

**History
of the
Atlanta Christian Church**

1865 - 1965



**By
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The Christian Church located in Atlanta, Illinois, dates from the earliest history of the town. In 1853, the news that the Alton and Sangamon railroad was to be extended to Bloomington, Illinois, caused Richard T. Gill to purchase land along this route and survey and plat a town that would be called Xenia.¹ The growth of the new town was very rapid as people moved in from outlying settlements and built homes and businesses. Robert Latham states that during the year 1856 over two hundred new dwellings and structures of all kinds were built in this fast developing settlement.² The name, Xenia, was used for two years, but a problem arose when the founders applied for a post office for their growing town. It was discovered that another place in Illinois had already used the name and there could not be two towns with the same name. Gill had recently visited Atlanta, Georgia, and recalling the beauty of that city suggested the name be changed to Atlanta. On February 14, 1855, the Illinois Legislature passed an act stating, "That from and after the passage of this act, the name of the town of Xenia in Logan County shall be and the same is changed to Atlanta".³

Contained in these early settlers was a broad streak of independence. This trait was evident in their spiritual lives as well. Early in nineteenth century, there was the beginning of what would become the largest religious movement of American origin. The Restoration Movement, as it came to be known, sought to restore the New Testament Church in all its doctrines and ordinances.

The Restoration Movement in America was a miraculous merger of six streams of Christian thought. These different approaches were quite distinct in origin, yet they occurred simultaneously in separate regions of the United States. Each discovered the others and within a generation the objectives of all were clarified and united.

In Virginia and North Carolina there was a group that called themselves simply "Christians" and followed the teachings of James O'Kelly. From New England came those who were followers of Abner Jones and Elias Smith that wished to be Christians only and have no human creeds. In Kentucky were the followers of Barton W. Stone who sought to restore Christianity of the New Testament and called themselves the Christian Church. In southern Indiana a group had formed to follow John Wright's preachings and adopted the Bible as the sole creed of their church and dropped all denominational names. Another large group was from Scotland and had emigrated from 1800 to 1820. They settled in the eastern cities of their new country. The sixth and last group were the followers of Thomas Campbell and his son Alexander, who sought to restore unity to the church by returning to the ancient order of worship as taught by the Bible. They preferred to be called by the name "Disciples of Christ".⁴

This New Testament or Christian Church was not to be either Protestant or Catholic. It was not their purpose to form another denomination, but to be "Christians only." During the first century, A. D., there was only one church -- Christ's Church.

Later came the Roman Catholic Church, which was followed by the Reformation. The Reformation was a protest against many of the strict doctrines and practices of the Roman Catholic Church. This Protestantism resulted in the formation of many different denominations. The Christian Church movement of the nineteenth century was an attempt to restore the church of the first century which was established by the Spirit-filled apostles of Jesus Christ on the Day of Pentecost, A. D. 30. Therefore they wear His name CHRISTian. They consider Christ to be the head of the Church and their creed, and recognize no human authority. They practice New Testament baptism which was the burial of the body of a penitent believer in water and raising of that body from the liquid grave, which symbolizes the death, burial and resurrection of Christ. They observe the Lord's Supper each Lord's Day as did the Church of the first century. When Christians have been members of the church for one year, they should be present at the Lord's table fifty-two times unless hindered by sickness or death.⁵

The great movement of the American people onto the endless prairies in the 1830's and 40's carried with it this new kind of free religious thought and fit the independent character of many of the pioneers. They had to rely on themselves in their daily affairs, and they did not like the idea of a higher authority telling them how to run the affairs of their churches.

In 1855, in Atlanta, there were congregations of Baptists, Presbyterians, Methodists, Congregationalists, Catholics, and

Jews, All, except the Methodists, had been active in the area for twenty years or more. There had to have been some dissatisfaction with these denominational beliefs to cause this group of people to form what would become the Atlanta Christian Church. The desire for complete congregational control of the church activities, with no higher governing authority, was probably the most important of the reasons, along with the desire of many during this time to return to the New Testament Church.

On July 8th, A. D. 1855 twenty-six brethren and sisters entered into an incipient church organization. This organization was developed under the labors of Brethren George W. Minier and R. Mitchel. Later in the same year under Brother Minier's labors a permanent organization was organized in a meeting held in the chapel of the Baptist Church. At this gathering it was decided that a new type of worship relying on the Bible as the only guide was needed; a Church of Christ was now formally convened. "The organization consisted of thirty-two charter members who were Mr. and Mrs. C. F. Ewing (Sarah), Mr. and Mrs. Andrew Wright (Margaret), Mr. and Mrs. Jacob Judy, Mr. and Mrs. Jefferson Howser (Frances), Mr. and Mrs. James Shores (Louisa), Mr. and Mrs. J. W. Howser, Mr. and Mrs. J. P. Hawes (Elizabeth), Mr. and Mrs. Jefferson Britt (Mary), Mr. and Mrs. J. H. Dills, Mr. and Mrs. Ambrose Holland, Mr. and Mrs. John Miller, Mr. and Mrs. Calvin Riley (Julia), Mr. and Mrs. George Dyer (Winny), Dr. George and Mrs. Arteburn (Melissa), Dr. J. B. Tenney, Mrs. Sallie Strong, Mr. Gill, and Mrs. Elizabeth Christenson."6

During that first year, the new church met in the Baptist Church on Sunday afternoons until their first building could be erected. A lot was purchased on the corners of Third and Maple Streets, and a church erected thereon in 1856. George. W. Minear acted as pastor until a permanent one could be acquired. The first elders were C. F. Ewing and Andrew Wright; the first deacons were Jacob Judy and Jefferson Howser; James Shores was clerk. The first minister hired was William M. Guilford who was also the principal of the Atlanta Seminary (later known as the Atlanta Public School).⁷

In 1857, to meet a need to learn more about the Bible and its teachings, the leaders of the congregation organized the first Bible School. Its early pioneers were Joseph Wright, Andrew Wright, James Shores, and Jacob H. Judy. The first superintendent was Andrew Wright, serving in this office for ten years. James Shores followed him and served the next ten years of the school's life. During this period, the Bible School experienced a rapid growth and was one of the most important activities carried on by the new church. This part of the church work continued to grow and was a great force for good in the community and surrounding area. The school maintained a trained and faithful core of teachers that were skilled in biblical instruction and any credit given was due to them. The school was divided into six departments covering all ages from the cradle to the elderly. A Home Department was unique in its mission of taking the Bible School to all adults in the community that were unable to attend

due to sickness or infirmity. If you were unable to attend classes, the class came to you. A very active young men's class had an enrollment of sixty and maintained an orchestra for many years that was renowned in the area.⁸ Reverend William M. Guilford left the Atlanta area in 1857 and was replaced by Leroy Skelton. Mr. Skelton served the congregation for one year. J. W. Monser, elder/minister served as interim minister upon his leaving.

From 1859 until January 1875 there are no specific minister or dates that can be verified. This could be due to the fact that in July 1876, it was discovered that the old church records dating back to 1855 from the present date were lost. Those members of the congregation that had been among the founders of the church wrote their recollections and compared the results. In this manner the first twenty-one years of the history of the church were reconstructed.⁹

In January of 1875, R. D. Cotton was commissioned to be the minister of the congregation. During the month of December 1876, a committee of Stephen Judy and Florence Harliss were appointed to visit the young members of the church who yet had not "subscribed anything" to the church. The church funds contained only \$488.50, not enough to pay a preacher. The condition of the treasury was a continual problem in the early years of the church, as it sometimes is today. Each Sunday during services a collection was taken and these funds were used to pay the incidental expenses of operating the church. All members of the

congregation were asked to make a pledge for the coming year and if enough was subscribed to pay the salary of a preacher he would be retained for the ensuing year. These pledges were often not fulfilled and a standing committee consisting of one elder, one deacon, and five members of the congregation were appointed to keep after those that were delinquent and to see that they paid their obligations. During the 1870's and 1880's, it was not uncommon to have a minister that served half-time and preached a sermon every other Sunday. The alternating weeks would be filled by a lay speaker from the elders or deacons.¹⁰ The church board decided to go ahead and rehire R. D. Cotton as they had done in previous years. Reverend Cotton took the assignment and stayed with the church until November 11, 1877, when he preached his farewell sermon before moving to Abington, Knox County, Illinois, to preach for the church there. On March 3, 1878, J. A. Seaton became the next pastor of the church.

January 17, 1878, was the date the first formal service-social organization was formed in the church. On that date the Christian Woman's Missionary Society of the Atlanta Church of Christ was organized. The society was organized as an auxiliary to the Christian Woman's Board of Missions, a national organization with headquarters at Indianapolis, Indiana. The object of this organization was "to cultivate a missionary spirit; to encourage missionary effort in the church; to disseminate missionary intelligence; and to secure systematic contributions for missionary purposes;"¹¹ also to promote

sociability and to unite its members in a closer bond of harmony. The founding members were: Mrs. Lucy Brooks, Mrs. S. W. Clark, Mrs. Martha Harness Tuttle, Mrs. Margaret Judy, Mrs. Ella Kester, Mrs. Joseph Lowe, Mrs. Lonisa Shores, Mrs. Ella Turner, and Mrs. Margaret O. Wright. In September of the same year five more were added to the list: Mrs. Nancy McCarrell, Mrs. Alice Neal, Mrs. Clarrissa Hawes, Mrs. Amanda Hawes, and Mrs. Abigail Jones. This was a very active organization and involved nearly all the women of the church in its activities. However, this group was also the cause of a major division in the church in 1901-1902.

New officers were elected at a July 9, 1879, during a church meeting. The old officers had all resigned and a reorganization took place. Robert Judy and Norman Sumner were elected elders and W. L. Jones, Joseph Wright, E. B. Kister, and J. W. Hawes were elected deacons. John Hawes was chosen treasurer and W. L. Jones, clerk.

In the late 1880's a committee was appointed to try and rectify the endless problem regarding the lack of funds. It was bad enough that some members did not fulfill their pledges but even worse were those who did not make an adequate pledge. Worst of all were those few that ignored the needs of the church and its great work by not making any pledge. The new committee of assessment went over the pledges and the membership rolls and filled in the amount that each member was expected to contribute. This simple solution proved to be so unpopular that less than a third of the assessments were given. The elders and deacons soon

concluded that this idea was not the best they had ever had and it was quickly abandoned.¹²

In June, 1880, R. B. Chaplin was hired half-time for one year. The following year in December of 1881, B. O. Aylesworth was hired full-time for one year and nine months. At the end of his term, J. H. Bundy was hired half-time for one year. At a June 5, 1884, meeting new officers were elected: A. Wright, chairman; H. C. Hawes, assistant secretary for permanent organizations; W. L. Jones, secretary. Those present decided they would meet once a month at 3 P.M., so they could look after the finances, the sick and poor of the congregation, and other matters for the good of the church. A committee was appointed to look after delinquent members and absentees of the church. The committee was: Brothers Jeff Howser and C. A. Jones and Sisters M. O. Wright, Amanda Hawes, Alma Rumburger, and Mrs. A. Turner. A committee of seven was appointed to visit the poor and sick. They were: Sisters Eddy, Harness, Brooks, Tramp, Clara Hawes, Tenney, and May Irvin.¹³

At the July 6, 1884 meeting, the committee on delinquent members was given by Brother Howser. The absentee members reported that the members, who were the leaders of the church, were not sociable enough, and they did not feel like they were at home. The church minutes included this statement in parenthesis as "a very poor excuse" for not attending church.¹⁴ The committee on the poor and sick also reported. There were several members in need, so a "donation party" was held at Sister Applegate's on

July 15th.

November 16, 1885, brought another pastor change to the church. L. G. Thompson was hired full-time for one year. At the February 8, 1885, board meeting it was decided to adopt rules for regular order of business. Brother Shores and Brother Thompson were appointed to draw the rules up and report at the next meeting. The following rules were presented at the February 22 meeting: First, reading of scripture and prayer; second, minutes of previous meeting; third, report of the clerk; fourth, report of treasurer; fifth, report of trustees; sixth, report of the board of deacons on the finance committee; seventh, report of the elders regarding scriptural needs and conditions of the church and erring members; eighth, report of the minister; ninth, report of standing committees; tenth, report of special committees; eleventh, report of Sunday School superintendent; twelfth, miscellaneous business, thirteenth, benediction.¹⁵

Pastor L. G. Thompson resigned his ministry on November 16, 1886. From November until June 1887 the church did not have a minister and no minutes were kept that were known. On June 19, 1887 C.E. Selby was hired full time for one year. He resigned in May 1888. Since the church was without a pastor for almost a year, in April of 1889 the elders and deacons voted to repair "the house". They purchased a lot on the north (probably for \$40 which had been discussed in earlier church minutes). They built a new belfry and entrance way putting in new windows and doing other much needed repairs. They also put in carpet and added

chairs to the new part. A new furnace was also added. The total cost was \$2,500. All but \$650 of the bill had been pledged. The dedication service was conducted by Brother G. M. Goods of Normal, Illinois, assisted by R. L. Thrapp who had become the church's pastor in August of 1889.

The most active and prominent group in this church was the Ladies Aid Society that was organized February 13, 1890. Thirty-three charter members formed this group whose object was to "promote the cause of Christ and to awaken greater friendship and sociability among the members of the church."¹⁶ This goal was realized by involving every woman in the congregation in its activities and sponsoring many social functions throughout each year. During the first year the meetings were held bimonthly. But it was soon evident that weekly as well as special meetings and all-day gatherings were necessary. A collection among the members of this new organization to purchase a secretary's book, netted sixty-eight cents to the treasury. The first year's activity brought in \$176.37 and the ladies never looked back.

The faithful and untiring efforts of the members of this society have been the means of substantially aiding the church financially in the carrying out of various purposes. From its founding to 1913 this group of ladies earned money in a variety of ways: making and selling quilts, comforts, aprons, bonnets and fancy work, sewing carpet bags, serving dinners and suppers, holding socials of various kinds, bazaars and bakery sales, quilting many, many quilts for people, sewing hundreds of yards of

carpet and doing whatever their hands found to do. To enable the society to do its work, a sewing machine, dishes, and gasoline stove were purchased. For the church the ladies bought folding chairs, an organ, pulpit furniture, window shades for the church parlors, and cloths for communion tables. They insured the church building, helped in paying for the old and new parsonage, cleaned and papered the church, and at one time helped in paying the janitor's salary.

They had a committee for community affairs for many years and the ladies met many times to make clothes for the poor children, besides giving away hundreds of partly worn garments. They gave liberally to their National Benevolent Association of money, clothing, rugs, dressed chickens, cakes, etc. They also gave some assistance to other churches, aid missions, and to Eureka College.

The membership included every woman in the church plus many of their friends. At least one hundred were actively engaged in the needlework department and all assisted in donating materials, eatables, and contributing in other ways to the success of various undertakings. The society worked in two divisions - the regular Aid Society and the Novelty Sewing Circle.

For two years the Ladies Aid Society as a whole ran a cafeteria at the Atlanta Fair, which gave satisfaction to the management and patrons of the Fair and brought satisfactory financial returns to the Society. It pledged \$2,000 to the new church and \$2,000 to the organ fund.¹⁷

One item of great importance to church members of any

denomination was the "letter". This document enabled them to prove their membership in a congregation and was essential if they wished to change their church membership to another congregation. Upon request these letters were issued by the clerk of the church board and proved a person was a Christian in good standing. On the other hand, not having a letter might prevent a person from transferring membership. The issuance of these letters could be questioned by any member of the congregation. At this time persons who desired membership were required to submit their letters from their former church and would be read from the pulpit. If any member objected, acceptance would be put to a vote of the congregation. At a February 6, 1886, the board decided when a letter of good standing was requested, "time be given until Monday noon to report any objections to the clerk and if none were given then the clerk was to write the letter Tuesday morning."¹⁸ According to the church records there were no reports that indicated any letters had ever been refused.

However, with the continual problem of members not paying their pledges of support the leaders of the church considered using the letters as a way to encourage members to honor their pledges. A resolution was passed April 26, 1890, that said:

Resolved. That all members worshiping at the Christian Church in Atlanta, Ills. will be required to fulfill all obligations on pledges made to the church in order to make them members in full fellowship. No letter will be granted to any one who is in arrears to this church unless there is an inability to make such pledge good and is forgiven by the church.¹⁹

Letters could also be used to enforce the member's

discipline and the church's moral code. For some time the church had a special committee to attend to "erring" members. It is not known how many church disciplines came about, but a few incidences might illustrate the nature of its work. In a meeting March 28, 1885, the elders, considered a request of Mary Boruff for a letter. Apparently, Boruff's moral values had not met the church's moral code and the elders decided that it was best to "write to her in regard to the matter and see if she was willing to make acknowledgements as to her way of life."²⁰ At the April 26, 1885 meeting, a committee was appointed to visit Dr. Kirk and Frank Shores in regard to their card playing, attending the dances, and not attending church regularly. Apparently nothing was quickly accomplished and the committee asked for additional time.²¹ Meanwhile, a situation had arisen over Lilly Ransdell. Her loose morals created such a furor that the elders decided the best solution would be to remove her name from the membership rolls. By September 1885, the committee had successfully resolved all the current problems, except for Dr. Kirk. After considerable effort, it was decided by the elders, on February 28, 1886, that Dr. Kirk was a "useless cause," and should have his fellowship withdrawn.²² Even though this committee was appointed yearly, its work became less and less active as the years passed toward the twentieth century and the attitude toward moral values became less strict. However, it could be used if members stepped too much out of line.

One of the main missions of the Church of Christ was to

support a strong and vigorous program of evangelism. To accomplish this task, it was the practice of each church to conduct "protracted" meetings as often as money could be raised to pay an evangelist to come and lead these spiritual revivals. These meetings would be carried out over several days and commonly lasted the entire day and evening. If possible, these meetings were held each spring and fall season with the intent of renewing the spirit of the congregation and adding new members to the group.

Pastor R. F. Thrapp turned in his resignation on February 28, 1892 and it was accepted with reluctance. He preached his farewell sermon May 15, 1892 to a crowded house. Brother T. B. Stanley was employed as pastor June of 1892.

At the September 19, 1892 board meeting discussion was held about purchasing a parsonage. Brother Stanley laid \$10 on the table to start the parsonage fund. Approximately five months later the Haine's house and two lots were purchased for \$1,150.

February 25, 1895 brought a change in the procedure to acquiring officers for the church. The following motion was made at this meeting: All present officers of the church should resign and new elections by the church be held Sunday, March 3, 1895 at the close of the service. Three elders, six deacons, and three deaconess would be elected. They would be elected for one, two, or three years to be decided by ballot at a board meeting. One elder and two deacon's terms would expire each year and that an annual election by the church be held to fill the places of those

whose terms expired. The election should occur as near possible to the 1st of January.²³

The following persons were chosen as officers after the March 3, 1895 election: ELDERS: W. F. Watt, J. P. Hieronymus, J. W. Hawes; DEACONS: J. H. Ward, H. C. Hawes, Jeff Howser, Ila Mountjoy, F. M. Mountjoy, W. L. Jones; DEACONESS: Mrs. Martha Harness, Mrs. Ella Turner, Mrs. Clara Hawes.²⁴

On March 7, 1895 the newly elected officers met for the purpose of organizing. On motion W. F. Watt was elected chairman. J. H. Hawes tendered his resignation as elder. H. C. Hawes, receiving the next highest votes, was elected as elder to replace J. H. Hawes. W. L. Jones sent in his resignation as deacon. James Brooks, receiving the next highest votes, was elected as deacon replacing W.L. Jones. In casting lots for the shortest and longest terms of office the following were elected: ELDERS: J. P. Hieronymus - 3 years; H. C. Hawes - 2 years; W. F. Watt - 1 year; DEACONS; J. H. Ward, Jeff Howser - 3 years; Ila Mountjoy, J. H. Hawes - 2 years; F. M. Mountjoy, James Brooks - 1 year.; DEACONESS: Martha J. Harness - 3 years; Ella Turner - 2 years; Clara Hawes - 1 year.²⁵

Pastor T. B. Stanley had left in March and at a June 30, 1895 meeting L. W. Morgan was hired for \$800 a year. The church was continually looking for ways to bring in money to the church. At the August 25, 1895 board meeting the clerk, J. H. Hawes, was requested to borrow \$20 and send each member of the church ten cents with a request that they double it as often as possible by

the 1st of January.²⁶

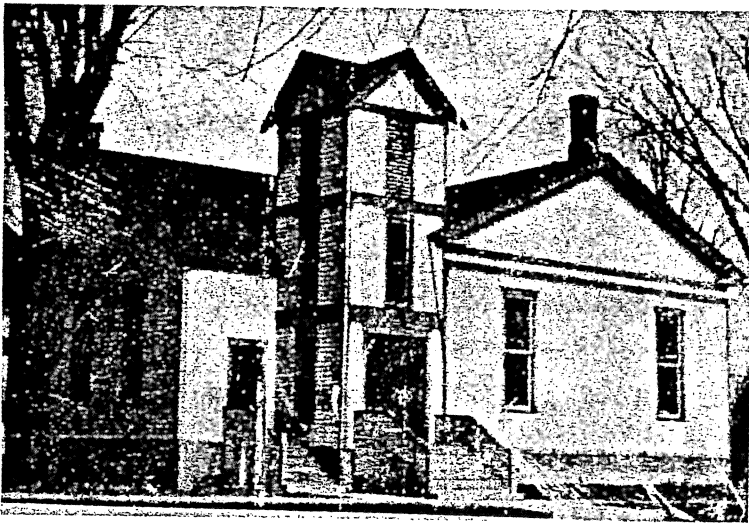
The committee that worked on the erring members were requested by the board to visit those members and find out if they wished to hold membership with the church any longer. They were also asked to visit those in the city holding membership in other churches of our denominations and try to get them to take membership with the church.²⁷ When the committee reported back they told the board that the erring members agreed to attend church more regularly and wished to still hold membership with the church.

In May the church did some remodeling. They installed carpet over the bare floors at a cost of \$97.96, and they painted and papered at a cost of \$33.00. J. H. Hawes and J. H. Ward had been appointed to see about getting electric lights installed in the church. Those were installed in November of 1896.

September 6, 1897, marked the beginning of one of the important additions to the Christian Church in Atlanta. On this day at a church board meeting, Martha J. Harness proposed that the church erect and furnish a library room. She offered to provide the funds necessary if the congregation would accept the obligation to provide a suitable collection of books. The board agreed and on November 7, 1897 the Harness Memorial Library was dedicated.

The addition was a room of 18 by 34 feet in size and opened onto the main auditorium through sliding doors. This connection allowed the extra area to be used for large services which for

several years also served as the largest meeting room in town. A collection of more than 830 volumes was purchased or donated, and the people made good use of this facility.²⁸ Fifteen years later, when the decision was made to build a new, larger church building the contents of the library were moved to the Atlanta Public Library.



This was the first House of Worship Built in 1856, shown here with the Harness Memorial Library addition added in 1897.

L. W. Morgan left the church in 1899 and a new pastor began his service at the Atlanta Christian Church. W. R. Jinnett, from St. Louis, began September 1899. Reverend Jinnett was highly spoken of both as a preacher and a man. His sermons were frequently published in the St. Louis papers. One interesting fact that occurred during his term was this: On January 7, 1900 the janitor was instructed by the board to get enough asbestos to cover the floor above the furnace so there would not be so much danger of fire.²⁹ Reverend Jinnett stayed with the church only two years - leaving on September 8, 1901.

Reverend S. S. "Citizen Sam" Lappin joined the congregation

on September 15, 1901. He came from Ancona, Illinois and was to be paid \$75 a month.

During this time, there was a great discord taking place among the Women's Missionary Society. The money raised by the ladies was forwarded to the national headquarters in Indianapolis and then sent on to the missionaries serving in the western United States and abroad. A radical faction had gained control of the national board and began sending funds only to a small select group of its choosing. This policy was not supported by some of the ladies in the Atlanta Church and soon caused a great amount of discord between those that wished to continue and those wishing to disband the entire organization. The end result was the dissolution of the group and hard feelings between some members of the congregation that lingered for many years.³⁰

There was a roll call meeting held at the church on August 30, 1902. After communion a brief history of the congregation was read by H. C. Hawes followed by the roll call by I. J. Mountjoy. The list of resident members containing 229 names was read and a good percentage answered present. Following this was the financial statement for the year read by W. H. Mason. The report showed a total of \$1,544 raised and expended by the church. The needs of the coming year were presented and subscriptions covering a substantial sum was taken in a few minutes.³¹

During the week of November 20, 1903 the church had evangelist Harold E. Monser conduct a revival. Mr. Monser had an added interest in Atlanta because his father had been pastor at

the church and principal of the Atlanta schools. Mr. Monser graduated from the University of California. He spoke seven languages and had traveled to thirty-five states. A large chorus along with special music was also presented during the week's revival.

At the annual meeting in September of 1904 it was reported that the year had been one of the most prosperous years ever in the history of the church. The membership showed a gain of thirty-eight resulting in a present membership of 298. The pastor's report included eighty-eight sermons, seven special addresses, nine weddings, and twenty-one funerals. Three long term members of the church had been a part of those twenty-one who had passed on - Jacob Judy, who had been a Christian for eighty-five years, Andrew Wright, one of the charter members of the church, and Mrs. James Shores. It was also decided that the annual meeting would be held in January hereafter.³² In February 1905 the church held another revival. This one lasted for twenty-four days and resulted in fifty-eight persons being added to the church membership. This was the most successful revival of the church since 1885 when eighty-five were added to the membership. This was the church's fiftieth anniversary and a souvenir directory was issued.³³ In September Reverend Lappin turned in his resignation. Members of the city's churches participated in the evening service to wish him well in his new service. They regretted seeing him go because during his service the church had become much stronger.

Reverend Ivan W. Agee began his work at the church in October of 1905. He had come from Williamsville, Illinois. He had been educated at Eureka College, Illinois College at Jacksonville, and Christian University in Canton, Missouri.

December 23, 1906 the church presented a cantata entitled "Santa Claus at His Best." These were the cast of characters for the program:

SANTA CLAUS.....	???
SPIRIT OF CHRISTMAS.....	Arol Smith
QUEEN(OF THE ISLAND OF DELIGHT).....	Lucille Miller
UNCLE SAM.....	Merlin Dowdy
JOHNNIE BULL.....	Lynne Applegate
HIAWATHA.....	Wilbur Hawes
FAIRY (SPIRIT OF MINNEHAHA).....	Pauline Deuterma
GOOD WILL.....	Lillian Kinser
PEACE.....	Vera Higgins
RARA.....	Clifton Ewing
FRITZ.....	Harry Kinser
DIMPLE.....	Dorothy Judy
MAE.....	Gertrude McKown
IRMA.....	Irene Miller
NED.....	Harold Rogers
JAMES.....	Claire Stanley
PAUL.....	Barrett Rogers
LITTLE PEOPLE.....	Classes 1,2,3,
CHORUS OF CHILDREN.....	Classes 4,5 34

On January 4, 1907 the church entered into a contest with the Lincoln Christian Church. This contest focused on attendance at the Sunday School and offering each week for the first quarter of the year. Each week the results were published in the local

paper, the Atlanta Argus. Halfway through the contest Atlanta lead Lincoln in offering by sixty-five cents and Lincoln led Atlanta by fifty-five in attendance. Every officer and teacher were requested to write letters, give personal invitations, and use their telephone in order to get the people to Sunday School. On the next to last Sunday of the contest Atlanta became behind. Atlanta's attendance on the previous Sunday had been 358 and they had an offering of 428.24. Lincoln's and the Orphan's Home attendance had been 480 with an offering of \$44.42. In the March 29, Argus news article it stated that "Atlanta has done herself proud in this contest. In a square and fair contest we would have won all the points."³⁵

On Sunday, April 28 the church burned their notes that they had acquired due to the purchasing of the parsonage and borrowing money to pay the salary of the minister. That evening Pastor Agee preached his farewell sermon.

On August 9, 1907 Ralph V. Callaway began his ministry at the Atlanta Christian Church.

In May of 1908 the Sunday school baseball team went to Stanford Saturday the 23rd for a game with the Stanford's baseball team. It was a close and exciting game, but Atlanta lost by a score of 6 to 4. It was the first game for most of the boys and with the added experience they expected to do better next time. Clifford Hawes, Harry Jones, and Charles Jones formed the Atlanta's battery. In June the ball team played at Armington and beat them 10 to 8. A big union picnic of the Christian churches

of Stanford, Minier, Armington, Eminence, and Atlanta is being planned for Friday, August 28th at Hieronymus Grove. There were three ball games among the churches. Speeches and music by an orchestra were included in the afternoon activities. In the fall of 1908 the church held teacher training classes on Wednesday nights. A prize was given to the person who received the highest grade on their test. The church, from time to time, had missionaries speak who had traveled to other countries. On March 20, 1910 they had three young men, who had graduated from Eureka College, speak and illustrate their talk showing various scenes in India, China, Japan, and Africa using a stereopticon. In April 1910 Reverend Callaway tendered his resignation. He stayed with the congregation until July 31. As was the custom in the Atlanta churches held a farewell service for him on that Sunday evening. Reverend Forsythe, of the Baptist church, took part in the ceremony by making some comments about Reverend Callaway. Reverend Callaway preached a splendid sermon, most fitting to the occasion and of the character which had given him the reputation as being one of the most effective pulpit orators who had ever graced an Atlanta pulpit.

During the fall the church had several guest ministers and one of them was Robert H. Newton. The congregation was so impressed with him that he was asked to serve as pastor. He accepted the offer and began in November of 1910. By early 1912, the church membership and its auxiliaries had grown to capacity, Robert H. Newton, the pastor, began advocating the idea of

building a new structure. This idea had been discussed at different times and it only needed someone to provide leadership. Reverend Newton vigorously pressed the issue, claiming that the years spent in talk must have convinced everyone that the old building was unfit for this church's needs. In 1912, the church had a membership of 432, and about two hundred attended every Sunday. These figures became one of the main arguments for replacing the original building. It had been built in 1856, and although there had been some additions, principally the Harness Memorial Library, the structure was too small, uncomfortable, unsanitary, and lacked the requirements for proper work or worship. A building committee was appointed to survey the thoughts of the congregation and facility needs to determine the best course to follow.

It was quickly decided that it was inadvisable to remodel the old building. The congregational sentiment was evident from subscriptions for a new building. The matter began to take form around the idea of a completely furnished new building to be constructed at a cost of \$20,000. The church board accepted this proposal, and when the subscriptions reached \$15,000, the building committee was instructed to solicit designs and plans of a more definite nature as quickly as possible. Architect A. L. Pillsbury of Bloomington was selected and after many changes a plan was presented to the congregation. This was rejected as too elaborate and expensive and after many more meetings with the architect a plan for the new church to be constructed on the site

of the present building was finally approved October 21, 1912.³⁶

Builders were solicited for bids to construct this building and, of the three that were received, Grant Menely of Champaign, Illinois, submitted the lowest. His estimate of the main structure cost was close to \$19,000 and after adding the architect's estimate of \$4,000 for heating, lighting, seating, decorating, and other incidental costs, the total estimate equaled \$23,000.³⁷

The plans were then submitted to the congregation and after three long meetings, it was decided to go ahead with building the new church. The offer of the contractor to remove the old building for \$500 was also accepted and work was begun in November, 1912. Good weather for building remained and the old church was dismantled, the basement dug out, and the foundation was brought up to grade before bad weather stopped all work for the winter in late December. During the period of construction the congregation held services in the school building.

In mid-February as soon as the weather would permit, work was resumed and the foundation walls were built higher. By mid-March the walls had reached the level that was to contain the cornerstone. The committee for laying the stone had been busy making extensive preparation for the emplacement of the block of Bedford stone and the copper box that was to be sealed inside it. This box was a time capsule to preserve important documents of historical interest to future generations. The items placed in the box were: a book entitled, Disciples of Christ, Centennial

Edition, 1809-1909; photos of pioneer preachers; the Constitution and By-Laws of the Atlanta Anti-Horse Thief Society, organized in 1854 and revised in 1869; a history of Hittle Grove and Armington Christian Church, 1828-1912; a history of Eminence Christian Church, 1838-1913, a history of Bethel Christian Church, 1853-1912; a history of Atlanta Christian Congregation, 1855-1913 with a woodcut of the original church building; a list of more than one hundred names of subscribers and donors to the new church building, a list of the membership on March 1, 1913; a history and membership list of "Christian Women's Board of Missions"; a synopsis of "Burgess and Burrows Debate," at Atlanta, in 1868; a directory of the local congregation, 1894-1895; a history of the new church building from inception to cornerstone; Christian Evangelist clippings of fifty years work, 1863-1913; two issues of the Atlanta Argus, Ladies Aid History, copy of the Christian Standard and Philanthropist, and a copy of the Tokyo Christian from Tokyo, Japan.



Laying of the
Cornerstone,
February, 1913.

After sealing the copper box, on March 16th it was placed in the stone, and the cornerstone was mortared into the wall. After this ceremony was completed, the large crowd went to Murphy Hall, a local meeting place, to hear an address by Reverend Milo Atkinson, pastor of the Centennial Christian Church at Bloomington, Illinois.³⁸

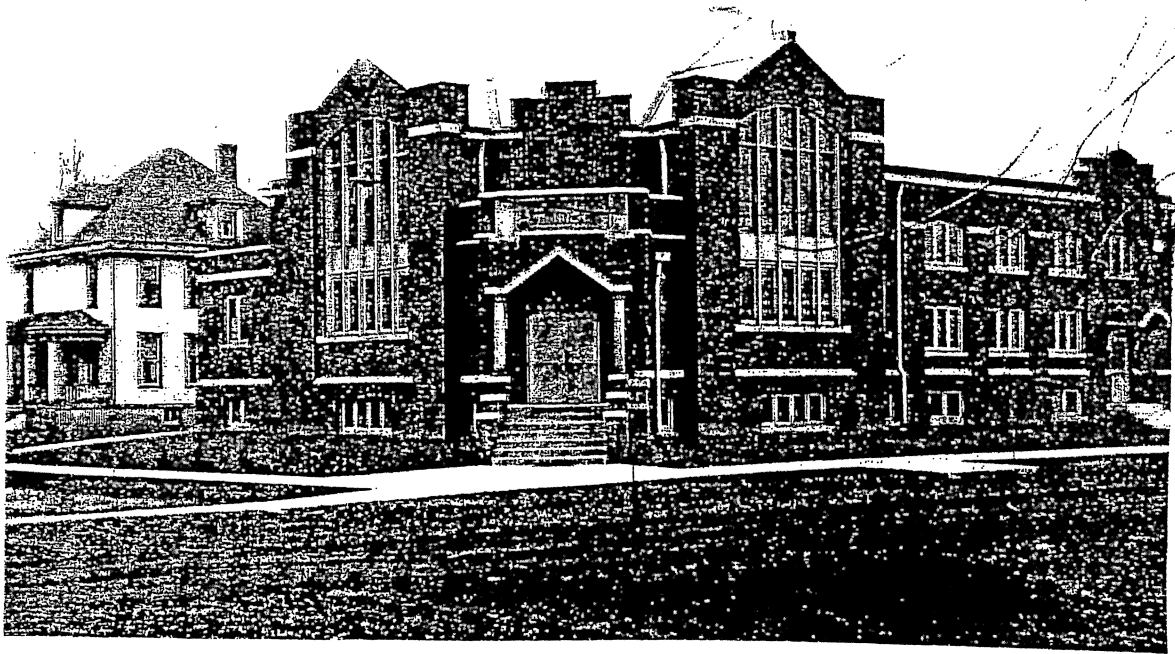
Good weather for construction followed and the several committees on heating, lighting, and art glass were kept busy getting the supplies needed for the building. On April 6, the art glass bid for all windows and doors was accepted for the amount of \$650. The seating committee presented a proposal to provide enough pews to seat 550 people at a cost of \$775. It was noted in the minutes of this meeting that the finance committee needed to collect more money faster. By May 25, the structure had reached the point that it was necessary to let the bid for plumbing. An interesting note from the minutes stated that, "J. S. Dowdy, chairman of the Plumbing committee stated contract was let for plumbing for \$550 to Mr. Ed Bulion of Atlanta with the understanding he was to make a donation of \$50 to the church and the hardware contract was given to Myers brothers of Peoria for \$313.80."³⁹ The organ was delivered and installed during September, and Professor Lloyd Morey, from the University of Illinois at Champaign, Illinois, was engaged to dedicate the new instrument and give a recital. It was quite an honor for the

church to get Professor Morey to agree to perform since he was a renowned organist. He could fully demonstrate the power and beauty of this fine instrument.

Construction continued at a rapid rate all summer and into the fall of 1913, and it was obvious that the contractor would be able to finish before long. The committee planning the dedication ceremony was very busy trying to decide what to include and who would be asked to participate in the ceremony. The Reverend George L. Snively, from Kansas, was engaged to conduct the dedicatory ceremonies and deliver the main address. He was a well known and popular speaker and had earned the reputation as a gifted fund-raiser. This latter skill was critical because this building project was typical of others; the cost had exceeded the estimates by slightly less than fifty percent. It was a large, impressive, and beautifully finished building, but the outstanding debt at the end of construction was nearly \$16,000. The original plan was to build a church to cost slightly over \$20,000. Robert Carihfield, publisher of the Argus, probably reflected the opinion of many when he wrote on November 14, 1913 that, "not a few thought this a little high for a church of the numerical strength of the organization and a town the size of Atlanta. However, those actively behind the project felt that nothing is too good for Atlanta and that the church and community would stand behind them."⁴⁰ This belief was amply proven on the day the new church was officially dedicated.

November 9, 1913, was to be quite a day for the Atlanta

Christian Church and her many friends throughout the area. All the surrounding churches had been invited to witness the ceremonies, and so many had indicated they would be there, that the board scheduled services for the morning, afternoon, and the evening. The ladies of every service organization had been cooking and baking for many days preparing food to serve anyone that was hungry. The men had seen that every last detail was finished on the building and everything was in order.



Those attending the dedication day ceremony November 9, 1913, were presented with a beautiful building that was constructed of Danville matte brick of chocolate color and trimmed in Bedford limestone. Its dimensions were 62 by 92 feet

and three large art glass windows lit the main auditorium. The entrance was on the corner of the building with large double doors entering the vestibule of the main auditorium that was 45 by 45 feet in size and comfortably seated 250 people. The pulpit platform was in the center of the church in front of the open baptistery. A canopy, supported by columns, covered the baptistery and was surmounted by the organ pipes. The floor of the entire church was bowled and surrounded the pulpit platform in a semi-circle and could be separated from the Bible School section with a large lifting partition that was raised into the attic by a windlass when more seating room was needed. When the classrooms in the raised gallery and the main floor level were opened more than 550 people could be seated comfortably. The interior color scheme was a rich shade of brown. The art glass had a prevailing tone of brown and cast a golden light when the sun shone through it. The birch woodwork was finished in a rich brown and the walls were tan with a beautiful opalescent domed ceiling. The carpet was a rich velvet in several shades of brown. The pews and pulpit furniture were of fumed oak.

A full basement contained the boiler and fuel storage rooms, a complete kitchen with built-in storage cabinets, and an open hall that measured 45 by 72 feet that was divided by folding doors to make the area adaptable for different size activities. "All together it is a most complete workshop; every foot of space seems to be utilized. It has been carefully planned to meet the needs of a progressive church and Bible school."⁴¹

The morning of November 9 arrived, and the first service saw the new building filled to overflowing, with chairs set in every available space. The service was opened with an organ prelude, "Open Ye Portals," performed by Lloyd Morey giving many people their first experience of hearing a true pipe organ, it being the first one to be installed in a church in Atlanta. The professor's choice of this piece of music was deliberately done to display the range and power of this grand instrument. Reverend Snively was the main speaker for the service and at his appointed time gave a rousing, plain spoken address that resulted in twenty-six confessions of faith from those present.

At the conclusion of the formal dedicatory program Reverend Snively had a large blackboard brought to the pulpit and plainly stated the current financial condition of the building fund. He appointed several board members to go about among those present to pass out pledge cards and return them to the platform for tallying by the appointed clerks. The first report came back from the Ladies Aid Society with a \$2,000 subscription. This was immediately followed by the J. W. Adams family with \$1,250 and the A. P. Miller family with a similar amount. These generous examples were infectious and the clerks began to fall behind. When the blackboard was filled the total subscription toward the debt of \$16,000 was over \$19,000 from the morning service alone. Additions from the other two services made the grand total \$20,477.

This November 9 was a memorable day in the history of the

Atlanta Christian Church and the town of Atlanta. Perhaps the best summation of this day is found in the words of Robert Carihfield, publisher of the Atlanta Argus, when he wrote, "This writer has never recorded a finer commentary on the people of Atlanta, during the third of a century it has been his privilege to speak of the good works of the community through the columns of this paper."⁴²

Because of their never ending faith and giving, the Atlanta Christian Church and its membership experienced continued growth during this time in history. The congregation had become a source of leadership and an example to live by.

In 1914, the church continued to show tremendous growth. There was a big push by the Bible School League to increase attendance. To help the church in the growth of their Bible School, a School of Methods was held beginning on January 12, 1914 for six days. Twelve specialists gave instructions on every phrase of Bible School work to approximately the thirty churches who were participating. Mr. Schemk, of the Illinois State Sunday School Association, came down from Chicago to speak at the Methods School. The instructors stated that the Atlanta Christian Church building was one of the best arranged and adapted for a Bible School that they had found.

One system adopted by the Bible School for keeping the class records was the Hammond Card System. Each pupil was issued a card for the year. If a pupil was absent it was punched. If a pupil did not want their cards "all shot up," then regular attendance

was necessary. The other change was the committees that were formed.

Some of the church committees that were used were as follows:

Chairman of the Board:	A. P. Miller
Visiting Committee:	A. P. Miller Mrs. J. H. Hawes Mrs. J. W. Spindler Mrs. F. M. Mountjoy R. H. Newton
House Grounds & Janitor:	Trustees J. H. Hawes, Chairman
Missionary:	J. P. Hieronymus M. E. Stroud Mrs. H. C. Hawes
Midweek Meeting:	R. H. Newton I. J. Gilbert H. C. Hawes Mrs. J. P. Hieronymus Miss Mollie Gordon
Music Committee:	Allen Howser M. F. Watt Merlin Dowdy Miss Myrtle Gordon Mrs. Etta Satterfield
Finance:	The Deacons J. H. Hawes, Chairman
Social:	Allen Howser A. O. Haines L. J. Gilbert Mrs. Gay Moore Mrs. Nora Hawes
Ushers:	T. J. Howser Elbert Watt L. B. Mason Frank Farnsworth Harold Kearney

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Beginning in July of 1914, the Atlanta Christian Church held a Bible school contest with six other Christian churches in the area -- Lincoln, Normal, Bloomington, Mackinaw, Kenny, and Havana. There was heavy emphasis on this contest by the leaders of the church. In the weekly paper, The Atlanta Argus, the results of

the contests were published each week. Members were encouraged to attend Bible school every week. If they were planning a trip, it was suggested that it be "postponed" until after the contest. The contest lasted twenty-one weeks with Atlanta coming out on top. The average attendance for Bible school during those weeks was two hundred and thirty-eight members. One week the church had forty complete families present and another week in July three hundred and six members were present when the temperature was one hundred degrees.

On November 9, 1914, the church celebrated its first anniversary in the new building. During the year, sixty-seven had been added to the membership of the church making the membership three hundred and twenty-seven. The net gain in Bible School membership was one hundred and three making the total four hundred and seventy-two. The church had collected \$12,261.58 during the year of which \$9,845.04 had been applied to the building fund. Missions received \$607.47.⁴⁴

Revivals were also a part of the church's growth. In January of 1915, the evangelist Edward J. Thomas conducted a revival for four days. During this time one hundred and four people were baptized, forty-nine of whom were men. One of his sermons addressed only the men and was entitled "Booze." In February a goal of five hundred for Easter Sunday was set. On April 9, 1915, Easter Sunday, five hundred and twenty-two people were in attendance for the service. One person, in particular, had not been to a church service for forty-seven years.

The Atlanta Christian Church also hosted the Central Illinois Christian Ministerial Institute in April. Sixty surrounding churches were invited to participate in the program. To accommodate the participants, members were asked to take in guests for lodging. Contests for membership continued in the church. The Bible School League Contest began again and ran for thirteen weeks with fourteen area churches involved. Atlanta won a banner and had the largest net gain of four hundred and sixty-six. There was also a contest within the church called the 500 Mile Auto Race. The Sunday school classes used car names for the race; i.e. Buick, Oakland, Ford, etc. If members were present they received one to five miles. If new members were brought to Sunday school, twenty-five miles were gained. Brother A. P. Miller's class won the 500 mile race.

In January of 1916, Evangelist H. A. Davis from Hillsboro, Indiana and song leader Professor C. H. Hohgett led the Atlanta Christian Church in a month-long revival. Sermon titles were printed in the Atlanta Argus to encourage not only the Atlanta Christian Church members, but people of the community to attend. Some of the sermons were: "If the Bible were a Lie", "What is a Christian", "Like a Tree", "The Last Day", and "Marriage and Divorce", which was directed to men only.⁴⁵ Special nights were also held. These included: Bible Night, Family Night, Farmer's Night, and Lodge Night. Professor Hohgett was in charge of the music for the revival. Male quartets, trios, duets, a children's choir and the orchestra were some of the entertainments enjoyed.

Music was a big part of the church services during this time of its history. Fifty singers and musicians would meet monthly "to develop the musical talents of members and furnish good music for the church services."⁴⁶

One of the missions that the Atlanta Christian Church supported was the Orphan's Home located in St. Louis, Missouri. For the April 28, 1916 Easter Service, the members were asked to bring one or more fresh eggs to the service. Thirty-three dozen eggs were brought that day, boxed up, and shipped to the orphan's home.

To keep members coming to Bible School, contests were held regularly. In the April 1916 contest the men/boys were pitted against the women/girls and the winners would be treated to an ice-cream social by the losers. Points were based on Bible School attendance (1 point), church service (1 point), and guests (2 points). Twenty-four classes were involved in the contest. The men/boys won!

On November 9, 1917, the International Sunday School Society declared this day as "Everybody go to Sunday School Day." "All 'right' thinking people will try to co-operate in making it a great day."⁴⁷ The Atlanta Christian Church had two hundred and ten present during Sunday school.

A great day occurred on November 16, 1917. During the service, the treasurer, Brother M. E. Straud, made it known that the outstanding pledges had all been paid. This made it possible for the last of the indebtedness against the church, the \$5,000

note, to be paid. Chairman Miller struck a match to the note and burned it in the presence of the congregation. The church was finally free of the \$32,000 debt, which had been acquired in 1914 for the construction of the church building.

During the years 1914 -- 1918, the Great War occurred. The church supported several different mission projects to aid those overseas. Speakers, who had been involved in the war, spoke on the difficulties being encountered overseas. In 1914, members of the congregation brought gifts for war victims in Belgium. In 1916, a Thanksgiving offering of \$40.36 was sent to the European Relief Fund. The Church Board also purchased Liberty Bonds in 1917 to help the government raise money to carry on the war against Germany. Seventy-six families participated in the "meatless, wheatless and wasteless meals"⁴⁸ program to aid the men overseas. At the beginning of 1918, because of the fuel and coal shortage, services were not held for several Sundays. Letters were also written to soldiers serving in the war.

In 1918, the Women's Missionary Society that had begun in 1878 raised \$687.87 for their projects. The following list shows how they divided their funds:

Foreign Missions	\$275.00	Eureka College	\$100.00
American Missions	\$ 75.00	State Missions	\$ 50.00
Benevolences	\$ 50.00	Ministerial Pensions	\$ 20.00
Church Extensions	\$ 20.00	Temperance Board	\$ 10.00
Christian Unity Comm.	\$ 10.00	IL Student Work	\$ 7.87

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In 1919 the Church budget for the year was as follows:

Janitor	\$ 300.00	Fuel	\$150.00
Insurance	\$ 270.00	Lights	\$100.00

Incidental	\$ 100.00	Taxes, Ins.	\$ 52.00	
Pastor's Salary	\$1500.00			50

On March 21, 1919, Reverend Newton announced that he was leaving the Atlanta Christian Church to accept a position in Quincy, Illinois. He gave two weeks notice. On July 18, 1919, the church called Charles Williams to be their new pastor. Under his direction, the Christian Churches of Logan County voted to have an annual community service with the first meeting was held on October 7, 1923. These joint services included speakers, music, and fellowship. Almost twelve hundred people attended the first rally which was held in Lincoln, Illinois at Latham Park. Attending churches were Mt. Pulaski, Latham, Lake Fork, Cornland, Copeland, Elkhart, Broadwell, Lincoln, Atlanta, Eminence, Bethel, Hartsburg, and Emden. The following year Atlanta hosted the next county get-together that was held at the Atlanta Fairgrounds.

A new class was established in December of 1922. They called themselves the DORCAS class after a woman of the Bible. Mrs. Erma Twomey was the first president and Mrs. Leonora Howser was chosen to be the teacher of the class. They met in Mrs. Howser's home.

One amusing notice printed in the local newspaper on October 19, 1923 was the summoning of the men to the church. The roads and streets of the 1920's were unpaved and often became impassable during the fall and spring seasons. Therefore: "All men who have a team and wagons and others who can get shovels to be ready when you are notified that the cinders have arrived and in one day with the help of all who can spare that much time, we will get the

Christian Church out of the mud. We will have a dinner at the church for all except the horses -- bring your own horse feed."51

On December 10, 1923 the services at the church were brought to a dramatic climax Sunday evening when fourteen Klansmen in full regalia marched down to the front of the church and presented the pastor Charles Williams with a purse containing \$105 with the explanation that the sum should be equally divided among the three Protestant churches of Atlanta.

Sometimes the Atlanta Christian, Methodist and the Baptist churches held services together. These usually occurred during the holidays. For instance, in December of 1921, they joined together to do a Christmas Cantata. Beginning in February of 1924, the three churches began placing ads on the front page of the Atlanta Argus. They ran nineteen of these ads which were mini sermons addressed to the people of Atlanta (see Appendixes A - C). Reverend Williams spent six years in Atlanta and gave his final sermon on October 4, 1925.

The Atlanta Christian Church did not waste any time finding a new minister. Reverend L. Hadaway, of Rock Island, preached his first sermon on November 6, 1925. Barrett Rodgers, chairman of the official board, spoke on behalf of the church and friends and welcomed him to the community.

On July 2, 1926, regular union services were started with the Methodist and Baptist churches on Sunday evenings. There were combined choirs and orchestras to enhance the evenings. A piece in the Atlanta Argus encouraged everyone to attend . . .

"It is hoped many will participate in these services. They will be continued indefinitely. They should be marked by a large attendance as that is the best indication of religious interest of our people."52

The Bible School programs continued to be a major part of the church's activities for many years. One of the highlights in September was Promotion Day. An engaging program which included special music presented by individuals and groups, awards, and other achievements was the focus. The following is one such intricate presentation which occurred on September 26, 1926:

Beginner's Exercises	
Diplomas	
Introduction.....	Albert Hieronymus
Easter Story.....	Mary Zollars
Song "Smile".....	Wendell Brock
Story of David.....	Marvin Hamilton
Twenty-third Psalm	
The Widow's Mite.....	Tom Tuttle
Presentation of Bibles and Diplomas...	Superintendent
Song, "We're Juniors"	
Books of the Bible.....	Juniors
Song.....	Josephine Beverly
	Susie Irish
	Caroline Mountjoy
	Margaret Swank
The Fiery Furnace.....	Susie Irish
Bible References and Story of Jesus...	Juniors and
	Mildred Coddington
Belshazzer's Feast.....	Caroline Mountjoy
Bible Drill.....	Juniors
Daniel Delivered from the Lion's Den..	Josephine Beverly
Song.....	Juniors
Lord's Prayer.....	Juniors and Audience 53

Revival meetings under Reverend Hadaway were conducted with great intensity. Before one of his revivals he wrote in the Atlanta Argus "you cannot build a strong vital religion by staying home. An army's strength is in its unity and getting together. If you continue to miss your church services, you will lose your

interest."⁵⁴ In November of 1926, the church held a two-week revival with Reverend Hadaway preaching the sermons. The focus was on the community of Atlanta and how to make use of unused power. Two sermons preached were "The Commonest Thing in Atlanta" and "The Seven Devils of Atlanta."⁵⁵



He was described in the Atlanta Argus as a "fearless speaker with unusual pulpit ability; with clear cut messages from start to finish." ⁵⁶

J. Wade Seniff, of Bloomington, was in charge of the music for the revival. Along with his own splendid musical talents, he also conducted a two-hundred member adult and youth choir. The revival ended with fifty coming forward to be baptized over the two-week period.

Every service at the Atlanta Christian Church was a day full of activities, but for Easter services there was a multitude of special music programs and exercises presented by all age groups, not just by the adult parishioners.

The following outline gives on example of such a service. This particular service occurred on April 8, 1928.

Bible School at 9:45

Unison program from 10:00 until 11:30 -- Following is the program

March, Orchestra
Song, No. 110
Scripture Reading
Song.....Juniors
Why Am I Happy at Easter.....Bernadine Thompson
Exercise, Resurrection Morn.....Junior class No. 3
Cornet Solo.....Robert Miller
We Would See Jesus.....Mary Zollars
Pageant, When Love Came.....Beginners & Primary
Solo, Under a Snow Drift.....Irma Brandt
Exercise, Eternal Light.....Three girls from Junior class No. 1
Duet.....Mrs. Hazel Conover
Miss Lucille Hooten
Offering
Music.....Orchestra
Communion
Communion hymn
Communion
Solo, In the Garden.....George Quinsenberry
Scripture and prayer
Duet, The Risen Christ We Sing.....Merlin Dowdy and M. F. Watt
The Greatest Religious Fact".....Sermon

Evening services, special, at 7:30

Orchestra
Song.....Congregation
No. 144, special.....Choir
Hallelujah Christ is Risen.....Choir
The Lord is Risen.....Mrs. Howard Hieronymus
With Joy We Greet the Easter Morn...Men's Quartet
Congregational song
Solo, Song of the Morning.....Marian Watt
Duet, The Lord Arose.....Hazel Conover & Lucille Hooten
Duet, Praise God.....Merlin Dowdy and M. F. Watt 57

Twenty-six people came forward that Easter Sunday.

In September, 1928, Reverend Hadaway tendered his resignation. He had spent three years with the Atlanta Christian Church congregation.

Reverend L. C. Carawan of North Carolina became the next pastor at the Atlanta Christian Church. He and his family, a

daughter, Elizabeth, and a son, Julius, arrived in November 1928. His last two years had been spent in Baldwin, Mississippi. Reverend Carawan began to involve children in the church services. Each month the young people took the place of the regular choir and did the ushering for the service. For the Sundays when the children were not involved, a junior church was held for them.

The union services that had begun in 1926 between the Methodist, Baptist, and Christian churches were still being held. Reverend Carawan encouraged his congregation to attend these monthly services by promoting a contest between the churches. In his weekly newsletter he stated, "Let us vie with each other in seeing which church can get the most of its members proportionately out for this special monthly service of worship in unity."⁵⁸

Reverend Carawan was also a big pusher for Bible School. On May 5, 1929, a special "Rally Day" for Bible School was held. The special feature about the rally was a prize for everyone coming to Sunday School on that day. It was a coat hanger of special merit. Two were given to each visitor. The following is a description of the hanger as appeared in the Atlanta Argus on May 3, 1929.⁵⁹

"Simplified Coat Hanger"

1. This coat hanger is unique.
2. It is sanitary because it touches the coat at only one point.
3. It is made of very fine steel by automatic machinery.
4. It is easy to attach whenever and wherever needed.
5. Warranted to last a life time with ordinary care.
6. Each coat hanger is put up in good strong wrapper.
7. A patent is being applied for.

The Dorcas class was a very active group. Its membership had grown to approximately one hundred female members and they presented many enjoyable plays for the community. On June 26, 1929, they presented a play entitled A Negro Wedding. The following is an except from the local newspaper and the review of the performance:

"All characters were in black face and the supply of burnt cork on the neighborhood was exhausted. Many of the costumes were of an original and amusing nature and a favorite sport of the audience was the endeavor to identify the actors behind the mask of black. In addition to the wedding ceremony, there was a musical program given by the 'Clown Band' which was also a Dorcas organization. Although the fee was low, ten cents and twenty cents, a large sum was added to the treasury."⁶⁰

However, despite the many organizations in which people could participate, on occasion members would become lax in their attendance. To combat this problem, Reverend Carawan would have mini lectures printed in the paper to encourage their attendance. He did this throughout his ministry at the Atlanta Christian Church. One such lecture appeared in the Atlanta Argus on October 25, 1929.

"Some members never let rain, cold, snow, or anything hinder them. If they gladly work for an earthly prize or honor, how much we, everyone should work for the heavenly prize by faithful attendance at the school of God's word. My friend don't be deceived, we can't choose the parts of religion that suit us and let the rest go by."⁶¹

In November of that same year, the Atlanta Christian Church designated November as "Loyalty Month". Everyone was to fill out a card indicating his personal interest and loyalty in attendance at church.

As 1930 rolled into play, Reverend Carawan again encouraged

attendance at church by writing a message of encouragement to the congregation which appeared in his weekly column of the local newspaper.

"We have entered upon a new year with many happy greetings and best wishes from friends all about us. But it remains with God to reveal what the year shall bring forth. Still He gives us a voice in deciding the ultimate outcome. If we love Him and keep His commandments (not those that suit us but all of them) He 'will make all things work together for our good,' at least in the long run if not for the time being too. Let us believe and test His promises.

How about those "New Year resolutions? Let us watch lest we forget or weaken in our determination."⁶²

The Sunday services between the Christian, Methodist, and the Baptist churches continued to be carried out in 1930. For the February and March evening services, the churches joined together to present a series of meetings by three nationally known speakers representing The Flying Squadron Foundation of Indianapolis, Indiana. The following excerpt appeared in the February 21, 1930, Atlanta Argus:

"Col. Alfred L. Moudy, of Indiana, who after more than twenty years as a teacher and superintendent of schools, saw service in France, and has been covering the nation as a lecturer since his return from Europe at the close of the World War, will open the series with an address on, 'The Constitution, Its Making and Operations.' Students of History and Civil Government will find this discussion particularly helpful and classes in these subjects will plan to attend in a body to take notes on the lecture.

On the second evening Miss Norma C. Brown, vice-president of the Flying Squadron Foundation and Associate Editor of the National Enquirer, will speak on 'The New Era of Law Enforcement.' She is a young woman of unusual experience, having campaigned every state in the union more than once, and having made her first journey through all of them before she was twenty-four years old. Her address, with the open forum which is to follow, will give those present an opportunity for vital information of the status of prohibition legislation, the work of the Law Enforcement Commission, and recent efforts in behalf of the enforcement of the eighteenth Amendment. It is especially desired that all those interested bring their questions and suggestions for the open forum which will be a feature of this second meeting.

The final session of this Community Rally will bring to the city Hon. Oliver W. Stewart, long and well known as a veteran

leader of the prohibition movement. Mr. Stewart will be well remembered by the older residents of Atlanta for having conducted a revival for the Christian church here when Rev. T. B. Stanley was pastor. With a national reputation of more than thirty years standing, with broad experience growing out of his long service of the Illinois Legislature, and as a recognized leader among the dry forces today, Dr. Stewart's coming will assure the community a down to the minute discussion. He is President of the Flying Squadron Foundation and Editor-in-chief of the National Enquirer.

In view of the fact that the question of prohibition and its enforcement is the dominant issue before the country, the coming of the Flying Squadron to this community is timely and doubtless will be appreciated by many of our people.

Whatever one may believe about it, information and discussion are necessary to correct conclusions. These speakers are reputed to be experts, who present their views in a spirit of fairness to those who may differ from them."⁶³

Every month Reverend Carawan had some type of activity going on in the church. For example:

February 7:	Children were in charge of the service.
April 25:	Eminence Christian Church invited to attend services with the Atlanta Christian Church.
May 2:	Music Day
May 23:	Homecoming Day for members far and wide. Services conducted at 11 A.M., 3 & 7 P.M.
June 13:	Logan County Rally Day of Christian Churches, Lincoln, Illinois
September 26:	Promotion Day
October 3:	Beginning of new church year; Loyalty month
October 10:	Atlanta Christian Church invited to attend services with the Eminence Christian Church
November 7:	Family Loyalty Day
November 21:	Decision Day
December 19:	Atlanta Boy Scouts participate in services
December 26:	Christmas pageant

These same type of activities continued into 1931. Reverend Carawan continued to preach to the members of Atlanta Christian Church, along with members of the community, through the weekly newspaper. Another one of his more interesting articles appeared on March 27, 1931 following a revival at the church.

"Yes, last Sunday saw a great warming up of our revival

campaign. Still we missed great numbers of our own members, and some of those who are generally loyal. Of course a few always have providential hindrances. But how about the rest?

Tuesday night there were two fine boys, brothers, a high school girl and two mothers who accepted Christ and another mother who transferred her membership, six in all, and fourteen so far in the revival. Now isn't it time for all those who consider themselves Christians interested in the church to rally to this holy cause of winning others to Christ. But let me say to you, friend outside of Christ and His church, be sure you do not judge the church or Christ the Lord by careless church members. We fully realize that only 'few shall be saved' though many are called. We are praying for 'grownups' -- for fathers and mothers in this revival season in our churches of Atlanta. Nearly all our young folks are in the church and most of them doing pretty well. But what about you fathers and mothers? Now just come on to church, hear the Gospel while you have the opportunity. Let's be a help to those, our children coming after us, and not hinder them and help Satan blast their lives and souls as well as our own. Our lives are too short and too sweet to throw them away or risk them against the Day of God's judgment. Are you fighting on the Lord's side? If not this is your chance to get back across 'No Man's Land.' And if you are a Christian this is the time to show it -- the greatest time of all to pray and work."64

In May of 1931, Reverend Carawan turned in his resignation. He continued to preach part-time through the summer months before leaving the Atlanta area.

The church had several prospective ministers in the pulpit before selecting Reverend Duncan D. McColl, from Adrian, Michigan, in November. The following excerpt from the Atlanta Argus gave an excellent description of the new minister . . .

"Reverend McColl is a native Canadian, having been born at Rodney, Ontario. His parents, Mr. and Mrs. Hugh A. McColl, now reside at Windsor, Ontario. He came to the United States in 1923, and entered Johnson Bible College, where he obtained his Bachelor of Arts degree after two years. He then entered Butler University at Indianapolis, Indiana, where he remained one and one-half years. He preached during the time he was in college and one year in Canada. He served the church at Adrian, Mich., two years, having preached over six years.

On October 14, 1930, he was married to Miss S. Olive Elder at the home of the bride's parents, Mr. and Mrs. W. S. Elder Jr., of Sullivan, Ill. Mrs. McColl is a graduate of the Sullivan High School. She then took a two years teaching course at the Charleston Teacher's College and taught one year. She has taken a one year course in Home Economics at Eureka College and a two year course at the University of Illinois."65

Reverend McColl did not use the newspaper as Reverend Carawan did preaching mini sermons to the community. The write-ups in the Atlanta Argus consisted of sermon titles for the upcoming Sunday, time of worship, activities, and short one to two line messages to encourage church worship. The church activities did not change a great deal during Reverend McColl's ministry, but there were some functions that helped in the development of the church.

In anticipation of the church building's twentieth anniversary, a chicken pie supper was held on September 23, 1932. The twenty-five cent admission fee went toward the redecorating of the church.

On March 12, 1933, the hours of 4 P.M. to 5 P.M. were set aside for prayer in honor of the World Day of Prayer. Later that evening, the Atlanta Christian Church choir presented a program of Negro spirituals.

There were several groups within the church which met the needs of the middle-to-older group of people, but nothing for the young adults. Mrs. Coy Tuttle saw this need and formed a new group that would be open to the young ladies of the church who were out of high school. It was called the "Girl's Circle" and it began on July 21, 1933. Once organized, vesper services were held at the church before the Sunday evening services.

In November, the church celebrated the twentieth anniversary of the building of the present church. Mrs. A. P. Miller gave a short speech telling of the work that the Ladies Aid Society had done for the new building. A. P. Miller, a member of the building

committee, gave an account of how the money was raised for the new building. At the anniversary celebration, thirty-eight members of the original four hundred persons who marched from the school to the new church building, were present.

The Dorcas class continued to be very active. On January 28, 1934, they again presented one of their unique pageants. This one was entitled "The Good Shepherd". The program was as follows:

- Organ Prelude..... Mrs. Ethel Coddington
- A group of three songs, "Day Is Dying in the West"
"Sweet Hour of Prayer" and
"Where He Leads Me,"
was sung by two groups of singers assembled in
different rooms of the church.
- Organ Number..... "I Need Thee Every Hour"
- Repeating the 23rd Psalm, led by the class teacher,
Mrs. Leonora Howser
- Prayer..... Rev. D. D. McColl
- Chant..... "The Lord's Prayer," Choir
- Song..... "He is Mine," Choir
- Trio, "That Sweet Story of Old," Misses Doris Sullivan
Madeline Coddington
Doylene Wagner
- Duet, "Jesus Leads,"..... Mr. and Mrs. Howard Hieronymus
- Song, "The Lord is My Shepherd," Choir
- Vocal solo, "Dear to the Heart of the Shepherd,"
Mrs. Ruth Hieronymus
- Pantomime, "The Ninety and Nine."

A group of children on the platform behind lattice work presented the song and Mrs. Carawan portrayed the wording in pantomime. Harold Wagner presented the "Good Shepherd" and Little Ina Mae Morrey impersonated the "lost sheep." 66

During the summer of 1934, the church board adopted unified services for the summer months. The regular church services had been 9:30 A.M. for Bible school and 10:30 A.M. for church services. The new times were set at 9:45 A.M. orchestra, 10 A.M.

worship, 11 A.M. teaching period. With these changes, they hoped to keep the membership up for the summer months. The following children's program was presented on June 3, 1934

Orchestra at 9:45

Children's Day program at 10 A.M. with the following program:

- Prelude
- Communion service
- Primary Processional
- March.....Helen Kindred
- Welcome.....Yale Young
- Cradle Roll Welcome.....Jimmy Tuttle
- Song.....Primary Department
- Recitation.....Marian Rogers
- Song, "Sunbeams".....Primary Department
- Exercise.....Dickie Schmidt
Dickie Gilbert
Helen Vogt
- Exercise.....Class I
- Exercise.....Class II
- Exercise.....Class III
- Solo.....Nora Gretchen Hieronymus

Junior Program:

- Song, Golden Summer Day, School
- Speech, A Good Plan.....John Brandt
- Exercise, Decorating for Children's Day...Ellen Young,
Emily Jane Pack, Mary Nell Twomey, Alice Franklin,
Virginia Horn, Nellie Vogt, Betty Sugg,
Eureka Cotton, Blanche Bradway, Goldie Ryan
- Song, I Belong To Jesus.....Mary Nell Twomey,
Doris Johnson, Ellen Young, Emily Jane Pack,
Nellie Vogt, Eugene Fordham, Goldie Ryan
- Speech, Teddy's Investment.....John Wilcoxsen
- Exercise, Bible Rainbow..... Goldie Ryan,
Anne Hieronymus, Perry Johnson, Robert Kindred,
Doris Johnson
- Song, As the Years Roll By
Solo part by.....Betty Sugg
Duet part by.....Betty Sugg & Eugene Fordham
- Chorus.....Junior Dallas,
Doris Johnson, Alice Franklin, Mary Nell Twomey,
and Nellie Vogt
- Exercise, Birds of the Bible
- Teacher.....Junior Dallas
Pupils.....Eureka Cotton,
Alice Franklin, Nellie Vogt, Mary Nell Twomey,
Eugene Fordham, Robert Kindred, Helen Twomey
and Anne Hieronymus
- Collection

Benediction 67

Reverend McColl spent three more years at Atlanta Christian Church. The activities at the church did not vary a great deal, but there are some functions that are worth mentioning. They are as follows:

February 3, 1935 -- Mr. Ray E. Rice, a missionary from India, spoke at the Atlanta Christian Church Sunday morning worship service. The church was a supporter of this particular missionary. There were four following sermons with the theme "Take a Look at Our World Programs."

March 1, 1935 -- The Dorcas Class presented another program entitled "Black Diamond Minstrels." The following write-up appeared in the Atlanta Argus.

"Black Diamond Minstrels" will be given Wednesday night, March 6th, at the Christian church in the basement auditorium, being sponsored by the Dorcas Class. Admission will be 10 cents and 20 cents. The public is invited. The following program will be given:

Interlocutor.....Howard Hieronymus
Sambo.....Harold Wagner
Bones.....Louie Deuterman
Spareribs.....Bob Hieronymus
Tabo.....Bernard Twomey
Mose.....Harold Gilbert
Chorus.....Litta Mason, Mauree Lake, Ruth Hieronymus, Cecil Deuterman, Flora Camerer, Ruth Peck, Blanche Hamilton, Mollie Gordon, Daisy Horrom, Pauline Deuterman, Etta Satterfield, Ferne Howser, Hazel Phillips, Margaret Griffin, Ferne Shipley, Rose Powell, Verda Wagner, Erma Twomey, Dot Deuterman, Edith Hieronymus, Ruth Klemm, Frances Phillips.
Flirtation Walk
Chorus....."The Breeze,"..."Down in Dear Old New Orleans"
Duet, "Sailing Down the Chesapeake Bay"....Pauline Quisenberry and Cecil Deuterman
Solo, "Mandy".....Bob Hieronymus

Solo, "Neighbors".....B. F. Twomey
 Duet, "On the Good Ship Lollipop".....Brandt Twins
 Solo, "The Farmer Takes a Wife".....Howard Hieronymus
 Solo, "Mammy's Lil' Pumpkin Colored Coon"..Gretchen Hieronymus
 Duet, "Winter Wonder land".....Etta Satterfield and
 Blanche Hamilton
 Solo, "Rufus Rastus Johnson Brown".....Litta Mason
 Solo.....Ruth Hieronymus
 Quartet, "Carry Me Back to Old Virginia".....Harold
 Gilbert, Howard Hieronymus, Ruth Hieronymus
 and Mauree Lake
 Male Quartet
 Duet.....Ruth Hieronymus and
 Mauree Lake
 "Cake Walk"
 Closing Chorus, "I Want to Be in Dixie" 68

March 22, 1935 -- Beginning of the Church Advance Campaign to increase church attendance. The elders, deacons, teachers, and their spouses each had dinner meetings to plan for this campaign in which a roll call of all members would take place on March 31. Every church member was encouraged to be present so they could answer the roll call. Beginning with that Sunday, members were then asked to attend church for ten Sundays in succession. The ten Sundays included these special days: Palm Sunday, Easter, Mother's Day, Children's Day, and Pentecost.

May 10, 1935 -- Men's Sunday. They wanted more men present at the church service than ever before. There would be a special section for the "hen pecked" husbands who were not afraid to admit it.

October 18, 1935 -- The month of October was the 400th anniversary of the English Bible. A series of sermons on "The Bible" were preached.

January - February 1936 -- Severe weather occurred with

eighteen days hitting below zero. Church services were either canceled or were held in the church basement.

May 3, 1936 -- Return of Oliver W. Stewart, a member of The Flying Squadrons. The following excerpt from the Atlanta Argus describes his character:

"For more than twenty years his official connection has been with the Flying Squadron Foundation, which he aided Governor J. Frank Hanly in founding, and which he has lead since the latter's death in 1920.

Those responsible for the meeting insist that his address will be thoughtful and free of all vituperation; that friends of any shade of conviction on this controverted issue may hear him with profit.

The public is invited and, of course, there is no admission fee."⁶⁹

October 18 - November 1, 1936 -- Fred E. Hagin of Long Beach, California, conducted a gospel meeting at the Atlanta Christian Church. He graduated from Eureka College, Eureka, Illinois. He ministered in Pekin, Stanford, and Bloomington, Illinois, before becoming a foreign missionary in Tokyo, Japan for the next twenty-two years.

January 24, 1937 -- The church conducted an eight Sunday attendance campaign. Each Sunday was observed as a Special day. The following schedule was followed:

January 24.....Consecration Day
January 31.....The Church in World Affairs Day
February 7.....Youth Day
February 14.....The Whole Family in Church Day
February 21.....Church Officers' Day
February 28.....Contribution of Disciples of
Christ to World Religious
Ideals Day
March 7.....Contribution of Disciples of
Christ to International
Leadership Day
March 14.....The Whole Church in Church Day ⁷⁰

June 11, 1937 -- The following article from the Atlanta Argus presents a view of what the Women's Missionary Society carried out at their meetings:

The Women's Missionary Society of the Christian church met Thursday, June 3rd. With Miss Ida McCarrell as leader, the following program was given:

Hymn....."You Ought to Know Him"
The Lord's Prayer
Hymn....."If Jesus Goes With Me"
Devotional.....Mrs. Etta Foster
Vocal Duet.....Miss Cecil Deuterman and
Mrs. Pauline Quisenberry
Accompanied by.....Mrs. Ethel Coddington
Prayer.....Mrs. Minnie Hieronymus
Hymn....."Leaning on the Everlasting
Arms"
"Africa a Laboratory".....Miss Ida McCarrel
Piano solo.....Miss Helen Miller
"Africa".....Miss Etta Shields
Vocal Duet.....Miss Cecil Deuterman and
Mrs. Pauline Quisenberry
Accompanied By.....Mrs. Ethel Coddington
Reading -- "Brothers".....Mrs. Etta Foster
Piano Duet.....Mrs. Maude Rogers and
Mrs. Ida Thompson
Hymn....."Jesus Savior Pilot Me"
Benediction

Refreshments were served by the hostesses, Miss Ida McCarrel, Mrs. Etta Foster, Miss Etta Shields and Miss Sadie McCarrel.⁷¹

July 23, 1937 -- A farewell for Reverend D. D. McColl and family was held at the Atlanta Christian Church. The family moved to Cooksville where Reverend McColl became pastor of the combined Christian and Presbyterian churches. The congregation presented Mr. & Mrs. McColl with a studio couch.

September 10, 1937 -- The Atlanta Christian Church employed Reverend Robert W. Seath of Lancaster, Missouri, as their next minister.

"The new pastor was born at Centerville, Iowa, and obtained his education for the ministry at the Cincinnati Bible

College. For the past three years he has held the pastorate at Lacaster. He was married to Miss Dorothy Bullock, of Bloomfield, Iowa, in June, 1934.⁷²

Reverend Seath's weekly newspaper articles usually began with a scriptural by-line followed by the upcoming events that would be occurring at the church. In November of 1940 the church initiated a program entitled "Roll Call". Members of the church were encouraged to come and be present to answer to their name when called. The American Legion presented the church an American flag later in the month and Bibles were mailed to the young men serving in the armed forces.

In April of 1942, the church was redecorated. There had been some redecorating done in 1932, but not a complete renovation. The color scheme that was used was an ivory ceiling with a two-tone Italian gray on the walls. A small design followed the arches into the ceiling with a cornice effect where the walls and ceiling met. The woodwork on the windows was enameled in a harmonizing color. During the service the finance committee made a report of money on hand and asked for donations to complete the job. Their goal was to collect \$1,000- the amount needed to pay for the decorating already done. By 9 A.M. May 10, all but \$150 was either paid in cash or pledged to be paid in ninety days. Since there was a tremendous response it was decided that the basement was also in need of decorating, so they asked for pledges for it. By the end of the day all financial goals were surpassed. James A. Birnell of Clinton, Illinois was the speaker for the rededication service.

In September of 1942, Reverend Seath presented his resignation as pastor effective November 1. He had accepted a

position in Cincinnati, Ohio at the Montgomery Road Church of Christ. He was also going to enter the Cincinnati Bible Seminary to further his religious education. Reverend and Mrs. Seath were presented with a war bond , a gift from the congregation.

In February of 1943, the church had a new minister, Reverend R. L. Schuler. He and his wife and daughter, Sondra, had come from Middletown, Ohio. Mr. and Mrs. Schuler were both graduates of Cincinnati Bible Seminary. The couple and their daughter were honored at a reception with approximately 200 members and friends present. Oscar Mountjoy, chairman of the board, presided at the reception. The program was opened with prayer by Reverend Earl Hargrove of Lincoln Christian Church. Howard Hieronymus, John Houghton, Harold Gilbert, Harold Wagner, and Reverend I. H. Beckhold, pastor of Eminence Christian Church, all spoke welcoming the new pastor.

Around a year later the church held an evangelistic meeting with Mr. and Mrs. Ralph Pollock leading the services. Each night was designated as a special night. A few of these nights included the following. Monday night the members from the Lincoln churches were invited to the services. Tuesday night was called Bible school night. Each Bible school teacher was to be present with their classes. Each afternoon after school there were programs for the children. Mr. and Mrs. Pollock returned several times over the years and held other evangelistic meetings. Bible School was still the strong emphasis during this time in history. Reverend Schuler stated that "our Bible school is the training camp and

recruiting station to the church; therefore, it merits your support and must not go unheeded if at all possible to be present."⁷³

At the April 9, 1944 Easter service a program was presented by the primary department. The following young people participated in the program: Barbara Gilbert, Charlotte Speciale, Irene Brandt, Rosemary Bruce, Sally Jo Stater, Jenny Lynd Wertheim, Teddy Griffin, Dale McRoberts, Jimmy Dickerson, and Joyce Bateman. A goal of 281+ was expected, but only 227 were in attendance.

In September of 1944, Reverend Schuler left the church for a position in Moberly, Missouri. The Reverend John Clark of Centerville, Indiana became the church's new pastor in December.

Another active group in the church was the Gleaner's class. This class included the "senior" women of the church. They meet in homes, had devotions, and programs that consisted of piano selections, readings, vocals, and refreshments. Below is a sampling of one of their meetings. This one dated December 29, 1944.

The Christmas meeting of the Gleaner's class was held at the home of Mrs. Madeline Summer on December 21. The assistant hostesses were Mrs. Parrie Houghton and Mrs. Blance McFarland. The business period was conducted by Mrs. Houghton, the vice-president. Mrs. McFarland was the devotional leader. Five members of the class, Mrs. Minnie Hieronymus, Mrs. Kate Adams, Mrs. Bessie Gilbert, Mrs. Bertha Hale, and Miss Nellie Spindler, whose birthdays come in December, gave a short play entitled, "The Gleaner's Class Quintuplets." The poems, which each read, were composed by Mrs. Gail Haines. Miss Wilma Baldwin sang two songs, "O Holy Night" and "Silent Night" accompanied by Miss Gretchen Hieronymus. Two piano solos, "Faith" and "O Little Town of Bethlehem" were played by Miss Hieronymus. There was an exchange of gifts and a lunch was served to 38 members and guests.⁷⁴

May 6, 1945, was designated "Rural Life Sunday". It was a day for emphasizing the meaning of Christianity for rural life; for the invocation of God's blessing upon the seed; and for the cultivators of the earth for the consideration of justice for agriculture and spiritual values of rural life. Reverend Clark's sermon was entitled "The Earth is the Lords". Reverend Clark also encouraged participation in Bible School. The church had an orchestra at this time and he invited members to come to participate in it because it added so much to the worship service. In December of 1945, the Ralph Pollocks were invited back to lead another evangelistic program.

A new adult class began in January of 1946. They began with twenty young men and women and called themselves the "TNT" (Together Nobly Trying) class. They set an age limit of 35 for their members, but this class is still together today.

Easter Sunday, April 21, 1946 a beautiful service was held. The day began at 6 A.M. with the showing of pictures of the crucifixion. An Easter breakfast was served for 25 cents and after breakfast Bible School was held at 9:45 A.M. After the Bible School a cradle roll service was held in which all the new babies received their certificates. Morning worship followed at 10:35 A.M. Reverend Clark's sermon was entitled "That Which Shook the World". Mrs. Ross Lancaster sang "The Holy City".

The church held a Rally and Homecoming Day on October 6, 1946 and had former Pastor Newton and his wife as guests.

The children of the church many times were involved with the

services. Such was the case on June 1, 1947.

A short session of Bible School and communion service at 9:45 followed by Children's Day program.

Junior Chorus....."Near to the Heart"
Psalms 100.....Rosemary Wilcoxson
Recitations.....Bonnie Sue Young,
Patty Swearingen, Donna Jean Dehart, Dickie
Knox, Patsy Sue Robbins, Michael Brown
Solo "Jesus Wants Me for a Sunbeam,"...Joey Mountjoy
Recitations.....Jackie Turner,
Gary Bruce, Zinna Kay Zimmerman, Linda K.
Brown, Betsy Robbins, Patricia Gravett
Song "Little Buds of Promises,".....Choruses, Beginners,
and Primary
Recitations.....Sharon Loercher,
Beverly Turner, Rosemary Bruce, Frances
Wertheim, Charlene Chamberlin
Solo "The Bird's Nest,".....Virginia Bateman
Recitations.....Wanda Turner,
Barbara Gilbert, Teddy Griffin, Lynd Wertheim
Dialogue.....Jo Ann Craig and
Barbara Gilbert
Reading "The Children's Friend,"....Charmayne Upton
Solo "Happy Children's Day,".....Paul Bateman
Acrostic.....Joyce Ann Rawlings, Joan
Harris, Nancy Chrisman, Darlene Gravett,
Lois Brown
Junior Chorus....."Sunbeams"
A Children Day's Exercise.....Joyce and Virginia Bateman
Song....."In My Heart" 75

Several different themes were used to encourage members to attend church services. October of 1948 was designated as Loyalty Month. December was again revival month and Reverend Virgil E. Havens, the director of Financial Resources of the United Christian Missionary Society of Disciples of Christ, was the leader. He had worked in Belgian Congo preaching to the natives in their own language and directing their pastors in the village work. Pastor John Clark left the church in August 1949.

The new minister, Reverend Edward J. Barber, arrived at the

church in January of 1950.

Fourteen Logan County Christian Churches held a rally Thursday, February 16, 1950 in the Atlanta School gym. A choir of 200 made up from the surrounding Christian churches, the Lincoln Bible Institute Corale, The Preaching Harmonizers, and The Six Sings presented the program. This was the first of a series of rallies to be held in Logan County for the purpose of raising \$500,000 to build the future home of the Lincoln Bible Institute.

Reverend Barber also preached a sermon on the rural life as his predecessor had done. Sunday, April 30, 1950 was designated as Rural Life Sunday. Reverend Barber's sermon was "The Farmer's Right in Land".

The T.N.T. class, which had been formed in 1947, was a very active group in the church, but sometimes they did some fun activities as was the case when they held a masquerade party October 29, 1950 at the church. All class members were asked to come masked. The committee in charge was composed of Mr. and Mrs. Lawrence Pech, Carl Williams, and Wayne Polley. In December they held their Christmas party at the church. Mrs. Arthur Hieronymus led the devotions and reviewed a story "Mr. Jones Goes to Bethlehem". Officers were elected for the next year. J.T.King - president, Arthur Hieronymus - vice president, Mrs. Arthur Hieronymus - secretary-treasurer, Mrs. B.W. Rogers - assistant secretary-treasurer.

On December 10, 1950 the CYF (Christian Youth Fellowship) met in the main auditorium of the church. During their business

meeting it was decided they would decorate a Christmas tree and the church for the Christmas play. A program committee was appointed for the Christmas program. They were: Tom Ewing, chr., Jill Hughes, Ted Griffin, Virginia Bateman, and Joyce Ann Rawlins. President Paul Bateman appointed Dorothy Rawlins to be assistant program chairman. A refreshment committee was also appointed for the Christmas party. They were: George Usherwood, chr., Lynd Wertheim, Patty Fones, and Earl Long. Sixteen members were present and a \$1.50 was collected. Reverend Barber gave a talk on the ways and lives of the Amish people. They welcomed three new members: Charmayne Upton, Patty Fones, and George Usherwood.

The Christian and Methodist churches of Atlanta observed World Day of Prayer Friday, February 9, 1951, at the Christian church at 7:30 P.M. The women from both churches participated in the services. World Day of Prayer had been observed for thirty years and had grown in scope reaching ninety countries. It was considered an interdenominational, inter-racial program run by women's organization but did not exclude men. A free will offering was taken.

During the February 26, 1951 meeting the T. N.T. class had as their guests couples from the Methodists church. Over ninety adults and children were in attendance. Joseph King, president of the T.N.T. class, extended a warm welcome to the guests and presented Mrs. Eldon Pittenger who gave the devotional study and presented the program. Musical numbers included a piano solo and an arrangement of sacred selections by Mrs. George Brock.

Saxophone solos, "Now is the Hour", and "Easter Parade", were played by Ted Griffen accompanied by Mrs. Joseph Mountjoy. The speaker for the evening was Dee W. Walburn, pastor of the St. John's Methodist church, Weona, Illinois. His message was entitled, "Be It Ever So Tumbled". The host and hostesses for the evening were Mr. and Mrs. Keith Pope, Mr. and Mrs. Lawrence Pech, Mr. and Mrs. Raymond Parks, and Mr. and Mrs. Joe Mountjoy.

On September 17, 1951 Mr. and Mrs. Clifford Klemm entertained the direct Support Missionary Society and the Broadwell Missionary society in their home. After a potluck supper the meeting consisted largely of discussing the Direct Support Missionary Rally to be held in Atlanta, October 5. The society also decided to send \$10.00 to the Winsten Salem Bible College.

Mrs. Bertha Polley was in charge of the program and presented Mr. Clifford Iubet, preacher at Broadwell and a professor at Lincoln Bible Institute, who spoke on Christian Bible Colleges particularly Lincoln Bible Institute. Reverend Barber then spoke about the shortages of missionaries and mission-minded students. The music consisted of two vocal solos "Zippidy Do Da" and "Over the Rainbow" by Linda Kay Brown accompanied by Mrs. Telete Upton. A piano solo, "The World is Waiting for the Sunrise" was played by Mrs. Upton. A duet, "May the Good Lord Bless and Keep You", was also presented by Mrs. Lela Loy and Mrs. Pauline Quisenberry accompanied by Mrs. Klemm. One hundred pints of jellies and jams were brought to the Society meeting and later through the kindness of Mr. and Mrs. Dean Hoblit were delivered to the Chaddock Boys

Home in Quincy, Illinois.

In 1953 the church celebrated their centennial along with the town of Atlanta even though their actual centennial would not occur until 1955. The speaker for the service on June 14, 1953, was Dr. S. S. "Citizen Sam" Lappin of Bedford, Indiana. He was eighty-three years old and had served the church from 1901-1905. His message for the day was "The Foundation of Abraham". The service was set up as it was 100 years ago. The music was provided by a reed organ instead of the pipe organ. The offering was taken in a plush bag that dangled at the end of a six foot pole. The men sat on one side of the church and the women on the other side as was the custom 100 years ago. Everyone was expected to dress in costumes of the bygone era - the women in long flowing skirts, and the men in high boots, beards, and moustaches. Everyone was also expected to arrive on horseback, in wagons, buggies, or high wheel bicycles. Hitching posts were set up in anticipation of the different transportation mode.⁷⁶

On November 7, 1953, Reverend E. J. Barber was killed in a train/car accident two miles northwest of Atlanta. He had been a great inspiration to many. On May 2, 1954, the new organ for the church was dedicated to him. He had an unusual knowledge of musical instruments and was a



major influence in the planning of a new organ for the church. The organ fund had been started by the Baptist Church in Atlanta when it dissolved in 1941. The Mass Cathedral chimes were presented in honor of Jennie Hoblit by her children, Alex Hoblit, Frank Hoblit, Joseph Hoblit, and Mrs. Robert Wertheim. Mrs. Lillian Mecherle McCord head of the organ and the sacred music department of Illinois Wesleyan University, Bloomington, Illinois, was guest organist for the day and presented an organ concert.

In March of 1954, Wilbur Reid, from Pittsburgh, Pennsylvania, took over the ministry at the church. (From 1951-1960 there are very few records because the Atlanta Argus was destroyed.)

In April of 1960, the church replaced their wooden front doors with new ones and poured new concrete steps. A mother-daughter banquet was held on May 7 using as the theme "Hands of a Mother". Mrs. Lynn Hieronymus and Mrs. Wilbur Reid were co-chairman. Julie Pope gave the welcome and her mother, Mrs. Keith Pope responded. A skit was given with Mrs. Jennie Frantz as hands of a cook; Mrs. Ivol Park as hands of an artist; Mrs. Rosemary Rogers as hands of a nurse; Mrs. Luella Brock as hands of a stylist; Mrs. Bonnie Brooks as hands of an entertainer; and Mrs. Nancy Wertheim as hands of a charity worker. Mrs. Edith Hieronymus gave the language of hands. Special musical numbers were given by the Tiny Tots, Primary Singers, and Christian intermediate choir. The Woman's Club chorus led by Mrs. R. L. Ijams sang. Mrs. Weldon Cheek was soloist. Diane Hoblit, Mrs. Ijams, and Mrs. Hieronymus were accompanists. Men and high school boys served the supper

sponsored by the Dorcas and T.N.T. classes.⁷⁷

During the ministry of Pastor Reid serious thought was given for expansion; more class room space being needed as well as better facilities. A steering committee was appointed by the chairman at that time, Raymond Park, consisting of Joseph Mountjoy, Charles Brooks, Walter Brandt, Raymond Park, Elmer Dickerson, Mrs. Jennie Frantz, and Mrs. Harriet Ewing. This committee began functioning immediately. During this time, Pastor Reid accepted a ministry in Madison Wisconsin in September 1962. The new pastor hired was Henry F. Koch from Homestead, Pennsylvania. He began in November 1962.

Much of 1963 was spent in planning and Mr. Charles Betts of Indianapolis, Indiana was called as the architect. Plans were drawn up and presented to the board and then finally to the congregation for final approval. Following the approval of the congregation, chairman of the board, Walter Brandt appointed the following committees:

Construction.....	Walter Brandt, Elmer Dickerson, Barrett F. Rogers, Wayne Kindred, and Lawrence Pech
Finance.....	Harold Gilbert, Leonard Batterton, John Bruce, Raymond Park, Mrs. Gertrude Hoblit
Building plans.....	Wilbur VanBuren, Chester Hout, Elmer Dickerson, Mrs. Edith Hieronymus, Mrs. Harriet Ewing
Building.....	Charles Brooks, George Deavers, Lindsay Blankenship
Treasurer of the addition.....	Mrs. Gertrude Hoblit



Harold Gilbert - Walter Brandt - Rev. Henry Koch

Contracts were let and Charles G. Brooks, an elder in the congregation was called as general contractor. Ground breaking ceremonies were held on February 2, 1964. Work began February 22nd of that year. The parsonage was moved from the north side of the church, where it had stood for 50 years, in July of 1963 to lots across the street, so the new education annex could be joined to the northeast corner of the church. The cornerstone was laid in place on September 20, 1964. The stone bears the inscription, "train up a child in the way he should go....." found in Proverbs 22:6. Work continued through the winter months with some volunteer labor, from time to time. On Sunday, April 5, 1965 at 2:00 P.M. the new education annex was dedicated. At the dedication service the following people were involved:

Organ Prelude.....Mrs. Woodrow Jones
 Invocation.....Youth Minister, Stanley Hicks
 Anthem "Bless This House".....Choir directed by Mrs. James Webb
 Introductory Remarks.....Bible School Superintendent,
 Joseph Mountjoy
 Introduction of Speaker.....Minister, Henry F. Koch
 Sermon....."What Do These Bricks Mean?"
 Former Minister, Wilbur A. Reid

The following businesses were recognized who participated in the building of the addition:

Charles J. Betts, Architect
 Charles G. Brooks, Building Contractor
 Barrett W. Rogers, Electric wiring and fixtures
 Weldon Cheek and Roger Frantz, Plumbing
 Harold Brooks, Masonry
 Brown-Van Glass Company, Glass and Glazing
 Knights Shoppe of Bloomington, Draperies
 Thermogas of Atlanta, Heating

The total cost of construction for the addition was \$62,000. They had \$37,000 in cash contributions and had a debt of \$25,000. There had previously been \$7,779.00 spent for the purchase of lots and moving the parsonage. The money for these projects had come from the original dollar a month club. The church looked forward to continual growth in the future with this splended addition.



APPENDIX

From the beginning of the Atlanta Christian Church (1855 until 1913) there have been numerous ministers/leaders to guide the people of the congregation in the growth of the church. Following is a list of those minister/leaders:

George W. Minier	1855
William M. Guilford	July 1855 - 1857
Leroy Skelton	1857 - 1858
J.W. Monser	1859
R.D. Cotton	Jan. 1875- Nov. 1877
James A. Seaton	Mar. 1878-
R.B. Chaplain	June 1880 - June 1881
B.O. Aylesworth	Dec. 1881 - Sept. 1883
Dr. J.H. Bundy	Sept. 1883 - Sept. 1884
L.G. Thompson	Nov. 1885 - Nov. 1886
C.E. Selby	June 1887 - May 1888
R.F. Thrapp	Aug. 1889 - May 1892
T.B. Stanley	June 1892 - March 1895
L.W. Morgan	June 1895 - June 1899
W.R. Jinnett	Sept. 1899 - Aug. 1901
Samuel S. Lappin	Sept. 1901 - Sep. 1905
Ivan W. Agee	Oct. 1905 - April 1907
Ralph V. Callaway	Aug. 1907 - July 1910
Robert H. Newton	Nov. 1910 - Mar. 1919

Charles Williams	July 1919 - Oct. 1925
L. Hadaway	Nov. 1925 - Sept. 1928
L.C. Carawan	Nov. 1928 - May 1931
Duncan D. McColl	Nov. 1931 - July 1937
Robert W. Seath	Sept. 1937 - Nov. 1942
L.R. Schuler	Feb. 1943 - Sept. 1944
John G. Clark	Dec. 1944 - Sept. 1949
Edward J. Barber	Jan. 1950 - Nov. 1953
Wilbur Reid	Mar. 1954 - Oct. 1962
Henry Koch	Nov. 1962 - June 1966
James Shockney	Sept. 1966 - March 1976
Henry McFadden	April 1976 - Aug. 1979
Robert Wilson	Oct. 1979 - April 1981
John Cox	May 1981 - June 1986
Michael Sweeny	Oct. 1986 - March 1989
Norman Howard	Aug. 1989 - Oct. 1984
David Harmon	June 1995 - Present

The following have no known dates of service:

John Lindsey	L.M. Robinson
W. P. Bowles	J. P. Davis
Samuel Lowe	T. V. Berry
Joseph Lowe	T. T. Holton
Arthur P. Miller	
James Barnett filled in after Barber's death.	

YOUTH MINISTERS

Stanley Hicks	1963 - Dec. 1967
Bill & Dianna Robinson	Jun. 1968 - June 1970
Randy Evans	Jan. 1971 - June 1974
Michael Goar	Nov. 1974 - Aug. 1976
Rick Thielen	Sep. 1976 - July 1978
Jeff Griffin	Sep. 1976- Aug. 1977
John Cox	Aug. 1978 - May 1981
Jerry Woodard	July 1981 - June 1986
Andrew Johnson	Jan. 1987 - June 1988
Todd Byers	Jan. 1987 - Jan. 1988
Nancy Eagan	Feb. 1988 - June 1989
Bill Boyce	July 1988 - Sept. 1989
Greg Scott	Sept. 1990 - Aug. 1991
Marcus Allen	Sept. 1992 - Jan. 1995
David Gross	Aug. 1995 - Aug. 2000
Jason Farr	Sept. 2000 - Nov. 2001
C.J. Pena	Dec. 2001 -

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17. Argus, 14 November 1913.
18. ????????
19. Atlanta Christian Church Record, 26 April 1890, Manuscript in the hands of the Atlanta Christian Church, Atlanta, Ill.
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21. Ibid., 26 April 1885.
22. Ibid., 28 February 1886.
23. Ibid., 25 February 1895.
24. Ibid., 3 March 1895.
25. Ibid., 7 March 1895.
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27. Ibid., 27 October 1895.
28. Argus, 12 November 1897.
29. Church Minutes, 7 January 1900.
30. Robert Carihfield, "New Atlanta Christian Church," Atlanta, Ill. Argus, 14 November 1913.
31. Argus, 5 September 1902.
32. Church Minutes, 30 September 1904.
33. Argus, 10 February 1905.

34. Argus, 21 December 1906.
35. Argus, 29 March 1907.
36. Argus, 14 November 1913.
37. Argus, 14 November 1913.
38. Argus, 21 March 1913.
39. Church Minutes, 25 May 1913.
40. Argus, 14 November 1913.
41. Argus, 14 November 1913.
42. Argus, 14 November 1913.
43. Argus, 16 January 1914.
44. Church Minutes, 9 November 1914.
45. Argus, 7 January 1916.
46. Argus, 6 October 1916.
47. Argus, 2 November 1917.
48. Argus, 11 November 1917.
49. Argus, 4 October 1918.
50. Church Minutes, 30 December 1918.
51. Argus, 19 October 1923.
52. Argus, 2 July 1926.
53. Argus, 24 September 1926.
54. Argus, 15 October 1926.
55. Argus, 3 December 1926.

55. Argus, 3 December 1926.
56. Argus, 10 December 1926.
57. Argus, 6 April 1928.
58. Argus, 5 April 1929.
59. Argus, 3 May 1929.
60. Argus, 21 June 1929.
61. Argus, 25 October 1929.
62. Argus, 10 January 1930.
63. Argus, 21 February 1930.
64. Argus, 27 March 1931.
65. Argus, 20 November 1931.
66. Argus, 2 February 1934.
67. Argus, 1 June 1934.
68. Argus, 1 March 1935.
69. Argus, 1 May 1936.
70. Argus, 22 January 1937.
71. Argus, 11 June 1937.
72. Argus, 10 September 1937.
73. Argus, 17 May 1944.
74. Argus, 29 December 1944.
75. Argus, 30 May 1947.
76. Lincoln Daily Courier, 9 June 1953.
77. Argus, 12 May 1960

77. Argus, 12 May 1960

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ATLANTA, ILLINOIS, FRIDAY, MARCH 14, 1924.

THE VOICE OF THE CHURCH

Baptist, H. C. Weddington
10-11 a. m. 7 p. m.

Christian, Charles Williams
9:45-10:45 a. m. 6:30-7:30 p. m.

Methodist, Raye Ragan
10-11 a. m. 6:15-7 p. m.

DID GOD INTEND HIS CHURCH TO BE A BEGGAR?

Our fathers provided for an income for our government. Do you believe that God overlooked this matter when He founded His church?

TWO CHURCHES

There was a church in our town
Which thought 'twas wondrous wise,
It tried to pay expenses
By selling cakes and pies;
But after years of trying
That plan to raise the cash,
The folks got tired of buying
And the whole thing went to smash.

There was a church in our town
And it was wondrous wise;
It always paid expenses
By simply paying tithes.
For when 'twas found the tithe did pay
It seemed so very plain,
Forthwith 'twould have no other way,
Not ever once again.

—Selected—

Read Malachi, third chapter, 7th to-12th verses.

THEN TAKE HIM AT HIS WORD

ATLANTA, ILLINOIS, FRIDAY, APRIL 25, 1924.

THE VOICE OF THE CHURCH

Baptist, H. C. Weddington
10-11 a. m. 7:30 p. m.

Christian, Charles Williams
9:45-10:45 a. m. 6:30-7:30 p. m.

Methodist, Raye L. Ragan
10-11 a. m. 6:45-7:30 p. m.

A CIVIC CREED

"I love my country. I am proud of its history. I believe in its destiny. I will aim to make myself a good citizen. I will obey the laws of the City, of the State, and of the United States of America, so that from no act of mine shall Liberty become License, nor Freedom, Lawlessness. So far as in me lies I will endeavor to spread the gospel of 'Peace on Earth, Good Will to Men.' Should grave danger ever threaten my Country, I will heed the call of duty and will place upon her altar, as the fathers did of old, my life, my fortune and my sacred honor."

CHRISTIANITY AND PATRIOTISM
AMERICAN CHURCHES AND AMERICAN SCHOOLS,
ARE AMERICA'S HOPE

TO YOUR CHURCHES AND YOUR SCHOOLS:

ATLANTA, ILLINOIS, FRIDAY, FEBRUARY 15, 1924.

THE VOICE OF THE CHURCH

Baptist, H. C. Weddington
10-11 a. m. 7 p. m.

Christian, Charles Williams
9:45-10:45 a. m. 6-7 p. m.

Methodist, Raye Ragan
10-11 a. m. 6:15-7 p. m.

STRIKE A RIGHT BALANCE

A twelve-inch advertisement in The Burlington Hawkeye, paid for by the Merchants' National Bank of Burlington, Iowa, is as follows:

How long would there be a "Burlington on the Mississippi" if all our churches would pack up and go? How long would you remain a resident after the exodus of the churches? Then—if your residence is worth \$10,000, for how much of this value are the churches responsible? Do you think you could sell your residence property for half its value, should the churches move out not to return? The church is an inseparable part of the prosperity of each and every community. Each community prospers accordingly as the churches prosper. Support some church according to YOUR ability. Go to church today.

The average man believes in the church. "We can't do without it." How consistent is he? The above mentioned Bankers believe the church works 168 hours every week for the WHOLE community. How much time do YOU give to the work of the church?

Sunday is the Lord's Day, Church Day, Worship Day, 24 HOURS. How much of THIS day do you devote to the church and its work?

STRIKE YOUR BALANCE, and then check your balance with Isa. 58:13-14.

"AS FOR ME AND MY HOUSE WE WILL " WHAT?

ATLANTA, ILLINOIS, FRIDAY, FEBRUARY 22, 1924.

THE VOICE OF THE CHURCH

Baptist, H. C. Weddington
10-11 a. m. 7 p. m.

Christian, Charles Williams
9:45-10:45 a. m. 6-7 p. m.

Methodist, Raye Ragan
10-11 a. m. 6:15-7 p. m.

WHY JOIN THE CHURCH?

1. I ought to belong to the church because I ought to be better than I am. Henry Ward Beecher once said, "The church is not a gallery for the exhibition of eminent Christians, but a school for the education of imperfect ones."

2. I ought to belong to the church because of what I can give to it and do through it as well as because of what I may get out of it. The church is not a dormitory for sleepers, it is an institution of workers; it is not a rest camp, it is a front line trench.

3. I ought to belong to the church because every man ought to pay his debts and do his share toward discharging the obligations of society. The church not only has been the bearer of good news of personal salvation; it has been and it is the champion of every true liberty that is ours.

4. I ought to belong to the church because of memories; memories of things I can never forget; memories of faces that will never fade; memories of the touch of the vanished hand and the sound of the voice that is still; memories of vows that are the glory of youth.

5. I ought to belong to the church because of hope; hope that lives when promises are dead; hope that paves the way for progress; hope that visions peace and social justice; hope for time, and hope for eternity—the great hope that casts its anchor behind Jesus Christ. (Contributed).

YOU SAY YOU EXPECT TO JOIN SOMETIME? FRIEND, LISTEN!

A CASKET IS A POOR THING TO START TO CHURCH IN.

THE VOICE OF THE CHURCH

Minist, H. C. Weddington
10-11 a.m. 7 p.m.

Christian, Charles Williams
9:45-10:45 a.m. 6-7 p.m.

Methodist, Raye Ragan
10-11 a.m. 6:15-7 p.m.

RELIGION IN SCHOOL.

Mr. William G. Shepherd, writing in December Good Housekeeping, asserts that half the 25,000,000 school children in the United States are prevented by law or regulation or custom from hearing the Bible read in school. When we ask the question "Why?" it seems that the only answer we can find is because certain folk are afraid that some denominationalism will creep in. Do you want your children to grow up in Spiritual Illiteracy? Note these two true stories:

"Dad, that religion of Osiris was a great thing, wasn't it?"

Dad looked up from the evening paper and said: "Where did you hear about the religion of Osiris? I never heard of it."

"Why, in school," answered the son. "It was the greatest religion the world ever knew. It saved the Egyptians from barbarism, and that saved the world."

"What about our religion in America?" asked the father.

"Oh, we haven't had anything about that in school," Johnny answered.

"Mohammedanism was the greatest religion the world ever saw, a Girl Scout of high school years told her Chief Scout one day."

"How so?"

"We've been studying about it in school. There was a time when the Moors tried to overrun the world. Almost the only culture there was in the world then was in the Mohammedans. They turned back the Moors in some terrible fighting, forced their own religion upon them, and saved mankind from barbarism."

The Chief Scout asked, "Do you know that the Mohammedan Bible looks upon women as animals; and that it was the teachings of our Bible that raised women to the level of human beings?"

"Why, we didn't go into that part of it in school," answered the girl.

Mr. Taxpayer, it is your privilege, yea your duty if you are a Christian, to assert yourself to the effect that the Bible, THE RELIGION OF GOD, find a place in the Public School, along with the antiquated religions of mankind.

THE VOICE OF THE CHURCH

Baptist, H. C. Weddington
10-11 a.m. 7 p.m.

Christian, Charles Williams
9:45-10:45 a.m. 6-7 p.m.

Methodist, Raye Ragan
10-11 a.m. 6:15-7 p.m.

2 Can
9 You
16 Figure
23 This
30 Out?

Try it with a calendar

IS YOUR SUNDAY
A Work Day
Or Visiting Day
Or Play Day
Or The Lord's Day?

"Six days shall work be done; but on the seventh day is a sabbath of solemn rest, a holy convocation; ye shall do no manner of work; it is a sabbath in all your dwellings." — Lev. 23:3.

Evening Service, 7:30.

DEDICATION OF

The E. J. Barber Memorial Organ

THE OPENING HYMN.....'Leaning On the Everlasting Arms'—No. 240

THE PRAYER

THE ORGAN CONCERTMrs. Lillian Mecherle McCord

Arioso: Thanks Be to TheeHandel

Chorale: From Heaven HighPachelbel

Chorale Prelude: Tallis' CanonPurvis

Cathedral Prelude and FugeBach

Chorale Prelude: My Heart Is Filled With Longing... Brahms

BenedictusRowley

In MemoriamPeeters

Chorale Prelude: Fairest Lord JesusEdmundson

Advent PsalmWeinberger

Choral Improvisation on
Now Thank We All Our GodKarg-Elert

We are pleased to have as our guest for this memorial organ concert, Mrs. Lillian Mecherle McCord, B. A.; M. S. M., head of organ and the sacred music department of Illinois Wesleyan University, Bloomington, Illinois. She is also Dean of the Bloomington-Normal Chapter of American Guild of Organists.

* * *

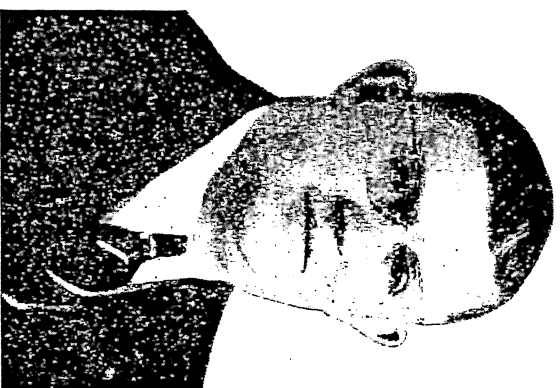
We are anxious to express our thanks to our brethren of the Baptist Church in Atlanta for their thoughtfulness, for they were the ones who started our organ fund some years ago when the local Baptist church dissolved. We want you to know that you have had part in this service tonight and that we shall continue to be grateful to you through the years as we enjoy this lovely instrument which we have this day dedicated to the exaltation of our God who gave His Son to die that we might live.

Lord's Day, May 2, 1954

THE CHRISTIAN CHURCH

ATLANTA, ILLINOIS

WILBUR A. REID—Minister



Today we dedicate this organ in memory of E. J. Barber, Minister of the Church from December 1949 to November 1953. His unusual knowledge of musical instruments and his untiring efforts proved invaluable in the planning and completion of this project.

Morning Worship, 10:30

THE ORGAN PRELUDE, "At Prayer" Rathbun
Mrs. Ethel Coddington

THE CALL TO WORSHIP

THE RESPONSE "The Lord Is In His Holy Temple"

THE INVOCATION

THE HYMN OF WORSHIP "Come Thou Almighty King"—No. 157

THE OFFERING

THE RESPONSIVE READING "Marvelous Things"—No. 452

THE MORNING PRAYER

THE CHORAL RESPONSE "Hear Our Prayer, O Lord"

THE HYMN OF COMMUNION "Have Thine Own Way, Lord"—No. 333

THE STATEMENT OF THE PURPOSE OF THIS SERVICE, The Minister

THE PRESENTATION OF THE CHIMES Mrs. Robert Wertheim

The Maas Cathedral chimes are presented in honor of
Mrs. Jennie Mountjoy Hoblit by Alex Hoblit, Frank
Hoblit, Joseph Hoblit and Mrs. Robert Wertheim.

THE DEDICATION (Congregation standing)

Leader: David was the father of the service of song in public worship. He likewise instituted the use of instruments of music, of psalteries, harps and cymbals, to lead the songs of the worshippers in the temple. The use of such noble instruments was continued through the ages; today the organ is the king of instruments in our Christian worship. Its strains are sublime. Its majestic tones and perfect harmonies cause the very gates of heaven to swing open, and in the "speech of angels" bring men into fellowship with God.

This organ, which has today brought its spiritual message to our hearts, is now to be formally dedicated to the ministry of music in God's house:

To the exaltation and worship of God through melodies of praise and gratitude;

People: We dedicate this organ.

Leader: To summon His people to the hour of worship and holy communion and to sound to those without Him the invitation to accept His all-encompassing love;

People: We dedicate this organ.

Leader: To lift man's soul to communion with Christ, to stir his heart to seek higher levels of holy living, and to bring to his life the comfort, peace and hope which abide in Him;

People: We dedicate this organ in the name of the Father, Son and Holy Spirit.—Amen.

THE PRAYER OF DEDICATION

THE HYMN OF INVITATION "Jesus, I Come"—No. 197

THE BENEDICTION

THE CHORAL RESPONSE

THE POSTLUDE, "The Pilgrims" Wellsley

DEDICATION VOWS.

We set apart this house to the worship of the living and true God and to the service of Jesus Christ our Lord. We devote it to the preaching of the grace of God for the conversion of sinners, and to the education of Christians in the knowledge of spiritual truth; in all the grace of Christian character and in all the activities of Christian life.

Here shall the incense of prayer and praise ascend to God. Here shall the ordinances of the Lord's house be sacredly observed. Here shall the word of God which liveth and abideth forever be sounded out for the salvation of the perishing, and shine as a perpetual light to guide God's pilgrims through the night time to the dawn of everlasting glory.

Here may the children of sin and sorrow find refuge from despair and ruin, and Christians a harbor to which they can resort when the tempest is high.

Here in the hearts of humble worshippers may the Holy Spirit find a temple, and the doctrine of God's word be distilled upon walking and thirly spirits as the rain upon mown grass and as showers that water the earth, so that righteousness may flourish and holiness abound.

May no discordant note of strife ever be heard within these walls; no unholy spirit of pride or worldliness find entrance here; but may the faith out of which all goodness springs, the hope which purifies and comforts the sorrowing heart, and love which honors God, blesses man, and binds Christians in blessed fellowship, ever inspire and sway the hearts of those who worship here.

May these earthly courts be as the holy place of the Temple, separated only by a veil from the holiest of all, in which the royal priests in the God may trim the golden lamp and eat of the bread of life, and burn incense at the golden altar. And may God graciously accept this offering of a house in His name an offering made by grateful hearts and willing hands, and bless every heart that shares in this gift.

May multitudes here be born to God, so, when all these here today shall have gone to their eternal home, others will take up the services and repeat from generation to generation the old story of the Cross, and the songs of Zion, and the prayers of the saints, until Jesus comes, and His redeemed are gathered home. We give thanks to God that His people have been able to offer willingly of this sort. We invoke His blessings on the work of their hands. And we commit to His care and keeping all the interests connected with this religious enterprise.

"May the beauty of the Lord our God be upon us. And establish thou the work of our hand upon us, yea the work of our hands establish thou it."

Let this house be a home for the stranger, a place of welcome and comfort to the poor, a consolation for the distressed and a place of salvation for the sinner. Let it be a place for the guidance of youth, for the consolation of old age, for the good of men and the glory of God.

ROBERT H. NEWTON, MINISTER.

L. J. GILBERT, SUPT. BIBLE SCHOOL.

J. MERLIN DOWDY, DIRECTOR OF MUSIC.

MISS MAUD ADAMS, ORGANIST.

BUILDING COMMITTEE

H. C. HAWES, CHAIRMAN.

J. P. HIERONYMUS.

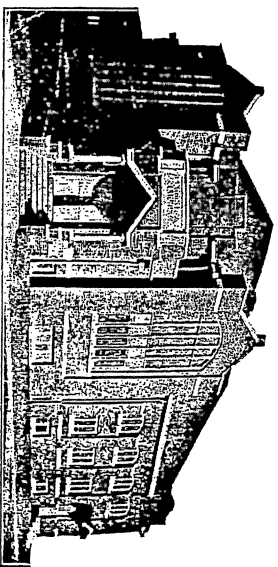
R. P. NEWTON.

A. P. MILLER.

JOHN DOWDY.

M. E. STROUD, SECRETARY.

DEDICATORY SERVICES



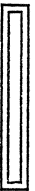
CHRISTIAN CHURCH

ATLANTA, ILLINOIS

LORD'S DAY NOVEMBER 9, 1913

"I dreamed—that stone by stone I reared a sacred fane,
A temple, neither, pagan, mosque nor shrine,
But loftier, simpler, always open doored
To every breath from heaven!
And truth and peace and love
And justice came and dwell therein."
—Tenny

"I was glad when they said unto me,
Let us go unto the house of Jehovah,"—David.



BIBLE SCHOOL HOUR 9:30 a. m.

March	✓	✓	✓	Orchestra
Hymn No. 46, "Crown Jesus King"				
Scripture Reading				
Prayer				
Hymn No. 219, "What a Friend"				
Ten Minutes for Classes				
Illustrated Address	✓	✓	✓	George L. Snively
Hymn No. 125, "Blessed Surrender"				
Secretary's Report				

Adjournment.

MORNING WORSHIP 10:30 a. m.

Organ Prelude, "Unfold Ye Portals" (Gounod)	✓			
Prof. Lloyd Morey,				
Hymn No. 55, "Holy, Holy, Holy" (3 verses)				
Prayer				
Hymn No. 401, "O, Sometimes the Shadows are Deep"				
Scripture				
Anthem, "Great is the Lord"	✓	✓	✓	Chorus
Sermon, "The Fundamentals of our Faith"				
George L. Snively				
Offertory, "Benediction Nuptials" (Dubois)	✓	✓	✓	
Hymn No. 87, "Joy to the World"				
Benediction				
Postlude, "Anniversary Festival March" (Morey)				

UNION MEMORIAL SERVICE 2:30 p. m.

Hymn No. 325, "I Love Thy Kingdom Lord"				
Scripture				
Prayer				
Hymn No. 439, "Purer in Heart"				
Celebration of the Lord's Supper				
Violin Solo, a, "Larghetto" (Nardine)	✓	✓	✓	
b, "Nachstück" (Schuman)				
Prof. H. O. Merry,				
Memorial Addresses by laymen from the various churches				
Solo	✓	✓	✓	Miss Meneley
Congratulatory Addresses by ministers from the various churches				
Hymn No. 312, "Blest be the Tie that Binds"				
Benediction				

EVENING SERVICE 7:30.

Prelude	✓	✓	✓	Prof. Morey, Organist
a, "Wedding March" (Dubois)				
b, "Spring Song" (Hollins)				
c, "Serenade" (Mozzkowski)				
d, "Triumphal Chorus" (Costa)				
Hymn No. 444, "I am Thine, O Lord"				
Prayer				
Hymn, "All Hail Emmanuel"	✓	✓	✓	Chorus
Sermon, "Immortality"				George L. Snively
Offertory, "Reverie" (Baldwin)				
Hymn No. 238, "Softly and Tenderly Jesus is Calling"				
Presentation and Acceptance of the Keys				
Formal Dedication by Congregation				
Prayer of Dedication				
Anthem, "The Heavenly Song"	✓	✓	✓	Chorus
Benediction				
Postlude, "Processional March" (Barrells)				