

truly questioned by God and truly questioning about God, he will know God's answer and so be able to give it to the people, who with *their* question want God's answer, even when they do not realize it. When he does do *that*, what event in the world is more momentous and decisive than Christian preaching?<sup>19</sup>

As to the restoration of a more adequate place for the Lord's Supper in American Worship, let us commend the Christian Churches for making the Sacrament central in its heritage. It is doubtful if the majority of the Reformed Churches are ready for the practice of the early church and for the desire of Calvin: the Lord's Supper each Sunday. Perhaps there are theological, psychological, and functional reasons why such an observance would, at the present moment, bring more loss than gain. But could the frequency of the sacrament be increased? Could those churches observing Quarterly Communion have the Lord's Supper once in six weeks? Could not those observing Monthly Communion meet about the Lord's Table every other Sunday? In some churches where there are multiple worship services—happily an increasing custom—could not one of these include the sacrament?

Since Protestants have always emphasized the validity of consecrated material as symbol, but nevertheless have believed that the real presence of the Living Christ is possible through the Holy Spirit whenever men gather in worship, cannot worship, therefore, be sacramental even when the symbols of bread and wine are not present? Calvin used the full service, including the Liturgy of the Sacrament, substituting an Intercessory Prayer for the bread and wine.<sup>20</sup> P. T. Forsyth believed that preaching, if done in faith on the part of both preacher and hearer, may possess a sacramental quality. "In true preaching," he said, "as in a true sacrament, more is done than said."<sup>21</sup> We Protestants believe that a sacrament is an outward and visible sign of an inward and spiritual grace. And, while we believe that bread and wine are the unique outward symbols (along with water in Baptism) given by our Lord, they are not the only outward symbols. Words used in prayer, a hymn that speaks the Word of God in which all unite, a sermon preached and received in faith—all these, by the grace of God, may have all the objectivity of the sacramental. Thus Calvinists have often had a "dry communion" when prevented

<sup>19</sup> Karl Barth, *The Word of God and the Word of Man* (New York: Harper, 1957), p. 123.

<sup>20</sup> Maxwell, *op. cit.*, p. 111.

<sup>21</sup> P. T. Forsyth, *Positive Preaching and the Modern Mind* (New York: Geo. H. Doran, 1908), pp. 80-82.

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