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There ought to be something of the *Sacrifice of Christ* in our lives. Not the redeeming sacrifice of the cross, for He alone could take away sin by the sacrifice of Himself, but the willingness to take up our cross and follow Him? Do we shrink from sacrifice? Do we want to be carried to the skies on flowery beds of ease? Are we seeking an easy place in which to work for the sake of the One who gave Himself for us?

Are we a good letter for men to read? Do we tell the world the truth about our Lord Jesus Christ?

J.K.P

Builds According to Presbyterian Worship: Saves \$10,000

In the October 15, 1958, issue of *Presbyterian Life*, the official organ of the UP-USA Church there is an article entitled, **THE CHURCH AROUND THE TABLE**. The story is that of the building of the Bethany Presbyterian Church of Portland, Oregon. An earlier article by Dr. James H. Nichols of the University of Chicago appeared in *Presbyterian Life*, September 15, 1956, advocating *Architecture Appropriate for Presbyterian Worship*. This article led the local architect to scrap the plan he had drawn for a modified Gothic building and to base a new one on Nichols' suggestions that "Reformed worship implies the elimination of the chancel as the space reserved to the priesthood. Or perhaps we should say that the chancel is to be enlarged to include the whole congregation . . . The Table does not belong in a separate clerical compartment, but should stand among the people who are the household of God."

The Portland Church has done this. It has no chancel, but locates the Table in the center of the nave with the congregation seated about it on three sides. The pulpit is against one wall facing the Table and the people. This eliminated much floor space and saved about 14 per cent or \$10,000. The Pastor, Reverend Clayton F. Rice, adds: "Most of the congregation have told me that they never felt the meaning of the Sacrament of Holy Communion until they received it around the Table together. Now they understand the forgiveness of God in Christ which united them not only with God but with one another in the family of God."

* * * * *

The article of Nichols follows a careful study presented to the Presbytery of Chicago on January 13, 1953, by a committee composed of the historical scholars of that body such as

Professor L. J. Trinterud of McCormack, Professor James H. Nichols of the University of Chicago, Professor Emeritus Jesse Halsey. We are informed that Professor Ed Dowey, then of McCormick, now of Princeton, likewise concurs in this study and has collected pictures to show examples of architecture appropriate for Presbyterian or Reformed worship in various parts of the world.

* * * * *

The Chicago Brochure was secured and used at Columbia Theological Seminary in 1954, deposited in our Library and a copy sent to our Department of Architecture on Ponce de Leon, Atlanta. A number of editorials have appeared in the *Southern Presbyterian Journal* calling attention to our true heritage in these matters. Those who believe in the Presbyterian viewpoint which makes the pulpit central and places the Table of the Lord on the level of the congregation secured the passing of an overture by the 1950 General Assembly directing our Boards to prepare and make available appropriate literature setting forth this form of architecture as well as that popularized by the Interdenominational Bureau of Architecture. We trust that this directive of our General Assembly is being observed and that our congregations considering building are having presented to them our own historical and doctrinal viewpoint as well as that pushed in our Church by the late Dr. Conover of New York. If so, some of our congregations may also save \$10,000 by omitting an un-Presbyterian chancel from their plans. We by no means insist that the details of the Bethany hexagonal plan be copied, but we do ask that our people be offered a genuine and attractive architecture suitable for Reformed Worship before being pressed to accept a plan that is out of harmony with our history and our understanding of the means of grace.

Through the courtesy of one of our students the Chicago Brochure has been re-mimeographed and made available on our Columbia campus at a nominal figure. A limited number of these studies on **THE ARCHITECTURAL SETTING OF PRESBYTERIAN WORSHIP** may be secured at twenty-five cents a copy by writing Mr. Ladson Brearley, Columbia Theological Seminary. Since the supply is very limited it is suggested that no one ask for more than one copy.

Since two articles on the side of the historic Presbyterian position have appeared in the official organ of the USA Presbyterian Church, is it too much to ask that one article setting forth this position be published by the official organ of the Presbyterian Church, U.S.? Many in our Church will welcome the publication by our *Presbyterian Survey* of the Chicago bro-

chure so that our people may see our historical position and then decide for themselves whether to be Presbyterian in their architecture or to take the pattern that is advocated by the Inter-denominational Bureau.

—W.C.R.

Blessings in Charlotte

The response of Charlotte teen-agers to Billy Graham's Ministry has been phenomenal. Some 5,000 of them have made public decisions for Christ and many parents and ministers are reporting the effect of the Crusade messages on the hearts of the young people with whom they have to deal.

Under the heading, "Why Teen-Agers Go To Hear Billy Graham," the *Charlotte Observer* carried the following article by Martha Williamson:

"The boy stands . . . bluejeans and tee-shirt . . . holding the skirt-and-sweater girl's hand . . . Jerry Richard, 16, and Sandra Madison, 14, both of Olon, are two of the thousands at Billy Graham's Youth Night.

"Bates Killough, of Indian Trail sits typically cross-legged on aluminum sheeting under stars . . . 'This is where the words of Billy belong—out here, closer to God,' he says . . . then turns abruptly away to listen.

"Perhaps two hundred other young people sit outdoors . . . some are eating . . . here, a hamburger halts halfway to mouth as its owner's attention is held by the evangelist.

"Inside the Coliseum, the teen-agers are bright specks of crowded color . . . 'I'm here because I wanted to see the man I've heard so much about,' said Central's Margaret Williamson.

"Thirty-five teen kids from Tryon sit, illegally in the aisle . . . many bowed heads . . . praying silently throughout the sermon.

"Tall, blond Shirley Deal, 15, one of Stateville's 65, is among the standing . . . 'He puts God where we can understand him.'

"Queens student and teen counselor, Nancy Cook, puts it differently . . . 'He has the truth.'

"'He makes me see how much better life with God is' . . . Martha Davis of Central has come often.

"The Myers Park football team stands . . . their seats, reserved for 7:35 had been filled by 7:10 . . . 'I think all young people like Billy. They want Billy's God to be their own,' . . . said one tackle.

"Teen-agers with Bibles . . . teen-agers with shoes off under seats . . . many have come from work and have not yet eaten.

"The teen counselors pray during service, after it and before it for themselves and others . . . Central's Joe Sellers, North's Bill Whitlow, East's LeRoy Wray, Myers Park's Ginger Allison . . . a few . . . 'This counseling job has been a real blessing': Atkins Carson, Myers Park senior and co-editor of the school paper.

"All over the audience this night . . . lips slightly parted with listening . . . some eyes veiled by tears . . . mouths joyous in singing . . . heads lowered, hearts lifted in prayer . . . the young, by thousands, have come."



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