

《圣餐短论》

加尔文，1540 年写作，1541 年出版

一 许多软弱的良心对于圣餐的真道悬而不决的原因

教会对主的圣餐早已发生了好几个严重的错误，而近年以来又发生种种争端，无怪许多软弱的良心不能决定他们对圣餐当持什么观点，而处于疑难惶惑中，等候一切争端止息，并等候神的仆人们对此事达到同意。因为了解圣餐与我们的得救很有关系，我们若对它没有定见，乃是很危险的事，所以我以为将关于圣餐必须知道的各端加以简明的讨论，乃是一件很有益的事工。我还可补充说，曾有些贤达之士，请求我如此行，我若拒绝，不免是忽略我的天职。

为排除各种困难起见，最好是循着下面的次序讨论。

二 讨论本题所循的次序。

第一节，主设立圣餐的原因和目的。

第二节，领受圣餐对我们有何益处，再者主的身体，是如何地赐给了我们。

第三节，怎样才是正当领受圣餐。

第四节，使圣餐腐化的错误和迷信；神的仆人对此题当怎样和罗马教廷有别。

第五节，现今在那些使福音复兴，并使教会恢复正道的领袖中对此题发生争论的原因。

第一节 主设立圣餐的原因和目的

三 我们受洗时被神接纳进入教会，作他的家人。

论到第一节，爱我们的神既然乐意以洗礼接纳我们进入他的教会——这教会是他的家，是他

Short Treatise on the Supper of Our Lord

By John Calvin, written in 1540, published in 1541

1. REASON WHY MANY WEAK CONSCIENCES REMAIN IN SUSPENSE AS TO THE TRUE DOCTRINE OF THE SUPPER.

As the holy sacrament of the Supper of our Lord Jesus Christ has long been the subject of several important errors, and in these past years been anew enveloped in diverse opinions and contentious disputes, it is no wonder if many weak consciences cannot fairly resolve what view they ought to take of it, but remain in doubt and perplexity, waiting till all contention being laid aside, the servants of God come to some agreement upon it. However, as it is a very perilous thing to have no certainty on an ordinance, the understanding of which is so requisite for our salvation, I have thought it might be a very useful labour to treat briefly and, nevertheless, clearly deduce a summary of what is necessary to be known of it. I may add that I have been requested to do so by some worthy persons, whom I could not refuse without neglecting my duty. In order to rid ourselves of all difficulty, it is expedient to attend to the order which I have determined to follow.

2. THE ORDER TO BE OBSERVED IN THIS TREATISE.

First, then, we will explain to what end and for what reason our Lord instituted this holy sacrament.

Secondly, What fruit and utility we receive from it, when it will likewise be shown how the body of Jesus Christ is given to us.

Thirdly, What is the legitimate use of it.

Fourthly, We will detail the errors and superstitions with which it has been contaminated, when it will be shown how the servants of God ought to differ from the Papists.

Lastly, We will mention what has been the source of the discussion which has been so keenly carried on, even among those who have, in our time, brought back the light of the gospel, and employed themselves in rightly edifying the Church in sound doctrine.

3. AT BAPTISM GOD RECEIVES US INTO HIS CHURCH AS MEMBERS OF HIS FAMILY.

In regard to the first article—Since it has pleased our good God to receive us by baptism into his Church, which is his house, which he desires to maintain and govern, and since he has received us to keep us not merely as domestics, but as his own children, it remains that, in order to do the office of a good father, he nourish and provide us with every thing necessary for our life. In regard to corporal nourishment, as

乐意管理并维持的——既然接纳我们不仅作用人，而且作他的儿女，所以为要作一个良好的父亲，他就必赐给我们生活的必需品来养活我们。身体的滋养，是赐给好人，也赐给歹人的，而不是他的家人所特有的。固然他养活我们的身体，使我们大家都分享他所赐给我们的好东西，这也足以证明他如父一般的恩惠，但是他赐予我们的新生命是属灵的，所以使那生命得保养强健的粮食，也必须是属灵的。我们当知道他不仅选召了我们将来要承受天国的产业，而且已经使我们在指望中，多少领受了那产业。他不仅允许我们有生命，而且已经将我们转移到生命中，救我们脱离死亡，因为当他接纳我们为儿女的时候，他用以重生我们的，就是永生不灭的种子了，即圣灵将他的道铭刻在我们心中。

四 神的道在我们的心灵中的效用和功能
为求维持我们这属灵的生命所必需的条件，并不是用必朽的食物来养活我们的身体，而是用最好最珍贵的粮食来养活我们的灵魂。圣经告诉我们，那维持我们灵魂的灵粮，即是主重生我们的真道；但圣经屡屡还加上一个理由，那就是我们惟一的生命耶稣基督，是在道中赐给我们了。我们不可幻想，以为在神以外另有什么生命。但正如神已将丰富的生命放在耶稣里，好藉他将这生命传给我们，照样神命定他的道作为将耶稣基督及其一切恩赐分给我们的工具。然而长存的真理，乃是我们的灵魂除耶稣基督外，别无牧养。因此，我们的天父为顾念养活我们，没有赐下别的，只吩咐我们在基督里尽量享受极充分的牧养，这牧养是我们不可或缺的，也是举世无双的。

五 耶稣基督是我们灵魂的惟一属灵滋养

it is common to all, and the bad share in it as well as the good, it is not peculiar to his family. It is very true that we have an evidence of his paternal goodness in maintaining our bodies, seeing that we partake in all the good things which he gives us with his blessing. But as the life into which he has begotten us again is spiritual, so must the food, in order to preserve and strengthen us, be spiritual also. For we should understand, that not only has he called us one day to possess his heavenly inheritance, but that by hope he has already in some measure installed us in possession; that not only has he promised us life, but already transported us into it, delivering us from death, when by adopting us as his children, he begot us again by immortal seed, namely, his word imprinted on our hearts by the Holy Spirit.

4. THE VIRTUE AND OFFICE OF THE WORD OF GOD IN REGARD TO OUR SOULS.

To maintain us in this spiritual life, the thing requisite is not to feed our bodies with fading and corruptible food, but to nourish our souls on the best and most precious diet. Now all Scripture tells us, that the spiritual food by which our souls are maintained is that same word by which the Lord has regenerated us; but it frequently adds the reason, viz., that in it Jesus Christ, our only life, is given and administered to us. For we must not imagine that there is life any where than in God. But just as God has placed all fulness of life in Jesus, in order to communicate it to us by his means, so he ordained his word as the instrument by which Jesus Christ, with all his graces, is dispensed to us. Still it always remains true, that our souls have no other pasture than Jesus Christ. Our heavenly Father, therefore, in his care to nourish us, gives us no other, but rather recommends us to take our fill there, as a refreshment amply sufficient, with which we cannot dispense, and beyond which no other can be found.

5. JESUS CHRIST THE ONLY SPIRITUAL NOURISHMENT OF OUR SOULS.

We have already seen that Jesus Christ is the only food by which our souls are nourished; but as it is distributed to us by the word of the Lord, which he has appointed an instrument for that purpose, that word is also called bread and water. Now what is said of the word applies as well to the sacrament of the Supper, by means of which the Lord leads us to communion with Jesus Christ. For seeing we are so weak that we cannot receive him with true heartfelt trust, when he is presented to us by simple doctrine and preaching, the Father of mercy, disdaining not to condescend in this matter to our infirmity, has been pleased

我们已经提到耶稣基督是滋养我们灵魂的惟一粮食，但是既然他指定道作为分给我们灵粮的工具，所以道也称为饼和水。凡关于道所说的，也可援用于圣餐，藉着圣餐，主领我们与耶稣基督相交。慈悲的父既看到我们的软弱，不能全心接受单纯的道理和宣讲向我们所传的基督，他就不厌迁就我们的软弱，乐意在真道之外，再加上一个有形的表记，藉此将他所应许的实体表现出来，以坚固我们，拯救我们脱离一切疑惑和不定。说我们分领基督的身体和血，既是神秘难解的，而我们既是如此粗俗，甚至不能了解神最小的事，所以他必须就我们的能力所及的，使我们了解。

六 主设立圣餐的理由

我们的主设立了圣餐，第一，是要在我们心里印证他福音中的应许，使我们深信我们能分享他的身体和血，并且在其中有真正属灵的滋养。我们既有这种凭证，就有得救的把握。第二，是要操练我们，叫我们认识主对我们的大恩典，领我们更加赞颂主，尊主为大。第三，是要敦促我们既作了基督的肢体，就当圣洁无疵；更是要敦促我们互相联合，彼此相爱，正如主所吩咐的。我们好好考虑了主设立圣餐的这三方面理由，就能了解领圣餐的益处，和为求合理领受所当尽的本分。

第二节 领受圣餐对我们有何益处

七 了解圣餐之大益的方法

现在讨论第二点，即我们若合理领受圣餐，就可获得什么益处。我们一想到它是为救我们脱离穷困而立的，我们就可知道它的用处了。我们一想到我们是谁，并检讨自己的良心，就不能不惶恐痛楚，大为不安。因为我们当中没有人能够在自身上找出丝毫的义来，反倒充满了罪和不义，以致除自己的良心外，并不须别人

to add to his word a visible sign, by which he might represent the substance of his promises, to confirm and fortify us by delivering us from all doubt and uncertainty. Since, then, there is something so mysterious and incomprehensible in saying that we have communion with the body and the blood of Jesus Christ, and we on our part are so rude and gross that we cannot understand the least things of God, it was of importance that we should be given to understand it as far as our capacity could admit.

6. THE CAUSE WHY OUR LORD INSTITUTED THE SUPPER.

Our Lord, therefore, instituted the Supper, first, in order to sign and seal in our consciences the promises contained in his gospel concerning our being made partakers of his body and blood, and to give us certainty and assurance that therein lies our true spiritual nourishment, and that having such an earnest, we may entertain a right reliance on salvation. Secondly, in order to exercise us in recognising his great goodness toward us, and thus lead us to laud and magnify him more fully. Thirdly, in order to exhort us to all holiness and innocence, inasmuch as we are members of Jesus Christ; and specially to exhort us to union and brotherly charity, as we are expressly commanded. When we shall have well considered these three reasons, to which the Lord had respect in ordaining his Supper, we shall be able to understand, both what benefit accrues to us from it, and what is our duty in order to use it, properly.

7. THE MEANS OF KNOWING THE GREAT BENEFIT OF THE SUPPER.

It is now time to come to the second point, viz., to show how the Lord's Supper is profitable to us, provided we use it profitably. Now we shall know its utility by reflecting on the indigence which it is meant to succour. We must necessarily be under great trouble and torment of conscience, when we consider who we are, and examine what is in us. For not one of us can find one particle of righteousness in himself, but on the contrary we are all full of sins and iniquities, so much so that no other party is required to accuse us than our own conscience, no other judge to condemn us. It follows that the wrath of God is kindled against us, and that none can escape eternal death. If we are not asleep and stupified, this horrible thought must be a kind of perpetual hell to vex and torment us. For the judgment of God cannot come into our remembrance without letting us see that our condemnation follows as a consequence.

8. THE MISERY OF MAN.

来控告我们，也不须别的审判官来定我们的罪。因此神的忿怒向我们发作，没有一人能够逃避永死。倘若我们不是酣睡或昏迷，这种可怕的思想就必如同一种永久的地狱磨折我们。因为我们一想到神的刑罚，就必看到我们必被定罪。

八 世人的可怜

我们实是陷于罪的深渊中，倘若神不施怜恤把我们救出来，我们真是莫奈何！况且当我们想到我们的肉体只是朽腐和败坏，我们有什么复活的希望呢？所以就我们的灵魂和肉体来说，若只靠我们自己，我们就太可怜了，而这种可怜必然产生心灵中的大愁苦凄惨。因此我们的天父，为要拯救我们，乃将圣餐赐给我们作为一面镜子，叫我们在其中可以看到主耶稣基督钉死在十字架上，除掉我们的过犯，并且复活，拯救我们脱离败坏与死亡，恢复我们属天的永生。

九 圣餐领我们到得救的应许

这里就有我们特别从圣餐中所得到的安慰。圣餐领导我们来到耶稣基督的十字架和复活，向我们证明：不问我们心中是如何不义，他还是承认且接受我们为义；不问我们心中是如何充满死亡，他还是赐给我们生命；不问我们心中是如何苦楚，他还是使我们充满喜乐。或更简单地说，我们自己既缺乏义，没有丝毫可以帮助我们得救的，圣餐便是一种证据，叫我们知道，我们既已领受耶稣基督的受死和受难，就有了凡与我们有益的。

十 一切丰富的灵恩都在圣餐中赐予了

所以我们可以说，主在这里向我们表现他一切丰富的灵恩，因为他使我们分享主耶稣的一切恩惠和丰富。让我们回想圣餐乃是给我们的一面镜子，叫我们于其中可以看到耶稣基督为使

We are then already in the gulf, if God does not in mercy draw us out of it. Moreover, what hope of resurrection can we have while considering our flesh, which is only rottenness and corruption? Thus in regard to the soul, as well as the body, we are more than miserable if we remain within ourselves, and this misery cannot but produce great sadness and anguish of soul. Now our heavenly Father, to succour us in this, gives us the Supper as a mirror, in which we may contemplate our Lord Jesus Christ, crucified to take away our faults and offences, and raised again to deliver us from corruption and death, restoring us to a celestial immortality.

9. THE SUPPER INVITES US TO THE PROMISES OF SALVATION.

Here, then, is the singular consolation which we derive from the Supper. It directs and leads us to the cross of Jesus Christ and to his resurrection, to certify us that whatever iniquity there may be in us, the Lord nevertheless recognises and accepts us as righteous—whatever materials of death may be in us, he nevertheless gives us life—whatever misery, may be in us, he nevertheless fills us with all felicity. Or to explain the matter more simply—as in ourselves we are devoid of all good, and have not one particle of what might help to procure salvation, the Supper is an attestation that, having been made partakers of the death and passion of Jesus Christ, we have every thing that is useful and salutary to us.

10. ALL THE TREASURES OF SPIRITUAL GRACE PRESENTED IN THE SUPPER.

We can therefore say, that in it the Lord displays to us all the treasures of his spiritual grace, inasmuch as he associates us in all the blessings and riches of our Lord Jesus. Let us recollect, then, that the Supper is given us as a mirror in which we may contemplate Jesus Christ crucified in order to deliver us from condemnation, and raised again in, order to procure for us righteousness and eternal life. It is indeed true that this same grace is offered us by the gospel, yet as in the Supper we have more ample certainty, and fuller enjoyment of it, with good cause do we recognise this fruit as coming from it.

11. JESUS CHRIST IS THE SUBSTANCE OF THE SACRAMENTS.

But as the blessings of Jesus Christ do not belong to us at all, unless he be previously ours, it is necessary, first of all, that he be given us in the Supper, in order that the things which we have mentioned may be truly accomplished in us. For

我们不被定罪而被钉在十字架上，且为使我們取得公义和永生而从死里复活。固然福音也向我们提供同样的恩典，可是在圣餐中，我们对这恩典既更有确据和更充分的享受，就有充分的理由承认这种果效，乃是由圣餐而来。

十一 耶稣基督乃是各圣礼的实体

但因除非我们预先有了耶稣基督，他的恩典就不属于我们，所以在圣餐中必须先将基督赐给我们，以求所提到的一切，可以真在我们心中成就。因此我常说，圣礼的实体乃是主耶稣，而圣礼的果效乃是因他而有的各种恩惠与福分。圣餐的果效乃是要给我们证实，靠救主的受难与受死，我们得以与神和好；靠他所流的血，我们的心灵得以洗净；靠他的服从，我们得以称义；总之，靠他替我们所作的一切，我们有得救的指望。因此，实体必须和这些联络，不然，什么也是不坚固不确定的。因此我们下结论说，在圣餐里提供给我们的有两件事：第一乃是耶稣基督，作为一切圣善的本体和源头；第二乃是他受难和受死的果实和功效。这两件事包含在主设立圣餐的话里。因为他在吩咐我们吃他的身体，喝他的血后，又加上说，他的身体是为我们舍的，他的血是为赦免我们的罪流的。在这些话里，他宣布说，第一，我们不要光领受他的身体和血而不思想别的，倒要领受从他的受苦受死而来的果实；第二，我们必须分享他的身体和血，才能得着这种果实。

十二 为何称饼为基督的身体，称酒为基督的血
我们现在来到那从古至今大起争论的问题，即我们当如何了解那称饼为基督的身体，称酒为基督的血的话。倘若我们谨守前面所立定的原则——即在圣餐中若没有耶稣基督作本体与根基来赐给我们，我们在其中所寻求的好处就都

this reason I am wont to say, that the substance of the sacraments is the Lord Jesus, and the efficacy of them the graces and blessings which we have by his means. Now the efficacy of the Supper is to confirm to us the reconciliation which we have with God through our Saviour's death and passion; the washing of our souls which we have in the shedding of his blood; the righteousness which we have in his obedience; in short, the hope of salvation which we have in all that he has done for us. It is necessary, then, that the substance should be conjoined with these, otherwise nothing would be firm or certain. Hence we conclude that two things are presented to us in the Supper, viz., Jesus Christ as the source and substance of all good; and, secondly, the fruit and efficacy of his death and passion. This is implied in the words which were used. For after commanding us to eat his body and drink his blood, he adds that his body was delivered for us, and his blood shed for the remission of our sins. Hereby he intimates, first, that we ought not simply to communicate in his body and blood, without any other consideration, but in order to receive the fruit derived to us from his death and passion; secondly, that we can attain the enjoyment of such fruit only by participating in his body and blood, from which it is derived.

12. HOW THE BREAD IS CALLED THE BODY, AND THE WINE THE BLOOD OF CHRIST.

We begin now to enter on the question so much debated, both anciently and at the present time—how we are to understand the words in which the bread is called the body of Christ, and the wine his blood. This may be disposed of without much difficulty, if we carefully observe the principle which I lately laid down, viz., that all the benefit which we should seek in the Supper is annihilated if Jesus Christ be not there given to us as the substance and foundation of all. That being fixed, we will confess, without doubt, that to deny that a true communication of Jesus Christ is presented to us in the Supper, is to render this holy sacrament frivolous and useless—an execrable blasphemy unfit to be listened to.

13. WHAT IS REQUISITE IN ORDER TO LIVE IN JESUS CHRIST.

Moreover, if the reason for communicating with Jesus Christ is to have part and portion in all the graces which he purchased for us by his death, the thing requisite must be not only to be partakers of his Spirit, but also to participate in his humanity, in which he rendered all obedience to God his Father, in order to satisfy our debts, although, properly speaking, the one cannot be without the other; for when he gives himself to us, it is in order that we may possess him

归于徒然——这难题就不难迎刃而解。这一个原则既已规定，我们就当毫无疑问地承认，若否认在圣餐中我们真分领耶稣基督，便是使圣餐归于肤浅无效，且是一种不堪听闻的可恨恶的亵渎。

十三 在耶稣基督里生活的必需条件

再者，倘若我们分领耶稣基督，是为要分享他因受死为我们所取得的各种恩赐，那么我们就不仅要分领他的灵，也要分领他的人性，在这人性里面，他完全服从了天父上帝，以便偿清我们的罪债；我可以妥当地说，二者缺一不可，因为他将自己赐给我们，乃是叫我们完全有他。既说他的灵是我们的生命，所以他亲口说，他的肉真是可吃的，他的血真是可喝的

（约 6：55）。这些话若不是空的，我们心灵为要在基督里有生命，就必须以他的身体和血为粮食。这便是圣餐所明显证实的，因为经上有话对我们说，这饼是他的身体，我们要拿着吃；这酒是他的血，我们要拿着喝。这是特指主的身体和血而说的，好叫我们在它们里面寻求属灵生命的实体。

十四 饼与酒如何是耶稣基督的身体

若有人问，饼就是基督的身体否，酒就是基督的血否，我们就回答说，饼与酒乃是有形的标记，是代表基督的身体和血的，但是其所以将身体与血之名称加于饼和酒，乃是因为主用它们作为将身体和血分给我们的工具。这种说法乃是很适当的。因为我们在圣餐中分领基督的身体，是一件不但不能为我们的眼目，而且也不能为我们的各种官能所了解的事，所以用饼和酒来有形地向我们表明，是很适当的。关于这件事，我们有一个很相类似的例证。主在基督受洗的时候，要使他的灵成为有形的，就以鸽子的形状将他表明出来，施洗约翰叙述这

entirely. Hence, as it is said that his Spirit is our life, so he himself, with his own lips, declares that his flesh is meat indeed, and his blood drink indeed. (John vi. 55.) If these words are not to go for nothing, it follows that in order to have our life in Christ our souls must feed on his body and blood as their proper food. This, then, is expressly attested in the Supper, when of the bread it is said to us that we are to take it and eat it, and that it is his body, and of the cup that we are to drink it, and that it is his blood. This is expressly spoken of the body and blood, in order that we may learn to seek there the substance of our spiritual life.

14. HOW THE BREAD AND WINE ARE THE BODY OF JESUS CHRIST.

Now, if it be asked whether the bread is the body of Christ and the wine his blood, we answer, that the bread and the wine are visible signs, which represent to us the body and blood, but that this name and title of body and blood is given to them because they are as it were instruments by which the Lord distributes them to us. This form and manner of speaking is very appropriate. For as the communion which we have with the body of Christ is a thing incomprehensible, not only to the eye but to our natural sense, it is there visibly demonstrated to us. Of this we have a striking example in an analogous case. Our Lord, wishing to give a visible appearance to his Spirit at the baptism of Christ, presented him under the form of a dove. St. John the Baptist, narrating the fact, says, that he saw the Spirit of God descending. If we look more closely, we shall find that he saw nothing but the dove, in respect that the Holy Spirit is in his essence invisible. Still, knowing that this vision was not an empty phantom, but a sure sign of the presence of the Holy Spirit, he doubts not to say that he saw it, (John i. 32,) because it was represented to him according to his capacity.

16. THE SACRAMENT IS REPRESENTED BY VISIBLE SIGNS.

Thus it is with the communion which we have in the body and blood of the Lord Jesus. It is a spiritual mystery which can neither be seen by the eye nor comprehended by the human understanding. It is therefore figured to us by visible signs, according as our weakness requires, in such manner, nevertheless, that it is not a bare figure but is combined with the reality and substance. It is with good reason then that the bread is called the body, since it not only represents but also presents it to us. Hence we indeed infer that the name of the body of Jesus Christ is transferred to the bread, inasmuch as it is the sacrament and figure of it. But we likewise add, that the sacraments of the Lord should not and

事，说，他看见圣灵降下。但其实他所看见的，无非是鸽子，因为圣灵的本体乃是看不见的。然而他知道这异象并不是空幻，而是圣灵临在的可靠标记，他不怀疑惑，说，他看见了圣灵（约 1 : 32），因为圣灵是照着他的能力向他表达出来。

十五 圣餐以有形的标记来表明

我们在圣餐中分领主耶稣的身体和血，也是如此。这乃是属灵的奥秘，既不能为眼目所看见，又不能为理智所了解。因此乃以有形的标记，照着我们的软弱所需要的来给我们表明，然而这标记不是空洞的，而是与实体和实在相连的。因此称饼为主的身体，乃是很有理的，因为饼不仅代表主的身体，而且也将它分给我们。因此我们承认基督耶稣身体之名称转移给饼了，因为饼是基督身体的圣礼和表象。但是我们还要加上说，主的圣礼决不应也不能与其本体和实在分开。将它们分辨清楚，以免混淆，不仅是对的，而且是必需的；但若将标记和本体分开，使之不并存，乃是谬误的。

十六 耶稣基督真的身体和血只能用信心领受
所以我们一看见有形的标记，就当想到它所表明的是什么，它是由谁赐予我们的。饼是赐予我们吃，以表明耶稣基督的身体的；它是由那确实不变的真理之神赐予我们的。若是神不能欺骗或说谎，他就必成全这里所表明的一切。所以我们在圣餐中真是领受耶稣基督的身体和血，因为主在圣餐中表明我们是领受二者；否则，说我们吃这饼，喝这杯，乃是表明我们吃他的肉，喝他的血，那有什么意思呢？若是他只给我们饼和酒，而将属灵的实在撇下，那岂不是设立一个空的圣餐么？

十七 内在的本体与有形的标记相连

cannot be at all separated from their reality and substance. To distinguish, in order to guard against confounding them, is not only good and reasonable, but altogether necessary; but to divide them, so as to make the one exist without the other, is absurd.

16. THE PROPER BODY AND BLOOD OF JESUS CHRIST RECEIVED ONLY BY FAITH.

Hence when we see the visible sign we must consider what it represents, and by whom it has been given us. The bread is given us to figure the body of Jesus Christ, with command to eat it, and it is given us of God, who is certain and immutable truth. If God cannot deceive or lie, it follows that it accomplishes all which it signifies. We must then truly receive in the Supper the body and blood of Jesus Christ, since the Lord there represents to us the communion of both. Were it otherwise, what could be meant by saying, that we eat the bread and drink the wine as a sign that his body is our meat and his blood our drink? If he gave us only bread and wine, leaving the spiritual reality behind, would it not be under false colours that this ordinance had been instituted?

17. THE INTERNAL SUBSTANCE IS CONJOINED WITH THE VISIBLE SIGNS.

We must confess, then, that if the representation which God gives us in the Supper is true, the internal substance of the sacrament is conjoined with the visible signs; and as the bread is distributed to us by the hand, so the body of Christ is communicated to us in order that we may be made partakers of it. Though there should be nothing more, we have good cause to be satisfied, when we understand that Jesus Christ gives us in the Supper the proper substance of his body and blood, in order that we may possess it fully, and possessing it have part in all his blessings. For seeing we have him, all the riches of God which are comprehended in him are exhibited to us, in order that they may be ours. Thus, as a brief definition of this utility of the Supper, we may say, that Jesus Christ is there offered to us in order that we may possess him, and in him all the fulness of grace which we can desire, and that herein we have a good aid to confirm our consciences in the faith which we ought to have in him.

18. IN THE SUPPER WE ARE REMINDED OF OUR DUTY TOWARDS GOD.

The second benefit of the Supper is, that it admonishes and incites us more strongly to recognise the blessings which we

这样，我们必须承认，倘若神在圣餐中所给我们的表象是真实的，圣餐中的内在本体就与有形的表记相连；那就是说，在人把饼分给我们时，神就把基督的身体给我们分享。若再没有别的，我们也就很满意，因为我们知道耶稣基督在圣餐中将他身体和血的本体赐给我们，叫我们能够完全分享他，而同时也分享他所赐的一切福气。因为我们既有了基督，就也有那包含在基督里神的一切丰富。因此，我们给圣餐的功用可以下一简单的定义说，耶稣基督是在圣餐中提供给了我们，好叫我们领受他，也在他里面领受凡我们所能愿望的恩惠；这是以鼓励我们对基督存当有的信心。

十八 圣餐提醒我们对神的本分

圣餐的第二种益处，乃是它敦促我们更加承认我们所已领受的福份，和每天从主耶稣所领受的福分，好叫我们将他所应得的赞美归于他。因为我们的本性乃是过于疏忽的，很少想到神的良善，以致神必须设法激发我们脱去懈怠，尽我们的本分。最大的激发莫过于使我们亲眼看见，亲手摸着，而且清楚知道这由他以自己的本体养活我们而有的无穷福分。因此，他吩咐我们去表明他的死，直等到他来（林前 11：26）。倘若我们为求得救，必须不疏忽神所给的恩赐，常常记念在心，并向人歌颂，以便互相建立德行；那么，我们于圣餐中又看到另一个特别的益处，即圣餐使我们不至忘恩负义，叫我们不至忘记主代我们死所赐予的恩惠，而且引我们对他表示感谢，又当众承认我们所蒙的恩。

十九 圣餐是圣洁生活和彼此相爱强有力的动机
圣餐的第三种益处，乃是它最能激励人生活圣洁，特别是叫人彼此相爱。因为我们既在圣餐里成为耶稣基督的肢体，与他联合，以他为我

have received, and receive daily from the Lord Jesus, in order that we may ascribe to him the praise which is due. For in ourselves we are so negligent that we rarely think of the goodness of God, if he do not arouse us from our indolence, and urge us to our duty. Now there cannot be a spur which can pierce us more to the quick than when he makes us, so to speak, see with the eye, touch with the hand, and distinctly perceive this inestimable blessing of feeding on his own substance. This he means to intimate when he commands us to show forth his death till he come. (1 Cor. xi. 26.) If it is then so essential to salvation not to overlook the gifts which God has given us, but diligently to keep them in mind, and extol them to others for mutual edification; we see another singular advantage of the Supper in this, that it draws us off from ingratitude, and allows us not to forget the benefit which our Lord Jesus bestowed upon us in dying for us, but induces us to render him thanks, and, as it were, publicly protest how much we are indebted to him.

19. THE SACRAMENT A STRONG INDUCEMENT TO HOLY LIVING AND BROTHERLY LOVE.

The third advantage of the Sacrament consists in furnishing a most powerful incitement to live holily, and especially observe charity and brotherly love toward all. For seeing we have been made members of Jesus Christ, being incorporated into him, and united with him as our head, it is most reasonable that we should become conformable to him in purity and innocence, and especially that we should cultivate charity and concord together as becomes members of the same body. But to understand this advantage properly, we must not suppose that our Lord warns, incites, and inflames our hearts by the external sign merely; for the principal point is, that he operates in us inwardly by his Holy Spirit, in order to give efficacy to his ordinance, which he has destined for that purpose, as an instrument by which he wishes to do his work in us. Wherefore, inasmuch as the virtue of the Holy Spirit is conjoined with the sacraments when we duly receive them, we have reason to hope they will prove a good mean and aid to make us grow and advance in holiness of life, and specially in charity.

20. WHAT IT IS TO POLLUTE THE HOLY SUPPER. —THE GREAT GUILT OF SO DOING.

Let us come to the third point which we proposed at the commencement of this treatise, viz., the legitimate use, which consists in reverently observing our Lord's institution. Whoever approaches the sacrament with contempt or

们的头，就应当清洁无疵，与他相似，特别应当培养爱心，彼此和睦，像一个身上的肢体所当行的。若要正当了解这一种益处，我们便不当以为主只用那外表的记号来警告，激励，挑旺我们的心便罢了；因为主要的一点乃是藉圣灵在我们心中运行，使他所设立的圣餐生效力，而圣餐本身不过是他用以在我们心中运行的工具。因此我们若合理领受圣礼，圣灵的能力便在其中，如是我们就有理由期望圣餐将成为使我们在圣洁的生活上，特别在爱心上长进的良好工具和援助。

第三节 怎样才是正当领受圣餐

二十 玷污圣餐的罪

我们现在来讨论本文开始时所提出的第三点，那即是合理领受圣餐。圣餐既是主所设立的，就当以虔敬的心领受。凡以轻蔑或无足轻重的态度来领圣餐，且不留意遵从主的吩咐的，就是滥用圣餐，因而是污损圣餐的。凡玷污和损坏神所祝圣的，乃是犯了不可容忍的褻渎罪。因此保罗严厉指责凡不按理领受圣餐的，（林前 11 : 29），并不是没有道理的。因为若是在天上地下，没有比主的身体和血更为宝贵尊荣的，那么，不先好好准备去随便领受圣餐，就不算是只犯了小罪。因此保罗劝我们要小心省察自己，以便合理领受圣餐。当我们了解这省察是什么，我们才会知道我们所求的合理领受。

二十一 自我省察之道

讲到自我省察，我们必须有所谨防。固然我们当照主的吩咐努力省察自己，但在另一方面诡辩家却使可怜の良心惶恐不安，甚至陷入可怕的地狱，因为他们向人索取任何人都办不到的自我省察。为要免除这一切の惶恐，正如我所说的，我们要将整个圣餐恢复到主所设立的

indifference, not caring much about following when the Lord calls him, perversely abuses, and in abusing pollutes it. Now to pollute and contaminate what God has so highly sanctified, is intolerable blasphemy. Not without cause then does St. Paul denounce such heavy condemnation on all who take it unworthily. (1 Cor. xi. 29.) For if there is nothing in heaven nor on earth of greater price and dignity than the body and blood of the Lord, it is no slight fault to take it inconsiderately and without being well prepared. Hence he exhorts us to examine ourselves carefully, in order to make the proper use of it. When we understand what this examination should be, we shall know the use after which we are inquiring.

21. THE MANNER OF EXAMINING OURSELVES.

Here it is necessary to be well on our guard. For as we cannot be too diligent in examining ourselves as the Lord enjoins, so, on the other hand, sophisticated doctors have brought poor consciences into perilous perplexity, or rather into a horrible Gehenna, requiring I know not what examination, which it is not possible for any man to make. To rid ourselves of all these perplexities, we must reduce the whole, as I have already said, to the ordinance of the Lord, as the rule which, if we follow it, will not allow us to err. In following it, we have to examine whether we have true repentance in ourselves, and true faith in our Lord Jesus Christ. These two things are so conjoined, that the one cannot subsist without the other.

22. TO PARTICIPATE IN THE BLESSINGS OF CHRIST, WE MUST RENOUNCE ALL THAT IS OUR OWN.

If we consider our life to be placed in Christ, we must acknowledge that we are dead in ourselves. If we seek our strength in him, we must understand that in ourselves we are weak. If we think that all our felicity is in his grace, we must understand how miserable we are without it. If we have our rest in him, we must feel within ourselves only disquietude and torment. Now such feelings cannot exist, without producing, first, dissatisfaction with our whole life; secondly, anxiety and fear; lastly, a desire and love of righteousness. For he who knows the turpitude of his sin and the wretchedness of his state and condition while alienated from God, is so ashamed that he is constrained to be dissatisfied with himself, to condemn himself, to sigh and groan in great sadness. Moreover, the justice of God immediately presents itself and oppresses the wretched conscience with keen anguish, from not seeing any means of escape, or having any thing to answer in defence. When

地步，这样就不至有错误。我们必须省察自己是否真悔改，并且对主耶稣基督是否真相信。这二者是彼此联系，相依为命。

二十二 我们必须弃绝自己的一切，才能分享基督所赐的福分

我们若看自己的生命是在基督里，就必须承认自己是死的。我们若要在基督里得力量，就必须知道自己是软弱的。我们若认为我们的福分，都在乎主的恩典，就必须知道自己若没有那恩典，乃是何等可怜。我们若靠主得享安息，就必须感到在我们自己的心中只有纷扰不安。这些感觉不能不产生以下的心情：第一，对自己生活的不满；第二，焦急惶恐；第三，对义的爱慕。因为凡知道自己罪恶深重，与神隔离，而情形悲惨的人，就必自觉羞愧，自怨自咎，极其愁苦，呻吟叹息。再者，神的审判立刻表彰出来，使可怜的良心大感悲伤，因为它自觉无法逃避，无言可答。当我们深觉自己可怜而尝到神恩的滋味时，我们才愿意以神的旨意来规范自己的行为，弃绝过去的生活，好在基督里成为新人。

二十三 合理领受圣餐的条件

这样看来，我们若要合理领受圣餐，就必须全心信靠主耶稣为我们惟一的公义，生命，和拯救，接纳他所赐我们的应许为可靠的，放弃一切别的依靠。我们既这样不相信自己或任何其他和被造物，就可完全依靠主，只以他的恩典为满足。但是除非我们知道必须有主的救助，我们就不能有那种信心，所以我们应该深知自己的可怜，好叫我们渴慕主。人若没有胃口而去寻找食物，那岂不可笑吗？要有好的胃口，肚腹空虚还不够，而且也必须要有健康，才能够接受食物。所以我们的灵魂必须饥饿，渴慕得食，才能于圣餐中获得恰当的营养。

under such a conviction of our misery we get a taste of the goodness of God, it is then we would wish to regulate our conduct by his will, and renounce all our bygone life, in order to be made new creatures in him.

23. THE REQUISITES OF WORTHY COMMUNION.

Hence if we would worthily communicate in the Lord's Supper, we must with firm heartfelt reliance regard the Lord Jesus as our only righteousness, life, and salvation, receiving and accepting the promises which are given us by him as sure and certain, and renouncing all other confidence, so that distrusting ourselves and all creatures, we may rest fully in him, and be contented with his grace alone. Now as that cannot be until we know how necessary it is that he come to our aid, it is of importance to have a deep-seated conviction of our own misery, which will make us hunger and thirst after him. And, in fact, what mockery would it be to go in search of food when we have no appetite? Now to have a good appetite it is not enough that the stomach be empty, it must also be in good order and capable of receiving its food. Hence it follows that our souls must pressed with famine and have a desire and ardent longing to be fed, in order to find their proper nourishment in the Lord's Supper.

24. SELF-DENIAL NECESSARY.

Moreover, it is to be observed that we cannot desire Jesus Christ without aspiring to the righteousness of God, which consists in renouncing ourselves and obeying his will. For it is preposterous to pretend that we are of the body of Christ, while abandoning ourselves to all licentiousness, and leading a dissolute life. Since in Christ is nought but chastity, benignity, sobriety, truth, humility, and such like virtues, if we would be his members, all uncleanness, intemperance, falsehood, pride, and similar vices must be put from us. For we cannot intermingle these things with him without offering him great dishonour and insult. We ought always to remember that there is no more agreement between him and iniquity than between light and darkness. If we would come then to true repentance, we must endeavour to make our whole life conformable to the example of Jesus Christ.

25. CHARITY ESPECIALLY NECESSARY.

And while this must be general in every part of our life, it must be specially so in respect of charity, which is, above all other virtues, recommended to us in this sacrament: for which reason it is called the bond of charity. For as the bread which is there sanctified for the common use of all is composed of several grains so mixed together that they

二十四 克己的必需

再者，我们若渴慕基督，就未有不向往神的义的，而向往神的义，就必克己，服从神的旨意。因为我们若放纵情欲，生活放荡，还冒称自己是属基督的，那乃是荒谬绝伦了。既然在基督里只有纯洁，宽仁，节制，真理，谦卑等美德，我们若要作他的肢体，就必远离一切污秽，放纵，虚假，骄傲等等邪恶。因为我们将这些邪恶与主混在一起，未有不大大侮辱他的。我们当常常记得，主与邪恶不能相容，正如光明与黑暗不能相容一般。这样，真正的悔改是在于努力使我们的整个生活符合主的榜样。

二十五 爱心的必需

我们的一般生活固当如此，爱心生活更当如此，因为圣餐所推荐的美德无过于爱心，因此圣餐乃称为爱心的连结。因为正如那被祝圣为大家所分享的饼，是由许多麦粒构成为不可分辨的一体，照样我们当在不可分离的友爱中，团结为一体。再者我们在圣餐中同领基督的身体，同成为他的肢体。倘若我们当中有纷争不和，虽不能因此将耶稣基督分裂，但我们还是犯了分裂他的亵渎罪。因此我们若怨恨人，尤其若怨恨基督徒弟兄，就切不可领圣餐。为要全守主的吩咐，我们还要有一个美德。那就是要用口承认我们是多么感谢救主的恩，不仅使他的名得荣耀，而且也造就别人，用我们的榜样教训他们当怎样行。

二十六 人人都不完全

但是世人找不到一个人在信心和圣洁上是如此进步，以致再没有缺欠，所以我们若不将我们论信心和悔改所说的加以缓和，有些无亏的良心不免难安。有些人要求一种完全的信靠和悔罪，而将那些不能达到这境地的人排除在外，

cannot be distinguished from each other, so ought we to be united together in indissoluble friendship. Moreover, we all receive there one body of Christ. If then we have strife and discord among ourselves, it is not owing to us that Christ Jesus is not rent in pieces, and we are therefore guilty of sacrilege, as if we had done it. We must not, then, on any account, presume to approach if we bear hatred or rancour against any man living, and especially any Christian who is in the unity of the Church. In order fully to comply with our Lord's injunction, there is another disposition which we must bring. It is to confess with the mouth and testify how much we are indebted to our Saviour, and return him thanks, not only that his name may be glorified in us, but also to edify others, and instruct them, by our example, what they ought to do.

26. ALL MEN IMPERFECT AND BLAMEWORTHY

But as not a man will be found upon the earth who has made such progress in faith and holiness, as not to be still very defective in both, there might be a danger that several good consciences might be troubled by what has been said, did we not obviate it by tempering the injunctions which we have given in regard both to faith and repentance. It is a perilous mode of teaching which some adopt, when they require perfect reliance of heart and perfect penitence, and exclude all who have them not. For in so doing they exclude all without excepting one. Where is the man who can boast that he is not stained by some spot of distrust? that he is not subject to some vice or infirmity? Assuredly the faith which the children of God have is such that they have ever occasion to pray,—Lord, help our unbelief. For it is a malady so rooted in our nature, that we are never completely cured until we are delivered from the prison of the body. Moreover, the purity of life in which they walk is only such that they have occasion daily to pray, as well for remission of sins as for grace to make greater progress. Although some are more and others less imperfect, still there is none who does not fail in many respects. Hence the Supper would be not only useless, but pernicious to all, if it were necessary to bring a faith or integrity, as to which there would be nothing to gainsay. This would be contrary to the intention of our Lord, as there is nothing which he has given to his Church that is more salutary.

27. IMPERFECTION MUST NOT MAKE US CEASE TO HOPE FOR SALVATION.

Therefore, although we feel our faith to be imperfect, and our conscience not so pure that it does not accuse us of

这乃是一种危险的教训。因为他们这样作，乃是排除一切的人，没有一个例外。那里有一个人能够夸口说，他不为丝毫不信所沾污呢？他不为什么邪恶或软弱所屈服呢？神的儿女所有的信心确是如此不完全，叫他们必须时常祷告说：主阿，我信不足，求主帮助。这是我们本性中根深蒂固的病，非到我们脱离这囚牢的躯壳，总不能完全得医治。再者信徒的圣洁是这么不完全，他们每天必须祈求免罪和多有进步的恩典。虽然有的人缺欠多一些，有的人缺欠少一些，然而没有一个人不在许多方面跌倒。因此，倘若我们一定要有无疵的信心或生活，才能领圣餐，那么，圣餐不但是无益的，而且是有损的。这就与主设立圣餐的原意相反，因为主所赐予教会的，没有比圣餐更有益的。

二十七 不完全不能阻止我们得救的盼望

所以我们虽然感到信心不完全，而良心也不圣洁，以致指控我们犯了许多罪，然而那并不当阻碍我们来到主的圣餐桌前，只要我们在这种软弱中，心里无伪地存着靠基督得救的盼望，并愿意照着福音去生活。我更明白说，只要没有假冒为善就好。因为有些人以虚浮的媚语来自欺，叫自己相信：他们虽继续作恶，或一时停止作恶而马上又去作恶，只要他们咎责自己的恶行，也就很够了。真正的悔改乃是坚定有恒的，使我们与心中的罪恶作战，不只是一天或一个礼拜，而是永不间断，永不止息的。

二十八 信徒的缺欠更当激励他们去领圣餐

当我们由于敬畏神，深恶厌弃一切罪恶，且要圣洁过活以求使主喜悦时，那么，我们肉体虽软弱，我们还是配领圣餐。其实，倘若我们不软弱，不因信心和生活有缺欠而受压制，那么，圣餐就对我们无用，而其设立也是多余的了。圣餐既是神赐给我们，帮助我们的软弱，

many vices, that ought not to hinder us from presenting ourselves at the Lord's holy table, provided that amid this infirmity we feel in our heart that without hypocrisy and dissimulation we hope for salvation in Christ, and desire to live according to the rule of the gospel. I say expressly, provided there be no hypocrisy. For there are many who deceive themselves by vain flattery, making themselves believe that it is enough if they condemn their vices, though they continue to persist in them, or rather, if they give them up for a time, to return to them immediately after. True repentance is firm and constant, and makes us war with the evil that is in us, not for a day or a week, but without end and without intermission.

28. THE IMPERFECTIONS OF BELIEVERS SHOULD RATHER INCLINE THEM TO USE THE SUPPER.

When we feel within ourselves a strong dislike and hatred of all sin, proceeding from the fear of God, and a desire to live well in order to please our Lord, we are fit to partake of the Supper, notwithstanding of the remains of infirmity which we carry in our flesh. Nay, if we were not weak, subject to distrust and an imperfect life, the sacrament would be of no use to us, and it would have been superfluous to institute it. Seeing, then, it is a remedy which God has given us to help our weakness, to strengthen our faith, increase our charity, and advance us in all holiness of life, the use becomes the more necessary the more we feel pressed by the disease; so far ought that to be from making us abstain. For if we allege as an excuse for not coming to the Supper, that we are still weak in faith or integrity of life, it is as if a man were to excuse himself from taking medicine because he was sick. See then how the weakness of faith which we feel in our heart, and the imperfections which are in our life, should admonish us to come to the Supper, as a special remedy to correct them. Only let us not come devoid of faith and repentance. The former is hidden in, the heart, and therefore conscience must be its witness before God. The latter is manifested by works, and must therefore be apparent in our life.

29. TIMES OF USING THE SUPPER.—PROPRIETY OF FREQUENT COMMUNION.

As to the time of using it, no certain rule can be prescribed for all. For there are sometimes special circumstances which excuse a man for abstaining; and, moreover, we have no express command to constrain all Christians to use a specified day. However, if we duly consider the end which our Lord has in view, we shall perceive that the use should

坚固我们的信心，加添我们的爱心，促进我们的圣洁生活的，那么，我们越感到自己为罪所压迫，就越当领受圣餐，决不当因此而怕去领受。倘若我们以信心软弱，和生活不完全为借口，而不领受圣餐，就正如有人以有病为借口而不服药一般。可见，我们信心上的软弱，和我们生活上的不完全，应当敦促我们领受圣餐，作为补救的特别方法。只是我们不要没有信心和悔改。信心隐藏在心中，所以良心必须是它在神面前的见证者。悔改表现于行为，所以必须在生活上显露出来。

二十九 领受圣餐的时期

至于领受圣餐的时期，并不能为大家立一定的规例。因为有时特殊的情形免人领圣餐；再者，我们没有显然的命令，叫基督徒都在一规定的日子领圣餐。然而我们若想到主设立圣餐的目的，就知道当较某些人所规定的更常领受圣餐。因为我们越感到软弱的压迫，就当越常借助圣餐来坚固我们的信心。促进我们生活上的清洁。所以一切有良好秩序的教会，都会友能力所及，常举行圣餐。在聚会中举行圣餐时，个人要在自己的地方领受，除非有什么大障碍使他不能领受。虽然我们并没有规定时候日期的命令，但我们当知道主设立圣餐，乃是叫我们若要尽量从圣餐中得益，就当时常领受。

三十 以自己不配为借口而不领圣餐

不领圣餐的借口是很琐细的。有些人说他们自己觉得不配，就在那口实下整年不领圣餐。另一些人并不以看到自己不配为足够，而借口看到别人没有预备好而去领圣餐，就以为不能与这种人一同领受。有些人则认为常领圣餐是多余的，因为我们若一次领受了基督，就无需再去常领受他。我请问那以自己不配为掩饰的第一种人，他们的良心怎能容许他们一年多留在

be more frequent than many make it: for the more infirmity presses, the more necessary is it frequently to have recourse to what may and will serve to confirm our faith, and advance us in purity of life; and, therefore, the practice of all well ordered churches should be to celebrate the Supper frequently, so far as the capacity of the people will admit. And each individual in his own place should prepare himself to receive whenever it is administered in the holy assembly, provided there is not some great impediment which constrains him to abstain. Although we have no express commandment specifying the time and the day, it should suffice us to know the intention of our Lord to be, that we should use it often, if we would fully experience the benefit which accrues from it.

30. IMPROPRIETY OF ABSTAINING ON FRIVOLOUS GROUNDS.

—PRETENDED UNWORTHINESS IN OURSELVES.

The excuses alleged are very frivolous. Some say that they do not feel themselves to be worthy, and, under this pretext, abstain for a whole year. Others, not contented with looking to their own unworthiness, pretend that they cannot communicate with persons whom they see coming without being duly prepared. Some also think that it is superfluous to use it frequently, because if we have once received Jesus Christ, there is no occasion to return so often after to receive him. I ask the first who make a cloak of their unworthiness, how their conscience can allow them to remain more than a year in so poor a state, that they dare not invoke God directly? They will acknowledge that it is presumption to invoke God as our Father, if we are not members of Jesus Christ. This we cannot be, without having the reality and substance of the Supper accomplished in us. Now, if we have the reality, we are by stronger reason capable of receiving the sign. We see then that he who would exempt himself from receiving the Supper on account of unworthiness, must hold himself unfit to pray to God. I mean not to force consciences which are tormented with certain scruples which suggest themselves, they scarcely know how, but counsel them to wait till the Lord deliver them. Likewise, if there is a legitimate cause of hindrance, I deny not that it is lawful to delay. Only I wish to show that no one ought long to rest satisfied with abstaining on the ground of unworthiness, seeing that in so doing he deprives himself of the communion of the Church, in which all our well-being consists. Let him rather contend against all the impediments which the devil throws in his way, and not be

不敢直接呼求神的可怜情形下呢？他们一定承认，若是我们不是耶稣基督的肢体，而去呼求神为我们的父，那乃是僭妄。但是除非我们真领受圣餐的实在和本体，我们就不能作基督的肢体。我们越有圣餐的实在，就越有理由领受其标记。可见凡因不配便不领圣餐的人，必须认为自己不配向神祈祷。我并不是要勉强那些良心因某种无以名之的顾虑而觉不安的人来领受圣餐，我只劝他们等候，直到主来除去他们的顾虑。同样，若是真有阻碍他们的正当理由，我不否认他们可以延期领圣餐。不过我要说明，没有人应当以自己不配为理由而久不领圣餐，因为这样作，乃是自绝于我们福分所在的教会团契之外。他倒要排除魔鬼的一切阻碍，而不自绝于这么大的益处和从而产生的恩惠之外。

三十一 以别人不配为借口而不领圣餐
第二种人所持的理由，似乎有些道理。他们说，我们与自称是弟兄而却过着放荡生活的人共同吃普通的饼，尚且是不合理的，那么我们就更要不与他们领受主的饼，因这饼是被祝圣来将基督的身体分给我们的。但是要回答这些人，也是不难的。一个会友并没有权柄判断和辨别谁当领受或不当领受，因为这种权柄乃是属于教会全体，特别属于牧师及协助他管理教会的长老们。保罗没有叫我们省察别人，但叫每人省察自己。固然我们对那些行为不正当的人，当加以规劝，若是他们不听，就告诉牧师，好叫他可以按教会的权柄去作。但是不与恶人往来的正当方法，并不是不领圣餐。再者往往人的罪恶并不如此昭彰，以致非不准他领圣餐不可；虽然牧师在心中觉得他不配，但若未经教会如此判定，牧师也不能这般宣布，禁止他来领圣餐。在这种情形之下，我们就只好

excluded from so great a benefit, and from all the graces consequent thereupon.

31. ABSTAINING BECAUSE OF PRETENDED UNWORTHINESS IN OTHERS.

The second class have some plausibility. The argument they use is, that it is not lawful to eat common bread with those who call themselves brethren, and lead a dissolute life— *a fortiori*, we must abstain from communicating with them in the Lord's bread, which is sanctified in order to represent and dispense to us the body of Christ. But the answer is not very difficult. It is not the office of each individual to judge and discern, to admit or debar whom he pleases; seeing that this prerogative belongs to all the Church in general, or rather to the pastor, with the elders, whom he ought to have to assist him in the government of the Church. St. Paul does not command us to examine others, but each to examine himself. It is very true that it is our duty to admonish those whom we see walking disorderly, and if they will not listen to us, to give notice to the pastor, in order that he may proceed by ecclesiastical authority. But the proper method of withdrawing from the company of the wicked, is not to quit the communion of the Church. More-over, it will most frequently happen, that sins are not so notorious as to justify proceeding to excommunication; for though the pastor may in his heart judge some man to unworthy, he has not the power of pronouncing him such, and interdicting him from the Supper, if he cannot prove the unworthiness by an ecclesiastical judgment. In such case we have no other remedy than to pray God that he would more and more deliver his Church from all scandals, and wait for the last day, when the chaff will be completely separated from the good grain.

32. EXCUSE, THAT HAVING ALREADY RECEIVED CHRIST, IT IS UNNECESSARY TO RETURN OFTEN TO RECEIVE HIM.

The third class have no semblance of plausibility. The spiritual bread is not given us to eat our fill of it all at once, but rather, that having had some taste of its sweetness, we may long for it the more, and use it when it is offered to us. This we explained above. So long as we remain in this mortal life, Jesus Christ is never communicated in such a way as to satiate our souls, but wills to be our constant nourishment.

33. FOURTH GENERAL DIVISION.—ERRORS ON THE SUPPER.

We come to the fourth principal point. The devil knowing that our Lord has left nothing to his Church more useful than

求告神，使他的教会日渐脱离一切耻辱，并等候那末日将糠粃与麦子完全分开。

三十二 以既已领受基督，就无需再常领受他为借口。

第三种人毫无可得称许的理由。灵性的饼并不是叫我们只饱吃一次的，而是叫我们尝了它的芳香后，渴望再吃，每经赐予，我们就当领受。这一层我们前面已经讲明。我们还在肉身活着的时候，耶稣基督就不是只一次赐给我们，使我们的灵魂永远饱足了。而是要不断地作我们的滋养。

第四节 使圣餐腐化的错误和迷信

三十三 使圣餐腐化的错误

我们现在讨论第四个主要点。魔鬼知道主所留给教会的，没有什么比圣餐更有益处，所以他自始即照他的老样，努力用种种错误和迷信来玷污它，以期败坏它的益处；他是从不止息，直至他好似完全废弃了圣餐，使之变为一种虚假无益的事。我并不是要指明每一弊端是在什么时候开始的，什么时候增加的；我只是要指出那些为魔鬼所引进来，而我们若要保有完整的圣餐所必须加以谨防的错误。

三十四 第一种错误

第一种错误乃是这样：主赐我们圣餐，原是为向我们证明，我们分领他的身体，就对他为赎我们的罪在十字架上向他的父神所献的祭有分；但人却由他们的头脑中捏造说，圣餐乃是我们神面前所献使罪得赦的祭。这乃是一种不能忍受的亵渎。因为倘若我们不承认主耶稣的死，以之为使我们与天父和好，将我们那该受审判的一切过失消除的惟一献祭，我们就是毁坏了它的功效。若是我们不承认耶稣基督是我们的惟一献祭者，或如我们所常称呼的，他

the holy sacrament, has after his usual manner laboured from the beginning to contaminate it by errors and superstitions, in order to corrupt and destroy the benefit of it, and has never ceased to pursue this course, until he has as it were completely reversed the ordinance of the Lord, and converted it into falsehood and vanity. My intention is not to point out at what time each abuse took its rise and at what time it was augmented; it will be sufficient to notice articulately the errors which the devil has introduced, and against which we must guard if we would have the Lord's Supper in its integrity.

34. FIRST ERROR.

The first error is this—While the Lord gave us the Supper that it might be distributed amongst us to testify to us that in communicating in his body we have part in the sacrifice which he offered on the cross to God his Father, for the expiation and satisfaction of our sins—men have out of their own head invented, on the contrary, that it is a sacrifice *by* which we obtain the forgiveness of our sins before God. This is a blasphemy which it is impossible to bear. For if we do not recognise the death of the Lord Jesus, and regard it as our only sacrifice by which he has reconciled us to the Father, effacing all the faults for which we were accountable to his justice, we destroy its virtue. If we do not acknowledge Jesus Christ to be the only sacrifice, or, as we commonly call it, priest, by whose intercession we are restored to the Father's favour, we rob him of his honour and do him high injustice.

35. THE SACRAMENT NOT A SACRIFICE.

The opinion that the Supper is a sacrifice derogates from that of Christ, and must therefore be condemned as devilish. That it does so derogate is notorious. For how can we reconcile the two things, that Jesus Christ in dying offered a sacrifice to his Father by which he has once for all purchased forgiveness and pardon for all our faults, and that it is every day necessary to sacrifice in order to obtain that which we ought to seek in his death only? This error was not at first so extreme, but increased by little and little, until it came to what it now is. It appears that the ancient fathers called the Supper a sacrifice; but the reason they give is, because the death of Christ is represented in it. Hence their view comes to this—that this name is given it merely because it is a memorial, of the one sacrifice, at which we ought entirely to stop. And yet I cannot altogether excuse the custom of the early Church. By gestures and modes of acting they figured a species of sacrifice, with a ceremony resembling that which

是唯一的祭司——因他的代求，我们得以恢复天父的恩眷——那么，我们就是剥夺他的荣耀，对他很不公平。

三十五 圣餐并非献祭

将圣餐当作使罪得赦的祭，是一种有损正当看法的意见，因此必须被弃绝为邪恶的。这意见如此有损，乃是很昭彰的。既说耶稣基督藉死向父献了祭，只一次就为我们一切的过犯获得赦免；而又说我们必须每日献祭，藉以获得我们只应靠着主的死所获得的赦免，那么我们如何能调和这两说呢？这一个错误最初并未达于极端，但后来逐渐加增，直至演成今日的情形。似乎古时的教父们也称圣餐为献祭，但他们的理由乃是因圣餐代表基督的死。因此他们的意思乃是说：以献祭的名称加于圣餐，只因它是记念那最后的和不能重复的献祭。然而我还是不能完全原谅古时教会的这种习俗。他们的举动和仪式酷似旧约时代的献祭，不过是以饼代牲畜而已。这种作风既太近乎犹太教，而不符合主所设立的圣餐，所以我不能赞同。因为在旧约预表的时代，神设立了那种仪式，只为要等到他的爱子用自己的身体来献祭，成全它们。这既已完成，就只是叫我们去领受就是了，若再以预表来表现它，那乃是多余的。

三十六 圣餐中的饼乃是给我们吃的，而不是献祭——弥撒的错误

耶稣基督所留下的命令，——并不是要我们去献祭，而是要我们将那献了的祭，拿着吃。虽然古时举行圣餐有些弱点，却并没有后来所加添的那种不敬虔之举。因为后来将基督之死的功劳，即向神偿还我们的罪债并使我们与神和好的功德，都完全转移到了弥撒。更且基督的职分也转移到了那些称为“祭司”（按指神甫）

existed under the Old Testament, excepting that instead of a beast they used bread as the host. As that approaches too near to Judaism, and does not correspond to our Lord's institution, I approve it not. For under the Old Testament, during the time of figures, the Lord ordained such ceremonies, until the sacrifice should be made in the person of his well-beloved Son, which was the fulfilment of them. Since it was finished, it now only remains for us to receive the communication of it. It is superfluous, therefore, to exhibit it any longer under figure.

36. THE BREAD IN THE SUPPER ORDAINED TO BE EATEN, NOT SACRIFICED.—ERRORS OF THE MASS.

And such is the import of the injunction which Jesus Christ has left. It is not that we are to offer or immolate, but to take and eat what has been offered and immolated. However, though there was some weakness in such observance, there was not such impiety as afterwards supervened. For to the Mass has been wholly transferred what was proper to the death of Christ, viz., to satisfy God for our sins, and so reconcile us to him. Moreover, the office of Christ has been transferred to those whom they name priests, viz., persons to sacrifice to God, and in sacrificing, intercede to obtain for us grace, and the pardon of our offences.

37. ATTEMPTED DEFENCE OF THE SACRIFICE OF THE MASS.

I wish not to keep back the explanations which the enemies of the truth here offer. They say that the Mass is not a new sacrificer but only an application of the sacrifice of which we have spoken. Although they colour their abomination somewhat by so saying, still it is a mere quibble. For it is not merely said that the sacrifice of Christ is one, but that it is not to be repeated, because its efficacy endures for ever. It is not said that Christ once offered himself to the Father, in order that others might afterwards make the same oblation, and so apply to us the virtue of his intercession. As to applying to us the merit of his death, that we may perceive the benefit of it, that is done not in the way in which the Popish Church has supposed, but when we receive the message of the gospel, according as it is testified to us by the ministers whom God has appointed as his ambassadors, and is sealed by the sacraments.

38. ERRORS CONNECTED WITH THE ABOMINATION OF THE MASS.

The common opinion approved by all their doctors and prelates is, that by hearing Mass, and causing it to be said,

的身上，这样就以为他们是向神献祭，藉此为我们代求，获得神的恩典和赦免。

三十七 为弥撒祭所提出的辩护

我不愿将真理的敌人对弥撒所提出的辩护抹煞。他们说弥撒并不是一个新设的祭，而只是把我们所说那惟一的献祭重复举行。他们的这种说法虽然可以多少掩饰他们的可憎之事，然而这只是遁词而已。因为经上不仅说基督的献祭只有一次，而且说它是不能重复举行的，因为它是永久有效的。经上并没有说，基督一次以身体献祭给父，以便别人后来可以同样献祭，因而将基督代求的功效归于我们。至于说，将基督死的功德归于我们，好叫我们领会它的益处，那乃是说，他进入了天上的账幕，在那里为我们代求天父向我们施恩。这并不是按照教皇教会所设想的样子而行的，而只是靠我们领受福音的信息，这信息是神所委任作为他使者的牧师们所传的，又是圣礼所印证的。

三十八 与可憎的弥撒相连的错误

他们的博士和主教一致主张说，他们念弥撒和听弥撒，便是行了一件在神面前赚得恩典和称义的事。我们却主张说，从圣餐中获益，并不须把我们自己的什么带来，以求赚得我们所求的。我们只须用信心领受在圣餐中所赐给我们的恩典，这恩典并不是寓于圣餐本身之中，而是由耶稣基督的十字架来的。所以没有什么比将圣餐变成献祭更违反圣餐的真谛了。这种作法乃是叫我们不承认主基督的死为永远有效的惟一献祭。可见弥撒既没有主所吩咐的领受，就显然不过是可憎的事。主并未吩咐任何神甫于举行献祭后昂然独立，倒应照他与使徒举行晚餐的榜样，在会众中分发圣餐。但在这种可诅咒之见一经形成以后，它就如同无底坑一样，发出那种不幸的风俗，叫会众以为只在场

they perform a service meriting grace and righteousness before God. We say, that to derive benefit from the Supper, it is not necessary to bring any thing of our own in order to merit what we ask. We have only to receive in faith the grace which is there presented to us, and which resides not in the sacrament, but refers us to the cross of Jesus Christ as proceeding therefrom. Hence there is nothing more contrary to the true meaning of the Supper, than to make a sacrifice of it. The effect of so doing is to lead us off from recognising the death of Christ as the only sacrifice, whose virtue endures for ever. This being well understood, it will be apparent that all masses in which there is no such communion as the Lord enjoined, are only an abomination. The Lord did not order that a single priest, after making his sacrifice, should keep himself apart, but that the sacrament should be distributed in the assembly after the manner of the first Supper, which he made with his apostles. But after this cursed opinion was forged, out of it, as an abyss, came forth the unhappy custom by which the people, contenting themselves with being present to partake in the merit of what is done, abstain from communicating, because the priest gives out that he offers his host for all, and specially for those present. I speak not of abuses, which are so absurd, that they deserve not to be noticed, such as giving each saint his mass, and transferring what is said of the Lord's Supper to St. William and St. Walter, and making an ordinary fair of masses, buying and selling them with the other abominations which the word sacrifice has engendered.

39. TRANSUBSTANTIATION.

The second error which the devil has sown to corrupt this holy ordinance, is in forging and inventing that after the words are pronounced with an intention to consecrate, the bread is transubstantiated into the body of Christ, and the wine into his blood. First of all, this falsehood has no foundation in Scripture, and no countenance from the Primitive Church, and what is more, cannot be reconciled or consist with the word of God. When Jesus Christ, pointing to the bread, calls it his body, is it not a very forced construction to say, that the substance of the bread is annihilated, and the body of Christ substituted in its stead? But there is no cause to discuss the thing as a doubtful matter, seeing the truth is sufficiently clear to refute the absurdity. I leave out innumerable passages of Scripture and quotations from the Fathers, in which the sacrament is called bread. I only say that the nature of the sacrament

就足以分享由弥撒而来的功德，而不必领受圣餐；因为神甫说，他为众人，特别为那些在场的人，献上了祭品。这里我且不说那些蠢得不值得注意的弊病，诸如为每一圣者举行弥撒，将所谓属于主的圣餐的，移转到圣威廉，和圣瓦勒特尔的身上，将弥撒作为一种交易，并由“献祭”一辞产生了其他可憎之事。

三十九 化质说

魔鬼败坏圣餐所播的第二种错误，乃是妄自捏造说，神甫一经存着心去祝圣，饼就化质成为基督的身体，而酒也就化质成为他的血。第一，这种谬说没有圣经上的根据，也没有古代教会的赞助，更不能与主的道相符合。当耶稣基督指着饼称之为他的身体时，若说饼的实质被消灭，而他的身体取而代之，那岂不是很勉强的说法吗？既然真理明足以驳斥这种谬说，就用不着把这事看为一件可疑的事来讨论。我将无数经文和教父著作中称圣餐为饼的地方撇下不提。我只说，圣餐的性质本身需要有物质的饼存在着，作为主身体的有形表记。

四十 从圣礼的本性说，有形表记的实质必须存留

就圣礼的一般原则来说，我们所看见的表记，与它所象征的属灵之事，必须有些相符之处。所以，正如在洗礼中，有水给我们证实我们身体的污秽得洁，使我们有心灵得以洗涤的保证，照样在圣餐中，必有物质的饼，对我们证明基督的身体，是我们的粮食。否则，若仅留下白的颜色，那如何能给我们象征基督的身体呢？可见，若饼不仍是饼，主俯就我们的软弱所乐意给我们的整个表象，就都丧失了。主的话是等于说：正如人靠吃饼来维持他的身体，照样我的肉乃是养活灵魂的灵粮。再者，对于保罗所用的比方，又怎么说呢？他说，正如许

requires, that the material bread remain as a visible sign of the body.

40. FROM THE NATURE OF A SACRAMENT THE SUBSTANCE OF THE VISIBLE SIGN MUST REMAIN.

It is a general rule in all sacraments that the signs which we see must have some correspondence with the spiritual thing which is figured. Thus, as in baptism, we are assured of the internal washing of our souls when water is given us as an attestation, its property being to cleanse corporal pollution; so in the Supper, there must be material bread to testify to us that the body of Christ is our food. For otherwise how could the mere colour of white give us such, a figure? We thus clearly see how the whole representation, which the Lord was pleased to give us in condescension to our weakness, would be lost if the bread did not truly remain. The words which our Lord uses imply as much as if he had said: Just as man is supported and maintained in his body by eating bread, so my flesh is the spiritual nourishment by which souls are vivified. Moreover, what would become of the other similitude which St. Paul employs? As several grains of corn are mixed together to form one bread, so must we together be one, because we partake of one bread. If there were whiteness only without the substance, would it not be mockery to speak thus? Therefore we conclude, without doubt, that this transubstantiation is an invention forged by the devil to corrupt the true nature of the Supper.

41. FALSE OPINION OF THE BODILY PRESENCE OF CHRIST IN THE SUPPER.

Out of this fantasy several other follies have sprung. Would to God they were only follies, and not gross abominations. They have imagined I know not what local presence and thought, that Jesus Christ in his divinity and humanity was attached to this whiteness, without paying regard to all the absurdities which follow from it. Although the old doctors of Sorbonne dispute more subtilely how the body and blood are conjoined with the signs, still it cannot be denied that this opinion has been received by great and small in the Popish Church, and that it is cruelly maintained in the present day by fire and sword, that Jesus Christ is contained under these signs, and that there we must seek him. Now to maintain that, it must be confessed either that the body of Christ is without limit, or that it may be in different places. In saying this we are brought at last to the point, that it is a mere phantom. To wish then to establish such a presence as is to enclose the body within the sign, or to be joined to it locally, is not only a reverie, but a damnable error,

多麦粒合起来作成一饼，照样我们大家也要成为一体，因为我们分享一个饼，倘若说，只有白色而无饼的实质，那岂不是开玩笑吗？所以我们下结论说，这化质说无疑是魔鬼捏造来败坏圣餐的真实本性的。

四十一 基督的身体临于圣餐的谬见

这幻想又产生了其他几种谬说。巴不得它们只是谬说，而不是极可憎的事！他们想象基督的身体莫名其妙地降在饼中，认为基督的神性和人性附着这白的颜色；他们却没有顾及到这种说法所产生的一切矛盾。虽然巴黎神学院中的老博士比别人更是诡辩到主的身体和血如何与表记相连，然而不能否认的事实乃是，教皇教会中的大小人士，都说耶稣基督是包含在两种表记之中，大家都必须从这两种表记中去寻找他。直至今日他们残酷地不惜以烈火和刀剑来维持这种说法。为要坚持这一种说法，我们就得承认，主基督的身体或是无限量的，或是可以同时许多地方的。这样一说，我们最后不啻是说，他的身体乃是一个幻影。因此，若想要成立一种临在，将主的身体或包在表记中，或局部与表记相连，这不只是一种幻想，而且是一个可恶的错误，有损基督的荣耀，并破坏我们对基督的人性所应有的主张。因为经上到处教训我们，主在世上既取了我们的人性，他也就将它提高到天上，使它不再是必死的，但并未改变它的性质。

四十二 救主在天上的身体是同他在地上的身体一样

我们说到主的人性，就要考虑到两方面。我们必须不毁坏他实在的人性，也不当在任何方面贬损他的荣耀。要做到这一步，我们就必须常常把思想提高向天，在那里寻求我们的救赎主。因为我们若把主置于世上必朽之物中，那

derogatory to the glory of Christ, and destructive of what we ought to hold in regard to his human nature. For Scripture everywhere teaches us, that as the Lord on earth took our humanity, so he has exalted it to heaven, withdrawing it from mortal condition, but not changing its nature.

42. THE BODY OF OUR SAVIOUR IN HEAVEN THE SAME AS THAT WHICH HE HAD ON EARTH.

We have two things to consider when we speak of our Lord's humanity. We must neither destroy the reality of the nature, nor derogate in any respect from his state of glory. To do so we must always raise our thoughts on high, and there seek our Redeemer. For if we would place him under the corruptible elements of this world, besides subverting what Scripture tells us in regard to his human nature, we annihilate the glory of his ascension. As several others have treated this subject at large, I refrain from going farther. I only wished to observe, in passing, that to fancy Jesus Christ enclosed under the bread and wine, or so to conjoin him with it as to amuse our understanding there without looking up to heaven, is a diabolical reverie. We will touch on this in another place.

43. OTHER ABUSES ARISING OUT OF AN IMAGINARY BODILY PRESENCE.

This perverse opinion, after it was once received, engendered numerous other superstitions. First of all comes that carnal adoration which is mere idolatry. For to prostrate ourselves before the bread of the Supper, and worship Jesus Christ as if he were contained in it, is to make an idol of it rather than a sacrament. The command given us is not to adore, but to take and eat. That, therefore, ought not to have been presumptuously attempted. Moreover, the practice always observed by the early Church, when about to celebrate the Supper, was solemnly to exhort the people to raise their hearts on high, to intimate, that if we would adore Christ aright, we must not stop at the visible sign. But there is no need to contend long on this point when the presence and conjunction of the reality with the sign (of which we have spoken, and will again speak) is well understood. From the same source have proceeded other superstitious practices, as carrying the sacrament in procession through the streets once a year; at another time making a tabernacle for it, and keeping it to the year's end in a cupboard to amuse the people with it, as if it were a god. As all that has not only been invented without authority from the word of God, but is also directly opposed to the

么我们不仅推翻圣经上关于主的人性所告诉我们的，而且消灭主升天的荣耀。既有别人详细讨论过这题目，我不必赘述。我不过顺便提及，幻想耶稣基督是包藏在饼和酒中，或把他与之联系，以娱我们的理解，而不向天仰望他，乃是极恶的幻想。关于这一点，我们要在另一处提到。

四十三 由幻想身体的临在所产生的其他谬见这种谬见一被接受，又产生了许多其他的迷信。第一是对主体的崇拜，而那只是拜偶像而已。因为俯伏在圣餐饼之前，而以基督为包藏在饼中去崇拜，乃是把它当作偶像而非圣礼。主所命令我们的，不是要我们崇拜，乃是要我们拿着吃。所以，我们不当僭妄地去崇拜它，而且早期教会在举行圣餐之前，总是严肃地劝勉会众，把他们的心提高向上，以表我们若要合理崇拜基督，就不当止于有形的表记。若了解基督与表记的关系（关于此点我们已经说过，以后还要说到），就用不着在这一点上多所争辩了。这个源头又产生了别的迷信风俗，如每年一次抬着圣餐在街上游行，又在另一个时候为它搭一座帐篷，并终年把它盛于食厨中，以娱人民，好像它是一个假神一般。这一切既不但没有神的话作根据的，由人捏造的，而且是完全违反设立圣餐的原意的，所以基督徒应当拒绝。

四十四 教皇党徒一年只领圣餐一次的理由我们已指明降于教皇教会的灾祸的由来——我是指一年只领圣餐一次而言。这是因为他们将圣餐当作一种祭，由一个人来替众人献上。他们虽一年只领圣餐一次，还是把基督浪费了，撕裂了。因为他们不按主的命令，将圣礼杯分给信众，却假装说，只领到饼就够了。因此，可怜的信徒被骗去了基督所给与的恩赐。倘若

institution of the Supper, it ought to be rejected by Christians.

44. REASON WHY THE PAPISTS COMMUNICATE ONLY ONCE A YEAR.

We have shown the origin of the calamity which befell the Popish Church—I mean that of abstaining from communicating in the Supper for the whole period of a year. It is because they regard the Supper as a sacrifice which is offered by one in the name of all. But even while thus used only once a year, it is sadly wasted and as it were torn to pieces. For instead of distributing the sacrament of blood to the people, as our Lord's command bears, they are made to believe that they ought to be contented with the other half. Thus poor believers are defrauded of the gift which the Lord Jesus had given them. For if it is no small benefit to have communion in the blood of the Lord as our nourishment, it is great cruelty to rob those of it to whom it belongs. In this we may see with what boldness and audacity the Pope has tyrannized over the Church after he had once usurped domination.

45. THE POPE HAS MADE EXCEPTIONS TO THE GENERAL RULES LAID DOWN BY OUR LORD.

Our Lord having commanded his disciples to eat the bread sanctified in his body, when he comes to the cup, does not say simply, "drink," but he adds expressly, that all are to drink. Would we have any thing clearer than this? He says that we are to eat the bread without using an universal term. He says that we are *all* to drink of the cup. Whence this difference, but just that he was pleased by anticipation to meet this wickedness of the devil? And yet such is the pride of the Pope that he dares to say, Let not all drink. And to show that he is wiser than God, he alleges it to be very reasonable that the priest should have some privilege beyond the people, in honour of the sacerdotal dignity; as if our Lord had not duly considered what distinction should be made between them. Moreover, he objects dangers which might happen if the cup were given in common to all. Some drop of it might occasionally be spilt; as if our Lord had not foreseen that. Is not this to accuse God quite openly of having confounded the order which he ought to have observed, and exposed his people to danger without cause?

46. FRIVOLOUS REASONS FOR WITHHOLDING THE CUP.

To show that there is no great inconvenience in this change, they argue, that under one species the whole is comprised,

领受主的血作为我们心灵的滋养，乃是受益并非浅鲜的，那么，将他们所应得的一分夺去，乃是很大的残酷不仁。就在这一点上，我们可以看出，教皇一旦霸占了统治权，就会怎样胆大妄为来压制教会。

四十五 教皇不遵主所设立的普遍规律

我们的主既已吩咐门徒吃那因他的身体而成为圣的饼，当他拿起杯来时，他不仅说“喝”，而且明明加上说，大家都喝。还有比这更清楚的吗？他说，我们吃这饼，却没有用大家的字眼。但他说，我们大家都喝这杯。为什么用这种不同的说法呢？岂不是他要预先应付魔鬼的这种恶计么？然而教皇竟敢傲然不顾一切，说，不让大家喝。为要表示他比神还聪明，他说，神甫理当有超乎众人的特权，藉以表示他们的尊荣，好像主未曾顾到神甫和平民所应有的分别一般。再者，他提出反对理由说，若将杯分与大家，就会发生危险，可能将主的一点血溢出；这好像是说，主未曾预先看到这一层。这岂不是公然指控神，将应当遵守的规律混乱，无缘无故使他的百姓遭遇危险么？

四十六 不分杯给会众之琐屑理由

他们为要表示这种作法并没有什么大不合宜处，他们说有了饼，就将杯包括在内了，因为身体是和血分不开的；这好像是说，我们的主没有理由将两者分辨。倘若我们能遗弃二者之一为多余的，那么，将二者个别介绍进来，岂不是愚妄！有些拥护教皇的人，看到这种可憎的说法是不够慎重的，想从另一方面来加以掩饰，说基督当时设立圣餐，只对他的使徒们说这话，而他们都由他升为神甫了。但是他们对于保罗所说的，又怎样答复呢？当他将那从主领受的传给一切会众，他说每人都当吃这饼，喝这杯。此外，谁告诉他们，我们的主将圣餐

inasmuch as the body cannot be separated from the blood: as if our Lord had without reason distinguished the one from the other. For if we can leave one of the parts behind as superfluous, what folly must it have been to recommend them separately. Some of his supporters, seeing that it was impudence to maintain this abomination, have wished to give it a different colour, viz., that Jesus Christ, in instituting, spoke only to his apostles whom he had raised to the sacerdotal order. But how will they answer what St. Paul said, when he delivered to all the people what he had received of the Lord—that each should eat of this bread and drink of this cup? Besides, who told them that our Lord gave the Supper to his apostles as priests? The words import the opposite, when he commands them to do after his example. (Luke xxii. 19.) Therefore he delivers the rule which he wishes to be always observed in his Church; and so it was anciently observed until Antichrist, having gained the upper hand, openly raised his horns against God and his truth to destroy it totally. We see then that it is an intolerable perversion thus to divide and rend the sacrament, separating the parts which God has joined.

47. THE BUFFOONERY OF THE POPE IN REGARD TO THE SUPPER.

To get to an end, we shall embrace under one head what might otherwise have been considered separately. This head is, that the devil has introduced the fashion of celebrating the Supper without any doctrine, and for doctrine has substituted ceremonies partly inept and of no utility, and partly dangerous, having proved the cause of much mischief. To such an extent has this been done, that the Mass, which in the Popish Church is held to be the Supper, is, when well explained, nothing but pure apishness and buffoonery. I call it apishness, because they there counterfeit the Lord's Supper without reason, just as an ape at random and without discernment imitates what he sees done.

48. THE WORD OUGHT ALWAYS TO ACCOMPANY THE SACRAMENTS.

The principal thing recommended by our Lord is to celebrate the ordinance with true understanding. From this it follows that the essential part lies in the doctrine. This being taken away, it is only a frigid unavailing ceremony. This is not only shown by Scripture, but attested by the canons of the Pope, (Can. Detrahe. i. 4,1,) in a passage quoted from St. Augustine, (Tract 80, in Joan.) in which he asks—“What is the water of baptism without the word but just a corruptible element? The word (he immediately adds) not as

给使徒，只是因为他们是神甫呢？他命令他们也当如此行（路 22 : 19），就与这些人所说的正相反。可见主所设立的规则，是他愿意他的教会常常遵守的；古时也一直遵守着，直到敌基督者得势，就公然举角反对神和他的真理，要完全摧毁真理。所以我们看出，这样将神所联合在一起的圣餐分裂，乃是不可容忍的悖谬。

四十七 教皇对圣餐的恶作剧

我们为求告一结束，要将本来可以分开探讨的并合起来，那就是说，魔鬼引进了不按主的教训举行圣餐的办法，且用半属荒谬无用和半属危险的仪式，来代替了主的教训，从此就产生了许多祸患。这种情形至于此极，教皇教会所视为圣餐的弥撒，严格说起来，只是纯粹的猴儿戏和恶作剧而已。我称之为猴儿戏，因为他们毫无道理地模拟主的圣餐，正如一个猿猴不假分辨胡乱仿效它所看见的。

四十八 圣礼当常常与主的道联系

既然如此，主所吩咐我们的主要事情，乃是举行圣餐，要真了解其意义。从此可见，圣餐的主要部份，是在明白道理。若将道理去掉，圣餐就只是一种冷酷无用的仪式而已。这一点不只为圣经所表明，也为教皇的教条所证明，因其中有一节引了奥古斯丁的问话：“水的洗礼若没有道，岂不只是一种能朽坏的东西么？而道不只是口中所宣布的，而是心中所了解的。”（约翰注释第八十篇）。这里他的意思是说，圣礼的效能是由那宣讲得明白的道而来。圣礼缺此，就不配称为圣礼。弥撒非并没有什么叫人懂得的道理，而且整个弥撒，若不是用令人不能了解的喃喃细语来举行，就认为是完全糟了。因此，他们的祝圣就不过是一种魔术而已，因为他们好像行魔术的人，口中喃喃，指手舞足，以为可以叫耶稣来降到他们的

pronounced, but as understood.” By this he means, that the sacraments derive their virtue from the word when it is preached intelligibly. Without this they deserve not the name of sacraments. Now so far is there from being any intelligible doctrine in the Mass, that, on the contrary, the whole mystery is considered spoiled if every thing be not said and done in whispers, so that nothing is understood. Hence their consecration is only a species of sorcery, seeing that by muttering and gesticulating like sorcerers, they think to constrain Jesus to come down into their hands. We thus see how the Mass, being thus arranged, is an evident profanation of the Supper of Christ, rather than an observance of it, as the proper and principal substance of the Supper is wanting, viz., full explanation of the ordinance and clear statement of the promises, instead of the priest standing apart and muttering to himself without sense or reason. I call it buffoonery, also, because of mimicry and gestures, better adapted to a farce than to such an ordinance as the sacred Supper of our Lord.

49. THE CEREMONIES OF THE ANCIENT LAW, WHY APPOINTED.

—THOSE OF THE PAPISTS CENSURABLE.

It is true, indeed, that the sacrifices under the Old Testament were performed with many ornaments and ceremonies, but because there was a good meaning under them, and the whole was proper to instruct and exercise the people in piety, they are very far from being like those which are now used, and serve no purpose but to amuse the people without doing them any good. As these gentry allege the example of the Old Testament in defence of their ceremonies, we have to observe what difference there is between what they do, and what God commanded the people of Israel. Were there only this single point, that what was then observed was founded on the commandment of the Lord, whereas all those frivolities have no foundation, even then the difference would be large. But we have much more to censure in them.

50. THE JEWISH CEREMONIES HAVING SERVED THEIR PURPOSE, THE IMITATION OF THEM ABSURD.

With good cause our Lord ordained the Jewish form for a time, intending that it should one day come to an end and be abrogated. Not having then given such clearness of doctrine, he was pleased that the people should be more exercised in figures to compensate for the defect. But since Jesus Christ has been manifested in the flesh, doctrine

手中。这样我们看到他们既是如此举行弥撒，他们就不是遵守基督的圣餐，而是明明侮辱圣餐，因为他们没有圣餐的主要部分，即没有说明设立圣餐的意义，也没有明白讲述主所给的应许，而只有神甫单独站着，毫无意义地向自己喃喃口语。我也称之为恶作剧，因为那种装腔作态，只适合于舞台上的趣剧，而不适合于主的神圣圣餐。

四十九 律法中仪式之所以订立，教皇党徒所用仪式之当受咎责

固然旧约时代的各种献祭，是用许多仪式来举行，但是因为那种仪式很有意义，同时也都便于将虔诚教导百姓，所以那些仪式远不像今日所用的各种仪式，只供娱乐人民，而对他们毫无好处。这些人物既引旧约的例，来为他们的仪式辩护，我们就当看到他们今日之所为，和神所命令以色列民的，有什么差异。倘若差异只有一点，即当时以色列人所遵行的，是根据主的命令，而今日所行的那些琐屑事，乃是没有任何根据的，那差异也就很大了。可是，我们还有许多咎责它们之处。

五十 犹太教的仪式既已达成任务，模仿他们便属荒谬

主为以色列人设立仪式，用于一时，以期有废止的一日，乃是有很好的原因的。因为当时主没有赐给他们明白的道理，所以乐意用象征的仪式来操练他们，以弥补这一个缺欠。但耶稣基督既已在肉身显现，道理就已经很清楚地传给人，仪式也就减少了。我们既有了实体，就应该撤下影儿。再回到已经作废的仪式，乃是重行修补耶稣基督藉他的死所分裂的那殿中的幔子，大大掩蔽他福音的光亮。可见弥撒礼中有许多仪式，不过是一种犹太教的作风与基督教显然不合。我并不反对那能辅助道德和公共

having been much more clearly delivered, ceremonies have diminished. As we have now the body, we should leave off shadows. To return to the ceremonies which are abolished, is to repair the veil of the temple which Jesus Christ rent by his death, and so far obscure the brightness of his gospel. Hence we see, that such a multitude of ceremonies in the Mass is a form of Judaism quite contrary to Christianity. I mean not to condemn the ceremonies which are subservient to decency and public order, and increase the reverence for the sacrament, provided they are sober and suitable. But such an abyss without end or limit is not at all tolerable, seeing that it has engendered a thousand superstitions, and has in a manner stupified the people without yielding any edification.

51. THE DEATH AND PASSION OF OUR LORD THE PERFECT AND ONLY SACRIFICE.

Hence also we see how those to whom God has given the knowledge of his truth should differ from the Papists. First, they cannot doubt that it is abominable blasphemy to regard the Mass as a sacrifice by which the forgiveness of sins is purchased for us; or rather, that the priest is a kind of mediator to apply the merit of Christ's passion and death to those who purchase his mass, or are present at it, or feel devotion for it. On the contrary, they must hold decidedly that the death and suffering of the Lord is the only sacrifice by which the anger of God has been satisfied, and eternal righteousness procured for us; and, likewise, that the Lord Jesus has entered into the heavenly sanctuary in order to appear there for us, and intercede in virtue of his sacrifice. Moreover, they will readily grant, that the benefit of his death is communicated to us in the Supper, not by the merit of the act, but because of the promises which are given us, provided we receive them in faith. Secondly, they should on no account grant that the bread is transubstantiated into the body of Jesus Christ, nor the wine into his blood, but should persist in holding that the visible signs retain their true substance, in order to represent the spiritual reality of which we have spoken. Thirdly, they ought also to hold for certain, that the Lord gives us in the Supper that which he signifies by it, and, consequently, that we truly receive the body and blood of Jesus Christ. Nevertheless they will not seek him as if he were enclosed under the bread, or attached locally to the visible sign. So far from adoring the sacrament, they will rather raise their understandings and their hearts on high, as well to receive Jesus Christ, as to adore him.

秩序，并能增进对圣餐的尊重的仪式，只要它们是正派的，合宜的。但是这种无底坑乃是完全不可容许可的，因为它产生了千百种迷信，叫人昏迷，并不能建立人的德行。

五十一 主的受苦受死乃是惟一和完全的献祭从此可见，凡认识神的真理的人，当如何与教皇党徒持不同的见解。第一，他们不能怀疑，凡把弥撒作为我们买得赦免的献祭的人，或说，凡把神甫当作中保，能将基督受苦受死的功德分给那些购买或参加或敬重他的弥撒的人，乃是犯了可憎的亵渎罪。相反的，他们定要坚持，主的受苦受死乃是止息神的忿怒和为我们获得称义的惟一献祭；又要坚持，主耶稣已进入天上的至圣所，好在那里用他自己牺牲的功德为我们代求。他们自然要承认，在圣餐中有主受死的功德传给我们，但这并不是由于人的举动，而是由于主在圣餐中所赐我们的应许，如果我们是用信心领受那些应许的话。第二，他们断不可承认，饼化质成了主的身体，而酒化质成了主的血；却要坚持，有形的表记仍然保留它们的真正本质，藉以代表我们所说属灵的实体。第三，他们也要坚持，主于圣餐中将他所表的赐予我们，所以我们真是领受了耶稣基督的身体和血。然而他们决不可认为他的身体是藏在饼中，或认为它是联系在那有形的表记上。这样他们就不至于崇拜圣餐，却要提高心意向天，以领受耶稣基督，并且崇拜他。

五十二，蒙光照的基督徒对于圣餐的看法因此他们要鄙视并咎责一切迷信的举动，视它们为偶像崇拜，诸如炫耀地抬着圣饼游行，并建立帐棚将圣饼纳于其中而加以崇拜。因为主的应许只及于他所许可的用法。其次，他们要坚持，剥夺圣餐的一部分，不许人领杯，乃是败坏且违反主的命令；如要合理举行圣餐，就

52. VIEW OF ENLIGHTENED CHRISTIANS IN REGARD TO THE SUPPER.

Hence they will despise and condemn as idolatrous all those superstitious practices of carrying about the sacrament in pomp and procession, and building tabernacles in which to adore it. For the promises of our Lord extend only to the uses which he has authorized. Next, they will hold that to deprive the people of one of the parts of the sacrament, viz., the cup, is to violate and corrupt the ordinance of the Lord, and that to observe it properly it must be administered in all its integrity. Lastly, they will regard it as a superfluity, not only useless but dangerous, and not at all suitable to Christianity, to use so many ceremonies taken from the Jews contrary to the simplicity which the Apostles left us, and that it is still more perverse to celebrate the Supper with mimicry and buffoonery, while no doctrine is stated, or rather all doctrine is buried, as if the Supper were a kind of magical trick.

53. LAST DIVISION.—RECENT DISPUTES ON THE SUPPER.

To have done, it is necessary to come to the last principal point, viz., the contention which has arisen in our time in regard to this matter. Now, as it is an unhappy business—the devil, no doubt, having stirred it up to impede, nay altogether to interrupt the course of the gospel—so far am I from taking pleasure in referring to it, that I could wish the remembrance of it were altogether abolished. Nevertheless, as I see many good consciences troubled, because they do not know to what side to turn, I shall only say as much as may seem necessary to show them how they ought to decide.

54. GOD SOMETIMES ALLOWS HIS OWN PEOPLE TO FALL INTO ERROR.

First, I beseech all believers, in the name of God, not to be too much scandalized at the great difference which has arisen among those who ought to be a kind of leaders in bringing back the light of truth. For it is no new thing for the Lord to leave his servants in some degree of ignorance, and suffer them to have debate among themselves—not to leave them for ever, but only for a time to humble them. And indeed had every thing till now turned out to a wish without any disturbance, men might possibly have forgotten themselves, or the grace of God might have been less known than it ought. Thus the Lord has been pleased to take away all ground of glorying from men, in order that he might alone be glorified. Moreover, if we consider in what an abyss of darkness the world was when those who have shared this

必须把饼和酒都发给信徒，最后，他们要认为违反使徒们所留下来的简单制度，采用犹太人的种种仪式，不但是多余无用，而且是有危险；至于不讲明其中的道理，甚或将道理覆灭，将圣餐当作一种魔术的把戏，用模拟和恶作剧来举行圣餐，那乃是更大的悖谬了。

第五节 现今的争辩

五十三 近来关于圣餐的争辩

我们要讨论最后一点，即今日在我们中间关于圣餐所挑起的争辩。这既是一件不幸的事——无疑这是由魔鬼挑起来好阻拦福音进展的——我极不愿把它提出，甚愿把它全部忘记。然而我既然看见许多无亏的良心被困扰，不知道往那一边走，我就只好说一说那足以指示他们当如何决定的话。

五十四 神有时让他的子民陷入错误

首先我奉神的名要求一切信徒，不要因在那些应作恢复真理光辉的领袖们中间所有的大差异而太起反感。因为主让他的仆人仍有些无知，让他们彼此争辩，并不算为怪事。他这样作，并不是永远而只是一时遗弃他们，使他们卑下。若是万事如愿以偿，没有纷扰，我们也许已经忘形了。或是神的恩典也许不那么为我们所知道了。因此主乐意将人得荣耀的理由撤消，好叫他自己得荣耀。再者，倘若我们想到，当那些参加这争辩的人开始恢复真理时，世界是处于怎样的黑暗深渊中，那么他们在起初不能知道一切的事，乃是不足为奇的。可奇的乃是在如此的一个短期内，主启迪了他们，使他们自己能从错误的深渊中逃出来，且能把别人从其中救拔出来。但是我们最好是将事态之发展表明出来，因为这样，就可以叫人知道，这事并不如一般人所想象的那样使人起反感。

controversy began to bring back the truth, we shall not wonder that they did not know every thing at the beginning. The wonder rather is, that our Lord in so short a time enlightened them that they were themselves able to escape and draw others out of that sink of error in which they had been so long immersed. But no better course can be taken than to show how matters have proceeded, because this will make it appear that people have not so much cause to be scandalized at it as is commonly supposed.

55. HISTORY OF THE CONTROVERSY ON THIS SUBJECT AMONG THE REFORMERS.—LUTHER.

When Luther began to teach, he took a view of the subject which seemed to imply, that in regard to the corporal presence in the Supper he was willing to leave the generally received opinion untouched; for while condemning transubstantiation, he said that the bread was the body of Christ, inasmuch as it was united with him. Besides, he added similitudes which were somewhat harsh and rude; but he was in a manner compelled to do so, as he could not otherwise explain his meaning. For it is difficult to give an explanation of so high a matter without using some impropriety of speech.

56. VIEWS OF ZUINGLIUS AND ŒCOLOMPADIUS.

On the other hand arose Zuinglius and Œcolompadius, who, considering the abuse and deceit which the devil had employed in establishing such a carnal presence of Christ as had been taught and held for more than six hundred years, thought it unlawful to disguise their sentiments, since that view implied an execrable idolatry, in that Jesus Christ was worshipped as enclosed in the bread. Now, as it was very difficult to remove this opinion, which had been so long rooted in the hearts of men, they applied all their talents to bring it into discredit, showing how gross an error it was not to recognise what is so clearly declared in Scripture touching the ascension of Jesus Christ, that he has been received in his humanity into heaven, and will remain there until he descend to judge the world. Meantime, while engrossed with this point, they forgot to show what presence of Jesus Christ ought to be believed in the Supper, and what communion of his body and blood is there received.

57. LUTHER IMPUGNS THEIR VIEWS.

Luther thought that they meant to leave nothing but the bare signs without their spiritual substance. Accordingly he began to resist them to the face, and call them heretics. After the contention was once begun it got more inflamed

五十五 改教家当中关于圣餐问题之争辩史——路德的见解

当路德起初教训人时，他对于圣餐的意见似乎是：关于主的身体临在圣餐中一题，他似乎愿意保留流行的意见；因为他虽斥责化质说，但他说，饼既与基督相联系，便是基督的身体。此外，他用了颇粗俗的比方；但是他是不得已而出此，因为他没有别的办法说明他的意思。要说明这样一件高深的事，而不至用不恰当的辞语，乃是很困难的。

五十六 慈运理和厄科兰巴丢的见解

在另一方面慈运理和厄科兰巴丢兴起，他们既看见魔鬼行骗建立了教会六百多年来所持守的基督肉体临于圣餐中的观点，就认为不当再隐藏自己的意见，因为那种观点包含着一种可咒诅的偶像崇拜，以基督包藏在饼中而受崇拜。这种在人心中如此长久根深蒂固的观点，既是很难拔除的，他们就竭尽所能来摧残它，说明圣经对于耶稣基督升天，既明白宣布他带着人性升了天，留在那里，直到降临审判世界，那么人若不这样承认，就是犯了大错。可是，当他们全心贯注于这一点时，他们竟忘记说明人在圣餐中所当相信的基督临在，是如何的，而所领受的基督体血，又是如何的。

五十七 路德非难他们的意见

路德认为他们给圣餐所留下的，光是标记，而没有属灵的实体。于是他乃开始抵挡他们，且称他们为异端派。争端一经开始，就逐渐变为激烈，双方剧烈相持有十五年之久，不肯平心静气听对方的话。虽然他们曾一度开会谋和，却因歧异太甚，毫无结果而散。他们不求在妥善的立场上彼此相见，反而越来越彼此相离，只图维护己见，攻击对方。

by time, and has thus continued too bitterly for the space of fifteen years or so without the parties ever listening to each other in a peaceful temper. For though they once had a conference, there was such alienation that they parted without any agreement. Instead of meeting on some good ground, they have always receded more and more, looking to nothing else than to defend their own view and refute the opposite.

58. ATTEMPTED RECONCILIATION.—CAUSE OF FAILURE.

We thus see wherein Luther failed on his side, and Zuinglius and Œcolompadius on theirs. It was Luther's duty first to have given notice that it was not his intention to establish such a local presence as the Papist's dream; secondly, to protest that he did not mean to have the sacrament adored instead of God; and lastly, to abstain from those similitudes so harsh and difficult to be conceived, or have used them with moderation, interpreting them so that they could not give rise to any scandal. After the debate was moved, he exceeded bounds as well in declaring his opinion, as in blaming others with too much sharpness of speech. For instead of explaining himself in such a way as to make it possible to receive his view, he, with his accustomed vehemence in assailing those who contradicted him, used hyperbolic forms of speech very difficult to be borne by those who otherwise were not, much disposed to believe at his nod. The other party also offended, in being so bent on declaiming against the superstitious and fanatical opinion of the Papists, touching the local presence of Jesus Christ within the sacrament, and the perverse adoration consequent upon it, that they laboured more to pull down what was evil than to build up what was good; for though they did not deny the truth, they did not teach it so clearly as they ought to have done. I mean that in their too great anxiety to maintain that the bread and wine are called the body of Christ, because they are signs of them, they did not attend to add, that though they are signs, the reality is conjoined with them, and thus protest, that they had no intention whatever to obscure the true communion which the Lord gives us in his body and blood by this sacrament.

59. DUTY OF THE SERVANTS OF GOD IN REGARD TO THE ADVANCEMENT OF TRUTH.

Both parties failed in not having the patience to listen to each other in order to follow the truth without passion, when it would have been found. Nevertheless, let us not lose sight of our duty, which is not to forget the gifts which the Lord bestowed upon them, and the blessings which he

五十八 试图和协及其失败的原因

由上所述，可见路德和慈氏厄氏每一方面失败的原因安在。路德理当首先表明，他并无意像教皇党徒一样建立基督肉身临在的说法；次之，他当表明他反对人崇拜圣餐，而不崇拜神；最后，他当不用那些粗俗不适当的比方，或是当谨慎加以应用，使它们不至引起反感。争辩既经开始，他更超过限度，用太锐利的言语来宣布自己的意见，并谴责别人。他没有采用那能使人接纳他意见的方法去表达自己，却用他通常攻击对敌的猛烈，不惜过甚其辞，叫那些本来不甚赞同他的人难于忍受。对方也犯了错误，偏重于攻击教皇党徒迷信和狂妄之见——即以基督的身体临于圣餐之中，因而荒谬地崇拜圣饼——如是他们努力摧毁邪恶，多于努力建立善良。他们对真理虽未否认，却未尽本分加以说明。我的意思是说，他们因过于热心坚持饼酒之称为基督的体血，是由于它们是其表记，以致未加上说，它们其所以是表记，乃是因为实体与它们相联，从而表明，他们毫无意思否认基督藉着圣餐把他的身体和血赐予我们。

五十九 神的仆人对促进真理之责任

双方都不耐心听对方所说的话，以求不存意气在有真理发现时，去追求真理。然而我们应当不忘记主给他们的恩赐，以及主藉他们所赐我们的福分。因为我们对他们的惠赐若不是忘恩和健忘的，我们就很可以原谅他们这些错误，以及更多的错误，而不是谴责，或损毁他们的名誉。总之，我们既看见他们以圣洁的生活，优越的知识，和建立教会的热心而出类拔萃，我们就当常常以谦卑敬仰的心去裁判他们；因为主既这样使他们卑下，就至终要发怜悯，乐意使此不幸的争端终止，或至少使之宁息，作

has distributed to us by their hands and means. For if we are not ungrateful and forgetful of what we owe them, we shall be well able to pardon that and much more, without blaming or defaming them. In short, since we see that they were, and still are, distinguished for holiness of life, excellent knowledge, and ardent zeal to edify the Church, we ought always to judge and speak of them with modesty, and even with reverence; since at last God, after having thus humbled them, has in mercy been pleased to put an end to this unhappy disputation, or at least to calm it preparatory to its final settlement. I speak thus, because no formulary has yet been published in which concord is fixed, as is most expedient. But this will be when God will be pleased to assemble those who are to frame it in one place.

60. FRATERNAL CONCORD AMONG THE CHURCHES.

Meanwhile it should satisfy us, that there is fraternity and communion among the churches, and that all agree in so far as is necessary for meeting together, according to the commandment of God. We all then confess with one mouth, that on receiving the sacrament in faith, according to the ordinance of the Lord, we are truly made partakers of the proper substance of the body and blood of Jesus Christ. How that is done some may deduce better, and explain more clearly than others. Be this as it may, on the one hand, in order to exclude all carnal fancies, we must raise our hearts upwards to heaven, not thinking that our Lord Jesus is so debased as to be enclosed under some corruptible elements; and, on the other hand, not to impair the efficacy of this holy ordinance, we must hold that it is made effectual by the secret and miraculous power of God, and that the Spirit of God is the bond of participation, this being the reason why it is called spiritual.

为最后解决做准备。我说这话，因为现在尚未公布一个为大家所赞同，最得策的程式。但是当神乐意把配定这程式的人都召集在一处时，这就必实现。

六十 教会间友谊的和谐

同时我们当引为满意的，乃是教会间有友谊与相通，并且大家都同意，必须照着神的命令来共同会商。因此我们同声承认，我们照着主所设施的来用信心领受圣餐，就真是分领耶稣基督的身体和血。那是怎样达成的，有些人也许比别人要推论得好些，说得明白些。但无论如何，在一方面，为求排除一切属肉体的幻想，我们必须提高我们的心意向天，不要想主耶稣被贬损到包藏在必朽的饼酒中；在另一方面，为求不减损圣餐的功效，我们必须坚持它是因神的奥妙权能而有效，而圣餐所以能使我们团结起来，乃是由于圣灵的运行，所以圣餐称为属灵的事。