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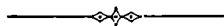
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tight. And the men: what a study for the Christian philosopher! Grey old fishermen, young and agile boys; some stamped with the heraldry of vice and dissipation, others calm, bright, happy Christians—all kinds were there, all busy about their lawful toil, albeit the most dangerous branch of their calling, for it is in this small-boat-work more lives are lost than in any other part of the fisherman's labours.

The rush around the steamer begins to slacken; there are fewer boats hanging on our quarter, and fewer smacks dancing around us in the merry breeze. Our decks are piled high with fish-boxes; these are rapidly being transferred to the hold, where they are well iced for preservation. No sooner has the last boat parted from us, than, without loss of time, we go right ahead for London. Away through the mist and spray, the green billows washing our deck from stem to stern, the waves leaping over our bulwarks and rendering it well-nigh impossible to stand on deck. But no matter, trifles like these cannot be regarded, the market must be saved, and off we go, reaching Billingsgate after thirty-eight hours' quick steaming. On the voyage, I find companionship with one of the crew, who I discover is a devoted Christian; in the midst of men who care for none of these things, he is endeavouring to bear his testimony and witness to the Master.

So ends my North Sea trip, and I jump ashore, praising God for the cheering experiences of the past fourteen days, for the many godly men I met at the fleet, and the direct and effective evangelistic service of the Mission-smacks sent forth by the Thames Church Mission.

F.



ART. V.—A NEGLECTED VIEW OF THE LORD'S SUPPER.

“GOD’S people are knit together,” says Bishop Pilkington,¹ “with two bonds: the one is Christ their Head, Who giveth life to all members of the body; the other is brotherly love among themselves.” Both these bonds are in a very simple and striking manner set forth to them in the Sacrament of the Lord’s Supper. For therein, first of all, in eating the bread and drinking of the cup, they are vividly reminded of

¹ “Exposition upon Nehemiah” (Works, p. 367).

the solemn truth, "Except ye eat the flesh and drink the blood of the Son of Man, ye have no life in you;" this Sacrament being a "seal and witness" to the faithful of their individual, personal union with their crucified Saviour. And secondly, in all eating together of *one* bread and drinking together of *one* cup, they have a "seal and witness" of the oneness that exists among all Christ's people, and of the love that should prevail amongst themselves. "*Sancta illa unius et ejusdem panis et poculi communis, et pacifica distributio unitatem illis divinam, tanquam unà enutritis, præscribit,*" says Dionysius.¹ "That holy, common and peaceable distribution of one bread and one cup, preacheth unto them a heavenly unity, as being men fed together."

This *common* fellowship and union which those who are one with Christ have, and ought to have, with each other, is only less important than their individual union with Christ Himself. And yet how much the Christian Church has suffered from the neglect of it! For while, age after age, in a more or less prominent form, with more or less obscuration or corruption, the *first* great truth has, on the whole, held its ground amongst Christ's people, it must be confessed that this *latter* truth has been kept too much in abeyance; at some periods well-nigh put out of sight altogether, and even now needs to be brought more fully to the light by those who feel that Christianity has within itself all, and more than all, which the wants of each age demand, and is certainly not too narrow for the requirements of our own.

We need hardly go back to the primitive institution of the Lord's Supper for proofs that this was one of the designs of its Divine Founder. But in the present day it is not amiss to be reminded of what some find it very convenient to forget, that it was really a *συνσῆτιον* or common meal "expressing, maintaining, and, as it were, ratifying relations" of friendship, love, and unity. "The spirit of antiquity regarded the meals of human beings as having the nature of sacred rites (*sacra mensæ*)." The Passover of the Jews was specially a sacred meal, an expression of the unity of the chosen people as a national Church. The Christian Passover (as since the days of Origen it has been often called) is the expression of the unity "not of one nation only, but of all the children of God that are scattered abroad."

This union of His followers with each other appears to have been much in our Lord's mind at the time of the institution. In the same night He calls upon His disciples again and again

¹ Bishop Jewel, "Reply to Harding," p. 131 (Part I.).

to love one another: He prays that they may be all one, as He and His Father are one. He appears to associate in His thoughts their mutual love and fellowship with their mutual partaking of His Supper.

After the outpouring of the Holy Spirit upon the Church at Pentecost, the same thought powerfully affected the mind and the practice of the early Christians. "They continued stedfastly in the Apostles' teaching and fellowship, in the breaking of bread and the prayers. And all that believed were together, and had all things common; and they sold their possessions and goods, and parted them to all according as any man had need" (Acts ii. 43-45). Later on, St. Paul, in a well-known passage, expresses the same idea: "The cup of blessing which we bless, is it not a communion (*κοινωνία*, 'joint participation') of the blood of Christ? The bread which we break, is it not a communion (*κοινωνία*, 'joint participation') of the body of Christ? seeing that we who are many are one bread, one body; for we all partake of the one bread (or loaf)" (1 Cor. x. 17).

"Here is a double use," says C. Bradley,¹ "made of the same symbol. That bread represents the body of Christ. Now we, who partake together of it, must all be considered as the followers of Christ, and bound one to another by our mutual participation of Him; more especially as we not only eat together at the same table, but all eat of the same bread there: it is one and the same loaf that is distributed amongst us all. And that loaf is an emblem also of ourselves. It consists of many distinct grains of corn, but these have been so kneaded and blended together that they form one mass. So also we, though many in number, are all one in Christ Jesus. We are brought together in Him and united. We are become one bread and one body. The bread we eat of is one, and we are one."

That St. Paul is here speaking of the Lord's Supper, and that his description, in the chapter following, of the Corinthian depravation of that rite is not applicable to what was afterwards called the *Agape*, may be taken for granted. Indeed, the way in which divines for controversial purposes, or from traditional habit, have spoken of the "*original distinction*" between the *Agape* and the Lord's Supper even when there was no difference between them, or have, in some cases, gone so far as, like Maldonatus the Jesuit, to assert that the word "supper" is *never* used of the Communion, is irreverent and contrary to Scripture, antiquity, and sound reason—is one of the most wonderful of the many wonderful things observable

¹ "Sacramental Sermons," p. 273.

in the discussion of this subject. To those who have no theory to maintain it seems as clear as it well can be, that whatever distinction afterwards had to be made between the Agape and the Eucharist, in the earliest years of the Church they were *absolutely identical*.¹

So, too, we may believe they were as late as A.D. 110 in Bithynia, according to the report of the younger Pliny, the Proconsul, who speaks of the Christians there as meeting together in the evening of "a certain day" (Sunday) "at a simple and innocent meal."

But as time went on—forty years after, indeed—in Justin Martyr's days, we find a separation of the old festival element from the distinctly eucharistic rite, in the institution of the Agape or Feast of Brotherly Love. This separation would be occasioned partly by similar irregularities to those rebuked by the Apostle Paul (1 Cor. xi.), and partly by local circumstances or social distinctions which, as the Christian society became larger, would interfere with the significance of such common meals. In truth, these meals especially excited the jealousy of the surrounding heathen, and gave birth to the strangest and most malicious reports, which probably early led to these Agapæ themselves being either totally abolished or less frequently observed.

It would be an interesting subject of inquiry, how it came to pass that in gradual process of time the astounding change took place, whereby, in the language of our Homilies, "the memory was made a sacrifice, the Communion a private eating, and the Lord's Supper was turned into the Mass." But this would occupy far too much space to trace fully out. That such a change exists is but too evident; and, to our minds, it is one of the most humiliating thoughts in connection with the religion of Christ, that the simple, solemn, expressive Eucharistic Feast—the last legacy of the Saviour to His Church—should have been so entirely transformed, through the ignorance, the folly, and the craft of His professed followers, into the theatrical pageant still to be witnessed in so-called Christian Churches. "The Mass was nearly over," writes Lord

¹ The remarkable confirmation of this view, given in the "Teaching of the Apostles," as edited by Archbishop Bryennius, ought not to be passed over. Besides the significance of the expression *μετὰ τὸ ἐμπλησθῆναι* (cap. x.) and its no less significant change in the "Apostolic Constitutions" into *μετὰ τὴν μετάληψιν*—and the language of the prayer "As this broken bread was scattered (in corn grains) upon the mountains, and being brought together, became one, so let Thy Church be gathered together into Thy kingdom from the ends of the earth,"—the whole service is manifestly derived from the Jewish Passover Feast, adapted to Christian uses. (See Archdeacon Farrar and Dean Howson, *Contemporary Review*, May, 1884, and *THE CHURCHMAN*, August, 1884.)

Macaulay from abroad, "and I stayed to the end, wondering that so many reasonable beings could come together to see a man bow, drink, bow again, wipe a cup, wrap up a napkin, spread his arms, and gesticulate with his hands; and to hear a low muttering, which they could not understand, interrupted by the occasional jingling of a bell."¹

Surely if the Apostle Paul were to rise from the dead and witness such a sight, the words he used to the Church of Corinth would again burst from his lips: "When ye come together into one place, THIS is not to eat the Lord's Supper!"

Far be it from us to suggest a universal return to the exact Primitive form, or to assert that our Lord designed a literal imitation of His First Communion to be the rule of the ages to come. On the contrary, so that the two great foundation truths be ever kept in view in the ordinance, we would contend for the utmost liberty to be given to the Churches in the mode of celebration according to the ever-varying circumstances of time, and place, and climate, and custom. But that these two great truths should be jealously maintained in the administration of this Sacrament ought to be of first obligation. Wheresoever either of them is neglected or kept in the background, there will always be something lacking to Christian edification. Our Reformers were evidently alive to the wide departure that had taken place from the primitive idea, and strove hard to realize in the restored Communion Office the essential doctrines which it symbolizes. Both in their teaching and practice we recognise the revival of long-forgotten essentials. The abolition of Altars and return to Tables—and these, not as now, fenced in by rails, but *used* as tables—the restoration of the Cup, and the substitution of the "manchet-loaf" for the wafer; the Rubrical Laws for a "convenient number to partake with the Minister," and for gathering, after the ordinance, "such of the Communicants as are to eat with him" of the remaining Bread and Wine; the strict rules as to the *number* of those who are to communicate along with the sick person; the directions as to the necessity of "reconciliation" with an offended brother; the alms collected for the poor, with sentences to be read bearing on "love to the brethren," "doing good," "distributing," "ministering to the saints," etc.; and then, in the service itself, the use of the Ten Commandments; the beautiful prayer for the "whole state of Christ's Church militant here on earth;" the exhortation to charity with all men; and the second prayer at the Post-Communion service—these, and other points that will occur to most of us, go to show that the compilers were well aware of

¹ "Life," vol. ii., p. 19.

what was needed for the restoration and perfection of this office, and laboured earnestly to effect it.

That more was not done in this direction may have arisen partly from their laying so much, and so greatly needed, emphasis on the communion of each individual soul with the Saviour—which our present Office admirably expresses—and partly from the reaction to irreverence and rude communistic sentiment, which the sudden abolition of old superstitious restraints upon an ignorant laity was sure to bring about. How bitterly the Papists resented the changes, and charged these excesses on the holy men who were the last persons to have sanctioned them, may be seen from the language used to the Martyrs Latimer and Ridley when, at their last examination, they stated that “the Supper of the Lord was never at any time better ministered, or more duly received, than in these latter days, when all things were brought to the rites and usages of the Primitive Church.” “A goodly receiving, I promise you,” breaks out Bishop White, “to see an oyster-table instead of an altar!” “A set of fling-brains and light-heads!” exclaims Dr. Weston, “never constant in any one thing, as was seen in the *turning of your Table*; when, like a sort of apes, they could not tell which way to turn their tails, looking one day west and another day east, one that way and another this way. ‘They would be like,’ they say, ‘to the Apostles;’ they will have no churches, a hovel is good enough for them; they come to the Communion with no reverence. They get them a tankard, and one saith, ‘I drink, and I am thankful.’ ‘The more joy of thee,’ saith another,” etc.

The dignified reply of Bishop Ridley, “Your lordship’s irreverend terms do not elevate the thing,” showed how far was such a spirit from the tone and temper of our Reformers. Indeed, the striking contrast of their whole behaviour with that of their judges was a clear proof on which side the real irreverence was to be found throughout.

It must ever be regretted that the work so well begun by our Reformers was not followed up in succeeding generations; but that, on the contrary, under pretext of greater reverence, much of it was obliterated. The Church of England owes no gratitude to Laud and his school for so persistently aiming at the revival of mediæval ideas and practices instead of those of an earlier period, and thus obscuring more and more the truth which should have been brought into clearer light. It was Laud who fixed the position of the Table at the east end of the Church, and did his utmost to convert it once more into an Altar. The rails enclosing it are his handiwork, thereby to prevent the Table standing lengthwise during the Communion in “the Chancel or the body of the Church,” as in Reformation

times. The prominence assigned to the officiating ministers, and their distance from the people, are all his doing and that of his disciples; while, in more modern times, the revival of priestly and sacrificial ideas, the use of vestments, adoration of the elements, gazing without communicating, and a thousand other "*ineptiæ tolerabiles et intolerabiles*," not only tend to degrade this sacred Feast into a Popish Mass, but to eliminate altogether the idea of a Communion of the faithful one with another.

The result will be that the battle of the Reformation must be fought over again, and very shortly too, if the Primitive Eucharist is ever to be restored to its original spirit and intent. Meantime, it is our solemn duty to keep in view, and, as much as possible, to carry out in our administration the two great truths symbolized in it. So far as our Rubrics go, let us bring out the neglected doctrine into practice, and consider well whether some Rubrics might not be amended and improved. It is to be deplored, for instance, that in the *individualism* of the direction to say the words to each person during the reception of the elements, we *isolate* each unit at the expense of the whole community. "Drink *ye all* of this" is far more Scriptural and Primitive than "Drink (thou) this." More might be said on other points if space admitted.

But while much should be wished and attempted for the reform of our outward symbolism, how much greater need there is for a reform in the spirit in which we all approach the Lord's Table! How strangely forgetful we all are to associate the grand idea of union with our fellow-Christians and fellow-men, with our own union and fellowship with our Divine Redeemer! We thank God sometimes at His Table for the assurance He gives us there "that we are very members incorporate in the mystical body of His Son, which is the blessed company of all faithful people;" but how little we are apt to think of this "blessed company" and of ourselves as "very members" of it! How ashamed we may well be that we love our fellow-Christians so little; and while professing to believe the Gospel, look at one another so little in the bands of the Gospel! We can come together for years to the same House of the Lord and the same Table of the Lord; we can look around us there and regard one another as friends and neighbours, as fellow-men, and sometimes as fellow-sufferers, but have scarcely perhaps reflected "these are my *fellow-Christians*, one body with Christ and with me." Alas! the Communion of Saints has a place in our Creed, and on each succeeding Lord's Day is again and again on our lips. Would that it had the place it ought to have in all our hearts!

That Communistic and Humanitarian theories are so rife in

our day cannot surprise us, so long as the Church of Christ forgets, or keeps out of sight, one of her great foundation truths. Till we all realize our oneness together with Christ, and carry this out in daily life and practice, as well as symbolize it in our sacred rites, we shall never convince the world that the universal brotherhood it is yearning for is to be found with the true Brother of mankind, and that the religion of our Lord Jesus Christ is the only religion wide enough for all men everywhere and in all ages.

CHARLES MARSON.



ART. VI.—CURIOSITIES OF CLERICAL EXPERIENCE.
No. III.

THE subject of the present narrative was an accurate scholar, a brilliant writer, and a clear thinker. He contributed largely to the secular, and to the religious Press. He wrote leaders for the *Times* during and after the Crimean War, he enriched the monthly periodicals with many able articles. On one occasion, in the pages of a popular organ of the Press, he inserted a short leader criticizing, in a spirit of cutting irony and angry disappointment, and, I must say, most unjustly, a peer, who was also a Bishop. The said article was brought before the attention of the House of Lords, and some severe comments were made on the editor for admitting it. It is only fair to add that the writer of it was hardly responsible for its contents. He dashed it off, with his usual vein of satirical humour, when his health was seriously impaired, to which I shall take occasion to refer in the sequel; but when he came to himself, about a week or ten days afterwards, he bitterly regretted what he had done in a moment of petulance and pique. So true are the words of the poet:

“One point must still be greatly dark,
The moving why they do it;
And just as lamely can ye mark
How far, perhaps, they rue it.”

With the exception of myself, not a soul ever knew who wrote the article, nor does any one know it to this day. I knew nothing of its having been written until after the case was alluded to in Parliament. The writer then for the first time informed me that the letter he asked me to post as I was leaving the house where he was taken ill, contained the manuscript for the Press. I had known the writer, in far happier times, when he was an ornament to the profession of which