

trusted by the other Bodies, and if intrusion were more sharply branded as a breach of charity and a waste of power.

(3) *Confederated Union of some kind*, by which, without forfeiture of cherished opinions, with permitted diversity of rites and ceremonies as well as modes of worship, there might be some acknowledgment of corporate connection, and some plan of corporate action through a representative authority on the part of those who accept the Nicene Creed as their common basis of belief.

These are ideas for which we wish, at least, a more definite place in the minds of Christian people. It is only as they are allowed to ferment in many minds that satisfactory solutions of the difficulties which beset their realization are likely to be found. "I keep it before me," was the simple answer of Sir Isaac Newton, when asked his method of attacking a complicated problem.

We will not forget that there are other means besides submission for securing unity, and that unity is consistent with considerable lack of uniformity, with wide difference of function, with absolute lack of contact. If it be not permitted us on earth ever to see a realization of the Master's Ideal, we will still breathe the prayer, "That it may please Thee to inspire continually the Universal Church with the spirit of truth, unity, and concord."

The goal of our most sanguine dreams will be reached at last when the glory of the Apostolic Vision bursts upon our sight, "Lo! a great multitude which no man could number of all nations, and kindreds, and people and tongues, stood before the Throne and before the Lamb, clothed with white robes and palms in their hands." While with tens of thousands of tongues gathered from all antagonistic sections of the rent, divided, mutilated Church, *one* song floats upon the ear, *one* melody unites the Redeemed from every age and from every clime, "Salvation to our God which sitteth upon the Throne, and unto the Lamb for ever and ever."

B. LAMB.



ART. IV.—FASTING COMMUNION NEITHER PRIMITIVE, NOR APOSTOLIC, NOR DIVINE.

THE Holy Communion was instituted in the evening. "Now when even was come, He sat down with the twelve" (Matt. xxvi. 20). "AND AS THEY WERE EATING Jesus took bread, and blessed it, and brake, and gave it to the disciples, and said, Take, eat, this is My body" (Matt. xxvi. 26).

Whatever may have been the hour, it was during and after eating the administration took place.

This fact should be written in the hearts and minds of every member of the Church of England by the words of consecration in our Prayer-book, words transferred from Holy Scripture into the Communion Service: "Likewise, AFTER SUPPER, He took the cup."

In the Acts of the Apostles we see that the administration of the Holy Communion continued in the Church to be associated with meals. "Every meal was a communion, and a sacred and wholly blessed character was stamped upon common food" (Acts ii. 46, xx. 17). Instead of previous eating degrading the rite, the approaching sacred ordinance solemnized the preceding participation in the evening meal, and even hallowed the very act of taking food by the most blessed memories and associations.

The next light which we find thrown upon the matter in Holy Scripture is to be found in 1 Cor. xi. There the Agapé or Love-feast was plainly followed by the Lord's Supper. "For in eating everyone taketh before other his own supper" (1 Cor. xi. 21). This is an admitted fact, and I quote the extract Bingham gives from Suicer, *s.v.*, Ἀγάπη. Speaking of the preceding text, he says: "Ex quibus verbis patet eos prius cœnasse, deinde eucharistiam sumsisse." "From which words it is clear that they first supped, and then partook of the Eucharist."

The excesses, the indecent haste—for even then the enemy had sown tares—were denounced, and the remedy was prescribed by Apostolic authority and by the voice of the Holy Ghost. "And if any man hunger, let him eat at home" (1 Cor. xi. 34).¹

And we may here ask, why should we be expected to follow in this matter the shifting uses of the Church in the fourth or following centuries, rather than the practice of the Church of the first century, which is undeniably consistent with the practice of our great High Priest Himself and of His Apostles?

According to all witnesses of the first century, the Lord Supper was then received with and after food, and was associated with and the closing scene of the Ἀγάπη, or Love-feast, of the early Church.

We next come to the *Διδαχὴ τῶν δώδεκα ἀποστόλων*, "The teaching of the twelve Apostles," a long-lost "ancient Church manual, which on its discovery was assigned to the second century, but which many now hold, not without good reason, to be a genuine relic of the first" (Taylor, Preface to *Διδαχὴ*).

¹ See tract by the late Rev. C. H. Marriott, to which I am indebted.

In that treatise (chap. vii.) fasting was enjoined on the person to be baptized and on the baptizer, but as concerning the *εὐχαρίστια*, or Eucharist, we read in chap. x., *Μετὰ δὲ τὸ ἐμπλησθῆναι οὕτως εὐχαριστήσατε*, which means either, "After being filled" at the common feast of the Agapé "so celebrate the Eucharist," or, "After being filled, thus give ye thanks." With the latter translation the celebration of the Eucharist would come in lower down, at the words *ἐλθέτω χάρις*, "Let grace come"; but in either case the reception of the Eucharist would be after the meal of the Agapé.

There is obvious mention of the Eucharist in chaps. ix. and x., but despite the unavailing ingenuity of the defenders of fasting Communion, there is no room for the Eucharist until after the expression in chap. x., "After being filled."

Taylor, in Notes on the *Διδαχὴ*, writes thus, quoting Rashi on Deut. xvi. 2, who speaks of the allusion to the Chagigah in that passage: "When this feast" (the Chagigah) "was joined with the Passover, it was eaten first, that the Passover might be eaten AFTER BEING FILLED" (T. B. Pesach. 70a). Thus the Chagigah "was like the Agapé which once preceded the Eucharist." This is a remarkable and instructive comment on the expression, "after being filled" of the *Διδαχὴ*.

Fasting before baptism is enjoined. Fasting before Communion is unknown to the writer of this early treatise; nay, the COMMAND is as above, *Μετὰ δὲ τὸ ἐμπλησθῆναι οὕτως εὐχαριστήσατε*.

We may now advance a step farther.

That the Eucharist formed part of the Agapé in his time Iguatius ad Smyrṇæos (chap. viii.) leaves no reasonable room for doubt. He uses *οὔτε βαπτίζειν οὔτε ἀγάπην ποιεῖν* to express the sacraments, according to Bishop Lightfoot—a conclusion opposed by Mr. Puller, of the Cowley Fathers, in a very unconvincing note to his pamphlet. This expression, according to Bishop Lightfoot, would prove that the Eucharist and the Agapé were held in close connection, the Eucharist being the conclusion of the solemn feast. And as this would extinguish all possibility of proving fasting Communion to be primitive, it is naturally opposed by Mr. Puller, of the C.B.S., in his pamphlet "Concerning the Fast before Communion." Against him it will be enough if here I place Lightfoot's note on the above passage :

In the Apostolic age, the Eucharist formed part of the Agapé. The original form of the Lord's Supper, as it was first instituted by Christ, was thus in a manner kept up. This appears from 1 Cor. xi. 17, sq. (cf. Acts xx. 7) from which passage we infer that the celebration of the Eucharist came, as it naturally would, at a late stage in the entertainment. In the Doctr. Apost. 10 (note the confirmation by Bishop Lightfoot of the interpretation given above of the passage in the *Διδαχὴ*, implied

by this reference), this early practice is still observed. In after-times, however, the Agapé was held at a separate time from the Eucharist. Had this change taken place before Ignatius wrote? I think not.—Lightfoot, "Apostolic Fathers," part ii., vol. ii., p. 313.

And he goes on to show the extreme probability that in the passage quoted the Agapé was a meal ending with the Eucharist, and the whole called "Agapé."

I here append the remainder of Bishop Lightfoot's note on the passage, to show how very nearly suspended his judgment is with regard to the translation of Pliny's *Sacramento*, referred to below. Lightfoot goes on to say :

On the other hand, some have inferred, from the words of Pliny quoted above and italicized (*seque sacramento obstringere*), that when he wrote (about A.D. 112), the two (the Eucharist and the Agapé) were held at different times in the day. This depends, first on the accuracy of Pliny's information, and secondly on the interpretation of *sacramento*, which is supposed to have been used by his Christian informers in its technical sense, and to have been misunderstood and confused with its ordinary meaning by Pliny. *This inference is therefore somewhat precarious.* (Italics are mine.) Others, again, maintain that the Eucharist was separated from the Agapé, and attached to the early morning service *in consequence* of Pliny's edict prohibiting these Christian *hetæriæ*.

And Lightfoot refers his readers again to *Bingham*, Augusti, Probst, Harnack, and Suicer.

The conclusion, however, which Bishop Lightfoot has come to is, as is given above, that the Lord's Supper was the closing scene of the evening Love-feast in Apostolic times, and that it also was so in the time of Ignatius. It will be advisable here to give Pliny's letter. He writes to Trajan of certain apostates from the Christian faith whom he had examined :

Adfirmabant autem hanc fuisse summam vel culpæ suæ vel erroris, quod essent solite stato die ante lucem convenire carmenque Christo quasi deo dicere secum invicem, seque sacramento non in scelas aliquod obstringere, sed ne furta, ne latrocinia, ne adulteria committerent ne fidem fallereat, ne depositum appellati abnegarent : quibus peractis, morem sibi discedendi fuisse, rursas quæ (coendi) ad capiendum cibum, promiscuum tamen et innoxium, quod ipsum facere desisse post edictum meum, quo secundum mandata tua hetærias esse veteram.

Lightfoot's Translation.—They asserted that this was the sum and substance of their fault or error ; namely, that they were in the habit of meeting before dawn on a stated day, and singing alternately a hymn to Christ as to a god, and that they bound themselves by an oath, not to the commission of any wicked deed, but that they would abstain from theft and robbery and adultery, that they would not break their word, and that they would not withhold a deposit when reclaimed. This done, it was their practice, so they said, to separate, and then to meet together again for a meal, which, however, was of the ordinary kind, and quite harmless. But even from this they had desisted after my edict, in which, in pursuance of your commands, I had forbidden the existence of clubs (*hetærias*).

There being not the least allusion by Pliny's informants to any eating and drinking in the early meeting, makes it most

likely that they used the word *sacramentum* in its ordinary classical sense, in which he understood it. Had it been used by them in any other sense, they would have given him the fullest explanations, which he would have reproduced in his letter. And I will add that most unprejudiced persons will regard Pliny's letter as a proof that in his time the Eucharist was a part of the Agapé, or evening Love-feast, as will presently appear.

It is incredible that if any "eating of bread and drinking of wine" took place in Pliny's time *ante lucem*, his informants should have been silent about those acts, and not described them in detail. To those acts, by reason of the common charges against the Christians of "impious banquets," his suspicions would certainly have been directed, and his informants would not have DARED to keep back from him the most explicit information respecting any acts of "eating and drinking" which took place at the meeting "before dawn"; nor would they have imperilled their lives, or, being apostates, have had any motive to do so, by mystifying Pliny or leading him astray by their use of the word *sacramentum* in a technical sense unknown to him, WITHOUT THE MOST COMPLETE EXPLANATION OF IT.

Had there been a participation of bread and wine in the early morning, they would have mentioned it as clearly, and with as much detail, as they described the same acts in the evening feast. But there is no hint of any such taking of food in the early meeting. We are therefore led to the conclusion that the only "eating and drinking" was in the evening, and that the Eucharist was part of the Agapé, as we have already seen it to be.

But we must devote further time to the examination of the expression in Pliny's letter, "seque sacramento obstringere," inasmuch as Mr. Puller, of the C.B.S., in his pamphlet "Concerning the Fast before Communion," seems to think Pliny's letter bears important witness to his view of the case. This, however, is only on the supposition, erroneous as I believe, that the word *sacramento* refers to the Lord's Supper. And even in that case it would only be evidence of the use of early Communion, which does not in the least prove his case, for "early Communion" and "fasting Communion" are by no means convertible terms.

"There can be no serious doubt," says Mr. Puller, "that the word *sacramentum* as used by the apostates" (Pliny's informants) "referred to the Holy Eucharist. This is the 'view' that Bishop Lightfoot has 'advocated' in his notes to Pliny's letter."

Mr. Puller in the above passage has made a most liberal

use of inverted commas to protect the quotation from Bishop Lightfoot, for no other reason that I can see than this, that the perusal of the passage ("Apostolic Fathers," part ii., vol. i., pp. 50-52) in Lightfoot shows that his interpretation of the word is by no means of that positive character that Mr. Puller would wish us to think, as the following facts will show:

(a) Bishop Lightfoot translates the expression (p. 20, same vol.) "and that they bound themselves by an oath," using the word *sacramentum* in its classical sense, as Pliny the writer would use it, and as Paley translated it, and also as Trajan would understand it.

(b) Bishop Lightfoot qualifies his "advocacy" of the view that *sacramentum* refers to the Lord's Supper so extensively that a fairer *résumé* of his "views" than Mr. Puller puts forward would make it plain that he was not convinced as to what Pliny actually meant by the word *sacramentum*. For instance, he says: "It would seem as if Pliny had here confused the two sacraments together. The words 'seque sacramento obstringere' seem to refer specially to the baptismal pledge, whereas the recurrence on a stated day before dawn is only appropriate to the Eucharist." And he adds: "It is possible, however, that Pliny's witnesses, whose accounts he repeats, were not referring to either sacrament, but to the moral obligation which was binding on the Christian."

If, therefore, Pliny's letter means that the meeting of the Christians before dawn was characterized by this "oath" or solemn promise of "moral obligation," the Lord's Supper must have been connected with the Agapé in the evening, for it MUST appear in either of the two occasions.

In that case the separation of the Lord's Supper from the evening Agapé would be due to the edict of Trajan mentioned by Pliny, so far as the Church in Bithynia was concerned (A.D. 112). Bishop Lightfoot mentions that Probst, "without any evidence," assumes that the separation took place in St. Paul's time, and of course before the edict of Trajan. He also refers to Rothe's opinion to the same effect, to both of which references Mr. Puller gives prominence, omitting, I observe, Bishop Lightfoot's expression "without any evidence" applied to Probst's assumption that the change took place in St. Paul's time; and I further notice that Mr. Puller does not quote the concluding passage of Lightfoot's note: "On the other hand, Harnack" (to whose work Lightfoot refers as to an authority, "Christlicher Gemeindegottesdienst," p. 230) "advocates the view that it" (the separation of the Agapé and the evening Communion) "was due to the edict of Trajan."

And that this union of the Love-feast with the following Communion was maintained until that time is the view sup-

ported by the remainder of Bishop Lightfoot's note: "In some parts of Asia Minor, and probably Antioch, the two were still connected when Ignatius wrote" (Lightfoot, "Apostolic Fathers," part ii., vol. i., p. 52).

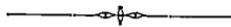
That after the first or the early part of the second century the Agapé was gradually detached from the Eucharist and placed after it is well known; but "the change was not made at the mandate of any central authority, but crept in by degrees" (Taylor, "Notes on the *Αἰδαχή*").

As to the causes which led to this severance, let us again hear Bishop Lightfoot: "It is plain from his (Pliny's) language that these festivals of the Christians had begun to provoke unfavourable comments. The stigma of Thyestean banquets and Œdipodean pollutions was already fastened or fastening upon them. What was to be done in order to disarm criticism? . . . A severance [of the Eucharist and the Agapé], therefore, was the obvious course. The Eucharist was henceforward celebrated in the early morning, whereas the Agapé continued to be held . . . in the evening. It is not quite clear from Pliny's language whether this severance had actually taken place before Pliny interposed . . . or whether it was the immediate consequence of this interposition; though the former seems the more probable alternative. *But anyhow it is a reasonable inference to draw from his language that the severance was due to these charges of immorality brought against the Christian festivals in the age of Trajan, and to the persecutions ensuing thereupon*" (*Ibid.*, p. 401).

Thus it was that the false accuser, imperial and persecuting Rome, and the advance of low and carnal views respecting the Lord's Supper, brought about this and further changes in the apparently harmless direction, first, of the early celebration to avoid slanders, and eventually of the more dangerous innovation of fasting Communion.

T. S. TREVOR.

(*To be continued.*)



ART. V.—THE SANTAL MISSION.

DURING the past century, in the Providence of God, the vast continent of India and Burmah has been given into our care. It contains a population of about 288,000,000; these do not all speak the same language, nor do they all belong to the same race. They may be divided into three great classes: Hindus, numbering 203,000,000; Mohammedans, 60,000,000;