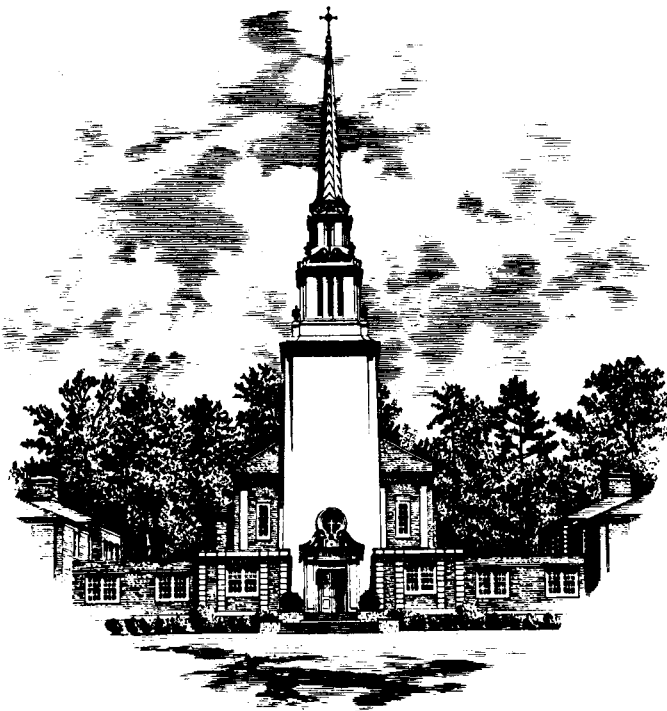


Morningside Presbyterian Church

ATLANTA, GEORGIA



Morningside Presbyterian Church



Founded November 15, 1925

Dedicated November 15, 1964

Once in a lifetime comes the privilege of organizing and building a church that will stand for generations in the community for which it is built. It symbolizes our love and devotion to Jesus Christ. It sets forth the Cross as the answer to the world's needs. It speaks of God's supreme claim upon every human life. It represents our hope of universal brotherhood and peace.

We are grateful to the Giver of every good and perfect gift that He has made it possible for us to erect and pay for this building. We ascribe to Him all glory and praise, and pray that each one who enters these portals may be constrained to say, "Surely this is none other than the house of God, and this is the Gate of Heaven." May generations yet to come say, "This our fathers wrought for us."

Arthur Vann Gibson,
Pastor

A History of Morningside Presbyterian Church

"One soweth, and another reapeth. Other men labored, and ye are entered into their labors."—John 4:37-38

Morningside Presbyterian Church exists today because dedicated men and women sowed the seed and labored to plant the church and build it. The blessing we enjoy today in our warm Christian fellowship, and our beautiful church, set in its spacious grounds, are fruits of seeds sown.

As we look at our church, let us offer a prayer of thanks to God for these who labored for us, and for the way He has used dedicated lives, work, gifts, and prayers to make this church possible.

The story of the planting and growth of Morningside Church is now 39 years long. It can be divided into three eras: laying the foundation; struggle toward maturity; and building the church of today.

The story began in the summer of 1925. First Presbyterian Church of Atlanta, and the Home Mission Committee of Atlanta Presbytery recognized the need for a new Presbyterian church in the growing Morningside area. Guided by its pastor, Dr. J. Sprole Lyons, First Presbyterian Church assumed responsibility for the effort to plant a mission on North Highland. It provided the funds, purchased a residence to serve as a temporary church, and called the Rev. Carl W. McMurray to work for First Church in its mission effort.

Under Mr. McMurray's tireless and enthusiastic efforts, organization of the mission began July 19, 1925, with Sunday School and two church services. Meeting in the cottage at 415 Morningside Drive, 23 persons attended that first Sunday School.

They were:

Mr. and Mrs. W. B. Walthour	Mrs. Sallie Prichard	Mr. Ed Miller
Mr. and Mrs. R. H. Rusk	Mrs. J. B. Bost	Dean Rusk
Mr. and Mrs. W. C. Vaughn	Mrs. Berry Hinton	Kendrick Pritchett
Mr. and Mrs. C. M. Lanham	Miss Margaret Rusk	Sam Hughes
Carolyn Lanham	Eleanor Lanham	Helen Rusk
Delores Mitcham	Winburn Mitcham	Marian Lanham
		Rev. C. W. McMurray

Thirty-five attended the morning service which followed, and 62 were present at the evening service.

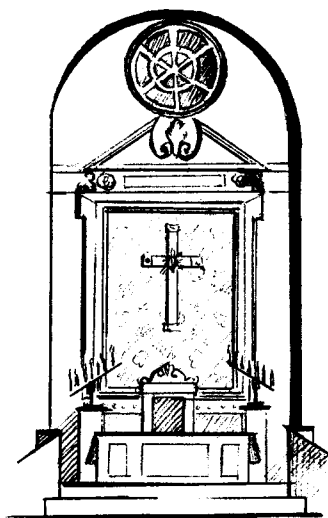
The first prayer meeting was held on July 22, 1925, in the home of Mr. and Mrs. C. M. Lanham, 338 Morningside Drive. At this time a committee was named to select a Sunday School superintendent. Mr. W. C. Vaughn was chosen, the first of 12 men who have so served.

On September 3, 1925, the Woman's Auxiliary was organized in the church-cottage. Six women attended and elected officers. So small was the congregation that by the time elections were over, every woman had an office: Mrs. Berry Hinton, President; Mrs. F. W. Schanck, vice-president; Mrs. J. B. Bost, secretary; Mrs. W. B. Walthour, treasurer; Mrs. B. G. Jeffries and Mrs. J. W. Spears, chairmen of the first two circles. Since Mrs. Hinton, there have been 24 other women to serve as president.

September 20, 1925, brought the organization of the Christian Endeavor, under the guidance of Mrs. George W. Wing, Sr. and Mrs. D. H. Symmers.

By fall, the mission was growing rapidly. A petition was sent to Atlanta Presbytery, asking organization of the congregation into a Presbyterian Church. The presbytery set up a commission to consider the request. It met at 3:00 p.m., Nov. 15, 1925, in the small residence at 415 Morningside Drive. Mr. McMurray presented the petition, it was approved by the commission, and organization proceeded immediately. A large and deeply interested congregation filled the house as charter members were enrolled, and three elders and four deacons were elected, ordained and installed. Ruling elders chosen were F. W. Schanck, W. C. Vaughn, and B. G. Jeffries. Deacons elected were C. M. Lanham, J. B. Bost, W. B. Walthour, and W. R. Buck.

The first meeting of the new session was held Nov. 29, 1925.



As a fitting climax to this eventful year, the new church celebrated its first Communion on December 13, 1925.

The new year, 1926, saw further steps. On Jan. 10, 1926, the new church called the Rev. Carl W. McMurray to be its first pastor. He was formally installed Feb. 14. In January the first Men's Association was organized, with 30 men present. Mr. C. M. Lanham was elected president, R. L. Russell vice-president, and H. G. Hinton secretary-treasury.

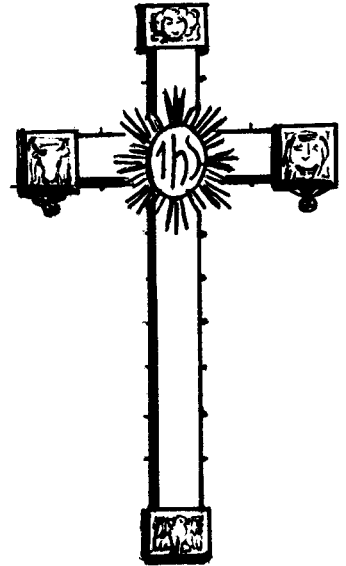
Morningside Church's story during its first 39 years was one of growth, and the struggle to provide buildings to house the growing congregation. The residence-church was being rapidly outgrown by early 1926. On May 10, ground was broken for an education building behind the cottage at 415 Morningside Drive. Both buildings still stand. Formal laying of the cornerstone came Oct. 17. On Feb. 6, 1927, the new building was complete, and the congregation had a debt of \$11,500. It would take years to pay.

The Rev. McMurray resigned Oct. 2, 1932, to study in Scotland. Membership had grown to 401 during his years of fruitful service.

Dr. S. L. Morris was called on Jan. 22, 1933. Membership continued to climb until ill health struck the pastor, and the mounting difficulties of the depression years hit the young church, as it did most others. There followed a period of declining membership, from a peak of 462 back down to 404 by March, 1937. These years brought financial troubles, deficits, and struggles to meet loan payments and salaries.

In 1934, Dr. Morris' health began to fail. He selected a seminary student, Mr. John B. Dickson, to serve as supply pastor during the summer months. Mr. Dickson was called Nov. 6, 1934 to serve as co-pastor, a work he continued until his graduation from seminary. Upon the retirement as pastor-emeritus of Dr. Morris in Dec. 1936, Mr. Dickson was called as regular pastor, on Jan. 23, 1937.

Now membership climbed again. By the time of Mr. Dickson's resignation as pastor in 1943, the church had grown to 564. During these years the congregation completed paying off the debt that had been a burden in depression years. A mortgage-burning May 13, 1941 celebrated the event. Almost immediately Mr. Dickson guided the congregation into new plans. Indeed, discussions of plans for a real sanctuary instead of the make-shift sanctuary in the education building, had begun as early as 1940. Efforts were made in 1941 to obtain property adjoining the education building site.



Mr. Dickson resigned as pastor in May 1943. The Rev. Arthur Vann Gibson accepted the call to Morningside Church in October and preached his first sermon here Nov. 15, 1943, on the 18th anniversary of the founding of the church. He was installed Dec. 5.

Mr. Gibson's coming marked the beginning of a new era of growth and building. The church had survived a bad depression and was half-way through World War II, in which 74 members served and four perished. Soon building materials would again be available and growing membership and prosperity offered real hope for a new building.

But first the church had to expand its property by the purchase, in October, 1943, of a manse at 798 Cumberland Road, to provide a home for the new pastor and his family.

Just 15 days after his installation, Dr. Gibson led the way into the big task of building, recommending creation of a Planning Committee. Approved by the congregation on Dec. 20, the committee was given the job of studying membership growth, building, space, site and financial needs. By April, 1944, it recommended selection of a new site, at 1411 N. Morningside Drive,

and in May it set the congregation's sights on raising \$300,000 for the project.

For Morningside Church, 1944 was an eventful year as it moved rapidly to purchase the property. During spring and summer all the present frontage on Morningside Drive was bought, and city approval obtained for rezoning for church use.

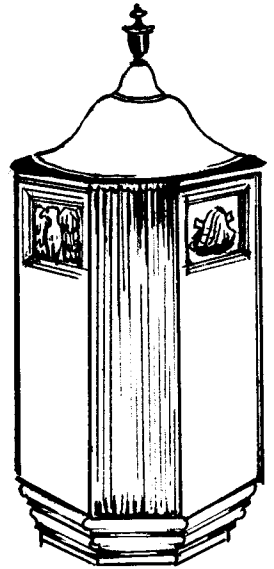
Then, in October, the congregation authorized employment of the Philadelphia architectural firm of Thomas & Wagoner to develop plans for the new building. The firm soon recommended placement of the future church well back from Morningside Drive so as to allow for a majestic vista toward the church. This led to the purchase of 500 feet on Wessyngton Road. Later purchases have raised the total now owned to eight and one-half acres.

The Wessyngton purchase was also designed to provide ample space for a recreational hall and outdoor activities area. The congregation was not long in putting it to use. Gifts financed construction in 1945 of a 24x48 recreational hall in the Glen. It was dedicated to the memory of Wm. Russell Jordan, a deacon who had worked actively with the youth of the church.

The years between 1944 and 1948 were years of growth in membership and stewardship. Dr. Gibson proved himself a builder in every sense of the word. He is a builder of men, inspiring the best in every member. He is a builder of a congregation, which grew steadily under his leadership to a peak of 1058 members by 1960. He is a builder of a great church, providing the leadership, the vision, and the courage to raise the money, complete the plans and get on with the construction.

But Dr. Gibson certainly did not labor alone. He was backed by the congregation, and by the efforts of a strong building committee. Mr. David A. Ahlstrand was chairman of this able and effective committee, which included C. C. Mason, Jr., Knox Walker, H. H. Fettes, A. C. Cross, D. W. Lyon, A. M. Henry, F. H. Bierman, and R. D. Trammell. With the combined efforts of all, everything was ready by 1948.

On April 3, ground was broken for the building. October 16, 1949, the congregation moved into its new home. The building lacked a steeple and had an inadequate organ. Otherwise it was complete and well equipped. Funds simply would not stretch to cover the steeple until the debt had been paid down below \$100,000. This was accomplished by 1956, and erection of the steeple was begun. A fire caused by welders' sparks badly damaged the organ, so a splendid new Wicks organ was installed at the same time. Thus, by 1957, the church plant as it now stands was complete.



It has taken another seven years to complete paying for it. Today the property, costing half a million, is valued considerably higher. It is admirably suited to a seven-day-a-week ministry.

In its 39 years, Morningside Church has had only four pastors, Dr. McMurray, Dr. Morris (now deceased), Dr. Dickson, and Dr. Gibson. In addition, it has had one associate pastor, the Rev. William C. Mounts (1958-1963), several student assistants, and the present Minister of Music and Evangelism, Dr. Julian Pringle Edwards. Dr. Edwards has been choir master and organist since 1955.

The eras of foundation, struggle and building are now behind. Morningside Presbyterian Church, now mature and its home finally paid for, faces the challenge of a future of continuing ministry to an ever-changing community. It is with full confidence that the congregation can face this future, knowing that He who hath begun a good work in us will continue it.

Petition to Atlanta Presbytery.

October 1925.

We the undersigned being interested in the promotion of the Kingdom of God, and desiring to serve those interests in the Morningside and Highland Community in the city of Atlanta, join in a petition to the Presbytery of Atlanta, for the organization of a church at 415 Morningside Drive, close to its junction with Highland Avenue, and our signatures to this petition, are our request to be enrolled as charter members of the church, which we propose shall be called the **Morningside Presbyterian Church.**

Charter Members:

- | | | | |
|---|--|---|---|
| Mrs. Gladys Kay Backzon
James S. Backzon
Joseph W. Hill
Mrs. Saml. S. Hill
Mrs. Mary P. Jeffries
Rosemary Jeffries
Mrs. Fred S. Jetcher
Edith L. Lanch
Mrs. Carl R. Landis
Mrs. Vallie Richard
May Belle Richard
May Beth Richard
Mr. Mary W. Sanders
Mrs. Vera R. Quinn
N. J. Buck
W. F. Travers
Mrs. W. H. Cook
W. H. Cook
M. S. Gaudin | Eugenia Deary
Nancy Dore
Mason Sney Lanham
Helen Brooke Rusk
William R. Brown, Jr.
Tom H. Hagley
Howard Bond
Harold Amel Bond
Andrew Fuggle
Mrs. Anola Mitcham
Leola Grant Squire
B. B. Chestnut
Mrs. Annie C. Churton
Vita Ashmore
J. J. Fugle
Katherine Jordan
Mrs. D. H. Lyman
Mrs. J. L. Cochran
Robert F. Russell | T. B. Jerome
Mrs. F. C. Jerome
Mrs. Wm. August Wastwood
W. W. Abdon
Thomas E. Miller
Thomas Moore
Rachel Moore
Mrs. H. G. Hinton
H. Hinton
Mrs. Barry Hinton
Mrs. W. S. Daughm
Willingham
Christine Wing
George Wing Jr.
Jack Fuggle
R. H. Bond Post
B. H. Lyman
J. G. Cochran
Mrs. Robert S. Russell | Helen Lumpham
Post F. Leroy
P. C. Lammie
Mrs. S. T. Lammie
R. K. Hinton
Robt. H. Rusk
Elizabeth Frances Rusk
Mary Margaret Rusk
James B. Brest
Mrs. James B. Brest
C. M. Latham
Mrs. Myrtle Latham
Mrs. W. H. Schaner
F. W. Schaner
Francis Wallace
Paul C. Roberts
Mrs. Lee Wing
George W. Wing |
|---|--|---|---|

Record of Organization.

A Commission of Atlanta Presbytery which was authorized to consider and act upon a petition for the organization of a Presbyterian Church in Morningside Drive near to its intersection with Highland Avenue in the City of Atlanta, Georgia, met at the call of the Chairman, November 15th 1925, at three p. m., in the residence used as a temporary place of worship, 415 Morningside Drive.

The petition, as above, was presented by Rev. Carl W. Murray, and was approved by the Commission. The organization of the Morningside Presbyterian Church, was then effected according to the provisions of the Book of Church Order, and Ruling Elders and Deacons were elected by ballot, and were ordained and installed as follows: Ruling Elders: Mr. J. W. Schaner, Mr. H. S. Vaughn, and Mr. Tom Sam Jeffries. Deacons: Mr. C. M. Latham, Mr. James B. Brest, Mr. H. B. Hinton, and Mr. W. R. Buck.

A large and deeply interested congregation filled the house.

Members of Commission present.

Spokespersons, Chairman.

Mr. Shuck Clerk

- Ministers
 J. P. Shuck
 J. W. Schaner
 J. W. Schaner
 J. W. Schaner
 M. S. Gaudin
 William Shuck
 Carl W. Murray

- First Church
 Post Office
 Westminster
 North Avenue
 Oakland
 Superintendent Bookings Home Mission
 Charge at Morningside

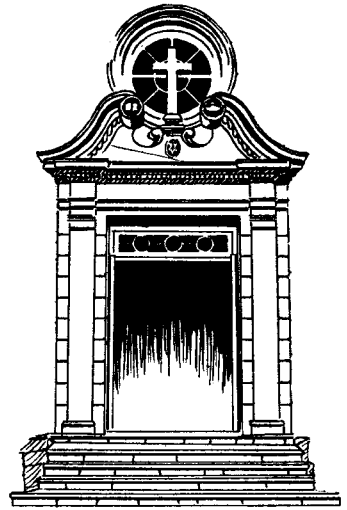
Ruling Elders

- C. W. Schaner
 Rev. Carl W. Schaner
 Wm. H. Schaner
 James C. Schaner

- First Church
 Post Office
 Westminster
 North Avenue

The Charter Members of Morningside

Miss Vesta Ashmore
Mr. Howard Arnold Bandy
Mr. J. S. Barbazon
Mrs. J. S. Barbazon
Mr. Howard Bost
Mr. Jonas B. Bost
Mrs. Jonas B. Bost
Miss Nancy Bost
Mr. Robert Brevard Bost
Mr. W. R. Buck
Mrs. W. R. Buck
Mr. P. D. Christian, Sr.
Mrs. P. D. Christian, Sr.
Mr. P. D. Christian, Jr.
Mr. Ivan G. Cochran
Mrs. Ivan G. Cochran
Mr. W. H. Cook
Mrs. W. H. Cook
Mrs. James E. Corry
Mr. William R. Crowe
Mr. W. F. Fraser
Mr. Jos. W. Hill
Mrs. Jos. W. Hill
Mrs. Berry Hinton
Mr. H. G. Hinton
Mrs. H. G. Hinton
Mr. Sam H. Hughes
Mrs. Fred L. Hutcheson
Mr. B. G. Jeffries
Mrs. B. G. Jeffries
Mr. T. C. Jerome
Mrs. T. C. Jerome
Miss Catherine Jordan
Mr. E. R. Landis
Mrs. E. R. Landis
Mr. C. M. Lanham
Mrs. C. M. Lanham
Miss Marion Inez Lanham
Miss Helen Lumpkin
Mr. P. C. Lumpkin
Mrs. P. C. Lumpkin
Mr. Thomas Ed Miller
Mrs. Panola Mitcham
Mr. Thomas Moore



Mrs. Thomas Moore
Miss Eugenia Peavy
Miss May Belle Prichard
Miss May Beth Prichard
Mrs. Sallie Prichard
Mr. Paul C. Roberts
Miss Helen Brooke Rusk
Miss Mary Margaret Rusk
Mr. Robert H. Rusk
Mrs. Robert H. Rusk
Mr. Robert L. Russell
Mrs. Robert L. Russell
Mr. W. S. Sanders
Mrs. W. S. Sanders
Mr. F. W. Schanck
Mrs. F. W. Schanck
Mrs. Leslie G. Spears
Mr. D. H. Symmers
Mrs. D. H. Symmers
Mr. Andrew Tuggle
Mr. Jack Tuggle
Mr. J. T. Tuggle
Mr. W. G. Vaughn
Mrs. W. G. Vaughn
Miss Frances Wallace
Mr. W. B. Walthour
Mrs. W. B. Walthour
Miss Christine Wing
Mr. George W. Wing, Sr.
Mrs. George W. Wing, Sr.
Mr. George W. Wing, Jr.



Dr. Arthur Vann Gibson

Leadership: Able And Dedicated

Morningside Presbyterian Church has been blessed from its founding with able and dedicated leadership. Its pastors and its lay workers alike have proved inspiring leaders, and good stewards of the Lord's work in Morningside community.

The first pastor, Dr. Carl W. McMurray, was tireless in his efforts to establish the new church. He was the organizing pastor, serving from 1925 until 1932. During his ministry the congregation grew from a charter membership of 75 to 401, and the educational building at 415 Morningside Drive was erected.

Dr. S. L. Morris served from 1933 until 1936. Despite depression years and ill health which hampered him during the last two years before his retirement, Dr. Morris held the young church together, kept its head above water financially, and recorded gains in membership to a peak of 462.

Dr. John B. Dickson was the third pastor. As a seminary student he served as summer supply in 1934, and was co-pastor with the ailing Dr. Morris until 1936 when he was called as pastor. During these years membership, which had declined to 404 during late depression years, rose to 564, the indebtedness on the first educational building was paid, and planning began for erection of the new permanent building.

Dr. Arthur Vann Gibson became pastor in 1943. It has been under his leadership that the plans for a new building on a new site were completed, the building erected, equipped and paid for. It has been under his dedicated preaching that the membership climbed to a peak of 1058 members, and Morningside has taken its place as one of the great and leading churches of Atlanta and the South.

Dr. Carl W. McMurray
1925 - 1932

Dr. S. L. Morris
1933 - 1936

Dr. John B. Dickson
1936 - 1943



Lay leadership of Morningside Church has been equally able and dedicated. Some of those whose leadership has been of importance in its growth and service are:

Clerks of Session

B. G. Jeffries, 1925-31
 C. E. Ward, 1932-36
 R. H. Rusk, 1936-44
 F. H. Bierman, 1944-45
 H. H. Fettes, 1945-63
 Knox Walker, 1963-

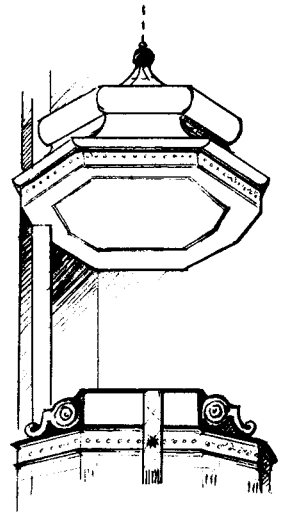
Sunday School Superintendents

W. G. Vaughn
 E. W. Bandy
 D. K. Johnston
 F. H. Bierman
 Knox Walker
 E. C. Barrett
 Ransom Gurganus
 James O. Long
 Gene Roberts

Presidents of the Women of the Church

Mrs. Berry Hinton, 1925
 Mrs. F. W. Schanck, 1926-27
 Mrs. J. P. Berry, 1927-28
 Mrs. E. V. Benson, 1928-29
 Mrs. D. W. Stewart, 1929-31
 Mrs. R. H. Rusk, 1931-32
 Mrs. Sidney Smith, 1932-34
 Mrs. S. H. McGuire, 1934-36
 Mrs. Guideon Foster, 1936-37
 Mrs. W. R. Jordan, 1937-39
 Mrs. D. A. Ahlstrand, 1939-41
 Mrs. E. G. Clifford, 1941-43

Mrs. E. L. Stanley, 1943-45
 Mrs. Roland Stenhouse, 1945-47
 Mrs. L. N. Turk, 1947-48
 Mrs. T. L. Hoshall, 1948-49
 Mrs. C. M. Lancaster, 1949-51
 Mrs. Knox Walker, 1951-53
 Mrs. H. H. Baird, 1953-55
 Mrs. D. W. Lyon, 1955-57
 Mrs. Bluford Hestir, 1957-59
 Mrs. F. W. Thurman, 1959-60
 Mrs. W. R. Jordan, 1960-62
 Miss May Beth Prichard, 1962-64
 Mrs. Roy M. Lewis, 1964-



Morningside Church has also contributed richly to the life of the Presbyterian Church in the United States through men and women who have dedicated their lives to full-time Christian service.

From the congregation have come seven ministers:

William H. Beckmann
Decatur, Georgia
 Kenneth L. Christy
Lutz, Florida
 Richard Laurens
Greer, South Carolina
 W. M. Schotanus
Kansas City, Missouri

Charles D. Elyea, Jr.
Jesup, Georgia
 Roy N. Lewis
Donalsonville, Georgia
 James E. Bowden
Decatur, Alabama

From the congregation have gone four missionaries, and Morningside Church is the supporting church of two others:

Mr. and Mrs. Kenneth Shaver
East Brazil Mission Field
 Rev. and Mrs. Robert Fitler
East Brazil Mission Field

Mr. and Mrs. William Rice
Taiwan Mission Field

Our Church and Its Symbols

Symbolism has always held a prominent place in the Christian religion. Without it we would lose much of the deeper meanings of faith. How great a part symbols play in our life! A flag is just a piece of cloth but behind it lies all the suffering and toil and devotion that make our country what it is. A wedding ring is just a piece of metal, yet it is a symbol of love and self-denial, of sharing and labor, which make possible a Christian family.

Symbols are meant to remind us of deep truths. Knowing this, the pastor and the building committee of Morningside Church asked the architect, Mr. Harold Wagoner of Philadelphia, to build into the church many of these "sensible signs". The result you can today see all about you, and these symbols of our faith are constant reminders of deep and abiding truths.

The church building itself is in the form of a dual cross. If you stand in front of the building, or viewed it from the air, you will note that Sanctuary and tower form the long beam of a cross. The educational buildings form the cross bar. Or, as you stand in the Sanctuary entrance, you will observe that the nave is the long beam, and the transepts the cross bar.

There are three levels within the Sanctuary. This is not a coincidence. The lower level which is occupied by the congregation represents the church in the wilderness, or the Old Testament Church. The chancel level represents the Church Militant, or the church in the world today. The highest level, where the Lord's Table rests, stands for the Church Triumphant, or the glorified church, the bride of Christ.

Above the reredos or screen at the back of the chancel, there is a round window. It is of the cross and crown design. It teaches that through cross-bearing the believer shall receive the "crown

of rejoicing”—the crown of victory. Just below this window one sees the Dove in downward flight. This reminds us of the descent of the Spirit on Jesus at His baptism and the coming of the Holy Ghost upon His church on the day of Pentecost.



The dossal cloth which covers the reredos behind the cross is of the thistle design. The thistle is a symbol of the growth and outreach of the Gospel through the church. As the wind blows the seed of the thistle and scatters them over the field to grow and increase, so the Holy Spirit takes the Gospel message and sends it through human hearts to all the world.

The wheat and the grapes carving at the top of the reredos are symbols of the Lord's Supper. As the wheat must be crushed for bread, and the grapes pierced for wine, so Christ's body was broken and His blood shed for the remission of our sins.

The Cross is the center of the chancel, suspended on the reredos. On this cross, at its points, are four figures: the face of a man, the face of a lion, the face of an ox, and the face of an eagle. These represent the four Gospels—the man, Matthew, who presents Jesus as the “Son of Man.” The lion is the symbol of Mark, who presents Him as the “Lion of Judah.” The ox is the sign of Luke, who sets Christ forth as the Servant and Healer, the Holy Sacrifice. The eagle represents John, who pictures Christ as the soaring spirit, the high and prevailing Son of God. In the center of the cross is a sunburst with the letters IHS. The sunburst stands for Christ, the “Light of the World.” The three letters have two meanings. They are the initials for the motto “In Hoc Signo,” or “In This Sign Conquer.” They are also the first three letters of the Greek word for Jesus.

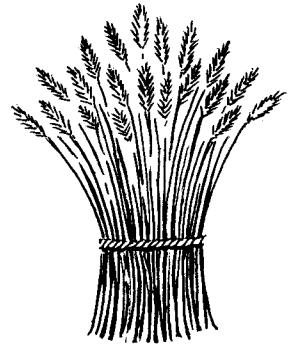
As the Ark of the Covenant in Israel represents the presence of God, so the Communion Table speaks to us of the presence of Christ in the church. The table is the heart of the church. From it we receive the symbols of redemption, and on it we place our tithes and offerings. Nothing else should ever be put on the table. It is the Lord's Table. It is significant that the Lord's Table should sit on the highest level (the church triumphant) since Christ has said that one day this symbol shall be a reality, when we shall sup with Him in the Father's Kingdom.

Above the front door of the church is found a group of meaningful symbols. They are arranged around the cross. At the base is the star of David, or the sign of the Hebrew faith. Out of Judaism came our Christian heritage. Significantly, it was a star that led the Magi to the cradle of the Saviour. At the right is the lighted lamp. The lamp is the symbol of active piety and the light-giving power of the Christian life. Jesus said, "Let your light so shine before men." Around this lamp is a wreath of olive branches. It speaks of peace and concord within the church of Christ. Opposite the lamp is the open Bible surrounded by acacia leaves. As the scriptures bring life to man through their presentation of Jesus, so the acacia is the sign of the eternal life which He gives to all believers. Above all is the cross, which is also repeated at the tip of the steeple. It commands our door and our whole building as the sign by which all may have life.

A bronze plaque has been placed in the floor of the narthex. It is called the plaque of the fish. A fish is an ancient and secret symbol of the church. In days of persecution a Christian had to be careful of his identity so as to save his life. If travelers met and were strangers, one who might be a Christian drew on the ground with his staff, half of the outline of a fish. If the other completed the outline of the fish, they knew they were both

Christians. Beneath the fish is the Greek word for fish, "Ichthus." The letters of the word are the initial letters of the Greek words for "Jesus Christ, God's Son, Saviour." It was this phrase, of course, which suggested to early Christians the use of the fish as an identifying symbol for the believers.

Around the fish in the plaque is an arrangement of the symbols of the twelve disciples, with Matthias substituted for Judas. In the quadrants is the Rose of Sharon, the symbol of Christ. The rose is repeated in four directions, north, south, east and west, to indicate the Universality of Christ.



On the baptismal font are found carved symbols relating to the meaning of the sacrament—the conch shell traditionally pictured by the earliest artists of the church as being used to dip up the water of Jordan for Jesus' baptism; the eagle of the spirit; the chalice and dove; the cross and fish.

Newest addition to the use of symbolism in the church is the beautiful mural in Fellowship Hall. Painted by Mrs. Rex Neely, the mural presents in symbols the miracles of our Lord having to do with food and fellowship—the loaves and fishes, the water and wine, and the fish within the net.

It is the hope of those who planned this building that all who worship here may be reminded, wherever they look, of the deep truths of our faith, and helped in worship by these meaningful symbols.

God Builds No Churches

God builds no churches. By His Plan
That labor has been left to man,
 No spires miraculously arise;
 No little mission from the skies
Falls on the bleak and barren place
To be a source of strength and grace.
 The humblest church demands its price
 In human toil and sacrifice

Men call the Church the House of God,
Toward which the toil-stained pilgrims trod
 In search of strength and rest and hope,
 As blindly through life's mists they grope.
And there God dwells, but it is man
Who builds that House, and draws its plan;
 Pays for the mortar and the stone
 That none need seek for God alone.

The humblest spire in mortal ken
Where God abides was built by men.
 And if the church is still to grow,
 It still the light of hope to throw
Across the valley of despair,
Men still must build God's House of Prayer.
 God sends no churches from the skies.
 Out of our hearts they must arise.

—Edgar A. Guest