

(No Model.)

J. G. THOMAS.
COMMUNION SERVICE.

No. 516,065.

Patented Mar. 6, 1894.

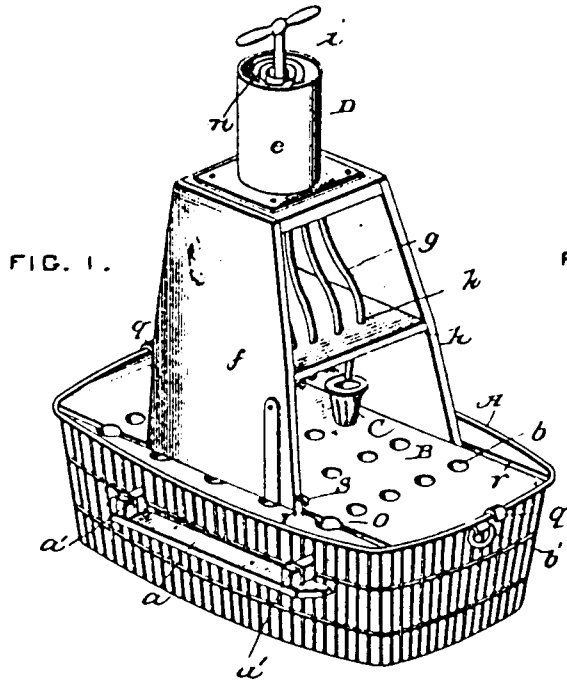


FIG. 1.

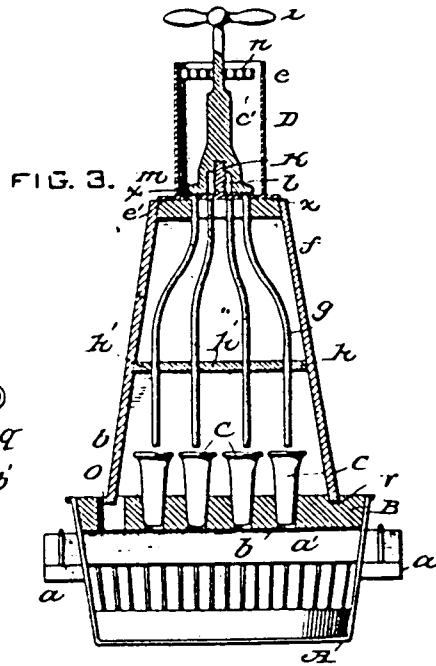


FIG. 3.

FIG. 2.

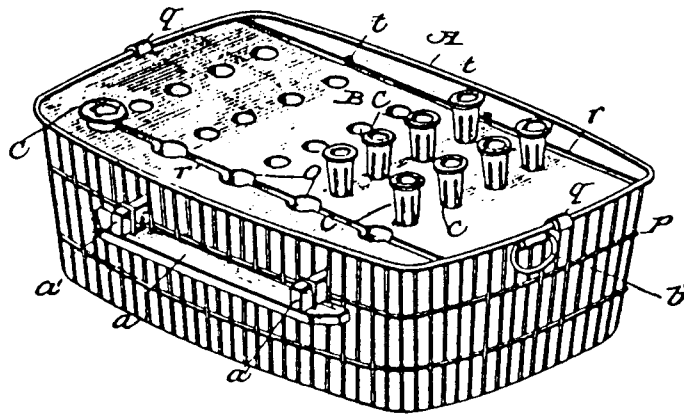


FIG. 4.

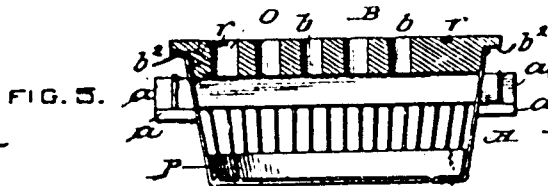
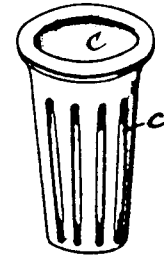


FIG. 5.

Witnesses

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UNITED STATES PATENT OFFICE.

JOHN G. THOMAS, OF LIMA, OHIO.

COMMUNION-SERVICE.

SPECIFICATION forming part of Letters Patent No. 516,065, dated March 6, 1894.

Application filed August 2, 1893. Serial No. 482,186. (No model.)

To all whom it may concern:

Be it known that I, JOHN G. THOMAS, a citizen of the United States, residing at Lima, in the county of Allen and State of Ohio, have invented certain new and useful Improvements in Communion-Service; and I do hereby declare the following to be a full, clear, and exact description of the invention, such as will enable others skilled in the art to which it appertains to make and use the same.

Figure 1, is a perspective view of this invention as an entirety, the front of the filler frame removed. Fig. 2, is a like view of the cup bearing part of the device, enlarged. Fig. 3, is vertical central section of the filler. Fig. 4, is a detail of one of the cups. Fig. 5 is a cross section of the tray and rack placed in and on it.

The object of this invention is to provide an individual or separate cup for the use of each person at the celebration of the Lord's Supper, commonly called the communion service, and it consists in providing a tray or any suitable receptacle for the cups, and means for filling the several cups, and in the general structure of the several parts of the device, and in the invention as an entirety, all as will now be more fully set out and explained.

In the accompanying drawings A, denotes any suitable receptacle, tray, or dish in the top of which is removably placed a rack B, which has openings b, regularly arranged to hold cups C. These cups are of small size and usually adapted to hold about a gill. Each is of a somewhat conical shape so as to be adapted for ready insertion into or removal from one of the openings b. By reason of the peculiar shape of each it projects high enough above the upper surface of the rack, as to be easily grasped between the thumb and fore finger.

In order to fill the cups there is provided the filling device D. This consists of a vessel e, placed on a support or frame f, preferably having flaring sides. To the perforations e', in bottom of the vessel any desired number of tubes g, preferably of rubber, are attached which at their lower ends are so stretched apart and placed in the perforations h' in the diaphragm h, of the frame as

that each shall be exactly adapted to come directly over one of the cups placed in the tray opening below. When the filler is placed over the cups the several pipes being directly over the several cups, the wine in the vessel e, is let into the tubes by giving a sharp and short turn on the handle i, that extends over the top of the vessel, this movement serves, under the action of the screw thread k, on the inside of the hollow end of the shaft of handle i', which fits on the screw threaded spindle l, upwardly projecting from the base of the cup, to raise the shaft slightly, and thus the disk m, at its lower end is raised high enough above the bottom of the cup to allow the escape of a slight portion of wine through the perforated base e', into each pipe. The handle on being released is returned to its normal position by means of the spiral spring n, one end attached to it and the other to the side of the cup, and the disk is thus moved down on the bottom of the vessel and the exits closed. The packing x, on the edges of the disk insures a tight closure.

The operation of filling the cups may take place before the communion services, or at the time. When the cups are filled the tray can be passed round and each communicant is expected to take one of the cups. When he has partaken of the wine, the cup may be returned to its opening, or can be put through the large opening o, in one side of the rack. If there is any wine in this cup it can safely flow into the pan p, under the rack.

The rack can be detachably held in the top of the tray by means of a snap spring q, one at each end of the tray, the body of which projects sufficiently over the ends of the tray to hold it.

The rack may be made of any desired superficial size, the tray being of like size, to hold any desired number of cups. Of course the number of tubes in the filler may be as many as desired.

By means of the grooves r, on each side of the tray, in which the ends of the frame can be placed, the filler may be moved along over the top of the tray, and as the number of cups corresponding with the number of tubes has been filled, the filler is moved along and the next set can be filled. These movements of the

filler over the tops of the cups can be regulated by the gage *s*, which is a finger pivoted to the lower part of the frame on the inside. The lower end of one of the fingers coming in contact with the stops *t*, placed at regular intervals in one of the grooves regulates the extent of the movement of the filler, and insures its proper position at each movement over the set of cups under it.

10 The ribs *c*, on the side of the cup *C*, are merely external ornamentation.

At each side of the tray is attached a handle piece *a*, made in any desired way; as now illustrated this serves to hold the cross strips *a'*, which pass from side to side of the tray and support the rack *B*. But in Fig. 5, is shown a modification of method of resting the rack on the edges of the tray, namely by means of the rabbet *b²*, on its edges which rest upon the upper rim or edge of the tray.

20 If desired the tray may have handles *b'*, of any desired shape or size at each end.

Of course it will be understood that the tray may be made of wire, thin metal or in any way or shape it may seem best for neat and seemly appearance, as well as cheapness of manufacture.

What I claim is—

1. The filling device, above described, consisting of a vessel to hold the wine, supported on a suitable frame, and having a perforated bottom, a pipe attached to each of the perforations in said bottom, and an interior spring actuated and handled disk covering all said perforations, whereby all of them can be simultaneously opened or closed.

2. In combination with the tray and the rack therein and the frame supported there-

by and having flaring sides and perforated diaphragm *h*, the filling vessel placed on said frame, and provided with a perforated bottom and a pipe or tube connected with each perforation and stretched apart to pass through the perforations in the diaphragm *h*, and a spring actuated disk inside said filler to cover all the entrances to said pipes.

3. The tray *A*, having the rack *B*, attached to it by springs, combined with the wine filling device placed on a frame movable back and forth in grooves in said rack, substantially as set forth.

4. The combination of the tray, the rack supported by it and detachable from it at pleasure, the frame having flaring sides and a perforated diaphragm, the filling vessel having a perforated bottom and spring actuated and handled disk to cover all said perforations, substantially as set forth.

5. The filling device *D*, consisting of vessel *e*, having a perforated bottom and a pipe or tube attached to each perforation in said bottom, and a spring actuated disk covering said perforations and the packing *x*, under said disk, substantially as described.

6. In combination with the tray and the rack thereon having grooves at the sides and stops thereby, the frame carrying the filling device, and having on its inside gage *s*, adapted to come in contact with the said stops, substantially as and for the purposes set forth.

In testimony whereof I affix my signature in presence of two witnesses.

JOHN G. THOMAS.

Witnesses:

ROBERT PEAT,
ABNER JONES.

This patent which was issued to John G. Thomas on March 6, 1894 is significant because it points to the fact that the individual communion set is a very recent invention. The recentness of this practice does not within itself prove that it is unscriptural. It does, however, demand that the wise and cautious Christian investigate carefully all that the Scriptures reveal which pertain to this matter. In the words of Paul, "Prove all things; hold fast that which is good" (I Thess 5:21). This statement is in the imperative mood and is more than "good advice", it is a command.

A diligent investigation of the Scriptures reveals that each congregation of the Lord's Church should use only one loaf and only one cup containing the fruit of the vine. The reason is that the use of one loaf and one cup is spiritually significant. This means that the Lord has assigned spiritual meaning, purpose, value, and importance to the use of one loaf and one cup. The use of a number of loaves and cups violates this spiritual significance and is, therefore, unscriptural and unacceptable to the Lord. The concept of the spiritual significance of "number" is well established in the Scriptures. An excellent illustration of this is found in Ephesians 4:4-6.

The spiritual significance of one loaf is clearly taught in I Corinthians 10:17, "Because there is one loaf, we, who are many, are one body, for we all partake of the one loaf" (NIV). The Lord's Supper exists in and only in the context of the local congregation. The actual observation of the Lord's Supper in the context of the Church Universal is meaningless, therefore this passage can be understood in and only in the context of a local congregation's observation of the Communion. With this in mind, the interpretation of the passage becomes very clear. The members of a local congregation are many, but spiritually become one when they observe the Lord's Supper with one loaf. The importance of one loaf is on par with the importance of the unity of the believers.

The spiritual significance of the cup (the Greek word poterion means a drinking vessel) becomes quite clear when the Lord's three definitive statements are analyzed in the following table:

I	This (<u>loaf</u>)	is	my <u>body</u>	Matt 26:26
II	This (<u>fruit of vine</u>)	is	my <u>blood</u>	Mark 14:24
III	This <u>cup</u>	is	the <u>New Covenant</u>	I Cor 11:25

The first statement defines the loaf as the spiritual emblem of the body of Christ. Faithful Christians accept this by faith. The second statement defines the fruit of the vine as the spiritual emblem of the shed blood of Jesus. Faithful Christians accept this by faith. In precisely the same way, the third statement defines the cup as the emblem of the New Covenant. This third statement is commonly regarded as being an equivalent rewording of the second statement. This is not correct for the two statements are grammatically and doctrinally quite different. Faithful Christians accept the spiritual significance of the cup by faith.

The idea of the Lord assigning a symbol to represent a covenant is not a new concept. For example, God designated the "rainbow" as the emblem or sign of the covenant not to destroy the earth with a flood. "I have set my rainbow in the clouds, and it will be the sign of the covenant between me and the earth" (Gen 9:13). Another example is circumcision. Circumcision was a sign of the Old Covenant which the Lord first established with Abraham. "You are to undergo circumcision, and it will be the sign of the covenant between me and you" (Gen 17:11). In the same way, Christ defined the cup (some use the word chalice) as the emblem or symbol of the New Covenant. Therefore, just as only one loaf can portray unity in the Lord's Church and represent His one body, so only one cup can be used to represent the one New Covenant.

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