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and beasts and flowers in the wilds about Alverno. Instinct told them he was their friend, and they loved him, or seemed to love him. The wild falcon, we are told, wheeled and fluttered round him whenever he appeared. The young hare sought rather to attract than to escape his notice. The half-frozen bees crawled to him in winter-time to be fed. A lamb followed him into the city of Rome, and was playfully cherished there by Jacoba di Settesoli under the name of a Minor Brother. They were his "little brothers and sisters," and his life and theirs—the one as simple as the other—flowed gently on together. He saw God in them all, as did Wordsworth, and he loved them and talked to them, and with peculiar interest observed their habits and ways. There is something very hopeful in the growing love for Nature amongst all classes, and we believe the great poet of Rydal Mount has much to do with it. He is more read and studied and illustrated than ever, and we are thankful for it; for the more we know of Nature, carrying with us a devout spirit, the more we shall know of God. Nature is, as we have seen, but the revelation, the unveiling of God—

That God, which ever lives and loves,  
One God, one law, one element,  
And one far-off divine event,  
To which the whole creation moves.

WILLIAM COWAN.



### ART. III.—DOCTRINE OF CALVIN ON THE EUCHARIST.

THIS subject is, for several reasons, deserving of the attention of the theological student. The reputation of the great French Reformer renders everything that fell from his pen interesting; and the influence which his writings exercised upon our own early Reformers has never been duly estimated.<sup>1</sup> Attempts have been made, notably by Archbishop Laurence in his Bampton Lectures (1804), to extenuate this influence, and to ascribe a Lutheran origin to our principal formularies; but the fact is, that on the points on which Lutheranism is supposed to differ from Calvinism, there was, if we except the doctrine of the Lord's Supper, little if any dispute between the German and the Swiss Reformers. Luther and Melancthon held the doctrine of

<sup>1</sup> Eager as the Archbishop of Cashel was to vindicate the Church of England from every taint of "Calvinism," it seems significant that he should have left the doctrine of the Eucharist wholly unnoticed.

election as strongly, and substantially in the same sense, as Zwingli and Calvin; on questions connected with free-will and preventing grace, the Lutheran "Formula Concordiae" goes beyond any Reformed symbol in its renunciation of Pelagian tendencies; the doctrine of justification is in both Churches identical. Anyone who is acquainted with the lesser peculiarities which distinguish the Reformed Confessions from the Lutheran, such, *e.g.*, as the enumeration commonly found in the former of the books of Scripture, and the exclusion of the Apocrypha from the rule of faith, can have no difficulty in determining to which class our Anglican Confession belongs.

On the doctrine of the Eucharist serious differences do prevail between the two great sections of Reformed Christendom; differences which at one time threatened a rupture. And if it be asked, To which side does our Church, in her Articles and Liturgy incline? the answer must be, Not to the Lutheran but to the Reformed. Indeed so remarkable is this agreement as to lead to the conclusion that the framers of our formularies must have had a special eye to the writings of the French theologian, then widely known and of paramount authority in the Reformed Churches. We propose, in what follows, first, to give some account of Calvin's doctrine on the Lord's Supper, comparing it with our own; and next, to make some critical remarks on the theory thus propounded. The writings of Calvin which we shall use are, the section in the "Institutes" on the Lord's Supper, the tract "De Coena Domini" and the controversial replies to Westphal and Hesshus. The edition employed is that of Amsterdam, 1667, vols. viii. and ix.

It is well known that hardly had the Reformation commenced its career, when unhappy disputes arose amongst its adherents on the subject of the Eucharist, and particularly on the mode of the presence of Christ in that sacrament. Luther's early views, before his attention had been drawn to the subject, seem to have fluctuated between the extremes of Zwinglianism and Romanism; at least his language is ambiguous, and admits of various interpretation. It was not until A. Carlstadt, at one time a friend and coadjutor of the great Reformer, appeared publicly at Wittenberg, about the year 1526, as an opponent of the doctrine of the real presence, that the controversy assumed an embittered aspect. Luther conceived that the opinions of Carlstadt, a mystical and obscure writer, were substantially identical with those of the enthusiasts of the inner light (*Schwärmeister*), who followed in Luther's wake and gave him so much trouble. These people depreciated all outward ordinances, and acknowledged no authority but the Christ within. Their extravagances, and their profession that they were following out Luther's own

teaching, had already raised a prejudice against the Reformation ; and with characteristic vehemence Luther threw himself into the breach. Carlstadt did not deny the continued obligation of the outward ordinance, but he insisted on its purely symbolical character ; the bread and the wine were, in no sense, the body and blood of Christ as a present substance, but merely divinely appointed signs, recalling to our mindsthesacrifice of the cross, and thereby stimulating our faith and sealing our union with the body of the redeemed. This view Luther, as well he might, rejected as insufficient to exhaust the full import of the ordinance ; and step by step was led to enunciate the doctrine which is associated with his name, that though the elements remain bread and wine yet the natural body of Christ becomes, in the sacrament, incorporated in them ; or, as the “ *Formula Concordiæ* ” expresses it, “ we believe and confess that in the Lord’s Supper the body and blood of Christ are truly and substantially present, and are received along with ” (*in, cum, sub*) “ the bread and wine ”<sup>1</sup> (P.I., c. 7). It follows, of course, that of the body and blood thus incorporated, or “ impanated,” the unworthy equally with the worthy are recipients.

The seed sown by Carlstadt and others in Saxony, however alloyed with error, contained too much vitality not to produce fruit far beyond its native soil. Zwingli the Luther, and Ecclampadius the Melanthon, of Switzerland, adopted substantially what Luther calls the “ *Sacramentarian* ” theory ; the latter with an ability and learning which place him in the first rank of the theologians of his day. The robust good sense of Zwingli led him at once to detect the weak point in the Romish interpretation of the words of institution ; and Martensen, Lutheran as he is, does justice, but no more than justice, to the Reformer of Zurich when he says, “ The whole Protestant Church unites in accepting Zwingli’s substitution of ‘ signifies ’ for ‘ is,’ and his merits in establishing the symbolical nature of the elements have not yet received their due recognition,” (Dog. § 262). Zwingli’s premature death on the field of battle, 1531, arrested the further development, perhaps modification, of his early opinions, and he left to his successors the task of framing a theory which might unite moderate men throughout the Cantons on a common ground. Calvin believed himself called to accomplish this difficult task ; for which indeed, from the structure of his mind and his acknowledged position in the Reformed Churches, he was eminently fitted. Already while pastor and professor at Strasburg he had, about the year 1540,

<sup>1</sup> Compare Luther’s “ *Cat. Maj.*,” p. 5, “ What is the sacrament of the altar ? It is the true body and blood of Christ appointed to be eaten and drunk by us Christians under the species of bread and wine.”

printed a tract on the Lord's Supper, which contains substantially the view from which he never departed ; and it was followed by other treatises, some expository, as the section of the "Institutes" on this subject, and some in reply to his Lutheran opponents in Germany. He succeeded in framing a view which, in the main, was accepted by all the Swiss Churches, and from them passed into the Confessions of the Reformed Churches throughout the world. Without further preface we proceed to give it, in his own words.

In the tract "De *Cœna Domini*," after observing that Christians are spiritually nourished by the same Word of God, by which they were regenerated, he continues :

What is true of the Word is also true of the sacrament of the Lord's Supper. For God, in condescension to our weakness, has added to the Word a visible sign, which shall represent to us the substance of His promises and confirm our faith. It is a mystery indeed incomprehensible to us how the body and blood of Christ is in the sacrament communicated ; but thus far is clear, that God therein seals to us the promises (that is, the sacraments are not merely signs, but pledges, *pignora*, of spiritual blessings), stimulates our pious feelings, and reminds us of the holiness incumbent on us, and of our union with our Christian brethren. To come now more particularly to the benefits we receive thereby. In the first place, amidst the perturbations of conscience, we perceive here, as in a mirror, Christ crucified for our sins, Christ risen for our justification. It is true that in the Gospel preached the same grace is exhibited, but here after a fuller and more impressive fashion. But further, since the benefits of Christ's passion do not become ours unless He Himself is first ours, my usual mode of teaching is that Christ is the matter and substance of the sacraments, while the benefits we receive flow from His divine presence therein. We conclude, then, that two things are offered to us in the Lord's Supper—Christ as the source of spiritual blessings, and then these blessings themselves. Thus, in the words of institution, He commands us to eat His body and drink His blood—that is, Himself; but also His body broken, and His blood shed—that is, the benefits of His cross and passion. And now for the critical point. How are we to understand the words in which Christ calls His body bread, and His blood wine ? If we bear in mind what has been said, we shall see. In the sacrament we enjoy a real participation of Christ, not of His Spirit merely, but of His humanity, the whole Christ. The bread and wine, indeed, remain what they were, but they are visible signs to us of an invisible substance, viz., the body and blood of Christ—that is, Christ Himself, the reality being always present with the signs ; they make over to us what they represent. To sum up, we may say that in the Eucharist Christ is offered to us individually, both Himself and His grace, the bread and wine being the instruments of this appropriation. As regards our unhappy divisions, they are not to be wondered at. It is not God's usual method to reveal the whole truth at once to His servants. Luther's doctrine, on the one hand—viz., that though there is no actual transubstantiation, the bread is nevertheless the body of Christ, inasmuch as it is conjoined therewith (consubstantiation)—was hardly distinguishable from that of the Romish Church ; while Zwingli and *C*ecolampadius, on the other, too much, perhaps, intent on opposing the idolatry of the Mass, failed to explain, as clearly as could be wished, in what sense Christ is present in the sacrament. It were much to be desired that some agree-

ment should be come to—and why not?—We (Protestants) all profess that when we receive the sacrament we partake of the body and blood of Christ: how that is effected may be matter of debate; only let all carnal interpretations be avoided, and this will be best secured if we raise our minds to heaven, and refuse to believe that Christ has thence descended to be circumscribed by corruptible elements.

Calvin's position is here, on the whole, sufficiently indicated; but it is obvious that some points are left unnoticed, or only briefly touched upon. We turn, then, to the "Institutes" for further explanations:

From the material elements which are offered in the sacrament, we are led by a kind of analogy to spiritual things. Thus, when the bread is given as a symbol of the body of Christ, the analogy is, as bread maintains the life of the body, so the body of Christ is the spiritual nutriment of the soul. When we behold the wine, the symbol of the blood of Christ, our inference should be that what wine is to the body, viz., a means of strengthening and refreshing it, the same is the blood of Christ spiritually. Yet we must not regard the body and the blood merely in themselves (*simpliciter*), but as implying the great work of redemption. The elements direct us to the cross, for we never feed on Christ, to any saving purpose, except as crucified for our sins. A twofold error is to be avoided, the divorcing of the symbols from the mystery attached to them, and the making them all in all so as to destroy or obscure the mystery. That Christ is the bread of life all admit, but all are not agreed as to the mode of participating of Him. There are some who consider eating His flesh and drinking His blood as merely believing upon Him; my own opinion is, that something more mysterious is thereby intended, viz., that we are spiritually quickened by a real partaking of Himself, and not merely by an act of the mind. For just as not the looking at, but the eating of, bread supports the body, so must the soul, in order to be spiritually nourished, be fully and truly partaker of Christ. No doubt this is practically the eating of faith, for we can imagine no other; but there is a difference between their and my mode of expression. To them to eat is merely to believe, whereas I say that by faith the flesh of Christ is eaten, because by faith He becomes ours, and that this eating is the effect of faith; or, if you would have it more plainly expressed, they think that the eating is faith, I that it results from faith. The verbal difference is indeed slight, but, as regards the matter, it is considerable. For example, when Christ is said to "dwell in our hearts by faith," no one imagines that nothing but faith is meant, but rather an excellent effect of faith. So when Christ calls Himself the bread of life, He not only implies that our salvation depends on faith in His death and resurrection, but that by a true communication of Himself His life passes into us and becomes ours ("Inst." IV., cxvii., §§ 3, 4, 5).

Again, in § 9, we read:

Christ, as the Word of God, existed indeed from all eternity, and as such is the source of life to all creatures; but, in condescension to sinners, He became flesh, and thus brought Himself into close proximity to us. Nay, the flesh which He took He renders life-giving, that by it we may enjoy the gift of immortality. "The bread which I will give is My flesh, which I will give for the life of the world." In these words we are taught not merely that He is life in that He is the eternal Word, but that by assuming our nature He communicates to His flesh a virtue which from it flows over into us. Thus the Apostle declares the Church to be the body of Christ, He being the Head from which all the members derive

life (Ephes. i. 23); and, in still more striking language, that we are "members of His body, of His flesh, and of His bones" (Ephes. iv. 15). To acknowledge, therefore, no communion with the flesh and blood of Christ is folly.

Again, further on :

To sum up, our souls are fed by the flesh and blood of Christ, as bread and wine sustain our bodily life; and although it may seem incredible that at such a distance (of heaven from earth) the flesh of Christ should penetrate to us so as to become spiritual food, let us remember how vastly the secret virtue of the Holy Spirit surpasses our comprehension. What our minds then cannot compass, let faith accept—viz., that the Holy Spirit unites things which are separated by space. Now the sacred communication of His flesh and His blood, whereby Christ transfuses His life into us not otherwise than as if it penetrated to the bones and marrow, He witnesses to and seals in the sacrament, and not by an empty sign, but by the energy of the Holy Ghost fulfilling what He promises. As regards transubstantiation, we reject it because we believe that the natural body of Christ is in heaven, to remain there until He comes again; nor do we need it, because by the agency of the Holy Spirit, the bond of our union with Christ, we become partakers of the body and blood of Christ—that is, Christ Himself, as St. Paul teaches in Rom. viii. (§§ 10, 12),

And again :

For the same reason we reject consubstantiation (the Lutheran doctrine), which involves the ubiquity of Christ's natural body, bringing it down from heaven, to be enclosed in the bread and wine wherever the sacrament is duly celebrated. Do not our opponents (the Lutherans) perceive that by their doctrine they rend Christ into two? For since the body is united to the bread, and the blood is united to the wine, but it is evident that the bread and wine are distinct, it follows inevitably from their hypothesis that we have not one, but a divided Christ in the sacrament. We, on the contrary, hold such a presence of Christ, as neither derogates from His glory by circumscribing Him in earthly elements, nor is inconsistent with the attributes of a real natural body, of which it is plain that ubiquity cannot be predicated. They are in error who can conceive no presence of Christ except in the bread; for so they leave no place for the secret operation of the Holy Ghost, which unites us to Christ, not by bringing Him down from heaven, but by raising us up to Him where He is. The advent of the Spirit and the ascension of Christ are correlatives (antitheta); therefore it is impossible that Christ, according to the flesh, can dwell with us in the same way in which the Spirit does. Hence arose their other error, that the unworthy partake of Christ's body. They forget that the eating of Christ in the Supper is as spiritual a thing as eternal salvation itself; whence we infer that those who are destitute of the Spirit of Christ can no more eat His flesh than we can drink wine without tasting the flavour (§§ 16, 19, 26, 31, 33).

At the risk of being tedious, we add a passage or two from Calvin's replies to Westphal and Hesshus, and from the Genevan Catechism. Thus, in the former, he says :

I have always maintained that the body of Christ is exhibited to us in the sacrament efficaciously but not naturally, as regards its virtue but not as regards its natural substance. I affirm that by that body which hung upon the cross our souls are spiritually fed, no less than our bodies are by the bread and wine. The difficulty touching local absence I thus

solve : Christ indeed does not change His local habitation, but He descends to us virtually (*ri, virtute, efficaciâ*). I leave Christ in possession of His heavenly throne, and am content with the secret operation of His spirit, whereby He feeds us with His flesh. As regards the unworthy, Christ's body was never intended *canibus et porcis*.

In the latter :

They (the Lutherans) accuse us of rationalism. What can be a greater miracle than that our immortal souls should derive life from flesh in itself mortal ? that the flesh of Christ should transmit its virtue from heaven to us ? that the Son of God Who, according to His human nature, is in heaven, should so dwell in us that the immortality with which His flesh was endowed should become ours also ? [Query : Must not this mean that Christ's body and blood render our bodies immortal ?—our souls are already immortal.] If it be asked whether we enjoy this benefit apart from the sacrament, we reply undoubtedly. By faith, too, we feed on the body and blood of Christ, but in the sacrament we have a visible pledge of the blessing, and, it may be, a fuller enjoyment of it. Are we not, in like manner, cleansed by the blood of Christ apart from baptism ? But the sign was added to confirm our faith.

In the Genevan Catechism, we read :

M. Are we then (in the sacrament) fed with the body and blood of the Lord ? P. That is my opinion. For since in Him is our salvation, it is necessary that He Himself should become our own. M. Did He not give Himself to us when He died for our sins ? P. Certainly, but that is not enough ; what we want is to receive Him now. M. What special advantage have we in the sacrament, over and above what we receive by faith ? P. This, that the participation by faith is here confirmed and increased. For although both in baptism and in the gospel Christ is exhibited to us, in them we do not receive the whole Christ, but only in part (!). M. What do the bread and wine represent ? P. The body of Christ once offered, and His blood once shed, and now spiritually received. M. The Supper, then, was not instituted to repeat the sacrifice of Christ ? P. No, only that we may feed on the body and blood once offered. M. To sum up, then, you say there are two things in this sacrament : the visible signs, and Christ Who invisibly feeds our souls ? P. Exactly so ; and not only that, but that our bodies too receive a pledge of their resurrection, since they partake of the symbols of life.

We are now in a position to gain as clear a conception of Calvin's doctrine as we can expect. It will be seen that, in common with all the Reformers, he rejects transubstantiation, and the sacrifice of the Mass. Nor does he, with the Lutherans, hold that Christ's natural body, through the *communicatio idiomatum*, is ubiquitous : it is confined to heaven. Nor is it conjoined with the bread so as to be partaken of equally by worthy and unworthy. Nor is there any physical admixture, or transfusion, of the body and blood into either our souls or our bodies. Yet, on the other hand, the elements are not mere signs, as Zwingli, at least in his earlier teaching, maintained, but signs which convey what they signify. *Simultaneously* with the faithful reception of the symbols Christ is received as the food of the soul (Luther would have said *in the symbols*). This spiritual union with Christ is effected by the

mysterious operation of the Holy Ghost ; which of itself proves that the unworthy do not thus receive Christ, for in none but Christ's members (in Calvin's view, the elect) does the Holy Ghost dwell. Faith is the *sine qua non* of a beneficial reception ; and yet faith is not exactly the same as the sacramental feeding on Christ. Whether the mysterious operation of the Holy Ghost consists in raising our souls to feed on Christ's body and blood in heaven, or in bringing Him down to us on earth—on this point Calvin's language, as will have been seen, varies ; but the former is his usual mode of expression. The nourishment furnished by the body and blood applies only to the soul, that is, it is purely spiritual ; and herein Calvin seems to differ from Luther, who does not hesitate to make the immortality of the body a result of reception. Some of Calvin's statements, as will have been seen, may be thought to tend in this direction, but on the whole he avoids the theory. It can claim no warrant of Scripture, which instead of ascribing the resurrection of the body to a physical union with Christ, makes it a result of the indwelling of the Holy Ghost (Rom. viii. 11). It is remarkable that Calvin does not insist so strongly as Luther<sup>1</sup> and his followers did, on forgiveness of sin as conveyed in the sacrament ; to the former, Christ's body and blood, or Christ Himself, is the immediate gift, and forgiveness of sin and sanctification consequences.

It is hardly necessary to observe how closely this teaching corresponds with that of our Articles and Liturgy :

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves ; but rather it is a sacrament of our redemption by Christ's death, insomuch that to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ, and likewise the cup of blessing is a partaking of the blood of Christ. The body of Christ is given, taken, and eaten in the supper, only after a heavenly and spiritual manner ; and the mean whereby the body of Christ is received and eaten in the Supper is faith (Art. xxviii.).

The wicked, and such as be void of a lively faith, are in nowise partakers of Christ (Art. xxix.). What is the inward part or thing signified ? The body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper (Cat.).

Then we spiritually eat the flesh of Christ and drink His blood ; then we dwell in Christ and Christ in us ; we are one with Christ and Christ with us (Communion Service). Grant us so to eat the flesh of Thy dear Son Jesus Christ, and to drink His blood, that our sinful bodies may be made clean by His body, and our souls washed through His most precious blood, and that we may evermore dwell in Him and He in us (*Ibid.*). Grant that we, receiving these Thy creatures of bread and wine, may be

<sup>1</sup> "Of what advantage is this eating and drinking ? The words of institution tell us, 'Given for you ;' 'Shed for the remission of sins.' Namely, that through the sacrament remission of sin and salvation come to us."—Luther, Cat. Minor.

partakers of His most blessed body and blood (*Ibid.*). The body of our Lord Jesus Christ, the blood of our Lord Jesus Christ, preserve thy body and soul, etc. (*Ibid.*). We heartily thank Thee that Thou dost vouchsafe to feed us who have duly received these holy mysteries with the spiritual food of the most precious body and blood of Thy Son Jesus Christ (*Ibid.*).

The natural body and blood of our Saviour Christ are in heaven, and not here ; it being against the truth of Christ's natural body to be at one time in more places than one (Rubric, Communion Service).

Calvin's theory, as we have observed, passed into the Confessions of all the Reformed Churches (as distinguished from the Lutheran).<sup>1</sup>

We proceed to make some remarks upon the whole theory. It is likely that some who have been accustomed to associate the name of Calvin with rationalistic tendencies will be surprised at the strain of thought in the extracts above given. Far from bearing such a character, they insist, with peculiar emphasis, on what Calvin conceived to be the mystical side of the ordinance. They are as far removed from pure Zwinglianism as from the doctrine of Trent. That there is a mystery in the sacrament, incomprehensible to us, is everywhere inculcated. It may, however, be a question whether the mystery is placed where it ought to be placed. In what follows we shall attempt to examine the theory principally from an exegetical point of view.

What is "the body and the blood" supposed to be, in some mysterious manner, communicated to the soul of the faithful recipient ? A vast deal, in our opinion, depends upon the answer to this question. Calvin answers it distinctly. It is plain from the whole tenor of his teaching that it is the *glorified* body of Christ which he has in view. We need, he says, union with Christ *now*, and not merely with the Christ on the cross. It is not enough, says the Genevan Catechism, that Christ died once for our sins on the cross ; what we want is to receive Him *now* (in the sacrament). The Holy Spirit

<sup>1</sup> The Scottish Confession, e.g., runs thus : " We believe that in the Lord's Supper, properly received, Christ is so united to us as to be the very nutriment of our souls. Not that the bread is to be supposed transubstantiated into Christ's natural body, or the wine into His blood, but that this union which we enjoy with His body and blood is effected by the Holy Ghost, Who raises us above terrestrial objects, and enables us to feed upon the body and blood once broken and shed for us, and now at the right hand of God. And although there is a vast interval of space between Christ's body in heaven and us on earth, nevertheless we firmly believe that the bread which we break is the communion of His body, and the cup the communion of His blood ; and that He dwells in us and we in Him, so that we become flesh of His flesh and bone of His bone ; and that as the Deity communicated life and immortality to the flesh of Christ, so His flesh and blood partaken of confer the same prerogatives on us."—Conf. Scot. Augsti, p. 162.

either raises us to a mystical union with Christ in heaven, or brings down the virtue of His body and blood from heaven to us ; but in either case it is the glorified Christ that is thus applied. It is true the cross is never put in the background ; but the "Christ Himself," whom in the Eucharist we receive, is directly, and in the first instance, Christ glorified. Now how does Calvin attempt to prove this ? He cannot, like the Lutherans, ground the presence of Christ in the Eucharist on the ubiquity of Christ's body, through the *communicatio idiomatum*, for he expressly rejects that doctrine. Like our Church, he maintains that the natural body of Christ can be only in one place at one time. He is obliged therefore to fall back on the words of institution, and from them to argue, as he attempts to do, that the glorified Saviour, or rather the virtue and power of His glorified body, are conveyed in the sacrament duly celebrated. But it is certain that when Christ at the table delivered the bread and wine as (in whatever sense, for this at present is immaterial) His body and blood, it was not His future glorified body which He intended, but the body which He then had, the body which was capable of being broken, the blood which was capable of being shed, for sin ; in other words, the body of His humiliation. The words import, not "This is My body," and then, as an accidental adjunct, "which is destined to be broken for you ;" but "This is (signifies) that body of Mine that is about to be offered on the cross." If there was a miracle at the institution, it consisted in transubstantiating the bread and wine into *this* body, not into the body with which He ascended. And to do the ancient and the mediæval Church justice, their great writers never taught otherwise. Whatever superstitious notions may have gathered around the elements, or the priestly word, it was the reproduction of Christ's *body of humiliation* which these writers intended. J. Damascenus, the representative of Greek orthodoxy, is very explicit on this point. "You ask how the bread becomes the body of Christ, and the wine His blood ? I will tell you. The Holy Ghost effects it. The body is that born of the Virgin and united to Deity ; *not that the ascended body comes down from heaven*, but that the bread and wine are changed into the body and blood of God" ; i.e., into the body which Christ had before His resurrection (De fid. Orthodox, iv. 13). Nay, to do the Romish Church herself justice, her accredited symbols, at least, teach nothing else. The transubstantiation which is supposed to take place is a new creation of the human nature of Christ such as it was when He was born into the world. The stupendous miracle is that of bringing the Christ Who walked on the shores of the Sea of Galilee, and Who hung upon the Cross, on earth again ; not the Christ

Who is at the right hand of God. And the reason is obvious. The ancient Church, the mediæval Church, and the Romish Church, one and all connect the idea of sacrifice, a proper sacrifice, for the sins of the world, with the Eucharist; the first in ambiguous, it may be figurative, language; the second more literally; the third in its naked simplicity. Now the idea of sacrifice involves that of suffering, but it is obvious that that idea cannot be connected with Christ in His glorified state. Accordingly the miracle of transubstantiation is that the bread and wine do actually become the Christ Who was a man of sorrows and acquainted with grief, Who afresh in the Mass, as formerly on the cross, suffers for sin. And that, too, was the Christ Whom our Lord Himself, in the words of institution, presented to the minds of His disciples; that was the Christ Whom St. Paul contemplated in the ordinance, when he declared that as often as we celebrate it "we do show forth the *Lord's death till He come*" (1 Cor. xi. 26).

We hold this to be a flaw at the very foundation of the edifice. Calvin's theory assumes an actual continuity between the suffering and the glorified body; ignoring the fact that the former, that intended by Christ Himself in the institution, has for ever passed away, and given place to a form of body with which neither breaking nor shedding of blood can be associated. In one sense, no doubt, the body in which Christ sojourned here, and the body which He now has, are the same; but in another and a very important sense, they are different (1 Cor. xv. 44). A miracle intervened between the two; which miracle Calvin and his followers pass over in silence. "Though we have known Christ after the flesh, yet now henceforth know we Him no more" (under this form). As an excellent writer of our own has it:

Christ's body as crucified, and blood as spilled, are no more: His glorified body is as far distant as heaven and earth, and therefore not present in the sacrament.

And again:

To say that the Communion here (1 Cor. x. 16, etc.) signifies the eating Christ's glorified body by faith or with the mind, is not a just interpretation: because whatever is corporeal cannot literally be the food of the soul; as also because what is represented and eaten in the sacrament is not the body glorified, but the body crucified, and the blood shed, which are no more, and which therefore cannot be received either with mouth or mind, excepting only in a qualified and figurative sense.<sup>1</sup>

If this writer proceeds, as he does, to say that one result of feeding upon Christ's body broken and blood shed, that is appropriating the virtue of the *atonement* which was effected by

His death, is a "mystical union" with His glorified body,<sup>1</sup> the inference may be admitted, or it may not be ; it leaves the main point unassailed, that the words of institution apply directly only to the broken body and the shed blood which, in Waterland's words, "are no more." In short, there appears to be no passage in the New Testament which connects the Lord's Supper with the *glorified* body of Christ. Not, as we have seen, the words of institution ; not 1 Cor. x. 16, for, as Waterland remarks, St. Paul explains himself in the next chapter, "As often as ye eat this bread, and drink this cup, you do show forth the Lord's *death* till He come" (xi. 26) ; not John vi. 53-56, for no one has as yet succeeded in proving that the words refer directly to the sacrament at all. We fully agree with the result of Waterland's exact and exhaustive discussion of this last famous passage, viz., that though the passage may be *applied* to the Eucharist, it cannot be directly *interpreted* of it.<sup>2</sup>

None of the passages above mentioned apply directly to the incarnation, though they imply it ; for no atonement could have been made had not the Son of God become incarnate ; their direct reference is to the atonement itself, the body *broken*, the blood *shed*, that is, the death of Christ, which is passed and gone, and cannot be repeated.

But further : Calvin assumes that the expression "body and blood," or, as he otherwise calls it, "the flesh of Christ," is

<sup>1</sup> "We eat Christ crucified in the sacrament as we partake of the merits of His *death* : and if we have this part in His crucified body, we are thereby *ipso facto* made partakers of His glorified body ; that is, we receive our Lord's body into a closer union than before, and become His members by repeated and stronger ties" (Waterland, "On Eucharist," c. vii.). This doctrine of a mystical union with Christ's glorified body *in consequence* of our partaking of His body crucified, that is, His atonement, amounts to little more than saying, what is quite true, that one result of the atonement appropriated will be that "our vile body will be changed into the likeness of His glorious body" (Phil. iii. 21). But Scripture does not connect this change especially with the partaking of the sacrament.

<sup>2</sup> "Our Lord's general doctrine in this chapter seems to abstract from all peculiarities, and to resolve into this : that whether with faith or without, whether in the sacraments or out of the sacraments, whether before Christ or since, whether in covenant or out of covenant, whether here or hereafter, no man ever was, is, or will be, accepted, but in and through the grand propitiation made by the blood of Christ." "There is one construction which will completely answer, and it is this : all that shall finally share in the death, passion, and atonement of Christ are safe ; and all that have not part therein are lost. All that are saved owe their salvation to the salutary *passion* of Christ : and their partaking thereof (which is feeding upon His flesh and blood) is their life."—Waterland, "On Eucharist," c. vi. on John vi.

equivalent to Christ Himself, that is, the whole Christ.<sup>1</sup> Over and over again he identifies the two. Now, waiving the question, entertained by many divines, whether a *glorified* body has blood at all,<sup>2</sup> we may ask, Can the expression "body and blood" represent the whole Christ? Has not Christ a human soul? Is not the Deity an essential constituent of His person? In themselves, the expressions "body and blood," or "the flesh," denote only the physical side of Christ's humanity, not its spiritual; much less the Deity. Julius Müller, in one of his theological essays, not inaptly describes the difference between Luther and Calvin as this: the former makes a *thing* (the flesh of Christ in the bread), the latter a living agent (Christ Himself), the substance and matter of the sacrament. The learned author is quite right; that is the real distinction. With Calvin, the real presence is that of a living agent, as appears from his making the soul of the believer, rather than the body, the seat of this agent's operation, and rejecting all notions of admixture or transfusion (physical). He saw plainly that the human nature of Christ, or Christ in His human nature, cannot be conceived of as entering into literal union with the soul, an immaterial substance; and hence he is compelled to have recourse to ambiguous and mystical language, if he would not contradict himself. The "body and blood" become, after all, only the power, virtue, efficacy of Christ Himself, Who never really leaves heaven, as regards His natural body. But surely, to say the least, the expression "body and blood" is ill-chosen to denote what Calvin intended, a living agent; it is, to all intents and purposes, a thing; it cannot represent even the whole human nature, much less the whole Christ. Nor does it do so in Scripture. It represents merely the physical side of Christ's humanity, the only element of His Person which admits of the epithets "broken" and "shed." And the *separation* of the two things, in the words of institution, which could not take place as long as Christ had a living body, points unmistakably to death, not to

<sup>1</sup> Compare Wilberforce, "On Eucharist," p. 78: "His body and blood are He Himself, Godhead, soul and body, the gift communicated. His manhood was the medium through which His whole Person was dispensed." But "body and blood" in themselves were not even His whole manhood. So Hooker, "This sacrament is a real participation of Christ, Who thereby imparteth Himself, even His own entire Person, to every soul," etc. ("E. P.," v. 67). This may be so; but the words of institution do not imply it.

<sup>2</sup> "Might not," asks Waterland, in his *argumentum ad hominem* addressed to Mosheim the Lutheran, "body alone have sufficed; especially considering how doubtful a point it has been thought, whether a glorified body has properly any blood in it or no?" (c. viii.). He refers to Allix, *Diss. de Sanguine Jesu Christi*.

life; to a fact, not an agent. The blood was not the blood circulating in our Lord's veins when He sat at the table (*sanguis*), but the blood "shed," or about to be shed (*cruor*), the well-known symbol, under the old covenant, of expiation for sin. To use the words of the valuable writer above mentioned :

We say, upon our principles, that the distinct mentioning both of the body and the blood was exceeding proper, and very significant; because it shows that our Lord is considered in the Eucharist according to the state He was in at His crucifixion: for then only it was that His body and blood were *separate*; one hanging on the cross, the other spilled upon the ground. That body and that blood are commemorated in the Eucharist, the body broken, the blood shed: therefore St. Paul so distinctly mentions both, lest Christians should think (as indeed in late and dark ages Christians have thought) that the words of institution, though express for *broken* body, and blood *shed* upon the earth, should be interpreted to mean His *glorified* body in heaven. St. Paul very justly followed the style of the institution, our Lord's own style; and by that he showed that he was speaking of the separation of body and blood, which in reality was the *death* of Christ, or seen only in His death: and consequently such manner of speaking directly pointed to the *death* of Christ, and to the fruits or benefits arising from it.<sup>1</sup>

And this may be the reason—viz., to impress upon the communicants the fact that it is the *death* of Christ (with its consequence, the atonement) they are celebrating—why the Elizabethan revisers restored the form of delivery which had been omitted in the second book of Edward VI., "The body of our Lord Jesus Christ preserve thy body and soul," "The blood of our Lord Jesus Christ preserve," etc. The *separation* of the body and the blood, that is, the *death* of Christ, is thus pointedly presented to the mind as what in the sacrament we ought to keep in remembrance. This we hold to be the second flaw in the theory of Calvin and his followers.

Space will not permit us to do more than briefly to advert to Calvin's (as they appear to us) mistaken interpretations of such passages (and there are many in Scripture) which speak of union with Christ, oneness with Christ, and particularly of Ephes. v. 30 ("members of His body, His flesh, and His bones"), which the context proves to signify not a union of a physical nature in any sense, but one *similar* to that which subsists between husband and wife, that is, a moral and spiritual one.<sup>2</sup>

To criticize is one thing, to construct another, and a more difficult one. We are unwilling, however, to conclude without asking whether Scripture itself does not point out to us "a

<sup>1</sup> Waterland, "On Eucharist," c. viii.

<sup>2</sup> On this subject the present writer ventures to refer to an article in this magazine (October, 1884) on Canon Westcott's interpretation of 1 John i. 7.

more excellent way." Our Lord, before He suffered, and in view of His suffering, instituted an ordinance which should be a perpetual remembrance (Luke xxii. 19; comp. 1 Cor. xi. 25), not merely of Him but specifically of His death; of His body about to be broken and of His blood about to be shed for the sins of the world. We cannot suppose that the bread and wine which Christ delivered to the Apostles were the actual body which the Apostles saw sitting at the table with them; and, indeed, they themselves seem unconscious of any such amazing miracle. He must have meant, therefore, that the bread and wine were to be signs and symbols; symbols of the physical side of His human nature, in which human nature He was about to be offered up a sacrifice for sin. Thus our Lord Himself has for ever established the commemorative aspect of the transaction as, at least, one of its principal elements.<sup>1</sup> But is there no transitive, no mystical element? There is; and if Calvin had followed his own correct instincts, he would probably have reached it in its proper form. Christ is present in this, as in every Gospel ordinance, and as a living Agent, but how? Not as the *Redeemer*, the Second Person of the Holy Trinity incarnate, but in the Person of His divine Vicar, the Holy Ghost, the third Person, to Whom He has expressly delegated the *active* administration of this dispensation. Calvin says, "The body and blood of Christ, or rather their virtue, are communicated to us in the sacrament by the power of the Holy Spirit." Why should He not at once have said that the Holy Ghost Himself, as a Person, is virtually Christ in us, and applies to our souls, as only a spiritual Agent can, the benefits of the atonement once offered, and further, the assurance of our being individually interested therein? Christ told His disciples that in His human nature He was about to leave His Church, no more to be *thus* with it till He comes again (John xvi. 5, 7, 16, 28); but He also told them that He would not leave His Church comfortless; that he would return to it; that He would be with it to the end of the world; that wherever two or three are gathered in His Name, He would be in the midst. How are we to reconcile these

<sup>1</sup> It is to be remarked that St. Paul's account of the institution (1 Cor. xi. 23-26), in which the commemorative element is predominant, is not merely the *earliest* which we possess, but the one which most directly emanates from Christ Himself: "I have received of the Lord that which also I delivered unto you," etc. It is well known that many good MSS. omit *κλάμενον* in verse 24; but this makes no difference to the argument, indeed strengthens it. If *κλάμενον* be retained, it *might* be argued, as Luther did, that it refers back to *ἐκλασε* in verse 23—that is, denotes merely the breaking of the bread in the *present* administration of the sacrament; but *τὸν ἵππον ὑμῶν* alone can refer to nothing but the offering of the body on the cross, once for all.

statements? The doctrine of the Holy Trinity, and that alone, enables us to do so. Christ, not as Redeemer, but as dwelling in the Church, is virtually the Holy Ghost, Who is the Spirit of Christ, and proceeds from Christ; and the Holy Ghost is virtually Christ dwelling in the Church. We do not say merely that Christ as regards His essential deity dwells in the Church; the abstract attribute of Omnipresence of course is, and always has been, His; but that His Divine Nature, as personified (if we may use the term) in the Third Person of the *œconomical* Trinity is now the only Christ that we have to look to as the Author and Giver, the active Fountain of spiritual life in the Church. If there is, besides this active Agent, a presence of Christ with us, denoted by "body and blood," it is an otiose conception. Here is the "living Agent," the real presence, which Calvin and many of our own Reformers were feeling after, but which it cannot be said they gave due prominence to. Is the function of the Holy Ghost to be confined to His endowing, in some mysterious manner, the "body and blood" of the Redeemer with quickening virtue, after which He retires from the exercise of active personal administration, leaving that to the "body and blood" (assumed to be equivalent to Christ Himself) to fulfil? Does this conception exhaust the statements of Scripture on the doctrine of the Holy Ghost? We hardly think so. From old associations, and it may be from prudential motives, the Reformers chose rather to designate this presence of the Holy Spirit as "the body and the blood" rendered effectual by the Holy Ghost, a periphrasis as it seems to us. We must, no doubt, be cautious in our statements on this mysterious subject. We may not say that the Second Person is directly the Third Person, that is, "confound the Persons;" nor may we say that the Holy Ghost is directly Christ, *i.e.*, the incarnate Son (the term Christ always implies the incarnation). But neither may we "divide the substance." As regards "the substance," that is, in fact, the true personality of the God-head, Christ and the Holy Ghost are one, and one especially in all works *ad extra*, of which dwelling in the Church is an instance. "*Opera Trinitatis ad extra*," says the old canon, "*indivisa sunt*;" to which it adds (and we should never forget it), "*salvo tamen earum (Personarum) ordine et discrimine*." Redemption is the special work of the Second Person, and sanctification, and all that belongs thereto, of the Third; but as regards "the substance," where the Third Person is, there is the Second, and *vice versa*. Therefore our Lord could, with all propriety, say that, in one sense, He would depart from His Church (to discharge *sacerdotal* functions in heaven); and in another, that He would ever be with His

Church, viz., in and through His divine Vicar, the Holy Ghost; or, in other words, Christ is really absent and really present; as regards the Eucharist as well as other acts of worship; Christ dwelling in the heart by faith, Christ in us the hope of glory, Christ teaching, quickening, sanctifying, giving effect to all ordinances; but not directly as the incarnate Son, but as the Third Person of the Holy Trinity.

If this be a correct view (and it is of course open to criticism), some of the doctrinal statements of the Reformed branch of Protestantism on the Eucharist seem to need reconsideration or explanation. The great men of the sixteenth century were so occupied with restoring the *Redeemer* to His proper place in the economy of grace, that they seem hardly to have bestowed sufficient attention on the administration of the Third Person in the same economy. Have their successors fully emerged from the penumbra in which, on this point, their predecessors moved?

E. A. LITTON.



#### ART. IV.—“THE CRUISE OF H.M.S. ‘BACCHANTE’”

*The Cruise of H.M.S. “Bacchante,” 1879-1882. Compiled from the private Journals, Letters, and Notebooks of Prince Albert Victor and Prince George of Wales, with additions by John N. Dalton. Two vols. Macmillan and Co. 1886.*

IT is needless to point out the extraordinary interest with which this book is invested. Some half century ago it was indeed part of the accepted claptrap amongst those who passed for the more advanced school of political thinkers to pronounce, in their usual dogmatic fashion, that in these days of constitutional monarchy, the personal character and ability of a sovereign is a matter of very small moment to the commonwealth, and that in fact a decently respectable mediocrity would probably prove more suitable upon the throne than any exceptional eminence either moral or intellectual. The futility and shallowness of such speculations, however, has been abundantly proved by the happy experience with which the Divine Providence has since blessed our country. Such a reign as that of which we have now reached the jubilee, has at least taught us that what mathematicians would call the personal equation of our monarch has still as mighty an influence on the destinies of our land as any other social or political force amongst us. We have only to ask ourselves what England would have been by this time had our Queen been weak or selfish or tyrannical, to be convinced of the truth of this. And