

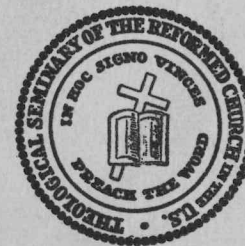
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THEOLOGICAL SEMINARY
OF THE
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BULLETIN

Theological Seminary of the Reformed Church in the United States

VOLUME XIII

JULY, 1942

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SEMINARY NEWS ITEMS

The recounting of the events of the past six months begins properly with the Swander and McCauley Lectures, January 26-28. However, many who will read these words were present at the lectures, and others have seen the listing of the lecture topics in the catalogue number of the *Bulletin*; hence no lengthy report is necessary. Professor Brightman, the Swander Lecturer, gave us five tonic doses of personalistic philosophy in easy-to-take capsules. To be sure, his doctrine of a limited God (self-limited) and his thesis that the material world is merely the objective aspect of God's experience were just a trifle hard to swallow, but the net effect of his lectures was invigorating to a high degree. As the McCauley Lecturer, we were happy to welcome one of our own ministers, Dr. Paul M. Schroeder of Rochester, New York. Out of his rich experience as a pastor and a member of the General Council of our denomination he spoke most helpfully on the subject of "Christian Stewardship."

* * * * *

Our Lenten observance at the Seminary was two-fold. In the first place, faculty and students together made a contribution to the War Emergency Relief Fund of the denomination. Secondly, we held our usual Lenten services—this year in cooperation with the ministers of our church in this community. The members of the faculty were the preachers at these services, with the exception of March 18, when Dr. Eugene L. McLean delivered the sermon. Revs. W. H. Bollman, D.D., John C. Heater, Paul Nagy, Jr., Herman C. Snyder, Harold F. Hafer, and John C. Raezer conducted the worship in these afternoon periods of Lenten devotion.

In order to acquaint the members of the Senior class with the Schaff Building and the denominational agencies there located, a pilgrimage was held on March 7. Twenty of our Seniors participated, together with President Herman. The delegation was officially welcomed by Dr. A. R. Keppel, after which a tour of the various offices was made with a greeting and brief explanation at each point. The program of this visitation concluded with a delightful luncheon at the Robert Morris Hotel. Dr. William F. DeLong served as toastmaster, and Dr. C. A. Hauser was the principal speaker. President Herman and Mr. R. Wendell Snyder of the Senior class responded.

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On March 18 the foregoing procedure was reversed and the Schaff Building (or a part of it, at least) came to the Seminary. It has been the custom for many years to invite the representatives of one or more denominational Boards to visit us annually. This year it was the turn of the Board of Pensions and Relief and the Board of Christian Education. Rev. Eugene L. McLean, D.D. and Rev. Fred D. Wentzel were the appointed representatives. The exposition which they gave of their work, and their presence with us as well, were greatly appreciated.

* * * * *

It would be difficult to find a more unique ministry than that of Dr. C. G. Twombly in St. James Episcopal Church of Lancaster. For more than a quarter of a century he not only discharged his regular pastoral duties faithfully but also fought a good fight against every sort of community evil which dared to lift its head. The Lancaster Law and Order Society is the institutional extension of his spirit. When Dr. Twombly retired from the pastorate several years ago, we feared that we might have to forego his yearly appearance before our Senior class. Through a stroke of good fortune the record has been kept intact up to and including this year. On April 27 Dr. Twombly visited the Seminary with the intention of spending one hour with the Senior class. So keen was the interest manifested that he spent two full hours with both the Senior and Middle classes to their great benefit.

A visitor on April 30 was the Rev. Mr. Brinkman, executive director of the Council for Clinical Training of theological students. This Council provides actual clinical experience under expert theological and psychological supervision in general hospitals, mental hospitals, and penal institutions. Several of the students were definitely interested in this type of training, and hope to take advantage of it before the end of their Seminary course.

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The Seminary Choir was fortunately able to complete its scheduled program of concerts before the rationing of tires and gasoline took effect. Outside our own community programs were given in the following places: Grace Church, Hanover, Pa. (Rev. John A. Kleinginna, pastor); St. Mark's, Reading, Pa. (Rev. Paul T. Slinghoff); Salem, Doylestown, Pa. (Rev. Chas. F. Freeman); Christ, Annville, Pa. (Rev. W. Miller Price); and Zion, Lehighton, Pa. (Rev. Carl S. Leinbach). Nearer home the Choir sang Christmas music at the Long Home for the Aged in Lancaster, joined with the Franklin and Marshall College Glee Club in a Christmas concert, gave a Lenten program before the Lancaster Kiwanis Club, and finally rendered its annual concert in the Seminary chapel on the afternoon of Baccalaureate Sunday.

The director, of course, was Dr. Harry A. Sykes. Mr. Thomas D. Garner of the Senior class was the manager during the past season, with Mr. Paul V. Helm, Jr. of the Middle class serving as assistant manager. Mr. John M. Light of the Junior class was the secretary. The soloists were Messrs. Alfred C. Bartholomew, Paul V. Helm, Jr., and Roy C. Snyder—Senior, Middler, and Junior respectively.

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The Society of Inquiry held six meetings during the second semester. On February 10 a joint fellowship meeting was held with Phi Upsilon Kappa, the preministerial fraternity of Franklin and Marshall College. On February 24 Professor Bair spoke on "Abraham Lincoln." The two March meetings were devoted respectively to an address on "The Doctor and the Minister" by Dr. Gardner A. Sayres, and an address on "The Places Where a Minister Meets Psychology" by Prof. Paul L. Whitely. On

April 14 Mr. Edward S. Fretz and Rev. Charles F. Freeman interpreted "The Churchmen's Brotherhood." At the closing meeting of the year the topic was "A Minister's Reading," and the speaker was Professor Dunn. Mr. J. Richard Bishop served as president of the Society during the second semester.

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The members of the Seminary faculty have had to bear up under a good many pleasantries from their friends in the College faculty over the fact that the Seminary year usually closes several weeks earlier than the College year (it also opens before the College year as a rule). This spring, however, the shoe was on the other foot, inasmuch as the two institutions had a joint Baccalaureate service and the Seminary Commencement preceded the College Commencement by two days. (Our own Commencement was later than usual because of our late opening in the fall, and the College Commencement was set earlier than usual because of the approaching summer session.)

The joint Baccalaureate service was held on Sunday, May 17, in Hensel Hall of the College with Professor Dunn of our faculty as the preacher. Dr. Dunn delivered a splendid sermon on the theme, "The Lay of the Arrow," using for his text a phrase from I Samuel 20:37, "Is not the arrow beyond thee?"

Monday, May 18, was the day of the College Commencement. On our side of the avenue there was the evening reception at the home of President and Mrs. Herman, with its customary hospitality and good fellowship.

The Anniversary Sermon on Tuesday evening was delivered by Dr. George A. Buttrick, pastor of the Madison Avenue Presbyterian Church of New York City, former president of the Federal Council, and author of note. The sermon was cast in the brilliant style which we have come to associate with Dr. Buttrick. It was based upon a vivid phrase lifted out of Zechariah 9:12, "prisoners of hope," and also I John 3:3, "And every one that hath this hope set on him purifieth himself, even as he is pure."

It was a genuine treat to have Dr. Adolf Keller of Geneva, Switzerland as the lecturer at the meeting of the Historical Society on Wednesday morning. He spoke on "The Historical Background of the Reformed Church in Switzerland." Among

many points of interest in his address was his statement that, while Zwinglianism and Calvinism have been contending for dominance in the Swiss Reformed Church for many years, it is Calvinism which holds the ascendancy at the moment.

The Alumni Association elected the following men as its officers for the coming year: president, Rev. L. V. Hetrick of Easton, Pa.; vice-president, Rev. G. J. Moyer of Danville, Pa.; secretary, Rev. J. E. Wagner of Lancaster, Pa.; and treasurer, Professor O. S. Frantz

Twenty-one men received testimonials from President Hendricks of the Board of Visitors at the One Hundred and Seventeenth Anniversary of the Seminary. The graduates and their places of residence are as follows: Morgan Robert William Andreas of Lehigh, Pa.; William Henry Banks of Marietta, Pa.; Alfred Clinton Barthomomew of Catasauqua, Pa.; Charles Frederick Skinner Billmyer of Doylestown, Pa.; Theodore Woodrow Boltz of Lebanon, Pa.; Robert Alton Dilliard of Emerald, Pa.; Elden Elwood Ehrhart of Dallastown, Pa.; Karl Roebuck Flocken of Lebanon, Pa.; Thomas Donald Garner of Huntingdon, Pa.; Paul Philip Haas of Orefield, Pa.; Arthur Gail Holt of Greensboro, N. C.; Alton Morelock Leister of Hanover, Pa.; Herbert Lewis Rice of Northampton, Pa.; Thomas Franklin Rissinger of Fredericksburg, Pa.; George Alfred Robb of Export, Pa.; Martin Edward Schnorr of Hazleton, Pa.; Reuben Wendell Snyder of Shamokin, Pa.; Edwin Elias Staudt, Jr. of Pottsville, Pa.; George Lewis Wehler of Thomasville, Pa.; William Engels Wimer of Philadelphia, Pa.; and Hiram Ellsworth Davis of Fairplay, Md. All of these except the last-named were granted the degree of Bachelor of Divinity.

The five Seniors selected to read essays at the graduation exercises were Messrs. Wimer, Flocken, Boltz, Ehrhart, and Haas. Mr. Wimer of the graduating class was awarded the Schaff Prize in Church History of one hundred dollars. Mr. Geo. C. Bingham of Reading, Pa., member of this year's Middle Class, received the Prize in Sacred Rhetoric and also the first award of the Jacob Y. Dietz Prize. The second award in this competition was given to Mr. J. Richard Bishop of Ephrata, Pa., class-mate and roommate of Mr. Bingham.

At the Alumni Luncheon President Herman introduced as toastmaster Rev. L. V. Hetrick, newly elected head of the Alumni Association. He in turn presented as the principal speaker of the day Dr. Charles E. Schaeffer, veteran minister and denominational as well as interdenominational leader for many years and now member of the fifty-year class of the Seminary. The response for the graduating class was made by Mr. R. Wendell Snyder.

* * * * *

Even though this year's graduating class was a large one, the placement of the men in charges has proceeded rapidly. The following list is probably not complete, but it represents all the sure information we have at the present writing.

Mr. Andreas has gone to Adamstown, Md.; Mr. Banks to Dallastown, Pa.; Mr. Bartholomew to Pleasantville, Pa.; Mr. Billmyer to Delmont, Pa.; Mr. Boltz to Littlestown, Pa.; Mr. Davis to Winston Salem, N. C.; Mr. Dilliard to St. Peter's Church, Allentown, Pa.; Mr. Ehrhart to St. David's Charge near Millersburg, Pa.; Mr. Flocken to South Fork Charge, N. C.; Mr. Garner to Altoona, Pa.; Mr. Haas to the Spies-Bern Charge near Reading, Pa.; Mr. Holt to Conyngham, Pa.; Mr. Leister to Mt. Carmel, Pa.; Mr. Rissinger to Gowen City, Pa.; Mr. Snyder to Asheboro, N. C.; Mr. Wehler to Frostburg, Md.; Mr. Rice to Tabor Church, Philadelphia. Mr. Wimer has enrolled for graduate study in Christian education in the Yale Divinity School.

THE LAY OF THE ARROW*

DAVID DUNN

1 Sam. 20: 37: "Is not the arrow beyond thee?"

In the common heritage of two great world religions we find this strange story (1 Sam. 20) of love without women and of flight without shame. Within it is a code of signals arranged between two friends and a part of this code is a question which, itself like an arrow, comes down through the ages to each one of you graduates this morning:

"Is not the arrow beyond *thee*?"

From whom does the arrow come? Where do you find it lying with reference to your present position? What means this "lay" of the arrow to you? Here are three questions in one for the meaning depends upon the lay and the lay in turn depends upon the purpose of the One who sent it.

But first to the story which sets the stage for the question and its meaning: It is almost "a lay of the arrow" in another sense. But while most arrows sing or, if you will, whine or whistle, of war and of woe, here is one that wings and sings its way in the interests of life and in the service of love.

The king's son and the Bethlehem shepherd boy, with their class interests, economic and political, clashing at almost every point, had become friends, real friends, such are sometimes made in college quadrangle and quadrennium or in the three years of a seminary course. Saul, sensing only too clearly the threat to his dynasty in the acclaim which the young peasant had drawn from the hero-worshipping tribesmen tried to play upon the self-interest of his heir-apparent: "As long as the son of Jesse lives upon the ground *thou* shalt not be established nor *thy* kingdom." But a mightier force than envy or ambition thwarted his attempt "for Jonathan loved David even as his own soul." When he became convinced that nothing but danger and death remained for his friend in the household of Saul he went forth to execute the ruse that he had so carefully planned to apprise him of "the lay of

* Sermon preached in Hensel Hall at the united baccalaureate service of Franklin and Marshall College and the Theological Seminary, Sunday, May 17, 1942.

the land" by the lay of the arrow. David in his hiding-place knew that if the young prince, seemingly at archery practice, would call to his quiver-boy: "The arrows are on this side of tree. Pick them up," that he, David, could safely return to Saul's house and continue to live there with his friend. If on the other hand, Jonathan would shout to his "caddy": "The arrows are beyond thee," then he would know that the king still sought his life and that he must seek new scenes for his activities. It was the latter signal in question form that came, followed by words of desperate urgency: "Make speed! Haste! Stay not!"

On the face of this classic story of friendship under fire, there is surely enough to make our hearts beat a little more faithfully toward those whom we hold dear, to make our devotion to those who have given us their love and trust a bit steadier, sturdier and more enduring. Yet just as the code of these two friends enabled them to penetrate beyond the witness of their eyes and ears to a deeper meaning bearing upon questions of life and death, so may we at this commencement in a time of uncertainty and peril probe with our questions beneath the surface of this ancient tale to find that which will have bearing on our future course and upon the welfare of folks and the preservation of values that are precious to us.

Whence the arrow? There was more in that code of signals than a cryptic warning from one friend to another. Jonathan clearly suggests that a *mightier Hand* was on the bow of David's destiny. In the one case it was to be: "As the Lord liveth there is peace to thee"; in the other: "The Lord hath sent thee away."

Whatever be the respective purposes of other events of Commencement Week, "I take it," as our beloved teacher, Dr. John S. Stahr was wont to say—it was he who preached the baccalaureate sermon to the college graduates of just fifty years ago—I take it that this service is devoted primarily to the recognition of this Mightier Hand that continues to send His arrows to tell us by their lay of His will for our lives.

Whatever you may or may not have gained in these years of learning, you have not received what these institutions were founded and intended to give you if there has not come to you a keener sense of God's presence in your life and of His power

in the universe. Your study of science may have changed your ideas of *how* He works but there is no real reason for its not having deepened your conviction *that* He works. Your philosophic quests concerning the Whence, the Whither and the Why may well have led you to such reasonable and constructive answers as "In the beginning God" and "God so loved the world that He gave." Your study of man and his relationships should have brought to you a clearer understanding of his worth, his capacities, his limitations and his needs. Thus to find and to interpret the lay of the arrows from the Divine Bow-string in relation to our lives is to fulfil the highest purpose of education. For be well assured that though modern Sauls hurl the javelins of envy, greed and hatred and though modern Jonathans, your teachers and friends, hold the bow of helpful interest in your future the Source of the arrow of your guidance and destiny is no less and no other than God.

Now where do you find this arrow lying? Is it not beyond you? There are times when in one sense these arrows seem to fall short of where we stand and may be interpreted as calling us to patience and persistence in working away at our present task. Youth itches and aches to be out and away. That much of the prodigal inheres in all of us, especially in our teens and twenties. There is always the danger that this habit may keep us ever looking for lusher meadows while we neglect and trample the grass around our feet. The ancient sages urged "Carpe Diem," literally, "Seize the day" and, liberally, "Brighten the corner where you are" or "Bear down on the work you have *now*." The young minister entering his first field of labor will do well to regard it not as "a stepping stone" to something or somewhere else, a means to promotion or advancement, but as a vital sector of the battle-line to be held by him if it takes the whole summer of his ministry. Only thus working, i.e., as if he intended to stay and strive there all his life, will the Lord's peace and power be with him. Thus may the arrow on the near side express the Divine command to focus our vision and concentrate our energies upon the work at hand.

But in the sense which in these days seems more immediate and real to us all, are not the arrows *beyond* us, meaning for

us as for David that we must move on, that we cannot stay in the old surroundings no matter how well accustomed and conditioned we may have become to them? We may regard them at the time as "the slings and arrows of outrageous fortune" but their message of warning and urging dare not be ignored. To David they brought a call to retreat not only to save his own life but to preserve it for the benefit of his people and for the use of Him who willed to build a kingdom out of those semi-nomadic tribes. That there are times when flight is without shame because directed toward true objectives has been often proved as in the basket that lowered Paul from the walls of Damascus and the submarine that took MacArthur from Bataan to Australia.

The arrows beyond us, sharpened perhaps, even barbed but never poisoned, are designed and dispatched to pierce all complacency and sluggishness and to challenge us to adventure and action in behalf of God's children in need. Young as well as old are exposed to the temptation to "stand pat," to "stay put," to "sit pretty," to let George or someone else do the working and the worrying. What Moses would have done had he remained in the palace of the Egyptian princess as her adopted son is probably just about what David would have accomplished had he been able to stay around the royal tent, playing his harp when the king grew moody. Saul's javelin, cruelly unjust though it was, proved the occasion for God's arrow from Jonathan's bow that sent the slayer of Goliath out from resting on his laurels to building the foundations of a kingdom.

Suffering from the Sauls of 18th Century Europe our immigrant forefathers found arrows lying beyond them, pointing across the Atlantic. Bundling together their few possessions, not forgetting their Bibles, hymnbooks and catechisms, they came. Crowded into frail ships, exploited on every hand, they came through perils by sea to hardships in their new land. In 1787 in this very community was founded "Die Franklinische Deutsche Hohe Schule" to be later known as Franklin College. At York in 1831 there was started a "grammar school" to be chartered five years later as Marshall College the purpose of which was to prepare young men for their course in a seminary

which had been founded at Carlisle in 1825. Why these foundations? Our fathers were still finding lying beyond them the arrows of God's concern for his children lest they become an unguided people through the lack of educated leaders.

The story of successive classes of the graduates of these two institutions, so closely related in history and purpose, might be told in terms of these arrows of God ever falling beyond them and again and again recognized, interpreted and followed to noble achievements in the interests of church, nation and humanity.

I recall two journeys, quite different in length and character, each taken with an alumnus of both our college and seminary.

The first was a railroad trip to a convention in a midwestern city over a quarter-century ago with the father of one of the boys of this year's college graduating class. During that trip he told me, not in so many words but in effect, of the arrow that had fallen beyond him and that pointed beyond the Pacific to the mission field in Japan. Thither he went and there he poured out a life that was all too short in a work that, despite what may *seem* today, *remains* for it was done in faith and hope and love. And Paul Schaffner lives on, not merely in the fond memory of his family and friends nor in the beauty of the memorial window in the seminary chapel but in reality and continued service, still following the arrows of God.

Three years ago I took a much shorter journey with a much older man, from the Liberal Arts Building to this platform in Hensel Hall with Rev. Frank W. Smith who had spent 53 years in the rural ministry in Monroe County, Pennsylvania, more than 50 of them in one charge. During this period he had marked the arrows constantly falling beyond him and had been led by them not to other fields but into ways of further usefulness to the people of his community. Following such an arrow he established a school at Gilbert where during 36 years about 1400 boys and girls from the surrounding hills and valleys received educational advantages and from which many of them advanced to institutions of higher learning. To the honor bestowed upon him three years ago by his Alma Mater and the applause which recognized the utter rightness of that award was added this

spring the highest of all recognitions, the "Well done, good and faithful servant" which comes to them who have followed the trail of the arrows to the point where the last one leads into the Great Beyond.

So to you, who go out from these schools in this time of great crisis for our nation and every nation, for civilization and humanity, this same question comes: "Is not the arrow beyond thee?" To ask it is to answer it. There is no doubt whatever that we must be moving on to new fields of labor and to unprecedented trials and achievements. For the arrows point and lead away from many things, obsessions, prejudices, traditions to which we can never, thank God!, return. From the delusion of white supremacy, from the will-o-the-wisp of imperialism, from that "rugged individualism" that advanced the few at the expense of the many, from the wasteful use of God's gifts due to a false sense of ownership, away from all these His arrows lead us as they fall beyond us. Wherever in this dark and dangerous day we can do our part to defend and promote that which we regard as of exceeding worth, in whatever way we can serve in the building of a warless and a just tomorrow, there and thus do the arrows point. In such a time no ear can say to an eye: "You are not of the body. We have no need of you." For we are all members of a nation and of a common humanity.

I address you in the name of One to whom some have referred as "David's Greater Son," but who liked to call Himself "the Son of Man." Early in life He recognized that He had to be "about His Father's business." There were always those trying to turn him from that path to become a maker of bread from stone, a worker of mere wonders, an earthly potentate, but the arrow was beyond Him. "For this cause, He said "I came unto this hour . . . to do the will of Him that sent me." . . . So the arrow led Him to a cross-crowned hill where He gave His life that all men might have life ever more abundant.

In His name I urge you: Go, find the arrow, its lay and its meaning and wherever you may find it and wherever it may lead you, be sure of this: "As the Lord liveth there is peace to thee" for it is He who sends thee out and on.

Lancaster, Pa.

THE ADMINISTRATION OF THE LORD'S SUPPER IN THE REFORMED CHURCHES, CONSIDERED IN AN ECUMENICAL SETTING

EDWARD S. BROMER

This statement of our subject is in itself a sign of our times. The words ecumenical and ecumenicity have become a keynote in modern Christianity that seems to set the tune of a fellowship that rises above the differences of the churches, as to dogmas, cultus, organization, race, and nationality, and creates the feeling of the true catholicity of the Christian religion. During the great conferences at Jerusalem, Madras, Oxford, and Edinburgh, the representatives of almost all branches of Christianity became keenly conscious of it. It was not only due to the fact that they came from all quarters of the earth and were representatives of a world-wide spread of Christianity, but that they were in the grip of a powerful fellowship that transcended their differences. It may be said to have more nearly approached the *koinōnia* of the New Testament than anything the modern churches have experienced. It has in it something that seems to be the norm of catholicity, but in itself, as world-wide or ecumenical, it is not catholicity. It goes deeper. It has a distinctive qualitative meaning. It seems to have enshrined in it that which makes the historical character of Christianity and its continuity through history as the revelation of God in the Hebrew and Christian religious consciousness. Its goal is the unity of the Church in its mission of proclaiming the Gospel of the Kingdom of God. It behooves us, therefore, as Christians these days to make a renewed study of the *koinōnia* of the New Testament and its manifestations in the whole development of the Christian Church and especially its most recent revelation in the great modern ecumenical gatherings of the various divisions of the body of Christ, which in their separateness are so weak and ineffective in a world that is groping so blindly toward unity and a new social order.

It is significant that the solemn communion of Jesus with His disciples in the Last Supper is a concrete expression of the *koinōnia*, and became the means of making the transition from the old to the new covenant, and of making it dynamic in the new,

among the disciples and all them who through them should believe in Jesus Christ and become members of his body, which is the Church. The Lord's Supper, accordingly, assumes a central place in the New Testament. It is a growing conception, rising to the height of the Pauline and Johannine interpretations.

Our first step in pursuing the subject is to ask what are the chief characteristics of the Lord's Supper as thus found in the New Testament. Condensed and summarized, they may be stated as follows:

First, the Lord's Supper marks the transition from the Old to the New Covenant. The life and work of Jesus is the continuation of the divine revelation contained in the law and the prophets of the Old Covenant, brought to its culmination in the New, and is specifically connected with the death of Christ as indicated in the words, "This cup is the new covenant in my blood." This transition is also stated more comprehensively in the ideal and hope of the Kingdom of God, both as a present realization and a future hope.

Second, it is directly or indirectly related to the Passover in all the forms of the original tradition, and has reference to the death of Christ and the fact of redemption.

Third, the consecrated elements are presented as the spiritual body and blood of the risen and ascended Christ.

Fourth, those who receive the Communion grow into that living union with Christ and his body which their baptism conferred.

Fifth, the feast of the Communion is also a sacrificial presentation of Christ, or the showing forth of his life and death in all their benefits.

Sixth, it is also the expression of the Lord's supreme solicitude for the organic unity of his disciples after his death, by making his death integral to their corporate unity, and enabling them to see in his resurrection his perpetual presence in the Church as his body, of which he is the living head. In this St. Paul truly interprets the mind of Christ in the Last Supper, when he says, "The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ? Seeing that we, who are many, are one bread, one body; for we all partake of the one bread."

The crucial problem confronting the disciples and all believers since his death is how the fact of Christ and his benefits can be continued in history. That it was continued constitutes the testimony of the entire New Testament. One of the oldest traditions of the church is that of the great commission which contains the assurance of Jesus, "Lo, I am with you always, even unto the end of the world." St. Paul makes it clear that it was the incarnation of the living Christ in the individual believer and in the corporate community of believers, which is the church, the body of Christ, that constituted the historic continuity of Christianity. He found the real presence of Christ in the community of believers to be the key to the understanding of the meaning of the Lord's Supper as a type of the *koinōnia*. That the church in the immediate generations after Paul followed another trend and emphasized the real presence of Christ in the elements is a fact of history. It does not, however, invalidate the reality of the other fact that Christ, incarnated in the community of believers, is the rock foundation of the church, and the mode of historic continuity through the centuries.

In order to get a clearer understanding of the Reformed usage and forms of the administration of the Lord's Supper, we should note the outstanding place which worship occupied in the earliest church and how it controlled and shaped the course of Christian thought and life. Within the New Testament it is already evident that Christian worship has two fountal sources—the service of the word, patterned after the synagogue; and the service of the breaking of the bread, associated with the Agape, and finally expressed as the Lord's Supper. The service of the breaking of the bread was centered in the fact of the presence of Christ in the brotherhood. By the time of the third century these two forms were combined, as in the Clementine liturgy, found in the Apostolic Constitutions, and later described by Justin Martyr, and likewise found in the western Latin tradition in the service of Hippolytus. It was always divided into two parts: sometimes called *Missa Catechumenorum* and the *Missa Fidelium*, corresponding to the Service of the Word, and the Breaking of the Bread. Among the Greeks it was known as the Divine Liturgy; among the Romans as the Mass in which the two parts were uni-

fied. The key-note of the former was the Incarnation; of the latter, the Atonement. Among both Greeks and Romans the Eucharistic Service was regarded the norm of Christian worship. Summing the general situation by the close of the fourth century, it may be said that Christianity had become the religion of a hierarchical ecclesiastical organization, the religion of a book, the fixed canon of the Old and New Testaments, the religion of a divine liturgy, the norm of which is the Eucharistic service. In this organized church it was believed that the grace of God in Jesus Christ was deposited as a sacred trust, mediated to believers through the sacraments, of which there were seven: Orders, Baptism, Confirmation, the Eucharist, Penance, Marriage, and Extreme Unction. A sacrament was conceived as both signifying and producing grace. Among other things the Eucharist was regarded as continuously repeating the sacrifice of Christ, and as being the transmission of Christ and all his benefits to the believer. It became by virtue of transubstantiation the actual real presence of the body and blood of Christ upon the altar.

It is notable that the Lord's Supper, beginning particularly in the Renaissance and the Reformation periods, became a subject of controversy, and was the cause of many of the divisions of the body of Christ, the Church.

In the light of these primary facts, we may now consider the administration of the Lord's Supper in the Reformed Churches. We confine our attention to usage and forms, and presuppose its doctrinal aspects.

As soon as we attempt to estimate the Reformed eucharistic usage in the ecumenical setting, we are almost compelled to see the problem from two points of view: first, looking backward through the historical perspective of the origin and development of the Lord's Supper as related to catholicity; and second, looking forward to see Reformed usage in relation to the modern ecumenical experience of the churches and its goal of Christian unity.

Let us start with the backward look, and note the points at which the Reformed branch of the Reformation broke away from the line of historical development of the eucharist in the Catholic Church.

The specific question of controversy during the Reformation

was the Eucharist. It was centered on the manner of the presence of Christ in the elements. He could conceivably be present as in transubstantiation physically in the bread and wine. He could be present as in consubstantiation "by, with, in, and under the form of the elements." He could be present as a spiritual real presence, as Calvin defined it. He could also be present, as Zwingli emphasized, in memory, as suggested in the words, "This do in remembrance of me." And further, he might be present in the fellowship of the communicants, which St. Paul thought of as the body of Christ, of which Christ himself is the head. It was generally believed that he was present in the word of scripture, especially the eucharistic scriptures when read and experientially preached. The Protestant criticism was concentrated upon the Roman Catholic idea of the physical real presence, and their controversy among themselves was concerning the manner of the spiritual real presence.

The question, therefore, of the form of the administration is largely determined by the conception of the fact and manner of the presence of Christ.

It may be said that Ulrich Zwingli and the early Swiss Reformers were responsible for the attitudes and trends in the forms of administration that characterized the Reformed-Presbyterian group of churches. This is true even though Zwingli was so generally superseded by John Calvin in the development of the Reformed branch of the Reformation.

A careful study of his two works, *De Canone Missae Epicheiresis* (An Attack on the Canon of the Mass) 1523, and, *Action oder Bruch des Nachtmahls* (The Use of the Lord's Supper) 1525, justify the following statements:

First, "the Service of the Word" and the "Service of the Breaking of the Bread" were clearly differentiated. Zwingli stressed the word of God and did not regard the eucharist as producing grace, neither did he make it the norm of Christian worship. In this he differed from the other great reformers.

Second, the preaching of the word was restored in the eucharistic service and made of primary importance.

Third, the eucharist is not a repetition of the sacrifice of Christ on the cross, but a memorial of the sacrifice which was made once and for all time on the cross of Calvary.

Fourthly, the communion table was put in place of the altar, giving rise later to the pulpit-centered sanctuary.

Fifth, a special rubric instructed the minister to face the people in prayer, as well as in the leading of the worship, i.e., the so-called Basilican posture, and with it the various attitudes and turnings at the altar were eliminated.

Sixth, the collect, lections, sequences relating to the saints, and musical settings were ruthlessly simplified, and all forms of the worship of the Virgin Mary and the saints were abolished.

Seventh, the lections, sermon, and liturgy were rendered in the language of the people, and no part of the service was spoken in "low voice" (*sotte voce*) as in the Catholic mass.

Eighth, "the sitting communion" originated in Zwingli's congregation at Zurich.

Ninth, though Zwingli and Luther emphasized in their writings the fellowship in Christ among believers, they did not in their eucharistic rites give expression to it.

A review of these points rather clearly forecasts Reformed usage. Whilst it is true that in Zwingli's reform of worship, the main attitudes in the Reformed customs are set, it must be remembered that it was the modifying influence of other reformers, particularly Bucer and Calvin, that was paramount in the Reformed development, and made "the spiritual real presence," as defined by Calvin, the standard of the Reformed-Presbyterian churches. So likewise, it was Calvin's "Form of Prayer and Manner of Ministering the Sacraments according to the Use of the Ancient Church" that became the parent form of their worship. On his return from Strassburg to Geneva he wrote the Genevan liturgy, 1542, which was a modification of his Strassburg liturgy. Thus both Calvin's Strassburg and Genevan liturgies rest upon the form of the Strassburg church, called the Church of St. Lawrence, 1524, which was the creation largely of Diebold Schwartz, the minister who was greatly under the influence of Bucer, the successor of Zwingli.

In passing we should say that beside the Strassburg Reformed liturgy was the Heidelberg liturgy of the Reformed church. It was edited by Ursinus and Olevianus and Tremellius. It was a compromise between Lutheranism and Calvinism. It maintained

the altar-centered service. Communicants came forward to the chancel to receive the elements. It clearly carried the liturgy of The Word in the first part, and the liturgy of the Breaking of the Bread in the second part. The service as a whole was very simple. A sermon was preached and stress was placed on the reading of the Word.

These Calvinistic types of the liturgies of the Rhenish churches became the standards of the Reformed Churches of South Germany, Holland and Denmark and were carried later to the Dutch and the German Reformed Churches of America.

Thus also the Calvinistic liturgies of Strassburg and Geneva became the basis of the liturgies of the French and Scottish churches. John Knox, while preacher to the English and Scotch refugees in Geneva, adapted Calvin's liturgy with few changes to his own service and created what has become famously known as "John Knox's Genevan Service Book or Form of Prayers." Consequently, it was Calvin's Genevan liturgy that became the standard of the Reformed or Presbyterian churches of upper England and Scotland.

With reference to this liturgic development of the Reformed churches, it should be made clear that Calvin's wish was to restore the eucharist in its primitive simplicity and completeness as the norm of the weekly Christian worship. He gave the Holy Scriptures, as read and expounded, a central place. Hence, the lections and the sermon were stressed equally with the weekly communion. This was in accord with his position that the means of grace are twofold—the Word and the Sacraments. The ministry was a ministry of the Word and the Sacraments. It was the task of the minister to preach and to instruct, and also to celebrate the Lord's Supper each week. Calvin stood firmly on the conviction that the Service of the Word and the Breaking of the Bread together constitute the norm of Christian worship, and as such should be observed weekly. The cultus of Calvin is unified in spirit and form.

But it is a fact of history that he failed to establish this ideal in Geneva. The magistrates with their civil authority interfered. The Zwinglian example of separating the eucharist from the regular Sunday service was established and the Lord's Supper

was celebrated only four times during the year. It was the normal order of receiving the communion in Calvinistic liturgies for the minister to receive it first, then his assistants, and then the people. The communion might be received standing or kneeling, having come forward to the table. On the Sundays when communion was not celebrated, the service was the same, except that the parts that belonged distinctively to the consecration and the communion were omitted. It was much like the so-called Dry Mass (*Missa Sicca*) of the Catholic church. The minister in the French Church at Strassburg followed the German custom of conducting the service from the communion table but going to the pulpit to read the lessons and preach the sermon. The rubrics of the Genevan liturgy do not suggest the position of the minister, but other references to the worship at Geneva indicate that the Swiss-Zwinglian or Basilican attitude of facing the people was the custom.

When we follow the usage of the Reformed-Presbyterian churches in Scotland, we note that the tendency to modify Calvin's ideal and to follow the severer simplicity of the Zwinglian is not only present but accentuated for a long time until arrested in the modern revival of interest in worship.

In following up this statement, let me remind you of a few points of the liturgic history of the Presbyterian churches of Scotland. Knox's, *The Forme of Prayers or Book of Common Order*, prevailed in use from 1560 for some eighty years. It was temporarily superceded by the Scottish Book of Prayer under Charles I, but in 1638, when Presbyterianism was reestablished, it was restored. In 1645 the Scottish Assembly accepted the Westminster Confession of Faith together with the Presbyterianial Government and the Directory for Public Worship.

The celebration of the Lord's Supper was as usual divided into the two parts, the liturgy of the Word and the liturgy of the Eucharist. It was long and comprehensive and excessively minute. It was hardly practicable and was accepted by the General Assembly not without important reservations. The old custom of receiving communion at the table instead of being seated in the pews was reestablished. The intercession of the long prayer were placed after the sermon instead of before it. The creed

dropped out of use as well as the doxology, formerly sung at the end of the Psalms. The recital of the Lord's Prayer fell into disuse. Scriptural readings were reduced and expositions lengthened. Following the Cromwellian period up to the middle of the nineteenth century, there was a definite decline of public worship. Communion was infrequently celebrated. The ordinary service was bare and often haphazard. Psalms were lined and sung. Free prayers displaced the liturgical, and became wordy and sentimental.

A revival of interest in worship came in the latter decades of the nineteenth century. The 1923 General Assembly of the Church of Scotland published a service book called "*Prayers for Divine Service*." In 1928 the United Free Church of Scotland issued the Common Order, and since the union of the Free Church with the Church of Scotland, *The Ordinal and Service Book* for the use of Presbyterians was published in 1931. These new books of worship are a return to the simplicity and richness of the earlier Scottish liturgic tradition. They clearly make the eucharistic service the norm of Christian worship. This modern effort at the revival of worship is a return to Calvin's ideal.

When we follow the trend of English Puritanism in its two distinct schools of the Presbyterians and the Independents or Congregationalists, we find that the standard of Calvin's "*Forme of Prayer*," was recognized until the time of the Westminster Directory. Public worship in these churches sank to low levels during the eighteenth and nineteenth centuries, characterized by haphazard freedom, meager structure, free lengthy and didactic prayers, and the sermon as the principal act of a pulpit-centered public worship.

In America, the historic Dutch and German churches, as well as the historic English and Scotch Presbyterians, were greatly influenced by the unrestrained religious freedom of early American life. It was especially in the period of the successive great revivals that the standards of worship were undermined. The separation of the service of the Word and the Eucharist was complete. Churches were pulpit-centered both in worship and architecture. Emotional spontaneity largely predominated and determined the type of worship, exalting free prayer and congrega-

tional singing, and creating the well-known evangelistic type. Communion tables were set down in front of the pulpit. This prevalent trend continued until the reflex of the Oxford Movement was felt here in America, and a revival of interest in worship appeared, and the dignity and strength of the historic forms were again studied and in greater or less degree adopted. As far as the Reformed and Presbyterian churches are concerned, it may be truly said that the standards of Calvin are in process of recovery.

When we look at this historic review of the manner and form of the administration of the Lord's Supper in the Reformed Churches in an ecumenical setting, we may offer the following conclusions.

First, the basic form of the administration of the Lord's Supper, whether Zwinglian or Calvinistic, is derived directly from the historic liturgy of the Roman Catholic Church. It did not arise independently in the mind of either of the great leaders. It was a restatement of the historic liturgy in evangelical terms. It is not derived from Matins, nor from any other form of the services of the Breviary which originated in the monasteries. Neither is it a modification of the Prone, as some liturgical writers claim, which was a little vernacular service, and said from the pulpit, and, prior to the Reformation, was particularly popular in France and Germany. It was composed of bidding prayers, the Epistle and Gospel, the creed, the sermon and exhortation, and Lord's Prayer.

Second, the form of Calvin, based on the Strassburg liturgy, is not only in the line of the historic catholic liturgy, but clearly makes the eucharistic service the norm of the regular weekly Christian worship.

Third, the Reformed liturgies stress the spiritual real presence of Christ in the elements as well as an objective atonement, and are, therefore, quite at one with all Protestant and Anglican communions.

Fourth, in the modern revival of worship, the leaders of our Reformed and Presbyterian churches could help the ecumenical movement by restoring the Calvinistic ideal more fully and making the eucharist the norm of the regular Sunday worship. In-

deed, this trend would greatly increase the possibilities of closer fellowship, not only with the Anglican but with the Greek Catholic, and, let us hope, ultimately with a modernized Roman Catholicism. This whole trend, which reemphasizes the approach to God and the good life as an individual and social experience through Jesus Christ, is the great need of our troubled times in which it would seem that the whole civilized world is seeking a new type of social order. One thing is certain, only a truly ecumenical Christian church can meet the religious needs of such a social order. Does not this outlook conform to the definition of a sacrament as stated by Angus Dun recently in *Christendom*: "A sacrament is an act of the church in her character as the Body of Christ, in which the action of God in Christ towards men is carried on and men respond by making themselves parties to that divine action."

We turn now to the forward look, viewing our Reformed Eucharistic usage in relation to the modern ecumenical experience of the churches in the great world conferences, such as the Missionary Conferences at Edinburgh, Jerusalem, Madras, the Conferences on Life and Work, such as those at Stockholm and Oxford, and the conferences aiming at unity in doctrine, cultus, and order, such as those at Lausanne and Edinburgh. These conferences combine the effects of the world-wide missionary movement, the ecumenical federation of churches in life and work, and the inner strivings of Christendom toward organic union. They culminated in the World Council of Churches which in itself is a most remarkable expression of the rebirth of the ecumenical spirit. It confirms the statement of Dr. John A. Mackay,—"The currency given the word ecumenical at Oxford and Edinburgh was a recognition of the fact that ecumenical reality exists, though only a germ, in the Christian world today." We have already above identified it with the *koinōnia*, or fellowship, of the New Testament which has continued in greater or less degree throughout the Christian centuries. Its recent rise into prominence is one of the most notable expressions of modern Christianity. In it we experience a sense of the reality of God in human history, especially as revealed in the Hebrew and Christian religious consciousness. It is primarily the intention of God for man that has

been revealed through the Hebrew prophets, and most completely in Jesus Christ, as being the creation of a universal community conceived in the principles of freedom, equality, justice and love, inclusive of all races and nationalities. Its continuity in history is revealed in the terms of the Old Testament and the New, that is, in the old covenant of Judaism which culminated in the new covenant of Christianity. Judaism and Christianity are not two religions but one. It may be said that its characteristics are revealed more comprehensively in the Biblical fact and hope of the Kingdom of God among men than in the form of the covenant idea. Both, however, are necessary to a proper understanding of the revelation of God in Jesus Christ.

It is not, therefore, surprising that the principle of continuity should appear prominently in the Last Supper of Jesus with the twelve disciples, when he sets his life and work so definitely in the hope of the Kingdom of God and in the more personal consciousness of "the new covenant in his blood."

In our previous summary of the New Testament characteristics of the Lord's Supper, we placed this one first. In Jesus and the disciples the fellowship of the new covenant and the common hope of the Kingdom of God among men, we see the continuity of the purpose of God for man carried over from Judaism to Christianity. It is Jesus in the midst of the new community of believers that appears as the corporate fellowship which St. Paul understood to be "the body of Christ, which is the Church."

Up to the time of the sixteenth century Reformation, the real presence of the body and blood of Christ in the sacramental elements was stressed, and became the ground of century-long controversy. The revived ecumenical spirit in the Christian church today shifts the emphasis upon the presence of Christ in the community of believers, the church. This does not lessen the importance of the presence of Christ in the life of the individual believer who is able to say with Paul, "I live, and yet not I, but Christ that liveth in me." The Lord's Supper unifies this presence of Christ in the individual and the group and makes the Holy Communion the corporate action of the church, ever expressing the purpose of God for man, made manifest in Jesus Christ.

We find here the central principle of catholicity. It is the

koinōnia of the New Testament and we find it again clearly in the rebirth of the ecumenical spirit among us today. It embodies the social spirit and hope of the kingdom of God among men.

Our present interest is in the question,—To what an extent does the Reformed usage in the administration of the Lord's Supper foster the recognition and growth of the ecumenical spirit, and the hope of Christian unity and the larger social realization of historic Christianity?

This question raises an issue on a point that involved not only the Reformed eucharistic usage and forms but those of all the Protestant churches. Does the Protestant individualism do justice to the social significance of the Lord's Supper as a corporate action of the church? It must be admitted that the glory of Protestantism is its individualism. By this is meant the extent to which religion is conceived in terms of the relation of the individual to God. That man is justified before God and has access to God by faith and faith alone is a common claim of all Protestants. It greatly influenced their view of the Lord's Supper. It made the manner of the presence of Christ in the elements and the manner of appropriating Him and his benefits the center of the eucharistic controversy. He is spiritually present and spiritually appropriated by faith and faith alone. This is the first principle of Protestantism. It makes religion primarily an individual experience. Adolf Harnack has expressed this most graphically in his brochure, *Christianity and History*,—"Religion is wholly a matter of relation to God—God and the soul, the soul and God; * * * * That a man should find God and possess Him as his God,—should live in the fear of Him, trust Him, and lead a holy and blessed life in the strength of this feeling,—that is the substance and the aim of religion." It is this that he declares is the essence of Protestantism.

That the individual experience should be exalted no one doubts, but the communion of Christ and the individual soul is only one part of our Christian fellowship in the Holy Communion. There is not only the indwelling of Christ in the individual soul, but also his indwelling in the church as a corporate body of which he himself is the head. It is this that was manifest in the ecumenical experience of the great Christian conferences. It transcended

differences of creed, cultus, order, race, and nationality. But it was felt by many most conspicuously in certain of the worship services other than the Lord's Supper, whilst others who attended the announced communion service were keenly sensitive to the same experience. It was often manifest in the discussions. It was creatively present in the final action which established the World Council of Churches.

In the eucharistic usage and forms of the Reformed Churches, there is ample freedom in all the variable parts of the service to put the ecumenical spirit in the worship: such as the scripture readings, the sermon, the sacramental prayer of the preface, the hymns, the prayer of thanksgiving following the distribution. In preparation for the celebration, the minister should make a renewed study of all the passages of scripture that have to do with its institution and practice. In doing this, special attention should be given to the passages referring to the new covenant and the kingdom of God, and the church as the body of Christ. These are the connecting links in the continuity of the revelation of God in the Old and New Testaments. Such a study should make the historic emphasis of the Reformation on the individual appropriation of Christ and his benefits all the more important and hallowed, but it should also develop the social realization of the community in Christ in fresh insight and power. A deepened study of the Epistles of Paul and the Gospel and Epistles of John as well as Hebrews and the pastoral epistles and the early church fathers along this line would greatly quicken and enlarge one's understanding of the ecumenical spirit and the scope of original Christianity. The new community in Christ stands out as one of its most conspicuous characteristics. The only other that is equal to it is the new man in Christ and his growth and maturity to the fullness of his stature.

Chapter six of the first volume of Harnack's *Expansion of Christianity*, in a remarkable manner describes the new Christian community under the caption, "The Tidings of the New People and of the Third Race: the Historical and Political Consciousness of Christendom." He says concerning this sense of being a new people: "This conviction that they were a people—i.e., the transference of all the prerogatives and claims of the Jewish people to

the new community viewed as a new creation which exhibited and put into force whatever was old and original in religion—this at once furnished adherents of the new faith with a political and historic self-consciousness. Nothing more comprehensive or complete or impressive than this consciousness can be conceived. Could there be any higher or more comprehensive conception than that of the complex of momenta afforded by the Christians' estimate of themselves as 'the true Israel,' 'the new people,' 'the original people,' and 'the people of the future,' i.e., of eternity? This estimate of themselves rendered Christians impregnable against all attacks and movements of polemical criticism, while it further enabled them to advance in every direction for a war of conquest."

The more we reflect upon the meaning of the Lord's Supper as revealed by such a study of the New Testament and early post-apostolic writings, the more we realize that the unity of believers in Christ is not only its chief concern but the method and hope of the kingdom of God among men, even as Jesus indicated in his prayer "Neither pray I for these alone, but for them also which shall believe on me through their word; that they may all be one; as thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me." Paul sensed the same thing when he said: "The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body; for all are partakers of that one bread." This is not mere symbolism, not merely an idea, nor a mere ideal but a fact of living experience integrated in history, for "there is neither Jew nor Greek, barbarian or Scythian, there is neither bond nor free, there is neither male nor female: for all are one in Christ Jesus. And if ye be Christ's then ye are Abraham's seed, and heirs according to the promise." Calvin truly is writing in the same spirit in his *Institutes* (IV, I, 2), "By the unity of the church we must understand an unity into which we feel persuaded that we are truly ingrafted. For unless we are united with all the other members under Christ our head, no hope of the future inheritance awaits us. Hence, the church is called Catholic or Universal, for two or three cannot be invented without dividing Christ: and this is impossible. All the elect of

God are so joined together in Christ that as they depend on one head, so they are as it were compacted into one body, being knit together like its different members; made truly one by living together under the same Spirit of God in one faith, hope, and charity, called not only to the same inheritance of eternal life, but to participation in one God and Christ."

All this confirms the conviction that the intention of God for man and his salvation as revealed in the Hebrew and Christian religious consciousness is the creation of a universal community based on the principle of freedom, equality, justice, and love, inclusive of all nations and races. One of the amazing facts of the movement of human history is that the idea of such a community has at last been appropriated by the great masses who are in our day demanding their rights in the struggle for existence. This very ideal is Christian in origin. Over and over again from within the Church, groups of believers have ventured to create such a community, beginning in the New Testament itself when they had all things in common and reappearing in almost every one of the twenty Christian centuries. Indeed, it has been the failure of the Church to understand how the Christian ideal has really become incorporated in the political and economic aspirations of the people, as for example, in Russia and Spain. The tragedy of our times is that this social ideal of Christianity has been taken up by the secular powers of the state which now by violence is struggling to produce a new international social order. It seems quite clear from the Christian point of view that without the religious motivation the kingdom of God cannot come. Before we can expect anything like a just peace in the world, the spirit that is manifest in the rebirth of a truly ecumenical Christianity must be further realized within the church itself, and the gospel of the kingdom as being at hand must be universally preached.

Finally, with reference to our immediate subject of the relation of the usage and forms of the Lord's Supper in the Reformed churches, we should bear in mind that the Lord's Supper in its motivation and goal is not merely a matter of symbolism. It is a mode of integrating the revelation of God in Jesus Christ as a historical world process. We should not forget that whilst it was

not the conscious application of the individualism of Protestantism to civil liberty, to the rise of the individualistic type of democracy, and to the growth of the Bill of Rights, it is nevertheless true that it, in blazing the way to the freedom of the individual in his relation to God, gave the sanction of religion to the struggle of the individual toward freedom in his political and economic relationships. It is particularly true that the Calvinistic presbyterial form of church government which gave the people a share in the management of the affairs of the church, taught them to seek the same in the affairs of the commonwealth. If this is true of the individualism of religious experience, why should it not be true that the communal, ecumenical spirit of Christianity should furnish the religious sanctions for the modern struggle for a more Christian national and international social order. This seems to be of the very essence of Christianity and its mission in the world.

We believe that it is found in the larger ecumenical point of view of the Lord's Supper, and, until the world conferences of Christianity can honestly and enthusiastically celebrate a truly ecumenical Lord's Supper, we cannot expect a political and economic, national and international social order in which Christianity can indigenously live. It is toward that goal that this discussion is offered.

Lancaster, Pa.

RELIGIOUS EDUCATION

THEODORE F. HERMAN

It has been the traditional boast of the Reformed Church that we believe in Religious Education. And this term Religious Education has had a twofold meaning for us. It has embraced both the substance and the form of our religious training. It has denoted a system of theological instruction. That theological system of truth was wrought out by the fathers of the Reformed Church, in the age of the Reformation, and it was stated in a concise form in the Heidelberg Catechism. And the method of instruction was that commonly known as the catechetical method, which consists mainly in teaching, expounding, memorizing, and reciting the questions and answers of a catechism. Thus, historically, Religious Education in the Reformed Church has been a series of lectures or lessons on the doctrines contained in the Heidelberg Catechism given annually to the youth of the Church. This educational course culminated in the solemn act of confirmation, in which the catechumen was required to pass a public examination in the Heidelberg Catechism, and to make a public confession of his faith in its theological propositions and definitions, whereupon he was received into the full membership of the Christian Church. In theory, confirmation was the commencement day of the Church. It marked the beginning of the active Christian life, with all its privileges and obligations, of the youth who was graduated from the catechetical class into the Church. After the day of confirmation, the primary duty of the Church was to instruct and edify the professed disciple of Christ through the sermon and the administration of the sacraments, and to guard, and if need correct, his conduct with her discipline.

It is obvious that this conception of Religious Education, as it has been held and practiced by the Reformed Church, contains elements of permanent truth. Four of them deserve special mention, the one religious, the other theological, the third psychological, and the last pedagogical. The first excellent feature of our system of Religious Education is found in its tacit recognition that the child of Christian parents belongs to God and is endowed

with an educable religious nature. This is a religious insight of the highest order. Sometimes, it is true, it has been neutralized, in part at least, by a theoretical restriction of the filial rights and privileges to elect infants or to baptized infants. But, notwithstanding this occasional bigotry, the practice of Religious Education implies the faith that by their nature children belong to the kingdom of God.

Again, Religious Education rests on the sound theological insight that the revelation which God has made of Himself in Christ is truth, as well as life. It may, and indeed it must, be experienced in life, but it may also be formulated and stated in terms of thought. Thus we have fondly and truthfully asserted that our system of catechetical training emphasized the objective realities of the Christian faith as over against the subjective emotions produced and propagated by revivalism. In the hands of competent instructors, the Heidelberg Catechism has doubtless been a means of grace to countless youths of the Reformed Church. Through it they have come to regard the Bible as the supreme text-book of spiritual truth, and Christ as the supreme teacher of religious knowledge. By means of it they have had, in their day and generation, an intelligent and consistent conception of Christian truth that satisfied their minds, as well as their hearts. It has sometimes been objected that our emphasis on doctrine has been one-sided. Perhaps that is true. We may have had too much "head" in our Religious Education and not enough "heart," too much "light" and not enough "warmth," too much "theology" and not enough "religion." But even so, the remedy will not be less theology and light, but more religion and warmth.

Furthermore, our system of Religious Education has anticipated in practice what modern psychology is establishing as a theory. Scientific observation and experimentation have proved the fact that the age of adolescence is peculiarly susceptible to religious discipline and training. Profound changes in the physical and spiritual nature of young people come to a culminating crisis about the time when it has been our custom to catechize and confirm them. Thus, unwittingly perhaps, our catechetical system of instructing and training young people for Church membership has been in full accord with fundamental instincts and

profound tendencies of adolescent human nature. Children may indeed be "part pirate and part pig," as Stevenson affirms, but they are also "part poet and prophet." They are born idealists, with profound religious yearnings and noble spiritual aspirations. And they are also part hero, with the joyous mood of doing and daring the utmost for the faith that is in them. To fulfill these religious yearnings of youth before they are quenched, to satisfy its noble aspirations before they are commercialized, to let this progressive process of religious training culminate in a solemn crisis of confession and consecration, when the latent heroism and idealism of youth may find its public expression,—this has been our cherished ideal in Religious Education.

And, finally, our traditional custom of instructing children in the faith of their fathers places the proper emphasis on the element of authority in religion. This is pedagogical wisdom of the highest kind. In the catechetical class children are taught the theological knowledge which represents the highest wisdom of their elders in the things of God, and they are trained to form and foster religious habits of prayer, reflection and worship, which the experience of their parents and teacher sanction as indispensable to the culture of the Christian life. If it be objected that such external authority in matters of religious faith is pernicious, since vital religion is a life begotten in the spirit of man by the spirit of God, and not an inherited faith in a series of doctrines nor the practice of traditional ceremonies, the simple answer is that there must be authority in order to ultimate autonomy. This is true of the training of children in all its phases. They accept the authority of their parents and teachers in all the practical and theoretical affairs of life, in home, school, and shop, until their personal experience emancipates them from the tutelage of their elders. They accept the accumulated wisdom and experience of their race as voiced by the authority of teachers, until they can walk and work by their own strength. This is profoundly true of the Religious Education of our children. To let them grow up without religious training until they can frame their own doctrines and form their own religious habits would be as imbecile as to expect every carpenter to learn his carpentry and every farmer to master

husbandry unaided by the experience of mankind in these things. They need the full benefit of that religious knowledge which forms the accumulated spiritual capital of their race. They must be "taught" religion, even though in the last analysis religion cannot be taught. Their authoritative training in these supreme matters of faith must lead ultimately to their spiritual autonomy, when their faith shall no longer rest upon the external authority of catechism and creed, but upon personal experience. But until children attain the age of spiritual majority, when everyone of us must stand or fall by his own personal faith, they need that authoritative training in religion which has been the aim and object of the catechetical class.

These four excellent features of the catechetical method of Religious Education, its pre-supposition of the religious nature of the child, its emphasis on sound doctrine, its appreciation of the strategic importance of the age of adolescence, and its pedagogical use of authority in the cultivation of religion, commend it to parents and teachers who are seriously interested in the promotion of the religious life of children. But it will readily be seen that these four are not co-ordinate principles, of equal importance in Religious Education. The latter two are axioms of modern education, whether religious or secular, while the former are the distinctive features of Religious Education. All educators recognize the strategic importance of the formative period of life for educational purposes, and most of them stress the place and function of authority in the development of personality. These psychological and pedagogical features of our catechetical system do indeed differentiate it favorably from other systems of religious training that were defective in method, but they do not at all prove its past usefulness nor its present value. These depend upon its distinctive and essential religious features, viz., upon its conception of the religious nature of the child and upon its conception of the nature and essence of that religion whose impartation and propagation are the end of its educational methods. In other words, our discussion of Religious Education must distinguish carefully between substance and form, between matter and method. It is one thing to assert that our traditional custom of training the youth of our Church

in catechetical classes was sound in method. That will be frankly conceded by most men versed in modern pedagogy, even though they should contend that the scope of that sound method must be considerably enlarged to meet the demands of our day. But it is quite another thing to affirm that our Religious Education has been adequate in matter and sound in substance. That is seriously questioned by many, and it is vigorously denied by not a few.

It would be a marvelous fact, a unique exception to human experience in all other spheres, if, in the matter of Religious Education, the sixteenth century had been able to foresee and forestall the needs of the twentieth century. Luther, Zwingli, Calvin, Ursinus, and Olevianus were the religious leaders of their time, and their confessions and catechism express a deep spiritual insight into the Gospel of Christ, and a profound interpretation of God's loving purpose. That constitutes their peculiar glory and it gives them permanent historical value. But, nevertheless, these men were the children of their own age. They could not and did not speak the last word in Christian doctrine and duty. Their confessional and catechetical writings were the fruit of the past, but they also contained the seed of future development. The Holy Spirit of God has not been inoperative since he revealed mighty truths to these men and wrought great deeds through them. He has continued to take the things of Christ and show them unto us. And under His gracious guidance we have gone far beyond the landmarks set by our fathers, which in their day marked the outer limits of the human apprehension of God's revelation. We start, precisely where they started, with the eternal Gospel of Jesus. And we go with them the full length of their journey, from Romanism to Protestantism, from bondage to external authority to freedom in Christ. But we cannot stop where they stopped. And it is they, the great Reformers themselves, who make it impossible for us today to pause and rest content in the sixteenth century. For they put Christ into the place of the pope, as our prophet, priest and king. They substituted the Gospel for the traditions of the fathers and for the decrees of councils, as the sole norm of our faith and conduct. In the churches of the Reformation Christ has reigned and His

Gospel has been believed and magnified. He has been humanity's prophet, the truth-teller whom God sent in the fullness of time. He has been humanity's priest, the sin-bearer through whom alone redemption and salvation can come to the world. He has been humanity's King, the Sovereign who is slowly but surely establishing His supremacy over all the kingdoms of this world. Jesus Christ means more to the world today than He has ever meant before. He is nearer and dearer to the heart of mankind than in any preceding age. Men may speculate less than formerly about the metaphysics of His person, but they see and believe more clearly and more fervently than in any past age that in Him are manifested the truth, the power and the purpose of God for the salvation of the world.

And all this is the result and the legitimate fruit of the Protestant Reformation of the sixteenth century. It has grown out of the great principles which underlie that mighty movement, as the oak grows out of the acorn. But our larger faith and nobler experience are found there only in promise and potency. Ages were required for their development. Moreover, they are found there wrapped in the swaddling clothes of the past. The Reformers were Catholics in faith and mediaevalists in thought and life before they became Protestants. And they put much of the new wine of Protestantism into the old wine skins of mediaeval Catholicism. Those old wine skins have burst past all mending. The new wine of Christian truth requires new vessels. The Heidelberg Catechism, though it was the flower and fruit of the Reformation age, is no longer adequate in the matter nor sound in the substance of the truth which it presents. We need a new catechism, a new confession of our Christian faith and new manuals for the Religious Education of our youth, which shall embody the larger faith and the truer insight into the revelation of God of modern Protestantism.

God is getting deeper into the heart of mankind. He is pressing forward the conquest of this world for Christ. We see the whole earth in tumultuous commotion. We see the smoke of the battle and we hear the noise of the conflict. Prophets of despair tell us that the end is nigh. But the prophets whom Christ has taught know that out of this tumultuous, distracted Today, God,

through Christ, is ushering in the splendor of a Tomorrow, when His will shall be done on earth, as it is in heaven. And the reserve army, whom God is marching up to reinforce the beaten army of yesterday and the baffled host of today, are the youth of the Church. To enlist them for Christian service, to inspire them to Christian sacrifice, to enroll them as loyal and devoted disciples under the banner of Jesus Christ, we must give them a Religious Education that will really show them the wisdom and power of God for our salvation, found in the Gospel of Jesus Christ, and that will acquaint them with the loving purpose of their Father, reaching back into eternity, bursting forth on Calvary, and gripping with its omnipotent love all the ages yet to be.

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THE MINISTER AND THE CHURCH

LAWRENCE E. BAIR

The minister must be conscious of his close union with the church. In the very best sense he must be its voice and symbol. Church history would seem to prove that the clearest apprehension of divine truth comes through the Christian Fellowship, and the spiritual influence of schismatics and heretics has been limited and short lived. Just how far an individual should follow his denomination when its ecclesiastical decrees run counter to his private convictions is a personal matter. It would seem however that, when one finds his fundamental philosophical and theological convictions entirely out of harmony with the doctrines of his church, he should sever his relations with it and seek membership in some more congenial group. Only in this way can he be sincere and true to his best self. As long as he remains in the church he should feel himself obligated to make his maximum contributions to the enrichment of its life and consider himself a representative and champion of its program.

Paul speaks of the church as the body of Christ and this figure probably best defines its nature and function. Three things are characteristic of a living body or organism. It must be able to

assimilate into its own life that from without which is helpful. It must have the power to eliminate from its being that which is injurious or harmful. And it must retain its identity and remain true to type.

The growth of the Christian Church is one of the marvels of history. In less than four centuries it spread from an obscure Roman province to all parts of the great empire and established itself as the state religion. It absorbed into its life not only vast multitudes of pagans and non-Christians, but it appropriated Greek philosophical speculations and made them the means of exalting the Christ and proving His unique relation to God. It incorporated into its worship program some of the most beautiful features and forms of Temple and Synagogue. There are those who believe that it did the same with the Greek and Oriental cults and mystery religions. But whatever the church absorbed it transformed. This was no easy task. It required the utmost courage and devotion and the story of the champions of the faith is written in the blood of the martyrs.

To protect itself against heresy and loss of identity the church did four things. It collected and formulated the New Testament Canon. It wrote the creeds. It established church discipline and it prescribed the form of worship and built a liturgy. In this way it was able to exclude from its fellowship any one or anything foreign to its genius. It was also able to expel from its membership those unalterably opposed to its program and doctrine, and to train its converts in the faith. On occasions, and all too frequently, the church abused its authority. At times it became narrow and thus impoverished its life and stood in its own light. In the name of Christ it committed outrageous crimes against God's children. In refuting heresies it stated its own position too emphatically. But when one takes the long look it is difficult to see how its life could have been preserved except by some such method of self defense. The more one studies the history of the church the more conscious does he become of the greatness of his heritage and the more humbly does he take his place in the great line of the saints of all the ages.

Paul was a vitalist, who looked upon the body as the organ of the spirit. It was the instrument through which the spirit found

expression. It is in this light that we must think of his definition of the church. At no time does he conceive of the body as perfect. Frequently he finds it non-cooperative and at times even rebellious.

But even in its imperfection it is, if not the only, at least the chief medium through which the Spirit must work. The relation of the church to the Spirit is not unlike the bond between the musician and the organ. Music is essentially a spiritual thing. It exists in the soul of the musician. Musical instruments are of value only in as far as they become the mediums through which the musician communicates or transfers the feeling or emotion out of which the music was born. If the instrument is defective the musician finds himself hampered and succeeds only in part. There is danger in carrying an analogy too far but it seems self evident that a church constituted of selfish individuals can hardly be the means through which the spirit of unselfishness can find adequate expression. In this way the church becomes dependent upon the quality of the life of its members. If the Gospel has failed to grip the world the responsibility for the failure must rest upon the inadequate medium through which it has found expression and the remedy must lie in a deeper consecration of the membership of the church. This must begin with the ministry for there is much truth in the adage, "like priest like people."

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BOOK REVIEW

Youth Work in the Church, by NEVIN C. HARNER.

In his book, *The Educational Work of the Church*, Professor Harner laid down in broad outlines the organization and educational program of the local church. This new book is an expansion of the part which relates to youth work so as to make a complete manual on youth work, yet with the underlying philosophy of a unified total church program as a background. This is important. Too often youth work has been in the church but not of the church. We have tried to hold youth by a program just for them, yet not one which led them naturally to turn to the church for a permanent life relation.

The point of view which Professor Harner develops in his earlier book and assumes in this one is that education is basic to all that the church does, and that all aspects of the program should be interrelated so as to make a complete whole. If people are to be touched effectively by religion, the church must have a program which touches their life interests and needs. With this principle in mind, the author very rightly inquires as to who these young people are and what they are doing, so that we may make a program to fit them. The help here given on "tailor-made" program planning will be welcomed by leaders of youth who have heard that we must do something different to hold young people, but yet have not known just how to proceed.

How to organize a group, methods of teaching, how to plan worship services which are worshipful, how to have a social good time, how to develop leaders, all come in for their share of treatment. To this reviewer, two things which stand out most strongly in a strong book are: (1) The need for having an organization for youth which is their very own, yet is integrally related to the church as a whole. The latter part of this is usually overlooked. How may young people be given such a place in the church service that they will never regard themselves as other than parts of it? This question is effectively answered. (2) How to develop a social action project. So often leaders of youth desire to do something along this line, but somehow do not know where to take hold of it. Professor Harner gives such a

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broad interpretation to social action, such clear steps in carrying out a project, and such concrete illustrations that no one need hesitate to get started on it.

This is not just a new book in youth work which says many old things over again. It breaks new ground in one of the most fertile fields of church work.

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