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What Do We Learn from the Words of Institution about the Two Elements in the Sacrament of the Lord's Supper?

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The words of institution of the Lord's Supper read as follows: "And as they were eating," etc. Matt. 26, 26—29; Mark 14, 22—25; Luke 22, 19. 20; 1 Cor. 11, 23—26. These are the words from which we are to learn all we need to know about the Eucharist. By these words we should be taught and guided in all matters concerning the Lord's Supper.

I.

"As they were eating," we read, "Jesus took bread," *τὸν ἄρτον.* St. Matthew writes: "and blessed it and," etc. Evidently the disciples had bread with their meal; there was bread lying on the table. This bread Jesus took, broke it, and gave it to His disciples, and said: Take it and eat it. *Λαβὼν ὁ Ἰησοῦς ἄρτον,* St. Mark writes. *Λαβὼν ἄρτον* are the words in Luke's report. St. Paul also says: *ἔλαβεν ἄρτον.* Jesus took bread. And *τοῦτο ποιεῖτε,* He tells us. We should likewise take bread, break it, and eat it, believing in our hearts that it is the body of Jesus we are eating. But now I am asked right and left, What kind of bread was it that Jesus had and which we are to use? Why should we ask this question? Is there a word in what we have read about the Sacrament that requires us to know just what kind of bread Jesus used and to use the same kind ourselves? Jesus did not say: This do, being careful that you have the same kind of bread I have, nor do we find in all the words which tell us about the Eucharist anything which would make it our duty to know and even to institute an investigation as to what kind of bread it was which He used on that occasion. We know what bread is, so we know, too, what to do when Jesus says, "This do."

The Influence of Calvinism on the American System of Education.

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(Concluded.)

Calvinistic Characteristics as Found in American Education.

In speaking of Calvinistic characteristics observed in American education, we shall confine ourselves solely to those which directly or indirectly have some bearing on religion.

1. We note in Calvin's system a remarkable blending of Church and State. "Calvin was as great a statesman as he was a theologian. It will be remembered that at some period of his life he studied law under the famous jurist Alciat, at Orleans. This fact, the general training of his mind, and the necessities of the conditions at Geneva made him a politician in the good sense of the word. The public archives of Geneva contain many files of law papers with marginal notes by his hand. Very often he became the diplomatist for his city, and he was entrusted with negotiations to foreign governments. On the legislation of Geneva he exercised, as we have seen in a previous chapter, a twofold influence, direct and indirect. He established a code of morals which was a new creation and revised the general laws of the state. He thus became the virtual legislator of the city. An examination of the Genevan code of laws shows the strong influence of the Mosaic legislation on Calvin's conception of a well-ordered community. As Kampschulte, the Roman Catholic biographer of Calvin, says: 'Both the special statutes and the general theocratic character of the Hebrew commonwealth were never out of sight.' . . . Dr. Schaff writes: 'The material prosperity of the city was not neglected. Greater cleanliness was introduced, which is next to godliness and promotes it. Calvin insisted on the removal of all filth from the houses and the narrow and crooked streets. He induced the magistracy to superintend the markets and to prevent the sale of unhealthy food, which was to be cast into the Rhone. Low taverns and drinking-shops were abolished, and intemperance was diminished. Mendicancy on the streets was prohibited. A hospital and poorhouse was provided and well conducted. Efforts were made to give useful employment to every man that could work. Calvin urged the council in a long speech, December 29, 1544, to introduce

the cloth and silk industry, and two months afterwards he presented a detailed plan in which he recommended to lend to the syndic Jean Ami Curtet a sufficient sum from the public treasury for starting the enterprise. The factories were forthwith established and soon reached the highest degree of prosperity. The cloth and silk of Geneva were highly prized in Switzerland and France and laid the foundation for the temporal wealth of the city. When Lyons, by the patronage of the French crown, surpassed the little republic in the manufacture of silk, Geneva had already begun to make up for the loss by the manufacture of watches and retained the mastery of this useful industry until 1885, when American machinery produced a successful rivalry.'" (Vollmer, *Life of John Calvin,* pp. 136. 137.)

Again Vollmer writes: "The effects of Calvin's Christian statesmanship on Geneva are the best answers to all charges of the enemy. Dr. Schaff writes: 'Calvin found the commonwealth of Geneva in a condition of license bordering on anarchy; he left it a well-regulated community. If ever in this wicked world the ideal of Christian society can be realized in a civil community with a mixed population, it was in Geneva from the middle of the sixteenth to the middle of the eighteenth century, when the infidel genius of Rousseau (a native of Geneva) and of Voltaire (who resided twenty years in its neighborhood) began to destroy the influence of the reformer.' Another historian, and he prejudiced, says: 'After the lapse of ages the effects of Calvin's influence are still visible in the industry and intellectual tone of Geneva.' From having been a small and unimportant town, a sink of iniquity beyond any of the cities of Northern Europe, the city on the Rhone became the focus of light, the center of attraction, and the source of incalculable influence upon the destinies of Europe and the world. Even a man like Rousseau says: 'Those who regard Calvin as a mere theologian are ill acquainted with the extent of his genius. The preparation of our wise edicts, in which he had a great part, does him as much honor as his *Institutes.* Whatever revolution time may effect in our worship, while the love of country and liberty shall exist among us, the memory of that great man shall never cease to be blessed.'" (Vollmer, *o. c.,* p. 139.)

In another place the same author writes: "William Farel, who knew better than any other man the state of Geneva under Roman Catholic rule and during the early stages of reform before the arrival of Calvin, visited the city again in 1557 and wrote to Ambrosius Blauer that he would gladly listen and learn there with the humblest of the people, and that 'he would rather be the last in Geneva than the first anywhere else.' John Knox, the Reformer of Scotland, who studied several years in Geneva as a pupil of Calvin (though five years his senior) and as pastor of the English congregation, wrote to his friend Locke in 1556: 'In my heart I could have wished, yea, I cannot cease to wish, that it might please God to guide and conduct yourself to this place where, I neither fear nor am ashamed to say, is the most perfect school of Christ that ever was in the earth since the days of the apostles. In other places I confess Christ to be truly preached; but manners and religion to be so seriously reformed, I have not yet seen in any other place besides.'" (p. 140.)

Again: "Dr. Valentine Andreae visited Geneva in 1610, nearly fifty years after Calvin's death, with the prejudices of an orthodox Lutheran against Calvinism, and was astonished to find in that city a state of religion which came nearer to his ideal of a Christocracy than any community he had seen in his extensive travels and even in his German fatherland. 'When I was in Geneva,' he writes, 'I observed something great which I shall remember and desire as long as I live. There is in that place not only the perfect institute of a perfect republic, but, as a special ornament, a moral discipline, which makes weekly investigations into the conduct and even the smallest transgressions of the citizens, first through the district inspectors, then through the seniors, and finally through the magistrates, as the nature of the offense and the hardened state of the offender may require. All cursing, swearing, gambling, luxury, strife, hatred, fraud, etc., are forbidden, while greater sins are hardly heard of. What a glorious ornament of the Christian religion is such a purity of morals! We must lament with tears that it is wanting with us and almost totally neglected. If it were not for the difference of religion, I would have forever been chained to that place by the agreement in morals, and I have ever since tried to introduce something like it into our churches. Not less distinguished than the public discipline was the domestic discipline of my landlord, Scarron, with its daily devotions, reading of the Scriptures, the fear of God in word and deed, temperance in meat and drink and dress. I have not found greater purity of morals even in my father's home.'" (p. 141.)

What Calvin tried to produce, and did produce, at Geneva was a Christian state, modeled after the theocracy of the Old Testament, in which Church and State combined not only in maintaining and spreading God's Word, but also in fostering, producing, and superintending holiness of life in accord with the commandments of God. This certainly has influenced not only the religious life, but also the general trend of education in our country.

2. Secondly, Calvin stressed the necessity of religion as a vital factor in education. "He was above all concerned about the religious education of the young people. The *Catechism for Children* was published in 1537 and was meant to give expression to a simple piety rather than to exhibit a profound knowledge of religious truths. But, as Calvin himself later felt, it was too theological for children and was superseded by his second catechism, published immediately after his return to Geneva, in 1541. It is divided into portions for fifty-five Sundays." (Vollmer, *o. c.*, p. 135.)

In a letter which Calvin wrote to Duke Somerset he says: "Believe me, Monsigneur, the Church of God will never preserve itself without a catechism, for it is like the seed to keep the good grain from dying out and causing it to multiply from age to age. And, therefore, if you desire to build an edifice which shall be of long duration and which shall not soon fall into decay, make provision for the children being instructed in a good catechism, which may show them briefly, and in language suited to their tender age, wherein true Christianity consists. This catechism will serve two purposes, to wit, as an introduction to the whole people, so that every one may profit from what shall be preached and also to enable them to discern when any presumptuous person puts forward strange doctrines." (Vollmer, p. 135.)

In the university which he established at Geneva, though it was not by any means a theological seminary, but a school for young and old, for general and special training, the entire instruction was based upon religion. The students "were forbidden to play cards or dice; they were not to be seen in taverns or at banquets; they were not to dance or promenade the streets, or sing indecent songs, or take part in masquerades or mummeries, on pain of imprisonment for three days on bread and water and payment of a fine of 60 sous for each offense. The penalties were not mere bugbears to frighten children with; they were actually inflicted. Sometimes corporal punishment was added. For disobedience to his parents and for dissolute behavior a youth named Domaine Ferriere was whipped till the blood came." (Reyburn, p. 286.) "On Monday, Tuesday, and Thursday the work of the classes went on till ten o'clock, when an interval for dinner was allowed. On Wednesday and Friday mornings the classes did not meet, as it was supposed that professors and students would be present at the

Wednesday meeting for public worship in the church, and on Friday the professors were engaged at the meeting of the Venerable Company. In the afternoon of Monday, Tuesday, Wednesday, Thursday, and Friday, from one o'clock till five, all the classrooms were busy. On Saturday the only engagement was the afternoon discussion on theological theses. Each day, at the conclusion of the day's work, all assembled in the common hall. The necessary punishments were inflicted 'with gravity.' Three scholars, in turn, recited the Lord's Prayer, the Confession of Faith, and the Decalog, and after the rector had pronounced the benediction, the scholars were marched off to their abodes under the care of their masters." (Reyburn, p. 288.)

"In the academy, to which they were admitted by examination, there was neither grouping nor classification. The students were allowed to attend such classes as they pleased. There were twenty-seven lessons each week: three in theology, eight in Hebrew, eight in the poets and moralists of Greece, five in dialectics and rhetoric, and three in physics and mathematics. The instruction in theology was given by Beza with Calvin as his unofficial colleague." (Reyburn, p. 287.)

This emphasis on religion as a necessary factor in education greatly influenced the minds of the early founders of the schools and colleges in our country and is still witnessed in the advocates of those who desire to convert the public schools into Christian schools. Their model still is the Christian public school at Geneva, maintained under the influence of religion.

3. Another trait of Calvinism is its unionism, which has left its marks not only upon the churches, but, in a way, also upon our schools. Vollmer says: "Calvin's idea of union, being far from the idea of governmental unification, was also far from requiring sameness in detail of doctrine. This traditional 'intolerant' reformer was willing to compromise in every direction on matters of order, discipline, ceremonies, and forms in order to heal schism, disunion, and alienation in the Reformed churches. 'Keep your smaller differences,' says he, addressing the Lutheran churches, 'but let us have no discord on that account, but let us march in one solid column under the banner of the Captain of our salvation. Let the ministers by whom God permits the Church to be governed be what they may,' he writes to Farel; 'if the signs of the true Church are perceived, it will be better not to separate from their communion. Nor is it an objection that some impure doctrines are then delivered, for there is scarce any church which

retains none of the remains of ignorance. It is sufficient for us that the doctrine on which the Church of Christ is founded should hold its place and influence.'" (Vollmer, p. 146.)

Again Vollmer states: "In the last quarter of the past century another dream of Calvin was realized. In 1875 the 'Alliance of the Reformed Churches throughout the World Holding the Presbyterian System' was organized in London, England. This body meets every four years in a council composed of regularly appointed delegates representing every branch of the Reformed Church." (Vollmer, pp. 147. 148.) "The prime movers and some of the foremost leaders in the Federal Council of the Churches of Christ in America, which met in Philadelphia, Pa., in December, 1908, representing thirty-one denominations and eighteen million members, were also members of Reformed churches. A much older organization of the same character, but still more extensive, the Evangelical Alliance, is being supported by no one more heartily than by the followers of Calvin."

This may to some extent account for the present tendency of religious unionism asserting itself in modern education. It is true, Calvinism has largely given place to Liberalism; however, the old principle of Calvinistic unionism still remains.

4. We note in Calvin's system also a large amount of harshness and acerbity. Even the most favorable biographers of Calvin must admit this trait. The war which he waged against the libertines may certainly be justified. However, many instances in this remarkable war clearly reveal that he was ignorant of the true meaning of Christian liberty. Calvinism aimed at purity of community life rather than at purity of doctrine. It is this which imposed the ban on card-playing, theaters, dancing, but also upon such pleasures as are not forbidden by God's Word. The principle of Calvinism is, "Whatever is not allowed by the Word of God is forbidden." This is accountable for much of the unjustified bigotry which we find in Calvinistic circles even to this day, and which affects their educational standards. Reyburn, in his biography of Calvin, writes: "Calvin is one of the best-hated men in history, and perhaps no one has suffered from such persistent misrepresentation. Even after the lapse of three centuries there are still some who cannot mention his name without accompanying it with vituperation. Their animosity is a tribute to his power. . . . If he was stern with others, he was stern with himself. If he drilled the citizens of Geneva into some outward observance of the moral law, he kept his own body under stricter subjection than

he applied to theirs and forced it, in spite of weakness and suffering, to be the servant of his will. He was too intense to be generally amiable, and he was oftener feared than loved." (p. 332.)

5. Again, in spite of this rigor, we note in the system of Calvin a certain laxness, which shows the pendulum swinging in the other direction. This laxness applies largely to doctrine. The tyrannical measures employed against Servetus are often presented as an example of Calvinistic rigor and of Calvinistic persecution on account of faith. After all is said, however, Servetus was burned not merely because of his blasphemous atheism, but largely, too, because he was a public menace also in other respects. The unionism expressed in the foregoing quotations exhibits Calvin's toleration of false doctrine as long as this did not involve fundamentals. The frequently quoted motto: "In essentials unity, in non-essentials charity," dates back to the Genevan reformer.

6. In reviewing the characteristics of John Calvin, we must commend his love for education and learning, which, too, has left its mark on American education. Calvin himself was an indefatigable worker and a great student, not only of the Bible, but of the entire domain of learning. Vollmer writes of him: "In a previous chapter we have spoken of the reformer's interest in popular and higher education. The reformer himself was not only a man of great intellect, but also highly educated and endowed with learning beyond most of his contemporaries. His first book on Seneca's *Clementia* is usually referred to as an example of his erudition. Lindsay says of it: 'The author shows that he knew as minutely as extensively the whole round of classical literature accessible to his times. He quotes, and that aptly, from fifty-five separate Latin authors — from thirty-three separate works of Cicero, from all the works of Horace and Ovid, from five comedies of Terence, and from all the works of Virgil. He quotes from twenty-two separate Greek authors — from five or six of the principal writings of Aristotle and from four of the writings of Plato and of Plutarch. Calvin does not quote Plautus, but his use of the phrase *remoram facere* makes it likely that he was well acquainted with that writer also. The future theologian was also acquainted with many of the fathers — with Augustine, Lactantius, Jerome, Synesius, and Cyprian.' At the famous disputation at Lausanne, when the question of the Real Presence was discussed, one of the Romanists read a carefully prepared paper, in the course of which he said that the Protestants despised and neglected the ancient Fathers, fearing their authority, which was against their views. Then Calvin rose.

He began with the sarcastic remark that the people who reverenced the Fathers might spend some little time in turning over their pages before they spoke about them. He quoted from one Father after another: 'Cyprian, discussing the subject now under review in the third epistle of his second book of *Epistles,* says. . . . Tertullian, refuting the error of Marcion, says. . . . The author of some imperfect commentaries on St. Matthew, which some have attributed to St. John Chrysostom, in the eleventh homily, about the middle, says. . . . St. Augustine, in his twenty-third epistle, near the end, says. . . . Augustine, in one of his homilies on St. John's gospel,—the 8th or the 9th; I am not sure at this moment which,—says. . . .'—and so on. He knew the ancient Fathers as no one else in the century. He had not taken their opinions second-hand from Peter of Lombardy's *Sententiae,* as did most of the schoolmen and contemporary Romanist theologians. It was the first time that he displayed, almost accidentally, his marvelous patristic knowledge, a knowledge for which Melanchthon could never sufficiently admire him."

This love of learning manifests itself in Calvinistic circles to this day, even as it did among the early colonists. While they do not maintain Christian day-schools, their many colleges and universities under the influence of religion are a powerful proof and a fine demonstration of their love of learning.

7. In spite of his personal modesty, Calvin did not hide the light which was given him under a bushel, but employed every means at his disposal for the spread of his doctrines. Whereas the Lutheran Church has modestly withdrawn herself from the bustle and turmoil of worldly activity, the Church of Calvin, much like the Romish Church, pressed toward the front. Vollmer, in his *Life of John Calvin,* writes: "Of Calvin's pastoral work, his organization, and his administration of discipline we have spoken at length in previous chapters. He could truly say, 'The world is my parish.' By thousands of letters, addressed to high and low, among nations all over Europe, he endeavored to spread the Reformed faith and to confirm those who had already embraced it. This correspondence begins in his youth (May, 1528) and is only closed upon his deathbed (May, 1654). Nothing can exceed the interest of this correspondence, in which a life of the most absorbing interest is reflected, and in which effusions of friendship are mingled with the more serious questions of theology and with the heroic breathings of faith. In those letters, Calvin followed with an observant eye the great drama of the Reformation, marking its

triumphs and its reverses in every state of Europe. By virtue of his surpassing genius, with an almost universal apostolate, he wielded an influence as varied and as plastic as his activity. He exhorts with the same authority the humble ministers of the Gospel and the powerful monarchs of England, France, Sweden, and Poland. He holds communion with Luther and Melanchthon, animates Knox, encourages Coligny, and to Farel and Beza he pours out the overflowings of a heart filled with love. His letters establish foreign churches, strengthen martyrs, dictate to the Protestant princes wise counsels, negotiate, teach, and give utterance to, words of power, which, even to-day, are received by his friends as part of Calvin's political and religious testament. One point in the reformer's world-wide activity must not be overlooked by Americans. He was the only reformer who interested himself in the New World. When the great Huguenot admiral Coligny sent a colony of Reformed people to Brazil, he requested Calvin to send Reformed ministers along with them. The reformer heeded the request, and in 1556 Calvin sent two Reformed ministers from Geneva to America for the purpose of preaching not only to the colonists, but also to convert the Indians." (pp. 128—130.)

This trait has left an indelible mark on American Calvinism both in church and school.

8. Lastly we note in the system of Calvin a pronounced rationalism. In theology as well as in educational pursuits Calvin never showed that true childlike faith and submission to God's Word which Luther had. Reason is the norm by which, in the final analysis, he judged all matters. His theological work *Institutes* is strongly marked by this trait. His doctrines of Predestination, Redemption, the Efficacy of the Means of Grace, the Sacraments, and the Church are tainted with rationalism. In theology this rationalism has led to a deplorable perversion of the entire Calvinistic system. In education it has produced that rigid, cold, and lifeless atmosphere which has frequently produced moral, mental, and educational stagnation. Had it not been for the great German educators, whose life-giving principles have been injected into the Calvinistic system, American education to-day would represent an even more unsatisfactory picture than it really does. After all, it was Dr. Martin Luther who saved the day also for education, by injecting into it the vitality that flows from true heart-interest in the salvation of the individual, in conformity to the true teachings of our Savior.