

**THE LORD'S SUPPER; PLAIN WORDS FOR
ORDINARY READERS ON THE NATURE
OF THE HOLY COMMUNION, AND THE
DUTY OF BEING COMMUNICANTS,
WITH ANSWERS TO OBJECTIONS**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649309375

The lord's supper; Plain words for ordinary readers on the nature of the holy communion, and the duty of being communicants, with Answers to Objections by George Allen

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Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

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GEORGE ALLEN

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ON THE

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DUTY OF BEING COMMUNICANTS,

WITH

Answers to Objections.

BY THE

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LONDON:

WILLIAM MACINTOSH, 24, PATERNOSTER ROW.

BENTON SEELEY, ISLINGTON GREEN.

1868.

138. 9 397.

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The Lord's Supper.

PLAIN WORDS FOR ORDINARY READERS.

"This do in remembrance of Me. This is My Body; this is My Blood."^{*}

To prepare the way for the statement of truth, it is necessary to define and to refute error.

Among the manifold points of antagonism between the Church of Rome and the Reformed Church as established in this land, there is not one of more vital and central moment than this of the Holy Communion. Rome's views on this subject form the keystone of her whole system. Once admit her teaching that the Priest can bring the God-Man Jesus upon the altar, and it is easy to accept her whole Sacerdotal System, and to justify her adorations and incensings around her holy place.

If God be there, no adoration can be too profound, and no offerings can be too costly.

If the Priest can command the presence of his God, and our God, then indeed we need not scruple to acknowledge his claim to hear the confession of our sins, and his power to absolve us from our guilt.

^{*} Passages on the Institution of the Lord's Supper, see Matt. xxvi.; Mark xiv.; Luke xxii.; 1 Cor. xi.

The greater ever includes the less.

If the Church of Rome by her Priesthood can command the presence of God in the flesh, whenever and wherever the sacred feast is spread, then has she the right to demand the absolute subjection of the human mind to her sway, and the unquestioning reception of all her doctrines and dogmas.

If she can do this, then God must be in her of a truth, and he who fights against her, fights against God.

We will presently test her claim by Scripture. In abhorrence of what, as Protestants,* we must consider as the impious teachings of the Church of Rome in this matter, some have been tempted to rush to an opposite extreme, as to the nature and value of the Lord's Supper.

Because the Church of Rome would find *too much* in it, they have been content to look for *too little*.

This course, although by no means so dangerous as that of the Romish Church, because it does not substitute human invention for Divine reality, yet, is to be regretted, because it leads to an undervaluing of God's means of grace, and may deprive the soul of that comfort and strength which otherwise it would receive.

Between these conflicting views comes a sound Scriptural view, represented, I believe faithfully, and with marvellous accuracy, in the Articles, Catechism, and Communion Service of the Church of England.

* Protestants—A word which really means, men who hold primitive truth, and so protest against all which is contrary to it, on whatever side arising, but more especially against the errors of the Romish Church.

CONCERNING THE LORD'S SUPPER,

Four leading views have been held. They may be thus designated:—

- I.—*The Zwinglian*, held more or less by the Swiss Protestant Churches, and theoretically or practically by many Nonconforming Protestants.
- II.—*The Lutheran*, held more or less by Churches adopting this name in various parts of the Continent.
- III.—*The Romish*, differing in one most important point, to no very great extent, from the Lutheran view, strictly so called.*
- IV.—*The English Church* view, held by the great majority of her Communion, and also, in greater or lesser degree, by numbers of the Presbyterian and Nonconforming bodies.

We will deal with these views in this order—

I. *The Zwinglian view*; so called because stated to have been held by Zwinglius, a Swiss divine.

If the Romish view of the Lord's Supper errs in EXCESS, this, not as that fatally, but still in a manner to be lamented, errs by DEFECT.

* It should however be noted, that many Lutherans now, in their Sacramental views, have receded from the real or supposed tenets in this respect of their great founder, and approach nearer to what is called above the English Church view.

We speak of a Sacrament—the Sacrament of the Lord's Supper. What is the meaning of the word Sacrament? Not to enter into a discussion as to the derivation of the word, Sacrament used religiously, means a something in connection with which there is an outward and an inward—a sign and a thing signified. The word Sacrament, as defined by our Church, is—"An outward and visible sign of an inward and spiritual grace given unto us." Take this, then, as the definition of the word Sacrament; it is an outward sign of a hidden reality.

In view of this description of a Sacrament, as including an outward and an inward—a sign and a thing signified, ask, What is the Zwinglian view of the Lord's Supper?

It may be expressed thus: It denies that bread and wine, in the Lord's Supper, are in any way connected with the conferring, even conditionally, of blessing to the soul.

A Sacrament in this view is nothing more than an external remembrance—a commemorative sign. The sight of the sign may suggest good, useful, holy thoughts and emotions; but the ordinance, is never a channel, still less a pre-eminent channel, by which God conveys grace to the soul.

The Zwinglian view maintains that, in the Lord's Supper, or in connection with it we have nothing more than symbols of the body and blood of Christ; appropriate signs to shew forth the Lord's Passion, and to keep it in remembrance; but that there is nothing in or connected with the Holy Supper, except *the bare remembrance of Christ.*