School. All save three the baptized children of the church. This is the ingathering after the faithful sowing of the seed by our earnest and faithful pastor, Rev. S. M. Neel, and in answer to the prayer of Sunday School teachers and pious parents."

A party of young ladies in Aberdeen, Miss., turned out one day lately and picked cotton for the benefit of the Presbyterian church in the town. They picked at the rate of sixty-five cents per hundred weight. Beginning at 10:30 o'clock they made ten dollars by the day's work.

Anchorage, Ky.—They are having a profitable meeting at Anchorage, Ky. Dr. Blanton, from Richmond, has been with Mr. Bedinger since Friday, preaching morning and night, Saturday and Sunday. There were seven addi-

tions to the church, and the administration of the Lord's Supper on Sunday. The attendance has been good, and the services will be continued.—Christian Observer.

Central University.—Dr. Blanton, the Chancellor, was in town last week. He has met with encouragement in the work of the University. Students have been arriving, from week to week during the autumn, and there is reason to expect others after Christmas. The new subscription for the endowment has reached twenty thousand dollars, with good prospects for increase.—Ib.

Rev. Nathan Bachman, evangelist, has been holding a series of meetings in the Presbyterian church at Sweetwater, Tenn., assisted by all the pastors of the different denominations. Last Sabbath eleven were received into the Presbyterian church upon a profession of their faith in Christ. Others will yet come in, while others will go into each of the different churches in the place. Rev. Mr. Bachman will long be remembered by the people of Sweetwater, Tenn.—Ib.

Northern Presbyterian. The Presbyterian mission among the Chippewas, at Odanah, Wis., has a church with 75 members, and a native pastor and a school of "bright-faced Indian boys and girls." Two young men were lately examined and received as candidates for the ministry, and a third has been licensed to preach, and is engaged 100 miles in the interior as a missionary.

The Presbyterian mission in Formosa has 20 congregations, with 300 members and several thousand interested persons. The missionary, Mr. Mackey, has to do considerable medical work, and has drawn 10,000 teeth from Chinese mouths with his own hands. He anticipates the conversion of the 3,000,000 inhabitants of the island within 20 years.

A Presbyterian church of 93 members has been organized among the Nez Percé Indians at Oakland, Indian Territory. Jim Horn, Jay Gould, and Red Wolf have been elected elders. More than two thirds of the tribe were present at the administration of the Lord's Supper, Nov. 21.

Lincoln University, of Oxford, Penn., a Presbyterian institution for the liberal education of colored youth, has given instruction to 400 young men, and has graduated 133 from its collegiate department. Most of them are teachers or ministers in the Southern States, and 65 have been ordained ministers. The school now has 113 students.

After the Rev. Dr. Frazer's sermon at the Classon avenue (Brooklyn) Presbyterian church yesterday morning, the members of the congregation pledged themselves for \$70,000, which will relieve the church from all indebtedness.

The Presbyterian Boards come in for a very large share of the estate of the late James E. Brown, of Kittanning, Penn. Mr. Brown left property valued at \$2,000,000. His will, after providing for various purposes with fifteen per cent. of the whole property, directs that twenty per cent. of the remainder, or about \$340,000, shall be paid to the Board of Domestic Missions; the same amount to the Board of Foreign Missions; the same amount to the American Bible Society; ten per cent., or \$170,000, each, to the Board of Education and the Church Erecting Fund; and \$85,000 each to the Board of Publication, the Fund for Disabled Ministers, the Work among the Freedmen, and the American and Foreign Christian Union.

The German Presbyterian Church, in connection with the Northern Assembly, consists of 102 ministers and 107 congregations. The total number of communicants is 8,224; children in Sabbath Schools, 10,638; congregational expenses, \$60,404; to the various Mission Boards they gave \$88,145. In their German Theological Seminary at Bloomfield, N. J., they have twenty-five students.

Santiago Reino, an Indian from the Taos Pueblo, was recently baptized and received into the Presbyterian church at Cenecero, Col. So far as known, he is the first from that Pueblo to receive Christian baptism. In the same neighborhood is Jose Antonio, a Christian Navajo Indian.

The United Presbyterian Church in this country has nearly 90,000 members and 700 ministers. According to the statistics of the past year the Church has shown a steady and large growth. It has nine Synods and fifty-eight Presbyteries; and there are under its control two colleges, one at Monmouth, Ill., and the other at New Wilmington, Pa., besides other small institutions of learning. It has two theological seminaries. The one at Xenia claims to be the oldest Protestant theological school on the Western Continent, having been established in 1794.

Other Churches. The Methodist Episcopal church at Salt Lake City is thriving. Twenty-two members were added November 14, and the attendance at the Sunday School has increased 33 per cent. in a month. The seminary also enjoys "bright prospects."

The Baptists have seven churches for whites in Washington with 2,000 members, and 33 colored churches with more than 4,000 members. The women have established a Women's Baptist Home for Needy Women in the churches.

The board of managers of the Protestant Episcopal Society for Promoting Christianity among the Jews has appointed new missionaries for Baltimore, Pittsburgh, Cleveland, New Orleans, and Louisville and provided for mission-work in Chicago and Iowa.

(Continued on 5th page.)