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The impossibility of this situation should be immediately obvious but once an individual determines that God has acted and can only act within certain man-prescribed limitations the die is cast and they are apparently content with believing that which is untrue.

On the other hand, our Christian faith is centered in a Person, One who existed in the councils of eternity, came into the world to redeem His own creation, died and arose again, ascended into heaven and is coming again. There is *objective reality* to the things we believe because they *actually happened* and because we know that they are true.

These Christian affirmations are needed today, not that ours is a wooden faith but rather that it is based on glorious realities. Get away from the *facts* of Christianity and we have something which is not Christianity.

—L. N. B.

"This Congregation Sits About the Table"

The above title is the lead article in the periodical PROTESTANT CHURCH for February 1959. The front of the issue carries a picture of the inside of the Bethany Presbyterian Church of Portland, Oregon, and the article is fully illustrated with sundry pictures and floor plans of this building. The setting aside of "a traditional Gothic solution" for this architecture in keeping with Presbyterian theology came about as a result of reading the report of the historical scholars to the Presbytery of Chicago and an article by Professor James H. Nichols of the University of Chicago published in THE PRESBYTERIAN LIFE of Sept. 15, 1956. The writer and others who prefer the historical Presbyterian setting of the Lord's Table on a level with the congregation and a central pulpit have tried to get one or the other of these articles in one of our Southern Presbyterian periodicals . . . but so far to no avail.

The floor plan shows that the Table in this Church is actually in the midst of the congregation with the people seated about it on three sides. The pulpit is definitely a central feature of the Church. The people report to the pastor that they have never felt the meaning of the Sacrament of the 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." A covering editorial recounts the feelings expressed by the congregation of their "belongingness" bringing a warmth of spirit and a quickening of devotion as the people sit about the Table. The idea seems to be catching fire.

St. Peter's Lutheran Church in suburban Minneapolis reports a similar octagonal-shaped edifice with the Table in the very center of the place of worship.

We talk a lot about the ground around the Cross being level, and then build Gothic structures with the Table in the altar position at the head of a long chancel and elevated above the level of the nave. The very word chancel means a lattice work separating the clergy within from the laity without the screen. It testifies to the Roman Catholic custom of giving the laity only the bread and reserving the wine for those in the chancel.

The idea that only the officiating minister can approach the Table of the Lord, and that he must mediate between the elders at Communion and between the deacons as they receive the offering is thoroughly un-Presbyterian.

The great social principle of the Reformation is the priesthood of all believers. Each has an equal access through the new and living way of Christ's death and resurrection into the very presence of God, and this is appropriately symbolized by giving each an equal access to the Table of the Lord. As we are all priests of the Most High so we each pray for the other and each minister to the other. This is probably shown when the elder takes equal part with the minister in the Lord's Supper. It is as appropriate for my brother, a ruling elder, to give the bread and the cup to me as it is for me to give the same to him . . . and equally appropriate for him to take the one or the other from the Table of the Lord to offer it to me. Of course, everything is to be done decently and in order, but orderliness is no excuse for exalting the minister into a prelate or a mediating priest.

It is the privilege of the children of the heavenly Father to come to the Table of their Lord either directly or through their chosen representatives, the elders and deacons.

—W. C. R.

Heart Trouble

The trouble with the world today is Heart Trouble. We are "in a mess" because our hearts are not right in the sight of God, and He looks not upon the outward appearance, but upon the heart.

The trouble with the nations of the world is heart trouble. The hearts of men are full of hatred and jealousy and selfishness and uncleanness. Externally our own nation looks fine: we have new homes and new highways, big buildings and big business. Many of our people have two beautiful automobiles in the yard or garage and a bank account. Internally, however, our own nation is full of corruption. This