

# CHAPEL ON THE PRAIRIE

*The Story of the  
Pennsylvania Avenue Baptist Church,  
Urbana, Illinois  
1909-1984*

Edna E. Haney

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Published by the  
Pennsylvania Avenue Baptist Church,  
Urbana, Illinois

*In memory of members of  
my immediate family*

## Foreword

I am pleased to write these few sentences for use in the new history of the Pennsylvania Avenue Baptist Church. First of all, I'm intrigued with the title—*Chapel on the Prairie*. It calls to mind that Sunday morning back on October 24, 1909, when a handful of worshippers met in the "Herald of Hope" chapel car. It had been moved to a railroad siding for use as a temporary meeting place. This was a mission project of what is now the American Baptist Churches in the U.S.A.

For two months, a nucleus met in that mobile chapel. Although the group was small, it proved to be the forerunner of your church today.

Through the years, I've been to Pennsylvania Avenue Church many times—at state meetings, as a pulpit guest, storyteller for senior adults, and the like. Each time, I have come away with the feeling that you gave me a part of yourselves to bring home. This is not true in every church I visit. I cannot explain it—but I feel some kind of intangible, almost mystical, benefit.

I've known your last five pastors—W.T. Waring, A.L. Greenwalt, Don E. Dillow, Jack Sanford, and Charles H. Chandler. Their friendships have blessed me. As I recall, Waring served you near the end of his career, after spending many years with the First Baptist Church in Anna, Illinois. As a boy, I remember his directing the R.A. camps at Lake Sallateeska, which he did with great gusto!

Congratulations for seventy-five years of ministry. Best wishes for many, many more!

Robert J. Hastings  
Editor Emeritus  
The Illinois Baptist



## Introduction

The writer wishes to express her definition of history as the statement of fact arranged as nearly as possible in chronological order. It should not be a loosely-organized group of oral histories sometimes contradicting comments made in the oral histories of others who have been members of the church under one or more of the three official church names chosen by the congregations throughout the seventy-five years.

This history has been prepared without cost to the church other than for stamps, for the film and developing processes in the taking of many pictures, and finally for the printing and binding.



## Acknowledgments

The church wishes to express deep appreciation to the following persons for their gracious assistance in the preparation of this *Seventy-five Year History of the Pennsylvania Avenue Baptist Church (1909-1984)*:

Mr. Lynn Meisenhelter, who enthusiastically prepared the photographs of the present buildings and grounds;

Mr. David Hubbard, present historian of the First Baptist Church of Urbana, Illinois, who gladly shared with us his copies of the *Seventy-five Year History of the First Baptist Church of Urbana (1838-1913)*, the *One-Hundred Year History of the First Baptist Church of Urbana (1838-1938)*, the *Minutes of the Champaign-Urbana Association (One-Hundredth Annual Session, September 16-18, 1936)*, and items of religious importance clipped from early local newspapers. He also helped us greatly with the history of the chapel car ministry;

Mrs. Johnnie Peek, the secretary of the Pennsylvania Avenue Baptist Church, who gave unsparingly of her efforts to locate available records, such as books of minutes, membership rolls, associational letters and various brochures about earlier dedications, and to obtain materials containing information about the chapel car history;

Mr. and Mrs. Willis Lemmon and Mr. and Mrs. Wilbur Lemmon, early former members, who gave valuable information about early pastors;

Mr. and Mrs. Elbert Brown, who furnished historical materials about the early buildings at Fairview and Goodwin Avenues and also explained more fully bits of information referred to in early minutes;

Dr. Charles Chandler (the present pastor), Mr. and Mrs. James Calhoun, Mrs. Norma Clark, Mrs. Vera Dickey, Mrs. Jo Burgard, Reverend Larry Wartsbaugh

## *Acknowledgments*

(the pastor of the two missions presently sponsored by the Pennsylvania Avenue Baptist Church), and Mr. Jeff Hale (the music director) for writing various sections of this history;

Mr. and Mrs. Jim Torry, Reverend and Mrs. George Davis, and Mr. and Mrs. Stanley Bengtson, who gave detailed information in conference as did also Mrs. Pauline Miller, Mrs. Evelyn Hart, Mrs. Nellie Martin, Mrs. Helen Ruth Dillow, Mrs. Elizabeth Babbs, Mrs. Linda Bebout Wilbourn, Mrs. Bill Bailey (Pat), and Mr. Bill Lewis;

Nine former members who kindly answered one of the twenty-one personal (not form) letters sent to suggested earlier members who had held responsible offices in the church;

Mrs. Rae Ann Nielsen, Mrs. Pat Hatter, and Mrs. Judy Simpson who did the almost flawless typing of the manuscript; and Mrs. Stanley Bengtson, who assisted invaluablely in proofreading.

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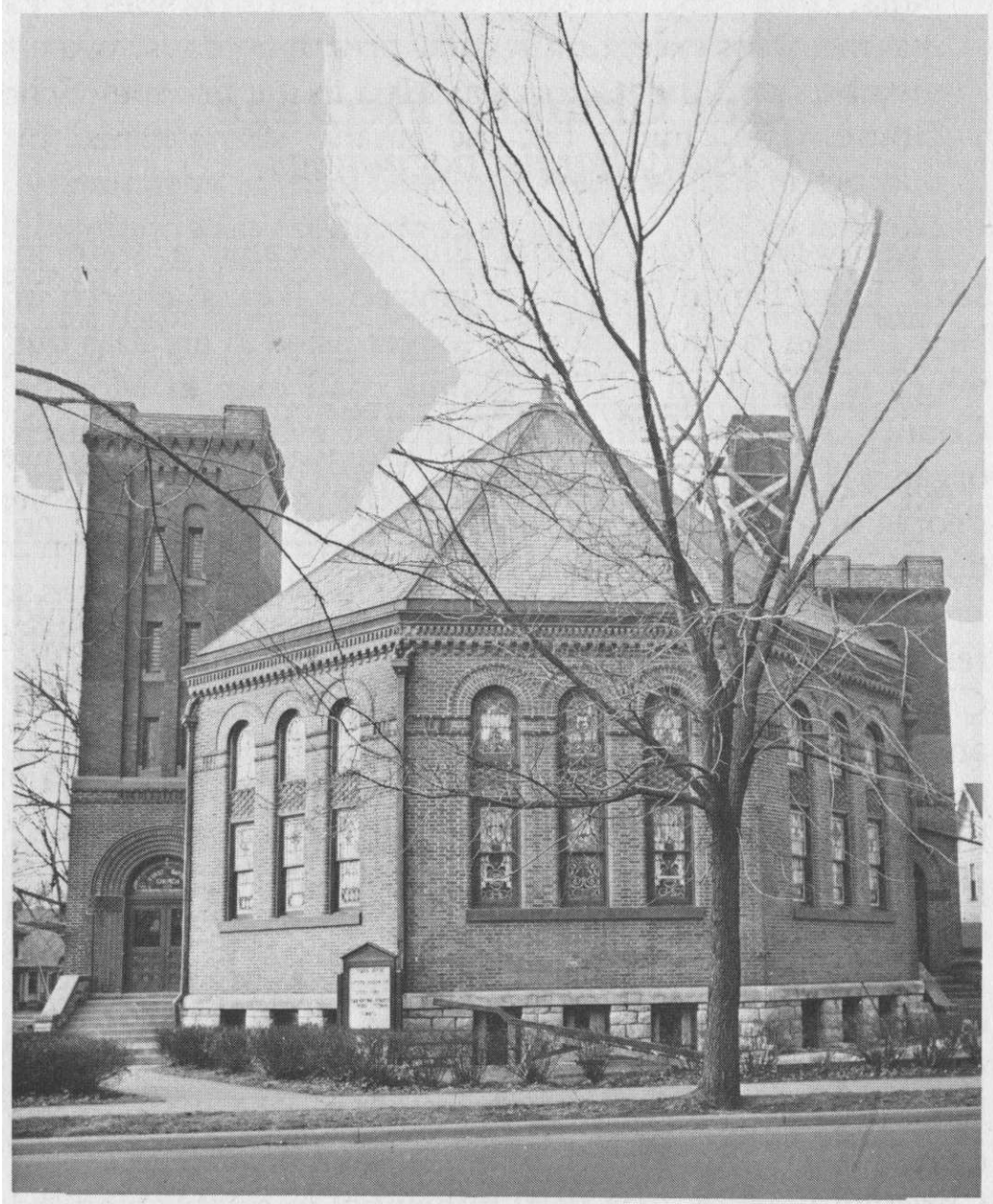
# Our Church's Heritage

## *Early Baptist Beginnings*

Twenty-two years before Illinois became a state in 1818, Elder David Badgley organized a Baptist church in New Design, a small town no longer listed in an atlas but which is found on a 1979 Illinois road map in Monroe County, south of Belleville. That first evangelical church organized in Illinois territory had twenty-eight members. People of a like faith migrated across the state, some, no doubt, settling in Champaign County.

The United Brethren claim to be the first group to hold religious services in Champaign County. However, the *Champaign County Herald*, published in Urbana, carried an article on April 1, 1896, about early local religious groups in which is found a statement that Reverend Mahurin, a Baptist, was the first minister to proclaim the gospel in Champaign County. Following him was a Methodist preacher, Alexander Holbrook.

The First Baptist Church of Urbana was organized with only thirteen members on September 21, 1838, "under the preaching" of Elder Isaac Newell, a missionary sent out on horseback by the Triennial Baptist Home Missionary Society. John G. Robertson, a Baptist layman and an ardent Christian worker, was very influential in establishing the church. The oldest book of minutes was lost; but L.A. McLean, feeling a strong desire to own a copy of the earliest records, had at the time made a copy for himself. The opening sentence of the minutes states that the church was organized in the Old Courthouse, a log structure, in Urbana. A conflicting statement appeared in the August 22, 1888, issue of the *Champaign County Herald*, giving the place of organization as the house or grove of Samuel Brumley located about one and one-half miles east of Ur-



*First Baptist Church, Urbana, Illinois.*

bana. Until 1850, the congregations met in homes of various members except on regular preaching days, when the members and the visitors gathered in the Brumley School House. The church became greatly strengthened by a number of Baptists having moved into the community. In November 1851, a building committee was appointed; by 1856, the new church building, a rectangular frame structure facing east on the northwest corner of Race and Illinois Streets, was completed and paid for. By 1867, the membership numbered nearly three hundred.

By 1895, a second new building was desperately needed. Within one month during the spring of that year, enough was pledged to warrant starting construction of a new building at the original site. The old building was sold to the Urbana School Board and moved to the Leal School grounds at 312 West Oregon Street, where it was used for classrooms for several years. During the interim, church services were held first in Busey Hall on Main Street and later in the Universalist Church. Many members helped in the construction of the new building, designed by a member of the church who was a student in architecture at the University of Illinois. He supervised the construction, which was completed and dedicated by March 29, 1896.

The Reverend Mr. Mills resigned, and two pastors followed before Reverend R.V. Meigs (pronounced Megs) became pastor on January 1, 1907. According to a statement found in the *History of the First Baptist Church of Urbana, 1838-1938*, written by Mrs. Nell Hubbard Robbins and assisted by Edgar Bennet, the period from 1907 to 1912 was considered as the highlight of the first one hundred years of the growth of the church. The membership reached 699 and the Sunday School had an average attendance of 385.

The members of the First Baptist Church became so filled with Christian inspiration and enthusiasm that the group as a whole wanted to reach out to help others. During the summer of 1909, Reverend Meigs and two other

mission-minded men — F.C. Hubbard and J.B. Hall — surveyed the religious interests of the more than one thousand people who lived north of the Big Four Railroad tracks. Many of the ones visited expressed an eagerness to have a place of worship near their homes.

Reverend Meigs attended the meeting of the American Baptist State Convention at the end of the summer of 1909 and arranged through the mission arm of the State Convention to have the chapel car, the "Herald of Hope," sent to Urbana and placed on a now nonexistent siding at Romine Street; since the railroads charged a siding fee for cars that remained on a siding longer than two days, Mr. F.C. Hubbard, mentioned in the earlier paragraph, paid the siding fee from October 17, 1909, until January 1, 1910.

No doubt, present-day members of the Pennsylvania Avenue Baptist Church have various mental pictures of what a chapel car was like but know very little about the history of the chapel car ministry. Mr. David Hubbard, who is the present historian of the First Baptist Church of Urbana, and the son of Mr. F.C. Hubbard, has spared no effort in helping Pennsylvania Avenue Baptist Church to get the history of the chapel car ministry. Mrs. Johnnie Peek, a member of the First Baptist Church of Champaign and also the secretary of the Pennsylvania Avenue Baptist Church, likewise made great effort to obtain the history of the chapel car ministry. Mr. Hubbard obtained a recent article by Mr. Bryce W. Griffith, published in the state paper, *The West Virginia Baptist*, about the chapel car ministry in West Virginia, where the chapel car "Herald of Hope" was taken in 1915. The summary of that article and one of the booklets obtained by Mrs. Peek, *If That Don't Beat the Devil* (the story of the American Baptist Chapel Car, written by Mrs. Jacquie McKeon in 1975), help one to obtain an interesting understanding of the chapel cars. Both summaries are included in the first section at the end of this chronological history.



*Rev. Robert Van Meigs.*

Reverend and Mrs. Sparks, home missionaries, were assigned to be in charge of the chapel car in Urbana. The Sunday School began with forty-three in attendance and within two months increased to seventy-three. Mrs. Nellie Martin, a present member of the Pennsylvania Avenue Baptist Church, recalls that she was invited to go with a young friend to the Sunday School which had started meeting in the chapel car. Many members of the First Baptist Church became vitally interested in serving God and others by giving of their time and money in building a meeting place for the North Urbana Christians. During the last few weeks that Reverend and Mrs. Sparks were here, they and some enthusiastic helpers solicited subscriptions for constructing a new building. Mrs. W.B. Sims gave a southeast corner lot bordered by Fairview and Goodwin Avenues, where the church was to be located. Mr. and Mrs. M.D. Busey gave a lot east of the Hays School (now known as the King School), where the parsonage was later to have been built. However, the lot was always used for church parking. Almost immediately, two-thirds of the amount needed to build the \$3,100 church building was raised by the members of the First Baptist Church of Urbana. The cornerstone was laid on June 18, 1910. During the time of construction, services were held in the Hays School, which was across the street.

## Herald of Hope Organized

The first service held in the new building, named "Herald of Hope" after the chapel car, was led by Reverend J.W. Primm, a highly-respected former pastor of the First Baptist Church, who later was called as the first mission pastor. Then in October of 1911 Reverend Edgar Woolhouse, also a former pastor of the First Baptist Church of Urbana, became the second mission pastor. Both Reverend and Mrs. Woolhouse worked tirelessly during the following months; on December 15, 1912, the mission with approximately seventy charter members was formally organized as a church affiliated with the American Baptist Convention. On pages 170 and 171 of the earliest ledger now in the Pennsylvania Avenue Baptist Church archives, there were seventy-nine names listed. There was no heading to the list; therefore, it cannot be stated definitely that these were names of the charter members. Most of these names were also on the past membership roll of the First Baptist Church in the *Diamond Jubilee History of the First Baptist Church* (1913), pp. 40-48.

- |  |   |
|--|---|
| 1. Mr. Abraham Ater<br>Urbana                            | 21. Mrs. John W. Herrigan<br>1004 W. Main, Urbana       |
| 2. Mrs. Abraham Ater<br>Urbana                           | 22. Mr. W.F. Howard<br>1203 W. Dublin, Urbana           |
| 3. Mrs. M.E. Applegate<br>1206 W. Clark, Urbana          | 23. Mrs. W.F. Howard<br>1203 W. Dublin, Urbana          |
| 4. Mr. Frank Anderson<br>(Fire Dept. No. 1) Champaign    | 24. Mr. Frank P. Hawk<br>908 W. University, Urbana      |
| 5. Rev. W.H. Beeby<br>930 W. Green, Urbana               | 25. Mr. Russell D. Hawk<br>908 W. University, Urbana    |
| 6. Mrs. W.H. Beeby<br>930 W. Green, Urbana               | 26. Mrs John J. Johnson<br>1306 W. Park, Urbana         |
| 7. Miss Florence R. Beeby<br>930 W. Green, Urbana        | 27. Miss Lola E. Kesler<br>Danville, Illinois           |
| 8. Miss Ruth A. Beeby<br>Route - Mahomet, Illinois       | 28. Mr. Lloyd M. Koch<br>810 W. Church, Urbana          |
| 9. Miss Nellie V. Beeby<br>930 W. Green, Urbana          | 29. Mrs. Lloyd M. Koch<br>810 W. Church, Urbana         |
| 10. Miss Lois E. Beeby<br>930 W. Green, Urbana           | 30. Miss Edna E. Koch<br>810 W. Church, Urbana          |
| 11. Mrs. Rena A. Bailey<br>902 N. Market, Urbana         | 31. Miss Florence G. Koch<br>810 W. Church, Urbana      |
| 12. Mrs. Mary L. Benedict<br>802 W. Park, Urbana         | 32. Mr. Steven D. Kinnear<br>505 N. Coler, Urbana       |
| 13. Miss Bertha T. Benedict<br>802 W. Park, Urbana       | 33. Mrs. Steven D. Kinnear<br>505 N. Coler, Urbana      |
| 14. Mrs. George J. Bemis<br>1308 W. Beslin, Urbana       | 34. Mrs. John W. King<br>1202 W. Hill, Urbana           |
| 15. Miss Anna Eliza Bemis<br>1308 W. Beslin, Urbana      | 35. Miss Susie A.R. Lemmon<br>1308 W. Champaign, Urbana |
| 16. Mr. William R. Courtney<br>806 W. Clark, Urbana      | 36. Mr. John L. Martin<br>1102 W. Church, Urbana        |
| 17. Mr. Robert T. Carlock<br>Decatur, Illinois           | 37. Mr. Elmer W. Martin<br>1102 W. Church, Urbana       |
| 18. Mr. Benjamin W. Durman<br>1205 W. University, Urbana | 38. Mr. Harry W. Merrick<br>(No address listed)         |
| 19. Miss Rillie C. Furrow<br>1302 W. Hill, Urbana        | 39. Mrs. Harry W. Merrick<br>(No address listed)        |
| 20. Dean John W. Herrigan<br>1004 W. Main, Urbana        | 40. Mrs. Phinis O. Moore<br>1408 W. Park, Urbana        |

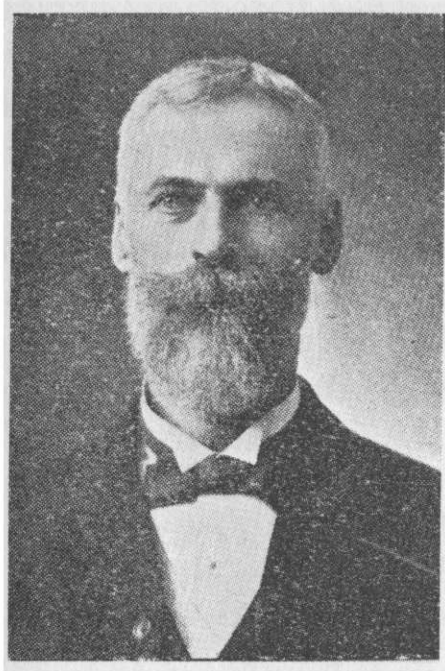
41. Mrs. George B. Mitchell  
1304 W. Dublin, Urbana
42. Mr. L.M. Mechling  
1301½ W. Champaign, Urbana
43. Mrs. L.M. Mechling  
1301½ W. Champaign, Urbana
44. Mr. B.T. McFarland  
408 N. Race, Urbana
45. Mr. C.F. McClain  
810 W. Maple,  
Champaign
46. Mrs. C.F. McClain  
810 W. Maple, Champaign
47. Miss Vivian P. McClain  
810 W. Maple, Champaign
48. Miss Lena L. McClain  
810 W. Maple, Champaign
49. Mr. Burl F. McClain  
810 W. Maple, Champaign
50. Mrs. Elnora Pittman  
1203 W. Dublin, Urbana
51. Miss Cora M. Pittman  
1203 W. Dublin, Urbana
52. Mr. C. Parris  
1302½ W. Hill, Urbana
53. Miss J. Hazel Parris  
1304 W. Hill, Urbana
54. Mrs. George A. Price  
802 W. Park, Urbana
55. Mr. Guy S. Parnell  
Route 4, Box 41, Champaign
56. Mrs. John W. Ray  
Nuberts, Tennessee
57. Mr. Paul B. Smith  
802 W. Park, Urbana
58. Miss Margaret L. Smith  
802 W. Park, Urbana
59. Mrs. Elizabeth Shaw  
810 W. Park, Urbana
60. Mr. George W. Smith  
902 N. Market, Urbana
61. Mr. Earl M. Shaw  
1404 W. Park, Urbana
62. Mrs. Daniel D. Shaffer  
1201 W. Hill, Urbana
63. Miss Ida B. Surbaugh  
1408 W. Park, Urbana
64. Mrs. H.I. Snider  
1105 W. Springfield, Urbana
65. Mr. Robert H. Stevens  
Cali, Columbia, South  
America
66. Mr. Joseph T. Sturcken  
810 W. Clark, Urbana
67. Mrs. Joseph T. Sturcken  
810 W. Clark, Urbana
68. Mrs. Eva L. Traxler  
1102 W. Oregon, Urbana
69. Miss Elinor E. Traxler  
1102 W. Oregon, Urbana
70. Mr. Ivan W. Traxler  
1102 W. Oregon, Urbana
71. Miss Dorothy M. Traxler  
1102 W. Oregon, Urbana
72. Mrs. R.M. Trimble  
506 N. Busey, Urbana
73. Miss Viola Wagoner  
1204 W. University, Urbana
74. Mr. Harvey E. Walker  
408 E. Green, Urbana
75. Mrs. Harvey E. Walker  
408 E. Green, Urbana
76. Mr. Stanton Walker  
408 E. Green, Urbana
77. Mr. E.H. Walworth  
1207 W. Main, Urbana
78. Mr. Howard O. Woodworth  
1406 W. Hill, Urbana
79. Mrs. Howard O. Woodworth  
1406 W. Hill, Urbana

## Pastors Who Have Served

Reverend J.W. Primm became the Herald of Hope mission pastor as soon as the chapel car was moved to another site. From November 15, 1891, to October 2, 1892, he had served as pastor of the First Baptist Church of Urbana, where he was highly esteemed. Later, because of his sincerity and high capability, he was asked to serve as mission pastor of the newly-formed mission branch of the church. He began his work at the Herald of Hope on February 10, 1910. During the following year and a half there were many conversions and additions to the membership list. During the late summer of 1911 problems arose; both he and others became discouraged, and he consequently resigned. By early 1912 his health began to fail rapidly, and his death came by early spring of 1913.

Reverend Edgar Woolhouse became the second Herald of Hope mission pastor on September 23, 1911. He had been called as assistant pastor of the First Baptist Church on September 18, 1909, with a view to his taking charge later of the Herald of Hope mission. When Reverend Primm resigned, Reverend Woolhouse was on the field and began immediately as the mission pastor. He and Mrs. Woolhouse had had experience in South Danville, where they continued serving part-time for a while. The mission Sunday School soon had over one-hundred members; both the young people's organization and the prayer meeting were well-attended. By October 1, 1912, the mission became so well-developed that it was considered wise to have it become organized as a regular church.

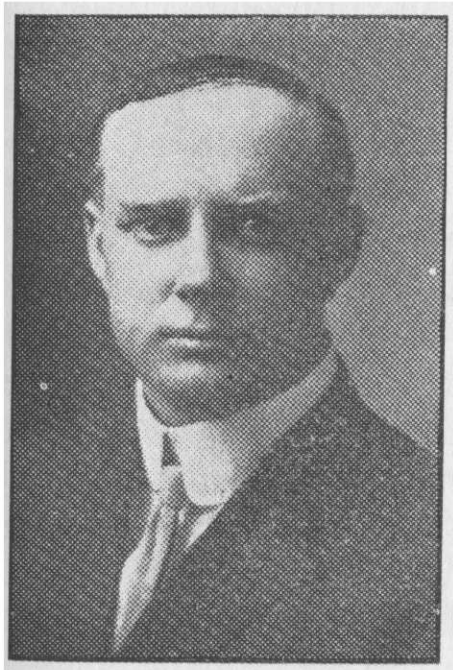
Reverend and Mrs. Woolhouse had found over seventy people who were ready and willing to become its charter members. Most of these people were granted letters from the First Baptist Church of Urbana, and ten came on



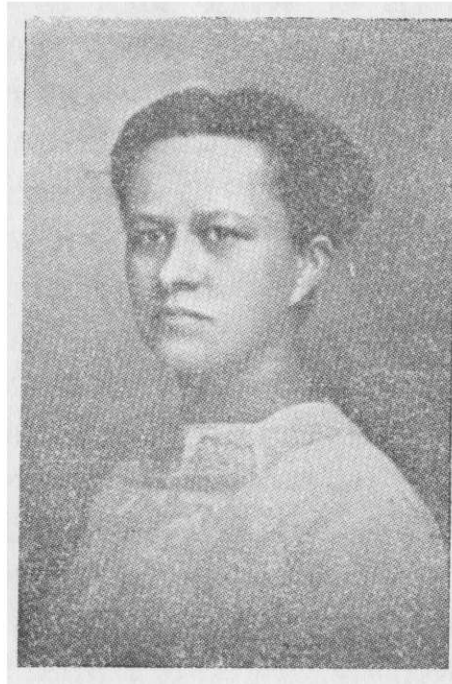
*J. W. Primm.*



*Rev. Kirkland.*



*Rev. & Mrs. Edgar Woolhouse.*



promise of letters from other churches. One member coming from the First Baptist Church of Urbana was a missionary on the foreign field in Cali, Colombia, South America. The new church became affiliated with the American Baptist Convention. The Pennsylvania Avenue Baptist Church has in its possession the first ledger containing only the list of seventy-nine names on the last two pages and financial records of the newly-organized Herald of Hope Church. On the inside of the front hard cover was the inscription:

Herald of Hope Church  
Organized December 15, 1912  
Reverend Edgar Woolhouse, Pastor

On page 3 of that first journal was a list of forty members of the First Baptist Church of Urbana who supported financially the work of the new church. Mrs. Woolhouse was Reverend Woolhouse's constant helper—doing all kinds of work such as cleaning the church building, visiting the ill, taking care of the correspondence, and even preaching the sermons when her husband was away working in another mission on various occasions. On December 15, 1913, Reverend Woolhouse resigned and the dedicated couple went to work in other fields.

**Reverend William Henry Beeby** became the third pastor of the Herald of Hope Church, beginning his work on the third Sunday of December in 1913. He and his wife and four daughters had become charter members of the church by transferring their letters from the First Baptist Church. The first ledger contained no minutes of business meetings—only financial records, including ones showing that Reverend Beeby was paid a salary through December 29, 1915.

From the time of his leaving the pastorate at the end of 1915 until Reverend R.S. Kirkland's coming as the sixth pastor in early 1917, two men had served as interim pastors—each for a short time. They were **Reverend Thomas**

**Bishop and Reverend Hillis.**

Earlier historical references in church directories to **Reverend R.S. Kirkland** list his first name as Paul, making it appear to be an error since the second financial record book shows that the pastor's salary was paid to R.S. Kirkland. Mr. David Hubbard recalls that Paul, a grown son of R.S., was also an evangelist who worked with his father. Paul often served at the Herald of Hope Church for weeks and occasionally for months during the university school year while he was seeking his degree. Throughout those times the father would be away in evangelistic services. Reverend R.S. Kirkland contributed generously to the church finances. Both father and son worked tirelessly and influenced many young people to accept Christ. Among the names of present members of the Pennsylvania Avenue Baptist Church listed in the earliest part of the chronological list found in the *Universal Church Record* were four persons who are still members of this congregation, and whose names were followed by the notation "No Record." Telephone conversations with these persons revealed that they accepted Christ under the guidance of Reverend Kirkland, the sixth pastor. They said that he had baptized them between 1917 and 1924.

From 1924 until 1934 there were almost no written records available. However, our church is fortunate in having a few local former members and several present members who joined during that early time who have been willing to make a sincere effort to recall names and approximate dates of service of early former pastors. **Reverend C.W. Kerst**, Reverend Kirkland's successor, held the office until 1933. The nation was suffering severely from a deep financial depression. The population had earlier been uprooted by having fathers and older brothers called into military service. Times were difficult for many who found themselves in unfamiliar surroundings and out of work. When Reverend Kerst resigned, there was a quick turn-over of pastors. **Reverend Sylvanus Martin**

held the post from 1933 until May 1935. Next the church voted to call two pastors and have them serve on alternating Sundays. One was **Reverend T.M. Bishop**, an older man who had earlier been an interim pastor; the other, a young man, was **Reverend Creed Hampton**. Two months later Reverend Bishop resigned, and Reverend Hampton held the pastorate full-time until July 3, 1938.

The nations of the world were again in turmoil. America had not truly recovered from World War I before it was embroiled again in what became World War II. Men who had served on the battlefields in faraway places during the earlier war and had been fortunate in not losing their lives came home bearing physical and mental scars, but they struggled to become adjusted and to rear families. With battle scenes still fresh in their memories, they had to send their sons into a new war.

Church attendance suffered extremely across the United States. The congregation of the Herald of Hope, striving desperately to continue to exist even though many new churches were ceasing to be, decided in early 1939 to invite the Campus Bible Fellowship pastor, **Reverend Wayne Amsler**, and his congregation to worship with them. Reverend Amsler was chosen to be the pastor of both congregations, even though he later became a Presbyterian. He requested that all church business be transacted by a governing board composed of six deacons from each of the two congregations. Each time that he wished to be away, he would leave very definite instructions, which the deacons were to follow exactly and to make a report to him when he returned. The congregation as a whole could have no part in making decisions.

By mid-year 1940, the Herald of Hope congregation called **Reverend J.B. Ebersole** as interim pastor. He was authorized to start collecting material for rewriting a church constitution so as to maintain the Herald of Hope as a true Baptist church. The Sunday School and church attendance began growing noticeably. All organizations

showed new interest and a definitely higher attendance. Reverend Ebersole, who had already been a minister for forty-three years, was growing very weary. He urged the church to lower his salary and to begin seeking earnestly for another pastor. This period was one in which most younger ministers were taken into the military service to serve as chaplains. Some of the church members felt that Reverend Ebersole's salary should be raised, but he insisted that it not be raised and that a new pastor be called.

Almost two years later, on April 12, 1942, Reverend **Elnor Grafft**, of East Moline, Illinois (listed incorrectly as Reverend Grant in earlier historical sketches) was called as the new pastor. A copy of a letterhead used while he was pastor here showed the correct spelling of his name. He served the Herald of Hope Church from May 12, 1942, until June 30, 1944. He returned to the area from which he had come.

Soon after his leaving, the church elected a pulpit committee of ten (including both men and women). The committee served from July 11 to August 23 of 1944. Seven candidates applied for the position as pastor, either by a letter or by a telephone call. The committee considered only three of the applicants as possibly appropriate for this congregation. The three were asked to appear individually before the church body on a specific Sunday to preach a sermon and to answer all pertinent questions about their views. On the Wednesday following the Sunday sermon of the third applicant, all members of the church were urged and expected to attend a fellowship supper—and especially a prayer meeting—before voting on their choice of applicants to be the next pastor. Reverend **Darwin Blomgren** was chosen on the first ballot. He arrived on September 24, 1944, to begin serving. A house at 710 N. Busey to be used as a parsonage was rented when he first came; then it was later purchased. All of our following pastors lived there until Reverend Dillow decided to purchase his own house. The parsonage badly need-

ed much repair. It was sold in the mid-1960's and the money from the sale was lent interest-free to Reverend Dillow to use as needed in building his home at 503 E. Michigan.

During Reverend Blomgren's term of service, many men were returning — or failing to return — from military duty, and many adjustments were having to be made in family life and church activities. Nearly everywhere interest in religious activities had reached a low ebb. The deacons felt that the spiritual life was in need of much encouragement. The church hosted on October 2, 1946, an all-day meeting of the Champaign—Urbana Association, an American Baptist regional association comparable to the present Southern Baptist organization known as the East Central Illinois Baptist Association. (Member churches of the Champaign-Urbana Association are listed a bit later.) On October 6, the Herald of Hope planned an all-day homecoming rally in an effort to get people to attend services. Reverend Blomgren, hoping to encourage more interest in the church life, began a fifteen-minute daily radio program over Radio Station WDWS. Prayer meeting attendance had dwindled to an average of seventeen, the Baptist Youth Fellowship had an average attendance of nine, the Sunday School attendance was in great decline, and the number at morning worship service was seldom more than fifty. Finally Reverend Blomgren decided to resign on November 24, 1946.

For a number of years the church had been served by an elected board of deaconesses whose duty had been particularly to greet strangers, to visit those who were ill, to make telephone calls, or to write cards to members who had seemingly become disinterested in attending services, and especially to help in preparing for the Baptismal and the Lord's Supper ordinances. Between Reverend Blomgren's leaving and the coming of his successor, the entire board of deaconesses resigned. However, the church again would not admit defeat.

On January 19, 1947, Reverend A.M. Norton became the new pastor. He and Mrs. Norton worked hard. On May 11, at the annual meeting of the church, the regular group of officers were elected or re-elected, including a new board of deaconesses. During the week of May 16 to 24, he and Mrs. Norton were sent, all expenses paid, to the American Baptist Convention in Atlantic City, New Jersey.

The congregation could not fail to note the need for repairs on the church building which was then nearly forty years old. The members knew that a considerable amount of money would have to be spent on extensive repairs at the Fairview and Goodwin site, or plans would have to be made to seek a new and larger site and to construct a new building which could be enlarged later when funds became available. On March 16, 1948, Mr. Howard Ammerman and Mr. Lewis Robbins, trustees of the First Baptist Church, acting on behalf of its members, gave the title to the Herald of Hope Church property to the trustees of the younger church.

On May 12, 1948, approximately two months later, the congregation voted to sever all connections with the American Baptist Convention and to join the Southern Baptist Convention; they voted to adopt the literature used by the Southern Baptists and to pay the pastor's and his wife's expenses to the Southern Baptist Convention, meeting that year in Chicago, Illinois. The local church was accepted into the Great Lakes Regional Association at the May 1948 meeting.

Dr. Noel Taylor, then Executive Secretary of the Illinois Baptist State Association, remembers the affiliation of the Herald of Hope Church with the Illinois Baptist State Association as follows:



*Reverend and Mrs. Norton.*



*William T. Waring, pictured front row, far left, and some members of Herald of Hope Church.*

"At its 1946 Annual Convention, the Illinois Baptist State Association launched a movement to establish Southern Baptist Churches throughout the state and set up a goal to organize forty new churches in the next five years and to reach a total church membership of 100,000. To accomplish these ends, the Missions Department adopted the mission strategy of the Apostle Paul, namely to plant churches first in the great strategic centers of population, education, commerce, and government with the thought in mind that out from these centers of influence other churches soon would come to be. Five years later, Illinois Baptists had organized sixty-one new churches and had a total church membership of 105,000.

"From the very beginning, it was recognized that one of those great centers of influence in Illinois was the twin-cities area of Champaign-Urbana, home of the University of Illinois. Consequently, early in 1947, the Missions Department requested Regional Missionary Herral A. Hall (stationed in Jacksonville) to initiate Southern Baptist work in Champaign-Urbana. Pitching a tent on a vacant lot in the west part of Champaign that summer, Brother Hall conducted a Vacation Bible School by day and held revival services by night. The results were not encouraging.

"During the tent meetings, I received a telephone call from Arthur M. Norton who introduced himself as the pastor of the Herald of Hope Baptist Church in Urbana. He was quite disturbed over the meetings then being promoted by Southern Baptists and urgently requested an immediate conference with me. The next day he came to my office in the Baptist Building at Carbondale for that conference.

"Brother Norton explained that his Church had been affiliated with the American Baptist Convention but recently had taken steps to terminate that affiliation. He stated further that it was his hope that his Church would become affiliated with Southern Baptists. His fear was that if Southern Baptists established work in Champaign following the Vacation Bible School and

tent revival, it would interfere with his plans. Consequently, he earnestly requested that within one year the Herald of Hope Church would seek alignment with Southern Baptists.

"After almost two hours of conference, I agreed to recommend that the Missions Department discontinue for one year any efforts to begin a Southern Baptist Church in Champaign-Urbana. I stressed, however, that if at the end of one year there still was no Southern Baptist Church in the twin-cities, plans for the Missions Department to begin a work there would be reactivated.

"True to his word, Brother Norton, before the end of another year, had led the Herald of Hope Baptist Church to affiliate with the Great Lakes Baptist Association, the Illinois Baptist State Association, and the Southern Baptist Convention."

—This quotation was taken from a letter by Dr. Noel M. Taylor to Dr. Charles H. Chandler in January, 1984.

The matter of deciding whether to repair or enlarge the present building or to construct a new one at some other site was still unsettled and remained so during the remainder of Reverend Norton's term of service, which ended on November 28, 1948.

At a special meeting called on January 26, 1949, Dr. W.T. Waring was called as pastor. He began his pastoral duties on March 1. He had earlier held services during a time when Reverend Norton had been away in an evangelistic meeting. On October 30, 1949, a special meeting was called to elect messengers to the Illinois Baptist State Convention. In May 1950, messengers were elected to attend the Southern Baptist Convention. On June 7, 1950, Dr. Waring read a letter to the congregation that he would "sever pastoral relations with this church on or before September 1, 1950." He had found that although the congregation had voted to become affiliated with the Southern Baptist Convention, the local group still consisted of

many who were slow to adopt Southern Baptist methods. On October 4, 1950, at a regular business meeting, a letter was read in which thirty-eight members, who were definitely interested in Southern Baptist beliefs, jointly requested letters of dismissal from this church. They organized the Southern Baptist church which became the Temple Baptist Church.

Mr. Kenneth Wood, a long-time deacon in the Temple Baptist Church, graciously supplied the following information about the early history of that church. The following four paragraphs summarize the information from Mr. Wood:

### **The Temple Baptist Church Early History**

The group of fifteen persons planning to withdraw from the Herald of Hope Baptist Church of Urbana met on September 16, 1950, in the home of Mr. and Mrs. Glenn Dickey of Champaign. Believing genuinely that a Southern Baptist church should be established in the university community to enlist students, a group of thirty-eight persons requested letters of dismissal from the Herald of Hope Baptist Church of Urbana to become members of the proposed new church which was officially organized on November 5, 1950.

The first meeting place of the new church was above the business college located at the corner of Fourth and Green Streets in Champaign. For a time, Wednesday evening services were held in the homes of various members until building space became available.

Earlier, several names had been suggested for the new church with Beacon Baptist Church being finally decided upon. However, much discussion of the church name continued until the next summer; then the name was officially changed to Temple Baptist Church.

Mr. V.W. (Bob) Entekin, State Student Director of the Baptist Student Union, who had arrived on the university campus to organize a BSU, and Mr. Robert L. Anderson, a student at the University of Illinois, were chosen to act as lay preachers to occupy the pulpit until a pastor could be called.

On October 8, 1950, after the evening worship service of the Herald of Hope Southern Baptist Church, a special business meeting was called and a motion was placed before the congregation to extend a call as pastor to **Reverend A.L. Greenwalt** of Petersburg, Illinois. He had filled the pulpit as a pastoral candidate during the morning service. He received a unanimous call and began his duties on December 3, 1950.

At a business meeting on February 6, 1952, a committee of twelve made a recommendation to the church which read as follows:

Inasmuch as every member of the church has been properly notified of the significance of tonight's meeting; and inasmuch as a large number of people have voiced their opinions supporting this matter; and inasmuch as much thought and prayer have been given to this consideration by the committee:

The committee recommends to the church that the name of our church, which is now called the Herald of Hope Southern Baptist Church, be changed officially to the First Southern Baptist Church of Urbana.

The recommendation was voted on and was carried by a large majority.

At this same business meeting in February of 1952, the deacons urged that our church sponsor mission work in some needy field, preferably Paxton. At a slightly later date, a group of Christians living in Paxton and having Southern Baptist preferences asked that the First Southern Baptist Church of Urbana sponsor mission work there. The people came to Urbana and asked for membership in our church and for guidance in organizing mission work in Paxton. Our church accepted them as members. Somewhat later the church at Paxton was organized and their letters were sent to Paxton.

During early September of 1952 our deacons recom-

mended that we also sponsor a mission in Rantoul, Illinois. A number of servicemen and their families who lived in Rantoul and had earlier become members of the First Southern Baptist Church of Urbana requested that their letters be sent to the First Southern Baptist Church of Rantoul, which was being organized at that time and which later became known as the Immanuel Baptist Church of Rantoul.

The Herald of Hope Baptist Church was until May 1948 a member of the American Baptist Convention which embraced much of the territory across the northern sector of the nation from the New England and the Middle Atlantic States on across the Great Plains to the West Coast. It was also included in a smaller or regional section known as the Champaign-Urbana Association made up of the churches at Paris, Charleston, Mattoon, Danville, Villa Grove, and Urbana. As soon as the congregation voted to affiliate with the Southern Baptist Convention in 1948, the church petitioned for affiliation with the Great Lakes Regional Association, which embraced the few Southern Baptist churches in Illinois, Indiana, Michigan, and Ohio. Since traveling such great distances within an association hampered fellowship and cooperative endeavors, a dozen or more Illinois churches banded themselves together within a smaller reach of territory in what was called the Sangamon Valley Association, including mainly churches in Illinois from the Indiana state line on the east to Decatur on the west and from Bloomington on the north to Arcola on the south. Some of the pastors still insisted that the distances to travel to the associational meetings were too extreme and took too much of a day to drive over narrow brick pavements.

On May 24, 1954, Reverend A.P. Hamrick wrote in his article ("Beginning Days of the East Central Illinois Baptist Association," p. 1) that a few pastors, including Reverend A.L. Greenwalt, met at the First Southern Baptist Church of Urbana (later to be known as the Pennsylvania Avenue

Baptist Church). They represented the following churches: Temple, Champaign; First Southern Baptist, Cisco; First Southern Baptist, Farmer City; First Southern Baptist, Paxton; Immanuel Baptist, Rantoul; and First Southern Baptist, Urbana. Their organizational meeting was held a few months later at the Temple Baptist Church of Champaign. There the name given the new group was the "Illini Baptist Association." When the smaller group made its report to the Illinois Baptist State Association, the state organization insisted that the "Illini Baptist Association" was too similar to and would be too easily confused with the name of the state organization. The state group requested that our smaller group select another name; hence the present name is "East Central Illinois Baptist Association." This association now includes the twenty-two churches and the two missions sponsored by the Pennsylvania Avenue Baptist Church, namely:

### Churches

Arcola	LeRoy
Bement	Loda, Friendship
Bloomington, Vale Street	Lodge
Champaign, Garden Hills	Monticello, Calvary
Champaign, Macedonia	Normal, College Avenue
Champaign, Temple	Paxton, First Southern
Danville, Bethel	Rantoul, Immanuel
Deland	Tolono
Farmer City	Tuscola, Hillcrest
Fisher	Urbana, Pennsylvania Avenue
Gibson City	Weldon

### Missions

Thomasboro	North Urbana
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The First Southern Baptist Church of Urbana had been suffering growing pains for a time since it voted to become Southern Baptist. The next few paragraphs recount some of the struggles experienced prior to its becoming established.

In the minutes for the January 7, 1953, business meeting, a notation stated that, to date, the membership of the First Southern Baptist Church stood at 401 including 113 non-resident members. The church voted to have a pot-luck dinner at the church once a month in the interest of the visitation program. Unmarried soldiers and university students were to be invited as guests. After the meal there would be an organized visitation plan for the program of the whole church.

The minutes of the business meeting held on June 3, 1953, refer to a church radio broadcast, which along with the advertising and promotion program, was budgeted annually at slightly above one-thousand dollars, averaging approximately twenty dollars each week. During August of 1954, the church began considering employing a part-time educational director. A month later a committee appointed to investigate the services of an educational director recommended that Roger Cowen be chosen to serve and to be paid fifteen dollars each week. His duties were to include directing the church musical program, promoting visitation, and working with the youth. He resigned in early June of 1955 and moved to Southern Illinois.

On September 11, 1955, Reverend Greenwalt resigned. (He and Mrs. Greenwalt are presently serving a Baptist Church in West Germany under the sponsorship of the European Baptist Convention—English speaking). It was during the latter part of his term of service that the Danville Southern Baptist Mission was urged to become an organized church bearing the name of Danville First Southern Baptist Church.

On the Sunday following Reverend Greenwalt's leaving, letters were granted to twelve persons from the First Southern Baptist Church of Urbana so that they could join the First Southern Baptist Church of Danville, now known as the Bethel Baptist Church of Danville. At the same time a special business meeting was called for the purpose of seeking a new location for the construction of a

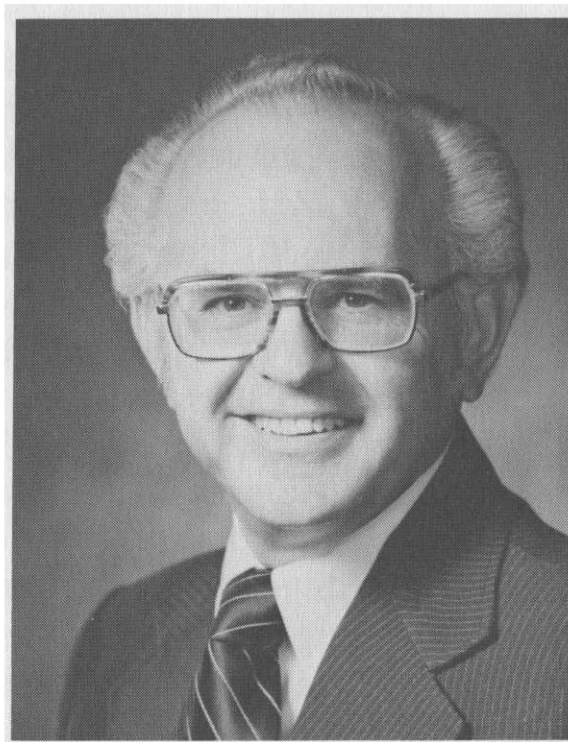
new church building, specifically on South Vine in Urbana. By this time, the original church building at the intersection of Fairview and Goodwin Avenues was badly in need of repair. Renovating and enlarging the old building seemed far less advisable than seeking a new location on which to build. The Fairlawn and South Vine property was purchased.

On November 30, 1955, the First Southern Baptist Church of Urbana voted to extend a call as pastor to **Reverend Don E. Dillow**, a native of Southern Illinois. He accepted as of January 1, 1956, coming directly from the Southwestern Baptist Theological Seminary at Fort Worth, Texas. The membership of the First Southern Baptist Church of Urbana stood at the time at 295 (resident and non-resident). The average Sunday School attendance was 120. By late May of 1956, the congregation decided that the Vine Street property was not large enough to accommodate a growing church. Investigation found that the W.B. Webber property—consisting of eight city lots between Pennsylvania and Michigan Avenues on Anderson Street—was available. Believing the property to be sufficiently large, the church voted to borrow two thousand dollars to be used as earnest money for the purchase of the new property, which was listed at \$32,000. On December 23, 1956, a special business meeting was called to which all members had been urged earlier to attend. Seventy-four voting persons, as well as others, were present. It was decided by unanimous vote that the Vine Street property be sold for commercial purposes to V.R. Gordy for \$30,350.

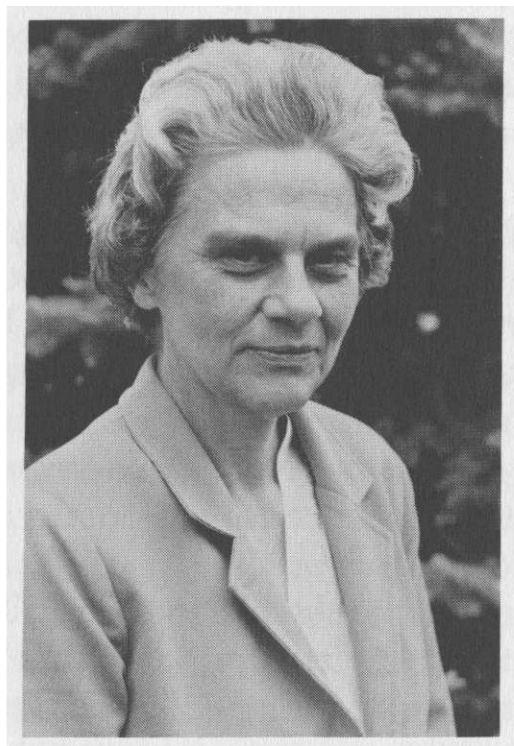
With the sale of the Vine Street property accomplished, the purchase of the Webber property was completed by January 27, 1957. Finance and building committees were named. The church had first been known as the Herald of Hope Baptist Church and then after 1948 as the First Southern Baptist Church of Urbana—both at the Fairview and Goodwin Avenues location. On July 10, 1957, the

congregation felt that a name should be chosen to designate the new location; consequently, the name selected was the Pennsylvania Avenue Baptist Church to become effective on October 1 of that year; however, the minutes of October 9, 1957, referred to the church as the First Southern Baptist Church of Urbana. Construction had been started on the new L-shaped Educational Building during the spring of that year. The people realized the enormity of their task, and all dedicated themselves to hard work. The church women—particularly members of the four circles of the WMU as well as others—prepared hearty food and brought it to the site of the new building. The church men came directly there from their regular jobs and worked diligently to get the outer walls of the building completed during the spring and summer afternoon daylight hours. In the fall and winter evenings skilled church men and women gave of their time and ability to doing electrical wiring, completing inside carpentry, laying tile, installing seats, and accomplishing many other necessary tasks. The young people helped especially with all the cleaning chores. At this time, too, the chairman of the trustees signed a petition to have Pennsylvania Avenue paved.

Anticipating having the new building completed and occupied by Thanksgiving, the First Southern Baptist Church, still referred to as such in the October 9, 1957, minutes, had called a special business meeting on October 4, 1957, and arranged to sell (to the Urbana School Board) by November 15 the property at Fairview and Goodwin to be used by the Hays School for storage purposes. However, it was not until February 16, 1958, that the congregation could move into the new building. The people were happy to see the completed building, but they were very weary. They had—according to conservative estimates—given at least fifteen-thousand hours of their time and strength. There were still many unfinished tasks, and progress was very slow. Finally, it was necessary to get a loan



*Dr. Don E. Dillow.*



*Rosemary Spessard.*

so that the Educational Building could be completed.

Many persons' lives have been changed by their coming to know Christ as their Saviour through the witnessing of His dedicated followers who have served as pastors, teachers, fellow-members, friends, co-workers, and neighbors—many of whom may have been at some time during the past seventy-five years a part of the congregation of this church. One person, in particular, named Rosemary Spessard, has left her family, her friends, and her native land to go halfway around the globe to serve as a nurse and to carry spiritual healing through telling suffering thousands about Christ as she and other Christian nurses and doctors strive daily to ease their patients' physical pain. Rosemary had come to Urbana during the late 1950's to complete her Bachelor's degree in nursing and to work as a nurse at the Carle Hospital. Her landlady and another Carle Hospital nurse—both of whom were members of the First Southern Baptist Church of Urbana—had urged her to attend revival services with them at their church. She accepted Christ and later followed His leading to serve on the foreign field. She studied further at the Southwestern Baptist Theological Seminary in Fort Worth, Texas; after being commissioned by the Foreign Mission Board, she was sent to the Language School in Bangkok, Thailand. Shortly after that, she became the director of nurses at the Bangkla Baptist Hospital, where now it seems expedient for the director to be a native Thai rather than a foreign missionary.

Rosemary spoke before our congregation on December 5, 1965, while she was on furlough. When she was on furlough again in 1978, she was the guest speaker at the Missions Banquet on November 22. All who attended realized through her comments that all races are as one in God's view—each suffering, needing help from others, and appreciating kindnesses shown to them as a practical expression of His love.

In early 1964, the church membership had grown to 464,

attendance in Sunday School by the end of the first seven months of the calendar year was 306. Since the chapel was filled on numerous occasions, the church people realized that they should continue with their task and proceed with building the main sanctuary, a goal which had been before the congregation since 1957. On September 13, 1964, the ground-breaking ceremony to initiate the construction of the sanctuary was held after the morning worship service.

Soon twenty persons including both men and women were elected as members of the building committee, who in turn selected architectural engineers and consultants, mechanical contractors, and the superintendent of construction. Work went forward and the sanctuary, with a seating capacity of seven-hundred-fifty-six persons, was ready for occupancy on Easter Sunday morning, April 18, 1965. The accompanying pictures include one of the new sanctuary interior, two of the exterior, and one of the glass-enclosed corridor with entry from Pennsylvania Avenue.

The following description of the sanctuary was printed in the program of dedication (May 23, 1965):

### **The Sanctuary**

The Sanctuary is of contemporary design. The beautiful Indiana Bedford limestone exterior, the stalwart buttresses, the stained glass windows, the spiraling towers and three crosses all blend together to portray strength and dignity.

Upon approaching the foyer to the Sanctuary, one is immediately met with beauty and openness depicting the warmth of Christian fellowship. Leaving the foyer, one comes to the vestibule, where the strength of beauty in stone, walnut paneling, spacious windows, and glass doors invite the worshiper on into the Sanctuary where God's people are gathering to experience a genuine encounter with God in Jesus Christ.

Once inside the Sanctuary, the worshiper is moved by



*Church sign.*



*Exterior sanctuary.*



*Corridor leading to sanctuary.*



*Interior of sanctuary.*

the simplicity, beauty, and warmth of the interior decorations. Colors and furnishings within the Sanctuary are primarily blue, white, and walnut, blending harmoniously for a worshipful setting. A deep-pile blue carpet stretches from wall to wall in the vestibule, nave, pulpit, and choir areas. The pews are finished in stately walnut and the cushions are of two-inch urethane, covered with a light-blue nylon fabric. Laminated arches reach gracefully towards the heights supporting a natural cedar ceiling.

The focal point in the Sanctuary is the open Bible on the Lord's Supper Table and the elevated pulpit which together signify the centrality of the proclamation of God's message from His Word, for "faith cometh by hearing, hearing by the Word of God" (Romans 10:17).

Rising from this focal point the simply-ornamented walnut paneling leads the eye to the framed opening of the baptistry, where each baptismal service portrays the Lord's death, burial, and resurrection.

The baptistry is complemented by the antique stained-glass window brought to the Sanctuary site from England, France, Germany, and West Virginia. The interior design of the baptistry walls against the window suggests an arrow pointing toward the heavens. One is reminded of the message of the Psalmist: "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, who made the heavens and the earth" (Psalm 121:1-2).

The projection and control room is located back of the nave area and above the vestibule. This is the heart of all operations of the newly-designed low-voltage lighting and public address systems. A dimming device is being installed to help create a more worshipful atmosphere. The projection room is being equipped for the presentation of filmstrips, religious films, and for future radio and television broadcasting.

## Memorials and Special Love Gifts (at the Time of Dedication)

"Symbol of Light" (Church Sign) given in memory of  
*Donald Ray Brown* by Mr. and Mrs. Fred Brown.

Lord's Supper Table and Cloth given in memory of Mr.  
*and Mrs. H.A. Brown* by Mr. and Mrs. Elbert Brown.

Guests' Registry given in memory of *Richard  
Adams Micks* by Lynn Ann and Mary Ann Micks.

Pulpit given in dedication for the preaching of  
God's Word by Mr. and Mrs. Harold Glick

Love gift given in memory of *Mrs. Lela Gibson* and  
*Mr. O.R. Starr* by Mr. and Mrs. J. Robert Starr.

Although a large number of persons who have become members of Pennsylvania Avenue Baptist Church within the last twelve to fifteen years may believe that the Wednesday night supper program had been started not more than six or seven years ago, such is not true. The program has been in existence intermittently since the early 1960's. It seemed wise to have all weekday programs on the same night so the building would not have to be unlocked, lighted, and heated or cooled for only a smaller group on each night for several nights of the week. If groups for all ages in the family met on the same night, thus saving many parents from having to come from across town or from another community several times a week, it seemed wise to have family suppers.

An elected committee decided what each week's menu should be. Two women of the congregation were hired to purchase all supplies, to prepare the meal, to serve the food, and to clean up afterwards. Although both women received five dollars each for each Wednesday's work, they urged that other women of the church should take turns in preparing the suppers and receiving the five dollars. On September 15, 1965, the church voted to hire three women at five dollars each to prepare and serve the

meals for the next three months. On January 5, 1966, since the budget had not been subscribed, the church voted to authorize the finance committee to have complete control over all expenditures. Subsidies for all non-essential programs, including the Wednesday night suppers, were stopped. On February 9, at the next business meeting, the fellowship supper committee moved that the church subsidize the meals to the extent of fifteen dollars each week until June 8, 1966, because a survey revealed that many families would find it too difficult to prepare the evening meal and serve it at home after the men came home from work and then get to the church in time for the meetings. Someone then suggested that possibly fifteen families would be willing to pay one dollar extra each week. The extra money was promised and there was no need for the supper problem to be brought before the congregation every month. Eventually, the supper program was stopped; then it was started again in 1977.

At the regular business meeting in March of 1966, it was voted that the percentages paid to the Cooperative Program and to the Associational Missions be lowered because the local budget had not been met. Although it had been customary for wedding fees to be paid to the church for the use of the sanctuary and the fellowship hall, at the July, 1966, business meeting, a definite minimum fee was established. For the use of both the sanctuary and the fellowship hall, the fee was forty dollars; for the sanctuary only, the fee was twenty dollars. No kitchen facilities were to be made available. The custodian deserved the extra pay for the extra hours of cleaning, and the church needed to be reimbursed for the extra use of the utilities.

On December 14, 1966, Don Long was elected as educational director. He insisted that he not be paid. On Easter Sunday in March of 1967, the church took a love offering of \$564.25 to aid the Dillows as they made a three-week tour of the Holy Land during April. A long-lasting decision was made on September 13 of that year when the one-

hour evening services were voted to be started at 6:00 rather than 7:00. On October 1, 1967, the church started, on a trial basis, the School of Christian Education—to include several phases of church activities.

In July of 1969, forty-five youth and adults went by bus and cars to Ridgecrest, North Carolina, for Training Union and Youth Week.

On February 15, 1970, Reverend Don E. Dillow resigned as pastor to accept the position of State Director of Church Training with the Illinois Baptist State Association in Springfield. Also, in February, Pennsylvania Avenue Baptist Church hosted a three-day State Acteens Conference.

On June 21, 1970, Reverend Jack D. Sanford was called as pastor. He had previously been serving at the Florence Baptist Church of Florence, Kentucky. He accepted the call and assumed pastoral duties on September 1, 1970. During the time between Reverend Dillow's leaving and the arrival of Reverend Sanford, Don Long served as the interim pastor. On March 7, 1971, John Mathews was called as director of music, education, and youth under the general title of associate minister. At that time, there was much activity among the church youth, and much discussion arose about the buying of a bus. There had also been much previous discussion about the subject, but as before no decision was reached.

On April 12, 1972, the church voted to grant permission to Reverend Sanford to enter the Doctor of Ministry degree program at the Southern Baptist Theological Seminary in Louisville, Kentucky. In order for him to fulfill residency requirements, the church allowed him to be absent from the field every Tuesday through Friday for four weeks during January, 1972, July, 1972, and January, 1973. Also on April 12, 1972, the church voted to ordain John Mathews to the ministry. The ordination council later decided to set May 28 as the specific date.

During the next year, the youth and their advisors spent

much effort in trying to make recreational facilities attractive to other young people of the community in order to encourage them to attend Pennsylvania Avenue Baptist Church. They were trying to combat the trend of being destructive, prevalent among many youth of that and earlier years.

On April 10, 1974, the bus committee recommended that the October 31, 1971, action authorizing the purchase of a bus be rescinded and that the committee be relieved of any further responsibility. The church concurred by vote with the committee recommendation.

On August 8, 1974, at a called-business meeting, the church voted after much discussion, to change the Sunday morning schedule, beginning on September 1, to the following: Sunday School 9:30-10:30; and Morning Worship 10:45-11:45. The church was host in 1974 to the East Central Illinois Baptist Association annual meeting and to the Illinois Baptist State Association meeting. Dr. Sanford's first novel, *Never Look Back*, was published by the Broadman Press during that year.

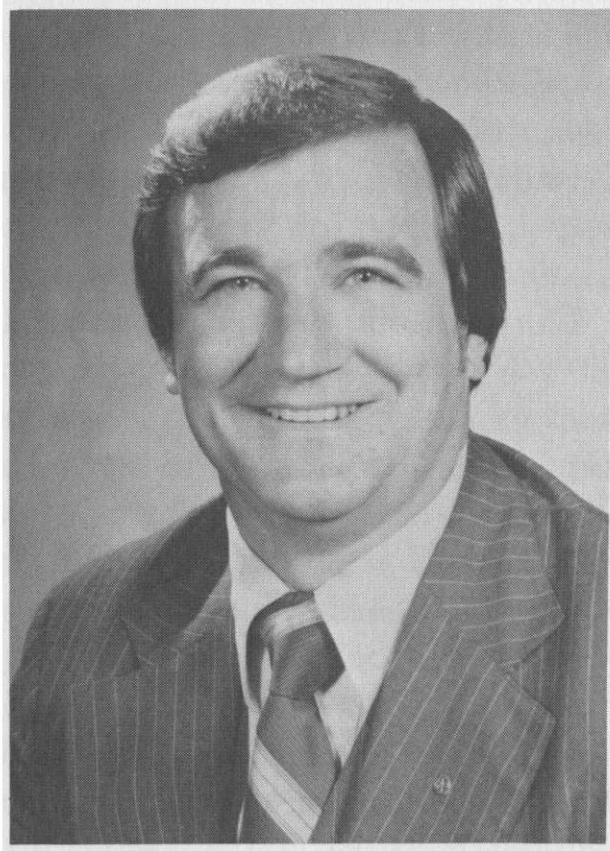
In 1976, Dr. Sanford resigned in February to accept the pastorate of the Colonial Baptist Church in Memphis, Tennessee. Shortly afterward, John Mathews resigned to accept the post of minister of youth at the First Baptist Church in Owensboro, Kentucky.

During the interim, a number of speakers filled the pulpit while the pulpit committee was making a thorough search. Among the supply speakers was a young man named Mike Heath, who served as youth director for a short time until a new music, educational, and youth director could be selected.

**Dr. Charles H. Chandler**, who had been serving as pastor at Metropolis, Illinois, during the previous five-and-one-half years, was called as the new pastor. He and his family arrived in early August, 1976. With enthusiasm and dedication, he evaluated the potential of the new field and set forth on a busy program. Before he came, the



*Dr. Jack Sanford.*



*Dr. Charles H.  
Chandler.*

church had voted to sponsor a mission at Thomasboro and had called Dr. Gary Halbbrook as the pastor there. Dr. Chandler worked enthusiastically with Dr. Halbbrook and then found that another struggling mission field, Pleasant View, was in need of encouragement. These two missions and several others, some started considerably earlier, will be discussed in a section entitled "Outlying Missions" found at the end of this chronological division of the history.

A new mission project was begun early in 1977 within the church in the form of a clothes closet. Members of the Lydia Sunday School Class of the Adult V Department offered to serve as the workers. The closet was to be opened to the public from 2:00 p.m. to 5:00 p.m. every Wednesday afternoon except at such times when the Wednesday night suppers are not served: for instance, at holiday times and during the first three weeks of August.

Although earlier church newsletters had been mailed out only occasionally, the congregation voted to have *The Reminder* mailed out each week beginning in late 1977. Greetings from the pastor, plans for upcoming programs, the church calendar, names and addresses of new members, names of persons in the hospital, attendance and financial records of the previous week, etc., were to keep the whole membership informed.

The Family Night program—including the Wednesday night suppers followed by prayer service and then meetings of several groups; namely, WMU auxiliaries, Brotherhood auxiliaries, Sunday School teachers' and officers' meetings, and Chancel Choir rehearsal, among others—was begun. This same year the deacons began the Deacon Family Ministry Plan by every church member's being assigned to one of the active deacons each following year. Each active deacon may choose a yokefellow to assist him in serving those individuals assigned to him. With Dale Sloan, a talented new staff member employed to be the minister of music, youth, and education, the church began

a very busy year in 1978.

Sunday morning, February 12, 1978, Rev. Don Sharp, a black minister from Chicago, spoke on Race Relations Day. His excellent choir joined him for the evening service.

Early in 1978, a committee was appointed to make a careful study of and to bring recommendations for a total building renovation project—including a plan of financing. A state-wide Family Life Conference was to be held at our church in Urbana on March 24 and 25. On April 28 and 29, the Pennsylvania Avenue Church Youth Choir attended a State Youth Choir festival at Effingham. From September 17 to 20, a local revival was led by two state leaders—John Somers and Carl Sheppard. On December 6, at the Missions Banquet, we had as the featured speaker Miss Rosemary Spessard, our former member who is continuing to serve as a nurse in Thailand.

The renovation plans prepared by the cooperation of the local committee members, a local architectural firm, and the architectural consultant from the Sunday School Board in Nashville were presented to the congregation as a whole. It was then that the church realized the futility of material renewal without a spiritual renewal and planned a revival for April 1-5, 1979. Dr. D.E. King, an inspiring black pastor and Dr. Robert Bradley, an outstanding black song leader, made the revival a memorable one. The attendance was much larger than usual. A number of people came from other towns.

When Dr. Chandler became the pastor of this church in late 1976, he began working closely with the pastors of the other two Southern Baptist churches in Champaign and Urbana. In the summer of 1977, the three churches began holding a joint worship service annually. After the worship service, the congregations join in a time of good fellowship and enjoy food brought by all three groups. The place of meeting and the speaker are rotated each year. The host pastor does not deliver the sermon. When a simi-

lar plan was adopted in 1980 by the twenty-two churches and the one mission of the East Central Illinois Baptist Association, they decided to hold their meetings during the summer months; consequently, the local churches began holding their meetings on the last Sunday of February.

The date of dedication for the renovated building was set for August 24, 1980. With new facilities to use, the church was able to serve well the state convention scheduled to meet in Urbana in 1981 and the state evangelism conference in early 1982. Two new staff members were called—William Newell, pursuing a diploma in theology from the Southern Baptist Theological Seminary, came in July to direct on weekends the work with the hearing-impaired members and visitors. His salary was provided by the Illinois Baptist State Association, the Home Mission Board, and the Seminary Alumni Fund. In August, Mike Horton, a graduate student in music at the University of Illinois, was called to be a part-time minister of music, thus allowing Dale Sloan to devote his time to work with the youth and to emphasize all phases of religious education.

In late September 1981, the Illinois Baptist State Association Sunday School Convention met in Urbana. In early November of that same year, the Illinois Baptist State Association met here. In March of 1982, the State Evangelism Conference held its meeting in Urbana.

Because some of the PABC members had become lax in their giving and the year of 1981 was closed in arrears financially, the staff members decided to give one week's salary and to urge church members to consider April 4, 1982, as a day of sacrificial giving to take care of all unpaid bills. During that day, slightly over twenty-six thousand dollars was given or pledged to be paid soon.

Youth Week was held in 1982 from July 11 to July 18. Twenty-five young people served in various positions such as the pastor, the music director, the Sunday School teachers, the ushers, etc. In August, Mike Horton re-

signed, and Jeffrey Hale became the part-time music director.

The Wednesday night suppers have continued since September 7, 1977, with occasional changes in price — rising gradually from \$1.25 to the present \$2.00 for adults. Prices for children have risen comparably from the original price of seventy-five cents to the present \$1.25. There has also been a time change; the suppers now begin at 5:45.

On October 24, 1982, Reverend Larry Wartsbaugh was called as pastor of the mission at Thomasboro. He was also asked to start a new mission in North Urbana to replace the Pleasant View Mission which had been disbanded earlier.

During the spring of 1982, Dale Sloan was ordained to the ministry. In December of that year, he resigned as minister of education and youth at Pennsylvania Avenue Baptist Church to accept the position of minister of education at the Friendly Avenue Baptist Church in Greensboro, North Carolina.

In early April of 1983, members of the Personnel Committee recommended that the church authorize a 1988 Committee to be composed of members of the Church Council plus four others to be appointed by the pastor for the purpose of developing plans to be proposed to the church for the next five years. The constitution of the church stipulates that the Council be composed of the heads of various organizations of the church. The recommendation of the Personnel Committee was accepted by unanimous vote of the church members present at the April monthly business meeting.

During the May 1983 business meeting, the Personnel Committee recommended that Jeff Hale be employed as minister to the youth as well as minister of music during the ten-week period beginning on June 1, 1983, at which time he was to be considered as a full-time staff member. During the fall semester he was again a part-time staff

member, serving only as minister of music. In December of 1983, he received his degree of Master of Music with a major in choral conducting. He is now considered on a three-fourths time basis. He will enter the Southern Baptist Seminary during the late summer of 1984.

At the August 17, 1983, business meeting, the Music Committee recommended that the Pennsylvania Avenue Baptist Church purchase the Model 5A Baldwin organ, including speakers, from the Rehoboth Baptist Church of Tucker, Georgia, for the price of five hundred dollars. The purchase price, installation costs, and other minor expenses were to be paid from the Organ Fund savings account. A motion made to accept the committee recommendation was seconded and approved. A deacon volunteered to bring the organ from Georgia. As of the time of the completion of this history, the organ has been installed and adjusted and is now being enjoyed.

In September of 1983 Lee Galbraith was called as minister to senior adults; the position is an internship without salary but with full-staff status.

The Pleasant View Mission property has been sold to the Champaign-Urbana Dog Training Club, which is asking for an extension of time on the contract; it has been granted three more years to pay; however, the interest rate has been raised and the monthly payments have been increased. All payments are to be made on or before January 1, 1987.

The Seventy-fifth Anniversary Committee recommended that the following schedule of events be adopted for the summer and early fall months of 1984:

**June** The Vacation Bible School is to emphasize the church history highlights.

*The Church Pictorial Directory* is to be made available by June 15, 1984.

**July** *The Anniversary Cookbook* is to be ready for advance sales.

**July** (*cont.*) The women of the church will be in charge of a special Sunday evening service on July 8.

**August** *The Seventy-five Year History of the Pennsylvania Avenue Baptist Church* is to be ready for advance sales.

The men of the church will be in charge of a special Sunday evening service during August.

**September** The Anniversary Quilt prepared by various members of the church will be on display.

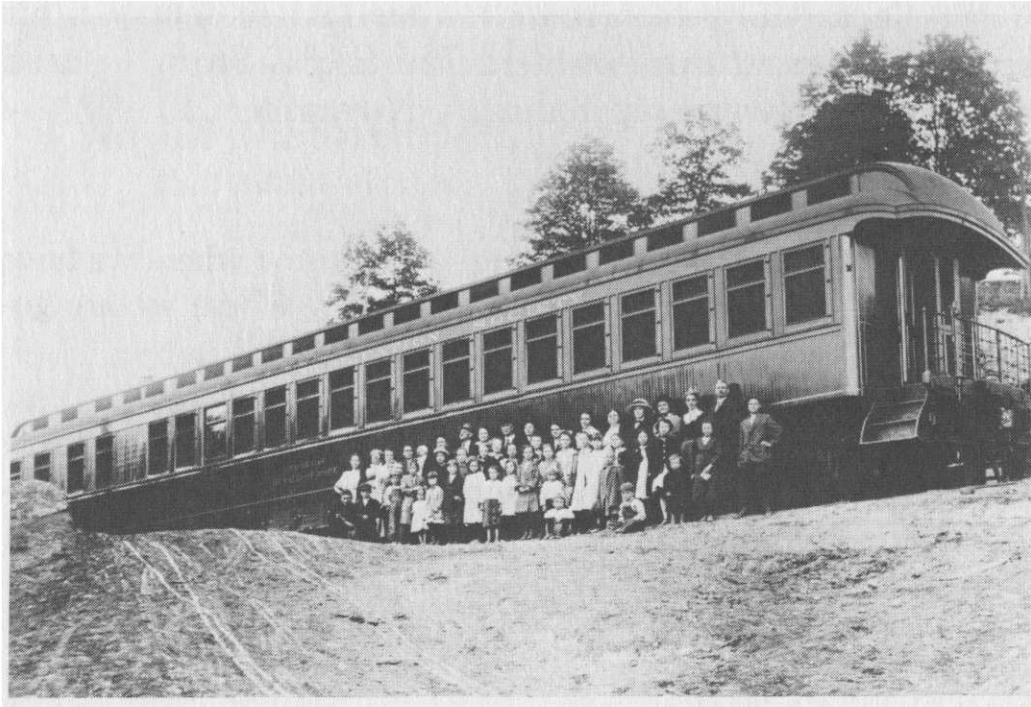
**October** Former Southern Baptist pastors of this congregation — Dr. A.M. Norton, presently pastor in Turlock, California; Dr. Don E. Dillow, now the Church-Minister Relations Director with the Illinois Baptist State Association in Springfield, Illinois; and Dr. Jack D. Sanford, pastor of the Colonial Baptist Church in Memphis, Tennessee—have been invited to speak on various dates during the Diamond Jubilee Week between October 21 and 24. Other Southern Baptist pastors who have served here are Dr. W.T. Waring, deceased, and Reverend A.L. Greenwalt, now pastor of an English-speaking church in West Germany.

Also during the month there will be a special music program, an arts and crafts display, and an audio-visual presentation. On Sunday, October 21, there will be a potluck luncheon at the church following the morning worship service. The various special speakers will be scheduled on specific evenings before Wednesday, October 24, when there will be a candlelight dinner and a Lord's Supper service led by Dr. Charles H. Chandler as the climax of the Seventy-fifth-Year celebration.

Mr. Jack Margraves stated as his last sentence in his script and sound track entitled *The PABC Story* — used during the Stewardship Banquet, November 22, 1977 — this very impressive comment:

“We have come to PABC *today* — we know where we have been — with God’s direction we will know where we are going ... and with His help we will get there.”

Mr. Margraves gave permission by letter for the quote to be used as the closing sentence of this chronological section of the seventy-five-year history.



*Chapel car, Herald of Hope. (Picture taken in West Virginia after being removed from Urbana.)*



*Interior of Chapel Car.*

# The History of the Church Organizations and Ministries

Following is a brief discussion of each of the various organizations and programs which together have given the church its total strength through their combined Christian ministries.

## I. The Chapel Car Historical Articles Summarized:

### A. *The Chapel Car Ministry in West Virginia* — by Bryce W. Griffith (1983).

Chapel cars were put into use in 1891 by the American Baptist Publication Society with the dedication of the first chapel car, "Evangel." Eventually, there were seven such cars in operation, mostly in the midwestern and western states, taking missionaries wherever the railroads were located. The cars contained living quarters for the missionaries, an office or study, and a chapel in which evangelistic services were to be held. Bibles were distributed, and Sunday Schools were started.

"The Herald of Hope," the chapel car brought to Urbana in late 1909 and taken away on January 1, 1910, was sent later, specifically in 1915, to West Virginia. (Where it was sent immediately after it was taken from Urbana is, as yet, unknown to us in Urbana.) Reverend and Mrs. William F. Newton, home missionaries, were transferred to West Virginia from Connecticut and assigned to the "Herald of Hope" for six months. Their work was so successful that they were given a permanent appointment; they served in West Virginia until the time of his death in 1931. Records are said to show the names of fifteen locations where the "Herald of

Hope" has been used. Shortly after Reverend Newton's death, the car was turned over to the American Baptist Home Mission Society. Records also show that it next became the property of the Board of the West Virginia Baptist Convention in 1932 to be used as a church and parsonage in a small village. The "Herald of Hope" finally became disintegrated, and its furnishings were scattered among many people. Presently a great effort is being made to obtain as many identifiable objects as possible and to place them on exhibit under the direction of the West Virginia Baptist Historical Society in a museum at Parchment Valley.

The chapel car ministry declined and was then discontinued because of the changes in the American way of life and the lessening of the importance of the railroads. The last of the chapel cars, "Grace," is now located on the grounds of the American Baptist Assembly in Green Lake, Wisconsin.

B. *If That Don't Beat the Devil* by Jacquie McKeon, 1975.

(The Story of the American Baptist Chapel Cars)

Mrs. McKeon said in her booklet that historical value is recognized only in retrospect and most often too late. The chapel car story is a unique and very colorful item of Americana. Much is made of violence in the "taming" of the West by novelists and scriptwriters. There was, however, a gentle influence — that of the churches in their use of the railroad chapel cars.

A traveling American Baptist missionary working in the southeastern part of Minnesota unknowingly inspired one of the most effective methods of evangelism in the history of American religious growth. He had worked hard to build up a Sunday

School in a small village during the spring and summer months. In the autumn when the weather became chilly, he was distraught by the fact that in the small village there were no buildings large enough to house the more than sixty people who had begun attending regularly. He was inspired to write the division supervisor of the Northern Pacific Railroad asking him to lend the small village a passenger coach to use for Sunday meetings. His answer was a car side-tracked there each Saturday night and picked up by the early express on Monday mornings. The coach was filled every Saturday night and again on Sunday for several meetings. A flourishing church was built the next year by those whose lives had been blessed by the services of the missionary and the kind action of the railroad officials.

Reverend Boston Smith was the supervisor of the Baptist missionaries in Minnesota during the last few years of the nineteenth century. He told his fellow Baptist missionaries of the "dream-come-true" for one of their number, and he passed the word along to his wealthy railroad friends of his own dream of a railroad-car church. In a few weeks a Railroad Car Syndicate was formed with John D. Rockefeller as its head. The dream of a chapel car was taken to an architect who translated it into a workable design. The architect's plan was sent to the Railroad Car Syndicate which approved the plan immediately and sent instructions to the foremost car-building company in the nation to build the first chapel car, which critics were ready to call a "toy" or a "white elephant." The first car was named "Evangel." It was sixty feet long and ten feet wide. At the front end of the car were the living quarters that consisted of an upper and lower berth for sleeping, a small kitchen area complete-

ly equipped according to the standards of the day, a small dining area, and a study with a desk and bookshelves. The chapel part of the car was much larger in comparison and very well-planned. There were hardwood pews arranged to seat three people on the right and two on the left of the aisle accommodating from ninety to one-hundred-ten people. There were an Estey pump-organ and a brass lectern at the front and hanging lamps down the aisle. "Evangel" was used very successfully in the Pacific Northwest during the first year of her existence. She was taken to the Philadelphia American Baptist convention during the following May. The messengers to the convention were so inspired that money was pledged or donated in cash immediately so that a second car to be named "Emmanuel" could be constructed. That car and the others were made one foot wider and fifteen feet longer to give much more seating space for the ones attending the services. Just before the close of the Denver convention, held the following year, a member of the Chapel Car Syndicate handed a letter to the president of the convention. In the letter, William Hills offered to pay the entire cost of building the third car, which his wife asked to have named "Glad Tidings." The fourth car named "Good Will" was financed by free-will offerings from people all over the nation. The fifth car, which became known as the "Messenger of Peace," was financed by the efforts of seventy-five Baptist women of New York who promised to raise one-hundred dollars apiece. Next the young men of the Detroit area determined to build the "Herald of Hope," the sixth car, by issuing fifteen-hundred shares in the amount of five dollars apiece. Chapel car "Grace," the seventh and last car — the only one made of steel — was donated by Mr. and Mrs. Conway of Los Angeles in

memory of their daughter Grace.

Some of the chapel cars were treated shamefully. One was once splattered by eggs; another was splashed by red paint; one was set afire; some were bitterly denounced by pastors of certain denominations. The traveling missionaries, otherwise known as colporters, did not retaliate; eventually the belligerent opponents became cooperative.

The "Herald of Hope" chapel car was the earliest meeting place for those Urbana citizens who wished to have a place of worship nearer their homes than they had had earlier. When the chapel car was taken away after being on a now nonexistent siding near Romine Street from October 17, 1909, until January 1, 1910 — a total of seventy-six days — the group of worshippers met in the Hays School classrooms until a church building was constructed by the First Baptist Church of Urbana, our parent church. The new church adopted the name of the young men's chapel car — "The Herald of Hope." "The Herald of Hope" chapel car eventually was taken to West Virginia, where after years of service it finally was dismantled and items were taken out as souvenirs.

All of the chapel cars were objects of great interest wherever they were placed on a siding. In 1898 the "Messenger of Peace" was on display for seven months at the St. Louis World's Fair. When the car was later on a siding at Carrolton, Missouri, a gangling country boy drawled, "Now what kind of a car do you reckon that is?" After being told that it was a "church car," he shouted, "Well, I swan! I've seen a cattle car, a hog car, a sleeping car, a smoking car, a baggage car, and a passenger car; but I'll be blessed if I ever saw a car like that; now, if that don't beat the devil." The young missionary put his head out the window and spoke up at once and

said, "Yes, sir, that's exactly why this car was built — *to beat the devil!!*"

- C. *On the Rails with the Gospel* — by R. Dean Goodwin (n.d.)

Goodwin remarked in his article published in *The Baptist Leader*, the Pennsylvania state paper, that when Christ sent His disciples out, saying, "Go into all the world," He expected His followers to travel. Goodwin quoted Dr. R.A. Torrey, who in commenting on the worth of the chapel car ministry, said that the chapel cars put the "go" in "gospel."

## II. The Sunday School

The Herald of Hope Baptist Church had its beginning in the Sunday School sponsored by the First Baptist Church of Urbana in the chapel car "Herald of Hope," mentioned in Section I. The Sunday School has been the strongest arm of this church throughout the years. A teaching church, where members are grouped in classes according to age, interest, and understanding becomes an alert church in which the Bible is the textbook and various small groups are able to take part in discussions and activities which impress the Biblical truths on the minds of the individuals.

During the early years of the church, when wars uprooted families and scattered the earlier Sunday School group, the primary and junior classes were the ones which maintained the larger attendances in the whole group numbering from fewer than seventy only occasionally and sometimes up to the low nineties. The teachers and officers were dedicated people who presented well-prepared lessons and visited their class members faithfully. Although they otherwise carefully prepared their reports of their activities, they often failed to include year dates along with the months because they, no doubt, did not view their reports as

part of a historical record. Minutes of church business meetings evidently were not kept permanently before 1946. A few scattered miscellaneous minutes were found occasionally which referred to an earlier time than 1946.

Definite effort was made from that time on to get and keep a chronological record of minutes and membership lists. When a chronological membership list was started in 1946, many of the earlier names were followed by the notation, "No Record." Realizing the scarcity of written records, a few dedicated former and present members shared in conference their memories and personal records to keep those early years from seeming to be devoid of accomplishments. After the close of each of the World Wars, the interest of the greater number of people was not concerned with religious values or activities. It was again that the children led the way back to greater attendance in Sunday School and to things spiritual. They had not suffered the awful loneliness that their fathers and older brothers had felt in camp nor had they viewed the gruesome sights on the battlefields.

During the early 1950's the Sunday School enrollment climbed to the mid-200's with an average attendance of 140. Superintendents seldom held the office more than one year at a time until the mid-1960's. Then one person who held the office five years consecutively worked so constantly fulfilling his duties with a staff of ninety-three workers that the average attendance was always above 300, with the peak average of 339. Another one who was superintendent later for seven years listed yearly averages ranging from 251 to 344, including the Champaign County Nursing Home class.

The present superintendent has arranged for a large staff of dedicated workers and ample room for persons in six major divisions — from bed babies in the nurs-

ery to the aged and generally immobile persons at the Champaign County Nursing Home. There are six classes for all pre-school children beyond the bed babies; four classes for children (grades 1-6); four classes for the youth (grades 7-12); thirteen classes for adult departments I through V; one large class for all Champaign County Nursing Home patients able to attend, and two classes for the hearing-impaired. In the Educational Building the very young and the members of the older adult classes meet on the first floor. The youth and the younger adult groups have classrooms on the second floor.

For a time during the mid-1960's, when the international group of students at the University of Illinois did not number so greatly as the present (the mid-1980's), a closely-knit group of Chinese students attended services at the Pennsylvania Avenue Baptist Church. More recently, individuals from various foreign countries find a welcome here. We now have Asian-Indian, South Vietnamese, Chinese, Filipino, South African, and several others from various Central and South American countries.

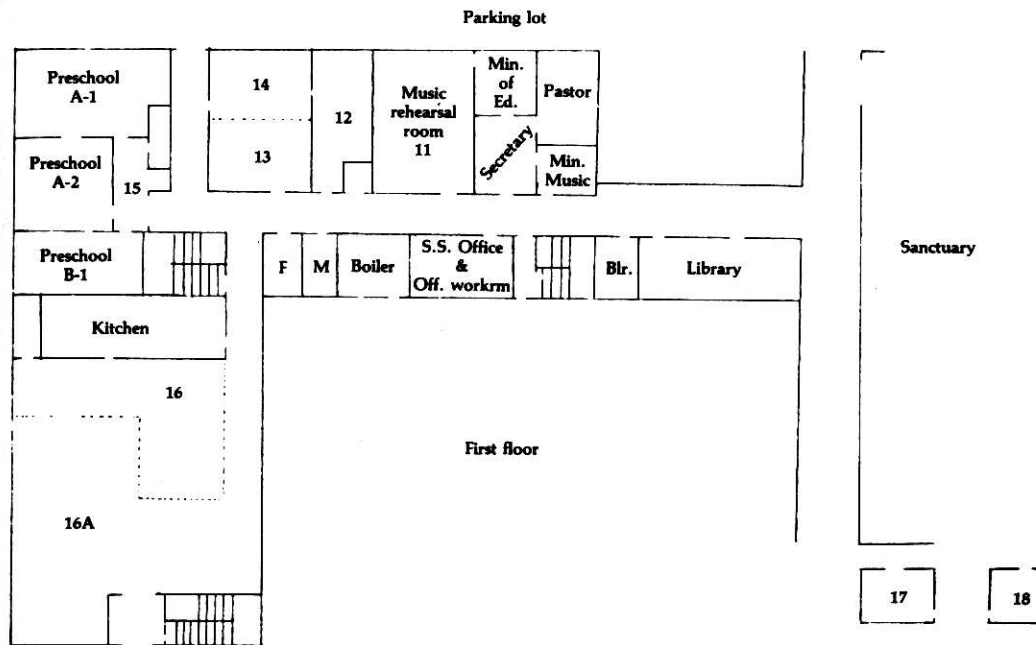
Since the Bible Study groups in various housing centers, conducted by leaders from Pennsylvania Avenue Baptist Church, are involved in the same activities that we are in our Sunday School classes, their numbers are included in the Sunday School numbers reported in the Associational letters.

The Illinois Baptist State Sunday School Convention was held in our church in late August of 1966 and again in early September of 1981.

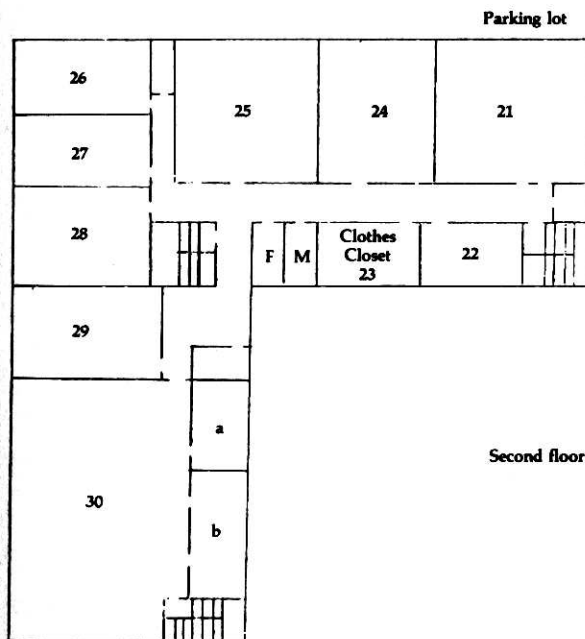
### **III. Mission Emphasis**

#### **A. Woman's Missionary Union**

The church records reveal that during the 1930's there were separate organizations involved in performing the duties which seem blended into one or-



Pennsylvania Avenue



**Sunday School Room Designations**

**First Floor**

- 12. Children, grade 1
- 13. Preschool, C-2
- 14. Preschool, C-2
- 15. Nursery Suite
- 16. Adult 3, ages 30-39
- 16A. Adult 5, ages 55-up
- 17. Deaf and Hearing Impaired
- 18. Deaf and Hearing Impaired

**Second Floor**

- 21. Adult 1 — College and Single Adult
- 22. Children, grade 2
- 23. Clothes Closet
- 24. Adult 2, Marriage — age 29
- 25. Adult 4, ages 40-54
- 26. Preschool, B-2
- 27. Preschool, C-1
- 28. Children, grades 3 and 4
- 29. Children, grade 5 and 6
- 30. Youth Division, grade 7-12

Pennsylvania Avenue

*Floor plans of Pennsylvania Avenue Baptist Church in Urbana, Illinois.*

ganization more recently — namely, the Woman's Missionary Union. The two earlier organizations were known as the Ladies' Aid Society and the Missionary Society. Both groups prepared monthly written reports, as did all of the church organizations of that period. The Ladies' Aid Society seemed concerned about doing kindnesses for individuals or families living nearby who were in great physical or financial need. Their members would do such kindnesses as buying a mattress for a needy, desperately-ill person in the neighborhood, purchasing fuel for a family in distress, or buying food for a family if the head of the family were unable to work for a time. The Missionary Society sought mainly to send literature and other supplies to mission schools, hospitals, children's homes, and the like. Both groups met in the homes of various members. Both had a devotional, a business meeting, and a social time. Eventually the two groups merged and became known as the Woman's Missionary Union (WMU).

The WMU seemed to thrive for a time, and then become less active for an extended period. Even when the parent organization showed little enthusiasm, one or more of its auxiliaries continued because the children were involved. The leaders of the children's groups were dedicated and willing to serve even when the adult groups were small, or even nonexistent.

During the late 1950's the WMU became very active locally. There were four circles in which there were twelve to fifteen members each, and all of the auxiliaries were thriving. Again in the late 1960's the enrollment throughout the Association rose greatly. Following that period, a number of very capable women accepted, in turn, the post of director and worked diligently to enroll the women of

this church; however, in spite of their sincere efforts the interest lagged. When many of the women of the church work during the daytime, they, no doubt, feel the need to spend as much time at home as possible — being with their families, taking care of household duties, or relaxing.

The Mission Friends, boys and girls (ages four and five) and Girls in Action (GA's — grades one to three and four to six) continue to take an active part under three dedicated leaders. The Acteens in grades seven to twelve have occasionally had a leader who could inspire a group of young women to become interested in mission work. More often than not, the Acteens have not been active.

The present director of the Mission Friends works with an enthusiastic group of young pre-school children. The leader of the Girls in Action (GA's) has taken eight to ten girls to the Girls in Action Mission Meetings (GAMM's) state level — six times during the last six years. The GA's have several special meetings or programs during each year involving their mothers and others.

In July of 1979 the enthusiastic director of the Acteens took ten girls to the national conference in Kansas City, Kansas. During the early part of 1984 the energetic leader of the Acteens took a group to the state conference at Streator, Illinois. Eleven Acteens registered for the national conference in Ft. Worth, Texas, in July, 1984.

For the women of our church and others who find it possible to take part in WMU activities, the East Central Illinois Baptist Association group has a well-planned program of activities. There was an ECIBA-WMU Associational Banquet held at the Pennsylvania Avenue Baptist Church on September 22, 1983. The special speaker of the evening was Miss Helen Sinclair, the presently retiring State Director of the WMU for Illinois.

## B. The Brotherhood

The Brotherhood has experienced prolonged periods of inactivity. Occasionally the PABC Brotherhood enrollment reported in the Associational letter reached into the 20's, 30's, or 40's during the last thirty or so years; and twice during the late seventies it climbed to the mid-50's. There were earlier years when there was no enrollment reported; however, the local Brotherhood has promoted and carried out projects during those times, including Baptist Men's Day.

Since 1977, the local Brotherhood has shown new life. John Whitman, the present State Director of the Brotherhood, is an enthusiastic leader. He was the speaker for the Men and Boy's Breakfast, January 22, 1984, and likewise for the morning service at the Pennsylvania Avenue Baptist Church.

The 1984 Baptist Men's State Convention met at this church on April 27 and 28 — opening on Friday afternoon and ending shortly after noon on Saturday. Arrangements were made to have L.E. "Chief" Lawson, Director of Evangelism and Brotherhood for New Mexico to be the main speaker for the Friday night and Saturday morning meetings on the theme "Baptist Men Bold in Missions." Other activities at the state meeting included Bible teaching, preaching, music, and fellowship plus testimonies of men from various churches in the state telling what is being done in their churches to involve men in missions.

The Disaster Relief Van was on display in the Pennsylvania Avenue Baptist parking lot from November 1981 to March 1982 so that persons coming to our church for the Illinois Baptist State Convention in November of 1981 could see how — when disaster strikes in a particular form in a particular area — that the van could be stocked quickly and

taken to the disaster center with the needed supplies and also used there as a center to give information or other types of help as well. It remained here until March of 1982 because it was snowed in. It is normally stationed in Carlinville, Illinois, where the chairman of the Disaster Relief Committee lives.

On Baptist Men's Day — which is usually on the fourth Sunday of January — some of the Baptist men prepare the breakfast and others of the Baptist men take part in the morning and evening services with a men's chorus or a quartet furnishing special music. Vesper services in the Steer Place Housing Center are presented monthly under the sponsorship of the Baptist Men with one of their number presenting the message. On the third Tuesday morning each month, a men's prayer breakfast is held at various local restaurants.

The Royal Ambassadors group, now sponsored by the Brotherhood under the leadership of an enthusiastic member of their group, had originally been sponsored by the WMU until 1958 because so often earlier the Brotherhood was inactive or definitely less active. The RA's enjoy taking part each spring and summer in a number of track meets. There are also study projects for them.

### C. Outlying Missions

In the historical discussion about the time during which Reverend Greenwalt served, there were discussions about the organization of three missions with the First Southern Baptist Church of Urbana as the parent or sponsoring church; namely, (1) Paxton in February of 1952; (2) Rantoul in September of 1952; and (3) Danville in September of 1955. All three missions were very soon organized as churches which became thriving, influential groups in their own communities.

Three years after Danville's organization as a church, a mission was begun in (4) Hoopeston in November of 1958 by having home fellowship meetings. Earl Davis was called as the mission pastor and began serving there on April 5, 1959. The name selected was the Calvary Baptist Mission. Plans were made to have the mission become organized as a church on January 17, 1960. However, the pastor resigned to accept another church, and a number of the mission members were moving away. Consequently, the mission was disbanded on April 10, 1960.

(5) The mission Sunday School at the Champaign Nursing Home was started on December 25, 1960, when that Christmas Day was on Sunday. The four circles of the Woman's Missionary Union had earlier addressed a Christmas card to each of the patients — men and women — at the Champaign County Nursing Home. On Christmas Day, Mr. and Mrs. Ray Bartels took the cards to the nursing home and delivered them individually to the men and women, at the same time inviting each one to meet in the appropriate lounge at a specific time to hear the Sunday School lesson discussed. Mrs. Bartels taught the women, and Mr. Bartels, the men. The average attendance for the women was thirty-five and for the men twenty. The Bartels moved away in 1967 and other interested persons, particularly Mrs. Zella Schoonover, began serving. A number of other persons have also served nobly through the years by going to those who are shut-ins and sharing God's love with them. Both men and women now meet in the Chapel Room. Some can come with the help of a walker or a cane. Those persons occupy the chairs on the sides and at the back of the room. The others are brought in their wheelchairs and placed in rows. All enjoy



*Champaign County Nursing Home Sunday School Class.*



*Thomasboro Mission.*

singing hymns and hearing the lesson. Some of them have no family members or friends to visit them; those persons particularly look forward to Sunday mornings when they can attend Sunday School to hear a discussion of a portion of Scripture and to receive a personal friendly greeting. The attendance is, of course, rather steady, ranging regularly in the high fifties or low sixties, except on occasions when a flu epidemic or the like strikes.

(6) In 1964, the Pennsylvania Avenue Baptist Church tried sincerely to start a mission at Melvin, Illinois. Reverend Louis Vannater became the mission pastor. He soon resigned to accept the pastorate at Gibson City. It seemed that no other pastor could be found to serve the Melvin Mission; thus it was disbanded in 1965.

(7) The Carroll Baptist Church located first on East Kerr Avenue in northeast Urbana had earlier been a mission started by the Temple Baptist Church. The mission acquired church status during the early 1960's. Shortly afterward, the congregation voted to move to the property on Perkins Road that had previously been occupied by a Nazarene church. Finding the parking facilities to be too small, the group moved again to the Cloverleaf area of the North 45 and I-74 intersection. At that time Reverend Morris Chrisman was the pastor. The church split, and Reverend Chrisman and some of the group went to another area. The Carroll Baptist Church ceased to exist about 1966. The remaining members who did not go with Reverend Chrisman and his group decided to use the name Pleasant View Baptist Church, hoping to encourage more than those living in the Carroll Addition to attend.

The Pleasant View Baptist Church had several good years. Reverend McCullough, who lived in

Charleston, became an early pastor. While he served, the number attending climbed to approximately 150 persons. After he left, Ellen Harper, then the BSU director at the University of Illinois, and some college students served as leaders for a time. Next, Reverend Claude Blue, an evangelist who had worked in the slums in Chicago, became the pastor.

Interest in the work began waning at Pleasant View Church, and the members chose to revert to mission status. Pennsylvania Avenue Baptist Church became the sponsor. Ray Owens, a graduate of the University of Illinois in social work and an employee of the Champaign County Council on Alcoholism served as the last pastor. After Ray Owens resigned to attend full-time at the Southern Baptist Theological Seminary, Louisville, Kentucky, some of the Pennsylvania Avenue Baptist Church deacons took turns filling the pulpit during the morning service until the mission decided to disband in late 1977. The property was sold, and the money was held in escrow by Pennsylvania Avenue Baptist Church to be used later for a mission in the North Urbana area. About twelve persons who had been faithful workers as long as the mission existed became members at the Pennsylvania Avenue Baptist Church.

(8) Thomasboro Mission. On February 24, 1976, twenty-five people met at the home of Don and Ruth Inman in Thomasboro to discuss with Reverend Cliff Burchyett, Director of Missions for the East Central Illinois Baptist Association, the possibility of starting a mission church in Thomasboro. Plans were made for a worship service to be held the following Sunday at the St. Elizabeth Parish Hall, which was available on that day at no charge except for the cost of heating. Brother Max Felty

delivered the sermon.

Later the same parish hall was rented for fifty dollars per week until arrangements could be made to purchase the building and lot for \$36,000. Pennsylvania Avenue Baptist Church agreed to act as the sponsoring church. On May 9, 1976, seventy-three persons from the Thomasboro congregation joined the Pennsylvania Avenue Baptist Church. A charter and pulpit committee was formed to search for a pastor.

At a special business meeting on June 30, 1976, Dr. Gary Halbbrook of Macomb, Illinois, was called as the pastor. Financial assistance to the mission for the pastor's salary came from the Home Mission Board's Church Pastoral Aid (CPA) fund. Almost from the beginning the following groups were functioning: Sunday School, church training, choir, library, WMU, Brotherhood/Royal Ambassadors, and the trustee committee. In December of 1976 a church council was formed.

In 1977 plans were begun to start renovating the building. Much of the work was done by church members with technical advice from a contractor who was a member of the Pennsylvania Avenue Baptist Church.

Dr. Halbbrook resigned as pastor, effective June 4, 1978, and a pulpit committee was elected. In October of 1978, the mission extended a call to Reverend Lon A. Eastin to become the pastor of the mission. Legal action was begun toward constituting the group as a church, but the process was not completed at the time. Reverend Eastin resigned as of May 6, 1979. Again a pulpit committee was formed. In July 1979, the mission adopted a job description for a pastor and indicated a willingness to have either a bi-vocational pastor or a seminary student to serve on a part-time basis.

In October of 1979, Thomas Denham, a student at the Southern Baptist Theological Seminary, Louisville, Kentucky, was called as interim pastor. He traveled back and forth on weekends in a car provided by the Illinois Baptist State Association Mission Department and his salary was supplemented by the seminary alumni fund. Two students from the Baptist Student Union at the University of Illinois, Faith Hendricks and Bob Elmore, began assisting with the music program at the Thomasboro Mission in November of 1979. Both were members of the Pennsylvania Avenue Baptist Church. They continued serving at Thomasboro until Faith left to be a summer missionary in Guam and Bob to go to a job in Minneapolis.

During the summer of 1980, Reverend Denham was employed full-time. Vacation Bible School was conducted during that summer with assistance from the First Baptist Church of Paducah, Kentucky. Seventy-five percent of the neighborhood was canvassed. Reverend Denham was ordained on September 28, 1980, at the mission and given a Bible by the congregation. During mid-summer 1981, the Pennsylvania Avenue Baptist Church assisted with the Vacation Bible School. During the late summer of that year Reverend Denham resigned.

Johnny Page, a Thomasboro Mission deacon and a licensed minister, began filling the pulpit until a full-time pastor could be called. With financing from the Illinois Baptist State Association, a new heating system was installed in September 1981. One new deacon was ordained and another was installed as an active deacon on May 16, 1982.

In November of 1982, Reverend Larry Wartsbaugh came as pastor of the mission with a dual responsibility of trying also to begin a new mission in

North Urbana. Funds for his salary came from the Illinois Baptist State Association Planter Program funded by the State Mission offerings, from the Southern Baptist Convention Home Mission Board's Church Pastoral Aid (CPA), and from offerings by the Thomasboro Baptist Mission. Reverend Wartsbaugh continues to be the Thomasboro Mission pastor.

(9) Northside Baptist Mission. On November 22, 1982, Reverend Larry L. Wartsbaugh became a staff member of the Pennsylvania Avenue Baptist Church as Mission Pastor, to have responsibility as pastor for the First Baptist Mission of Thomasboro, and to begin a new work in North Urbana, primarily centered in the Carroll Addition.

There were two members of the Pennsylvania Avenue Baptist Church who had been the last two members of Pleasant View Mission before it closed — Mildred Wiseman and Deanna Tatman. In February 1983, Reverend Wartsbaugh contacted these ladies to see if they might be interested in helping to begin a new work in the same area, North Urbana. They both agreed that they would help.

The first Bible study was held at 7:00 p.m., Thursday, February 17, 1983, at Deanna Tatman's home at 1008 Eastern Avenue in Urbana. These Thursday night Bible studies still continue into 1984. Plans are in the formative stage to begin other home Bible studies when possible. During the summer of 1983, the new work was named "Northside Baptist Mission." Carroll Addition Community Center, at 1210 Carroll Avenue, Urbana, was rented for the Sunday morning services, with the first Sunday service being held July 17, 1983. Jackie Melchi was the first convert in the new mission; she, Mildred Wiseman, and Larry and Lynn Warts-



*Northside Mission.*

baugh were the first members. At the end of 1983 the average attendance for the Bible study and Sunday service was eight with a high attendance of thirteen. In November, the group began contributing \$100.00 each month to the mission pastor's salary, with the rest of the salary coming from the Illinois Baptist State Association Church Planter funds supported by the State Mission offerings, the Home Mission Board Church Pastoral Aid (CPA) Funds, and the Thomasboro Mission. Services continue to be held each week, and new Bible study hosts and new members continue to be sought as the work of the Northside Baptist Mission goes on. Beginning April 8, 1984, a Sunday School was organized.

#### **D. Vespers and Bible Study Groups**

The Pennsylvania Avenue Baptist Church in cooperation with local churches of other denominations takes turn in leading vesper services once a month at Sunnycrest Manor, Florida House, and Steer Place, apartment complexes for Senior Adults. Our church also leads a vesper service once a quarter at the Clark-Lindsey Retirement Center. During 1978 only, we led both vesper services and Bible studies at the Urbana Nursing Home. Vespers are led by Dr. Chandler at Clark-Lindsey, by Baptist Men at Steer Place, by the Adult I Sunday School Class at Sunnycrest Manor, and by Bill Newell at Florida House.

At the present, Pennsylvania Avenue Baptist Church leads Bible studies at Sunnycrest Manor on Mondays at 3:30 p.m., at Steer Place on Mondays at 4:00 p.m., and on Wednesdays at Florida House at 10:00 a.m. The residents who attend decide which book of the Bible they wish to study during a specific quarter. The leader prepares background

material, but the persons who come feel free to ask questions and to express their thoughts. There are generally ten to twelve persons in attendance in the Sunnycrest Manor group, six or seven in the Steer Place group, and six or seven in the Florida House group. The weekly Bible studies are each led by one of the church people who has a schedule allowing him or her to meet the group regularly.

#### E. The Clothes Closet

In 1977, the Sunday School class known as the Lydia Class, also referred to as Ladies 3, in the Adult V Department, expressed a desire to have a project which would be of more value to others than by making tray favors or the like that would soon be discarded. Representatives from the class approached the pastor, Dr. Charles H. Chandler, and asked him to suggest a worthy mission activity. He proposed a clothes closet. Several of the class members offered to help, and one offered to be in charge. She and two others have been the regular workers; different class members have helped on many occasions, and other women have helped at various times.

At first, before the renovation project in the Educational Building took place, the clothes closet was in the southeastern corner of what is now the Fellowship Hall. Later the closet was moved to a small room on the second floor of the Educational Building. Some of the church members bring clothing which is clean and wearable, but no longer needed, when they clear their clothes closets at home. Other persons in the vicinity also give the clothes closet clean wearable items.

The committee working in the closet come to the church at 12:30 each Wednesday afternoon to put items brought in during the past week with other

similar items already shelved there. At 2:00 o'clock the doors are opened so that people may come in to look for whatever they need. The doors are closed at 5:00 p.m.

Many different people come to get clothing. The objects most often requested are infants' and children's wearables. International students who come to America not realizing the various extremes of weather ask especially for coats, sweaters, gloves, shoes, etc., during the winter months.

Often needy people may have had their homes and clothing destroyed by fire, and it is possible for an entire family to be reclothed from the clothes closet during such an emergency.

No charge is made. During some months more than one-thousand items are given out. It is safe to say that during the seven years the closet has already been in service, 70,000 items have been given out.

This mission project serves a very worthy purpose in the local community and in foreign lands as far away as India. Albert S. Khawlhing, a former graduate student at the University of Illinois for two years, was during that time a member of the Pennsylvania Avenue Baptist Church. He asked before leaving for India to serve in his homeland if some clothing could be shipped there. On several occasions, a number of items, such as he said were needed, have been packed and mailed according to postal rulings. In his "thank you" letters Albert tells us that the clothing reaches his faraway school about six months after the shipping date. Last year a family accustomed to bitter hardship after escaping from their home in Iraq during the Iranian crisis, involving both the United States and Iraq, found their way to American shores and eventually to Champaign-Urbana and the Pennsylvania Ave-

nue Baptist Church clothes closet. Thus the clothes closet is serving in both home and foreign missions.

#### **F. The "Forever Young" Group**

Shortly after the completion of the renovation project of the Education Building in 1980, the church began a ministry to the Senior Adults who adopted the name the "Forever Young" Group. All church members and other interested persons in the vicinity — both men and women who are fifty-five years old or older — are invited to become members. During September of 1983, Lee Galbraith was called as minister of the Senior Adults as an unpaid staff member.

A committee makes long-range program plans for the organization which meets once a month, generally on the third Thursday morning at ten o'clock in the Fellowship Hall of the church. Oftentimes after a speaker has come from the Social Security Administration, the telephone company, the investment department of one of the local banks, the local police department, the fire department, or from some legal office to speak on wills or the like, the group enjoys a potluck luncheon and the sharing of favorite recipes.

On special occasions such as the holidays — particularly Christmas — the members often go to a local restaurant for a breakfast or a brunch meeting and then have a gift exchange. Birthdays are celebrated each month with the singing of "Happy Birthday."

During various seasons, the program committee has planned a trip to some point of interest in Illinois or a nearby state. The church budget includes a limited fund to cover the fees of various speakers and other incidental expenses.

During the spring of 1983, Sunday, May 22, was

designated as Senior Adult Day. During the morning worship service all senior adults were recognized as a group. Special honor was shown to the oldest man and the oldest woman in attendance. After the morning service, the deacons of the church and their wives honored the senior group with a covered-dish luncheon.

During January of 1984, a state trooper came to share with the Senior Adults information concerning safe driving rules and various interesting road statistics. He handed out new copies of *Rules of the Road* and a handy guide entitled "Know What to Do in Case of an Automobile Accident." In February, Miss Mary Current, a retired missionary nurse who is the sister of one of our Senior Adults, spoke of her experiences as a missionary nurse in South Africa. A potluck luncheon followed. In March the group enjoyed a guided tour of TV Station WCIA. In April Dr. Robert Hastings, the retiring editor of the *Illinois Baptist*, told some "Tinyburg Tales" and gave a mini-course on how to write one's own memoirs.

The time for the history's going to print is at hand, but the minister to the Senior Adults and the program committee assisting him will plan equally interesting programs and activities. Another state-wide Senior Adult Day is scheduled for May 6.

#### IV. Ministry to the Deaf

In the summer of 1966 several women from this church went to the Temple Baptist Church to the Woman's Missionary Union quarterly meeting. The speaker for the day was Reverend Jim Godsoe, at that time the language missionary for the Chicago area.

During the luncheon period, the wife of Reverend Don R. Dillow of PABC, Mrs. Helen Ruth Dillow, talked with Reverend Godsoe about deaf work. When

he heard that a deaf man and his hearing wife were members of the church, Reverend Godsoe realized immediately the great possibility of a deaf ministry here. That evening he contacted Reverend John Cooper, the missionary to the deaf in six states — including Illinois. Reverend Cooper made plans to come to this church in early October.

On September 25, Mrs. Wanda De Neal, a close friend of the Dillows and an interpreter in her church at Marion, Illinois, was visiting them; she said that she would interpret the morning worship service if any deaf people would come. Two deaf men came for the service, and both were very much pleased. For many in the congregation, this was the first time that they had witnessed the sign language or “talking with the hands.” Several people became interested enough to want to learn to talk with the deaf in this way.

When Reverend Cooper came a few Sundays later, he interpreted the morning worship service to eleven deaf persons. A basket dinner was served at noon, and in the evening Reverend Cooper preached the message, using both oral and manual languages. He helped to organize a sign language class for hearing people. The deaf husband and the hearing wife couple came to every meeting of the class and were the teachers. It was held during the Training Union time on Sunday evenings.

Mrs. De Neal came again on February 5, 1967. The deaf in the area were invited earlier to the morning worship service and a potluck dinner. Mrs. De Neal interpreted, and those in the sign class began talking with the deaf. The class had completed the book they had been studying, one which had been compiled by Reverend Cooper.

On March 17, 1967, the deaf ministry really began. Four people attended the deaf Sunday School class, which met in the chapel area, and the worship service



*Hearing Impaired Bible Study.*

was interpreted. The presence of the Lord was felt in a mighty way that day. God had known we needed a ministry to the deaf long before we had faith enough to believe that it could be done. Finally His love won the hearts of interested people and His leadership has never failed.

In August of 1981, William Newell, a young hearing-impaired man, a student at the Southern Baptist Seminary, Louisville, Kentucky, came through the help of the Illinois Baptist State Association to serve as minister to the hearing-impaired. After graduating from the Seminary in January, 1982, he and his family moved to Champaign-Urbana. He and his wife, also hearing-impaired, are helping our ministry to the deaf reach many. Seven deaf have been led to the Lord by our members who are either deaf or are active as interpreters. We have also assisted other churches in beginning a ministry to the hearing-impaired. Our interpreters are serving their Maker by assisting at hospitals, in jails (when they are needed), at weddings, at funerals, and in any other way that they can serve.

In addition to interpreting regular services for the deaf, special chapel worship services are led by William Newell on the first, third, and fifth Sunday mornings of each month. The deaf chapel meets in Fellowship Hall.

## **V. The Music Ministry**

A genuine acquaintance with Christ will plant a song in one's heart whether or not the individual has had any formal training in music. The Herald of Hope members always enjoyed greatly the congregational singing and the solos or duets, but the minutes of the early business meetings made no mention of choir organizations. Song leaders and pianists for the Sunday School and for the church services were elected annually. At an earlier time one song leader purchased a

organ and brought it to the church to be used. Later a Herald of Hope pastor purchased a small organ which he dedicated to be used by the church. Music meant much to everyone in the church, and all took part in the congregational singing.

When the church first became affiliated with the Southern Baptist Convention, the pastor or song leader would ask for volunteers from the congregation to come to the choir. After a time when enough people were interested in becoming regular choir members and were willing to practice for special music by their group, it seemed wise to employ a person who would be responsible for the music program. At that time, during the close of Reverend Greenwalt's term of service, a committee recommended that Roger Cowen, a student at the University of Illinois, be employed part-time with one of his responsibilities being that of music director. After a time he resigned to go to a town in Southern Illinois.

When the next pastor was Reverend Don E. Dillow, Mrs. Dillow soon became the elected unpaid music director. Choirs for all ages became a part of the total church program. Children's choirs were organized according to four age-groups: namely, Celestial, Cherub, Carol, and Concord — ranging respectively from the youngest to the oldest. These younger choirs sang on special occasions. The adult choir, known as the Chancel Choir, became a part of the regular morning worship service.

In 1959 Roger Cowen returned to Urbana and again became a part-time paid music director. In 1961 he resigned to attend the Southern Baptist Seminary in Louisville, Kentucky. Mrs. Dillow continued serving as the organist, and she served as music director in charge of the choirs for a good while. A member of the church led the congregational singing until Marion A. Hall, a graduate student in music at the University of

Illinois, was employed in August of 1964 as the director of music. In 1966 he resigned to accept a position as a professor of voice at Drake University. A short time later, in August 1966, Jack Barnard, another graduate student, became the director of music; he resigned on August 15, 1967, to become a professor of music at Rexford College in Virginia. Next, Dan McDaniel was employed as the director of music, staying for only one year, 1967 to 1968. On September 22, 1968, Morris Martin began serving and resigned as of May 24, 1970. Bill Cabiness became interim music director while Don Long was interim pastor, after Reverend Dillow left to accept an office with the Illinois Baptist State Association.

When Reverend Jack Sanford became the new pastor, in September of 1970, John Mathews was called as director of youth, education, and music. He was ordained in 1972. During his term of service he directed the youth in presenting several religious musicals. He resigned early in 1976 to accept a similar position in Owensboro, Kentucky.

Late in 1976, Ken Welch became an unpaid song leader for the congregation. His wife, Lu, rehearsed the choir for the special numbers. They left in early 1977. On Sunday, December 4, 1977, Dale Sloan became a member of the staff and served for three years in multiple capacities: as director of the educational program for the entire church and as music director. During his fourth year, after he had received his Master of Religious Education degree from the Southern Baptist Seminary in Louisville, he served full-time as director of youth and education, leaving open the office of director of music. Dale resigned in January 1983, to accept the position of educational director at the Friendly Avenue Baptist Church in Greensboro, North Carolina.

Mike Horton, who had come to complete his Doctor

of Musical Arts degree in music at the University of Illinois in August of 1981, became the director of music for one year until August 19, 1982, when he left to become associate professor of music and choral director at the Southwest Baptist University, Bolivar, Missouri.

Succeeding Mike Horton was Jeff Hale, who is serving as the present music director while he pursued his Master's degree with a major in choral directing at the University of Illinois. He received his degree in December of 1983.

Dedicated members of the church have served and are now serving as directors and accompanists for the three children's choirs listed as the Cherub Choir (ages 4-5); the Music Makers Choir (grades 1-3); and the Young Musicians Choir (grades 4-6). The Youth Choir (grades 7-12) and the Chancel Choir are directed by the paid music director.

Many members of the church have at various times during the years been faithful members of the choir, giving of their time and talent to sing praises unto our Lord.

Over the years, the Pennsylvania Avenue Baptist Church (or this same congregation under an earlier name) has acquired a collection of pianos. Most of them were given to the church for use in earlier Sunday School assemblies. Seven of them are no longer in usable condition. Mr. Steve Schmitz, a piano rebuilder and part-owner of the Piano People, a local firm, was invited to examine these instruments and to make an offer for their purchase. While the church music director and Mr. Schmitz were examining these pianos, they discovered a piano in the Adult I Sunday School classroom bearing the inscription "Herald of Hope Church" on the metal bar across the hammers. Mr. Schmitz said that the piano had been built by the Sweetland Company which was purchased by the Cable Nelson Piano Company in 1903; therefore, this or-

nately carved upright piano is one built by the turn of the century.

When Herald of Hope Church received this piano is unknown. A person's name also found written on the bar seems to be unfamiliar to all earlier members questioned about his identity. Some of these other pianos may have belonged to the Herald of Hope Church and continued to be used after the church was moved to the present location. Other older furniture items may have been obtained quite early and moved to the present location. There seems to be no way to identify the objects as to when they were acquired or from whom.

## VI. Youth Ministry

No service should be considered more worthy than that done by and for the youth. The youth in the Sunday School classes, where God's word is studied are often more deeply impressed by the truths found there than are the men and women in the prime of life whose opinions have already been formed and are harder to change. No effort should be overlooked to help them have an opportunity to know truly God's word. The youth, unless they have been subjected to negative influences by their peers or by those older than they, are more trusting in God and man. Parents and teachers owe much to the youth both in precept and in action. Besides the Sunday School classes for the youth, there were other organizations sponsored for them during the earlier years of our history — -like the Baptist Youth Fellowship which involved young people of junior high school and senior high school age. The older Baptist youth who attended larger colleges had an opportunity to be involved in the Baptist Student Union.

At the First Southern Baptist Church of Urbana — the name had been changed by then from the Herald of Hope Baptist Church — the first paid part-time

worker with the youth was Roger Cowen, who served for a short time on two occasions. He moved first to another town in Illinois and later to the Southern Baptist Seminary in Louisville, Kentucky. The others whose duties were also serving the youth and sometimes combining that service with either the service in music or education or both were John Mathews, Mike Heath, Dale Sloan, and Jeff Hale. The Youth Ministry is built around the following activities: (1) the Youth Ski Retreat, (2) the Youth-Parents Banquet, (3) the Youth Vacation Bible School, (4) Youth Week (the youth holding various church offices and learning to serve in them), (5) the Illinois Baptist State Association Youth Music and Evangelism camps, (6) summer outings — such as Six Flags, Great America, King's Island amusement parks and canoe trips, (7) the Fall Retreat, (8) lock-ins, (9) the Christmas Youth Banquet, (10) the Illinois Baptist State Association Youth Evangelism Encounter, (11) regular fellowships in homes, (12) special training sessions, (13) special Bible studies, and (14) the puppet ministry.

The minister to youth, the youth advisory council, the youth Sunday School leaders, the youth, and the pastor have worked together. The most significant event within the youth ministry has been the annual ski retreat, which was begun in 1973. In 1982, there were eighty-three youth, college and career youth, and adults who attended. It is regularly held at Wheaton College's Honey Rock Camp in Wisconsin.

## VII. Vacation Bible School

The main purpose of the Vacation Bible School is to reach and to teach the Word of God to many children and adults. Until 1978 the school was held five days a week for two weeks. At that time it was decided to hold the school for only one week. Volunteer teaching staffs can be recruited more easily for

one week than for two. Family vacation plans often interrupt a two-week attendance for many children and many adult workers who would otherwise wish to take part. More concentrated effort in a shorter time often makes for greater interest on the part of the small children who enjoy faster-moving action.

Long-range planning takes place over many months. Leaders and teachers are recruited months ahead of time so that they are able to attend training sessions and to arrange excellent plans to care for pupils from three years of age through to the youth group and those senior adults living at senior adult housing centers. Special effort is put forth to reach the children of the unchurched so that their parents can eventually be reached.

Backyard Bible Clubs are held each summer for the children at Orchard Downs, the married-students housing, and at the Champaign County Housing area. Several Bible Clubs are also held at private homes where both children and adults spend many hours studying God's Word and receiving many blessings.

According to a statement by the pastor in the *Vacation School Hi-Lites* (1984), the fifteen hours of concentrated Bible study is equivalent to three-and-one-half months of Sunday School Bible study time.

Our attendance through the years from 1954 to 1984 has been very strong. But on occasions our Vacation Bible School meets during the same week or weeks that other nearby churches have scheduled their Vacation Bible Schools; therefore, the attendance varies slightly, ranging a bit above or a bit below the two-hundred mark.

### **VIII. Media Center Activities**

The librarians working in churches all across the nation agreed that the principal function of the library is to be the arm of the church in furnishing and en-

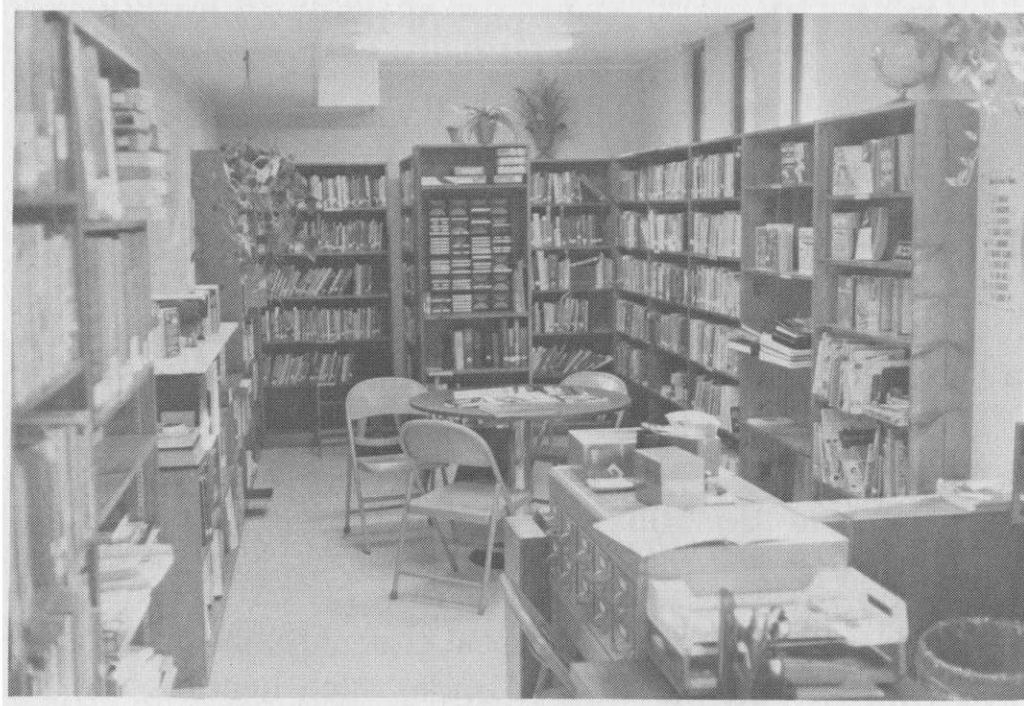
couraging the use of materials of instruction, information, and inspiration with a view of leading individuals toward Christian maturity. The library staff members have numerous duties. Various members of the staff have specific responsibilities delegated to them so that all phases of the work can be taken care of without duplication or omission.

Proper care should be taken in the selecting and purchasing of books and magazines. Reading materials should be selected with a knowledge of what the library already has available of the same nature, what library users have been requesting, and what seems recommended by speakers and writers.

All of the new reading materials including fiction, biography, Bible study helps, commentaries, children's books, maps and so on, must be recorded in the accession book (our library has about 4,200 books at present); then they must be prepared by being given a catalog number and having that number recorded on the outside of the book or magazine which is then placed on display so that the visitor to the library can feel free to make his or her own selection of what is available. Card catalogs are prepared according to title, subject, and author.

Librarians acknowledge, record, and display gifts made to the media center as memorials. They give book reviews or have others to give reviews during business meetings in order to advertise new and interesting materials. They also use posters and bulletin board displays to encourage the use of the media center, where cassettes, records, filmstrips, and slides plus equipment to aid in the use of these helps are cataloged and displayed. The library is open and a librarian is on duty at stated hours to help all who are interested in obtaining any available material.

An apt quotation is "A teaching church needs a library as much as [does] a college, a university, or a



*Library.*

seminary." Our attractive library at Pennsylvania Avenue Baptist Church is located where all who attend Sunday School classes pass by on their way to the sanctuary. Through the years a number of individuals have given sincerely of their time in serving others by helping in various ways in the media center.

#### **IX. The Church Training**

During the very early part of the seventy-five-year span of this church history, when our church was still affiliated with the American Baptist Convention, the training organization was called the Baptist Youth Fellowship (BYF). When the church became affiliated with the Southern Baptist Convention, the youth organization was first called the Baptist Young People's Union (BYPU). Later the Training Union (TU) included adult groups also. Presently the organization is known as Church Training (CT) which prepares the members to function more capably as teachers, deacons, and leaders in many phases of church life.

The present development of Church Training answering the needs of the local churches has various intermittent shorter studies under such headings as the January Bible Study, Deacon Training, Family Enrichment, Witnessing Training (Soul Winning), Teacher Training, and Bible Drills for the youth.

#### **X. The Deacon Ministry**

The deacon's role at the Pennsylvania Avenue Baptist Church is a servant role. The deacons attempt to be servant models for the church. The deacon's role throughout the years at this church reflects much of the contemporary attitudes concerning the role of deacons at that particular time including business managers and servant models. The adoption of the Deacon Rotation Plan in the early 1960's and the adoption of the Family Ministry Plan in 1977 were the two most significant changes pertaining to the deacons.

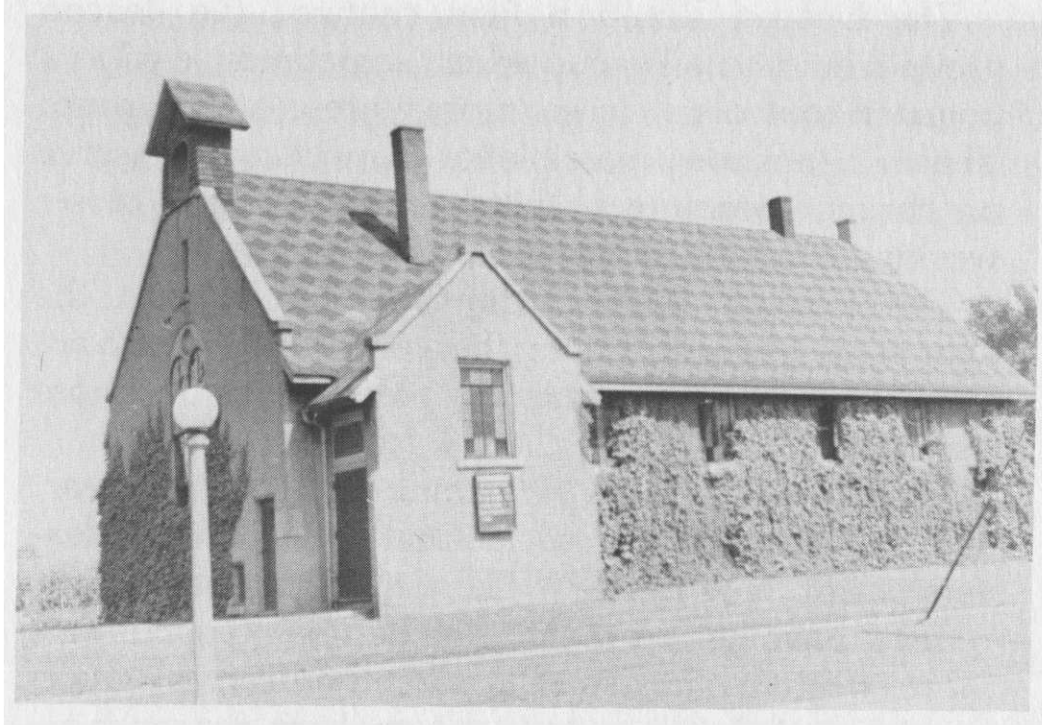
The Deacon Rotation Plan changed the deacon group from a small group which sometimes acted as a board of control to a larger more representative group. This in turn made it possible for more deacons to serve on church committees, thereby establishing a closer working relationship throughout the fellowship.

The Deacon Family Ministry Plan divides the church membership among the active deacons who are responsible for maintaining contact with those families.

The deacons engage in training sessions each year, and they also attend associational and statewide deacon/pastor/wife retreats. These training sessions and retreats have helped them to be better-equipped for a more effective ministry. The deacon officers are chairman, vice-chairman, and secretary. Each deacon is assigned to a sub-committee which helps facilitate the deacon ministry. The committees are benevolence, family care, fellowship, proclamation, and personnel. At present the church has eighteen active deacons.

## **XI. The Buildings and Grounds**

Several meeting places have housed the congregation during its seventy-five-year history. The chapel car was the meeting place for the Sunday School which was begun on October 24, 1909. When it was taken away on January 1, 1910, the Sunday School group used classrooms of the Hays School building until the Herald of Hope Church building could be constructed at a cost of \$3,100. That meeting place was occupied from 1910 until 1958. Additional space was needed somewhat after 1910 for the Sunday School classes. The trustees felt that a basement should be placed under the church to alleviate the crowded conditions. They arranged to excavate a space sufficiently large to take care of all necessary classes and also to be used as a kitchen and dining room space for



*Herald of Hope Church.*



*Pennsylvania Avenue Baptist Church Educational Building and Temporary Sanctuary.*

the whole church to hold fellowship suppers. Continued growth of the membership required even more Sunday School space. A dedicated trustee suggested a plan of urging all willing persons to give a penny-a-meal to a building fund which was used to buy a quonset hut that was placed on the south end of the church lot. That quonset hut served to house the classes for the younger children of the Sunday School. The hut still stands at the south end of the church lot, although the church building is now gone.

The congregation, seeing the desirability of constructing a new church, decided that a new building site was needed. Lots on South Vine Street immediately south of Fairlawn Avenue were purchased and then sold when it soon became apparent that the property was insufficiently large. Further search for a desirable location led to investigation of the Webber property of eight city lots located between Pennsylvania and Michigan Avenues bordering on Anderson Street. Before the purchase could be completed, the finance committee learned that these lots were zoned for only residential building.

Unwilling to be defeated, the pastor (Reverend Don Dillow) and a church member (a notary public) made a complete survey of all property owners within a large neighborhood radius, seeking to obtain a notarized statement from each owner which would permit a church to be constructed in the neighborhood. Obtaining the permission, the church membership heeded the Scriptural admonition to give of their best in material offerings and workmanship. They built a beautiful church of which no resident in the neighborhood need be ashamed. The physical attractiveness of the buildings has greatly enhanced the value of the surrounding residences. At the time that the renovation project of the Educational Building was being completed, the parking lot was paved. Men and women give

regularly of their time and talent in keeping the grounds beautified and the building repaired.

During the span of our seventy-five-year history, the buildings and grounds have ranged in monetary value from \$3,100 in 1910 to \$1,450,000 in early 1984.

## **XII. Various Community Services Offered by the Pennsylvania Avenue Baptist Church**

### **A. The Women's International Interdenominational Bible Study Fellowship Group**

*(There are also Bible study groups for men.)*

Women from eighty churches of various Christian denominations come from many surrounding towns and villages — some as far away as Decatur. There are 385 such groups located all over the world. The purpose of the organization is to urge those who attend to study the Bible daily and to take back to their various churches what they have learned from the Scriptures and suggestions for applying what they have learned as they teach in Sunday School classes, youth groups, women's missionary organizations, and vacation Bible schools — to name a few.

There is one teaching leader who meets with the entire group; then there are thirty-four others who are discussion leaders of smaller groups or who teach eighty children whose ages range from two through five. Several Pennsylvania Avenue Baptist women attend.

It takes five years to graduate from the entire study. There are five courses involving a year in each: Matthew, Genesis, John, The History of Israel and the Minor Prophets, and the Life and Letters of Paul. The only necessity for graduating is to attend the sessions regularly throughout the five years and to study diligently for each meeting.

The local group has met fourteen years — one



*Aerial view of present buildings and grounds.*



*Church parking lot.*

year at another church and thirteen years at Pennsylvania Avenue Baptist Church. The headquarters for the International Bible Study Fellowship is in San Antonio, Texas. The teaching leader and the discussion leaders meet at PABC on Monday morning from 9:00 to 11:15. The entire group meets each Wednesday morning from 9:10 to 11:00 from September through May. Mrs. Barbara Edwards is the present teaching leader for the group meeting in Urbana.

#### **B. The Champaign-Urbana Civic Junior Singers**

Mrs. Marguerite Shelton, director, and Mrs. Rose Marie Jones, accompanist — both members of the Evening Etude-Mozart Music Club — have dedicated their time and talent in working with a group of musically talented young people from all schools in Champaign-Urbana who are in grades four through six. The ones who may become members have been auditioned and found able to match pitches.

The practice sessions have met during the four school years from 1978 through 1982 in the Fellowship Hall of the Educational Building at the Pennsylvania Avenue Baptist Church. The number of children included in the group have ranged from twenty-two to forty — some of whom are members of the Pennsylvania Avenue Baptist Church.

#### **C. The Theos Group**

The word *Theos* (meaning *God* [in Greek] ) is an acronym for the words *They Help Each Other Spiritually*. The organization is a Christian mutual self-help fellowship group for young and middle-aged widows and widowers and their families suffering from their immediate grief and their need for help in solving the practical day-to-day problems. Each group is sponsored by a church. The groups that

have met at Pennsylvania Avenue Baptist Church have ranged in number from twelve to twenty. Two ministerial persons who were former members of this church have served as chaplains of the Theos group, which regularly meets the fourth Tuesday evening of each month at 7:30.

**D. Pinning Ceremony for Parkland Practical Nursing Students**

During the years of 1980 and 1981 a large group of practical nursing students from Parkland College held their pinning ceremony in the Pennsylvania Avenue Baptist Church. Because of a wedding scheduled for the same time in 1982, the pinning ceremony had to be taken to another place. The group did not meet at PABC in 1983.

**E. The International Hospitality Committee**

In the fall of 1970, the International Hospitality Committee began holding its monthly meetings at the Pennsylvania Avenue Baptist Church. This committee consists of community women who volunteer in assisting international women — mainly wives of foreign students attending the University of Illinois. Efforts are made to help the women become acquainted with the various shopping centers in the twin-cities and the means of transportation by which they can reach each center. Committee members help the international women understand how to enroll their children in the local schools, how to obtain medical help for members of the family, how to call for help from the fire department, how to alert the police about a crime, and how to get an opportunity to know American ways in general. Meetings were held regularly on the fourth Tuesday of each month from 9:00 to 11:00 from September through April.

Area churches supply the hostesses and refresh-

ments. Women at the Pennsylvania Avenue Baptist Church served in such responsible positions as kitchen coordinator, nursery supervisors, and church liaison representatives.

Because the group of international women became very large, it seemed wise in 1980 to divide the group into several smaller groups and to meet in homes of the various local hostesses and afford the international women an opportunity to become better acquainted with each other and to learn American customs. However, the present general director said that occasionally it would be pleasant to have all groups meet together at a church like ours for a special celebration, possibly at the Pennsylvania Avenue Baptist Church, because their group had always been treated so kindly here.

**F. Meeting Place for Boy Scouts and Girl Scouts**

This church has granted meeting privileges for many years to Boy Scout and Girl Scout groups.

**G. A Polling Place for Various City, State and National Elections**

This activity was started in 1975. Pennsylvania Avenue Baptist Church receives twenty-five dollars for the use of the Fellowship Hall each time an election is held to pay for the utilities used.

Although the above activities are not directly related to the Pennsylvania Avenue Baptist Church programs, allowing other groups than specific organizations within this church to use our facilities makes for better public relations. On various occasions a group from an organization such as the Eastern Star attends the morning worship services in a group.

## Appendix

It may be of interest to a number of persons reading this historical discussion that several persons are still on our present membership roll of 1984 who became members during the first quarter-century of our seventy-five years. There is no charter member of the Herald of Hope Baptist Church on the present roll. One of the present members of the church who attended Sunday School as a ten-year-old in the chapel car named "Herald of Hope" is Mrs. Nellie Martin (nee Bailey). The twelve on our present roll who became members of the Herald of Hope Baptist Church during the first twenty-five years (1909-1934), are listed in chronological order according to the *Universal Record*, a ledger we are fortunate to have in our church archives. There were no dates for becoming members for the first four on this list of twelve present members found in the Chronological Alphabet. The writer received the dates from the first four people by telephone:

Mrs. Delmer Martin (nee Nellie Bailey) 1917  
Mr. Elbert Brown 1920  
Mr. Clifton Brownfield 1923  
Mr. Thomas Wardlow 1924  
Mrs. Ernest Hart (nee Evelyn Cook) 1927  
Mrs. Emma Bialeschki 1927  
Mrs. Lawrence Clark (nee Norma Myers) 1927  
Mr. Garnet Wilsky 1930  
Mrs. Elbert Brown (Nell) 1930  
Mrs. Carroll T. Franklin, Sr. (nee Wanda Myers) 1931  
Mrs. Howard Kent (Josephine) 1931  
Mr. Glen Wilsky 1932

The forty-six present members who joined the Herald of Hope during the second twenty-five years (1935-1959) according to the following dates found in the *Universal Record* are as follows:

Mrs. Thaddeus Elsesser (Jean) 1936  
Mrs. Oren Kibler (Sylvia) 1938  
Mr. Lowell Greathouse 1941  
Mrs. Lowell Greathouse (Alma) 1941  
Mrs. Glen Wilsky (Ines) 1942  
Mr. Donald Weeks, Jr. 1947  
Mrs. Kenneth Babbs (nee Elizabeth Moorehead) 1947  
Mrs. Harry Bailey (formerly Mrs. Paul Moorehead  
(Laura) ) 1948  
Mrs. Donald Wheat (Mary) 1948  
Mrs. Ronald Eskew (Sharon) 1948  
Mr. Irwin Campbell 1948  
Mrs. Irwin Campbell (Martha) 1948  
Mrs. Arthur Lovett (Helen) 1948  
Mrs. Glenn J. Dickey (Vera) 1948  
Mrs. Virgil Wilson (Marian) 1948  
Mr. Mark Henson 1948  
Mrs. Mark Henson (Katherine) 1948  
Mrs. Elmer Miller (formerly Mrs. Charles Shadoan  
(Pauline) ) 1951  
Mrs. Morris Trees (nee Paulette Shadoan) 1952  
Mrs. Clarence Nash (Jessie) 1952  
Mrs. Floyd Reynolds (nee Dorothy Nash) 1952  
Mrs. Bernie Myler (nee Linda Nash) 1952  
Mrs. Charles Bollman (formerly Mrs. John Compton  
(Ione) ) 1952  
Mr. Ernest Schoonover 1953  
Mrs. Ernest Schoonover (Zella) 1953  
Mr. Richard Mansfield 1954  
Mr. Raymond Bartels 1954  
Mrs. Raymond Bartels (Margaret) 1954  
Mrs. Oscarine Smith 1954  
Mr. Karl Smith 1954  
Mr. Kenneth Babbs 1954  
Mrs. Floyd Bebout (Hazel) 1955  
Mr. Jim Torry 1956  
Mrs. Jim Torry (Ora Lee) 1956  
Mr. Carlos McClellan (1957)  
Mrs. Carlos McClellan (Loleen) 1957  
Mr. Eugene Ray 1957

Mrs. Carl Anderson (Grace) 1958  
Mr. David Crouse 1958  
Mr. Bill Anderson 1958  
Mrs. Bill Anderson (Barbara) 1958  
Mr. John Sechrest 1958  
Mrs. John Sechrest (Geneva) 1958  
Mrs. Charles Wheatley (Norma) 1958  
Mrs. Eugene Ray (Annabelle) 1959  
Mrs. Bill Isom (Helen) 1959

Some of the fifty-eight persons whose names appear in the preceding lists joined this congregation under the name of Herald of Hope, the First Southern Baptist Church of Urbana, or the Pennsylvania Avenue Baptist Church at an earlier time and later moved their membership to another church — either local, out of the city, or out of the state— and then even more recently moved their membership back to this congregation; therefore, it cannot be said that all have been members here as long as it might appear, judging from the date that they first joined this congregation according to the first date of joining listed in the chronological alphabet found in the *Universal Ledger*.

All others who are presently members have become members during the last third of the seventy-five years (1959-1984). They are too numerous to list.

Some of the persons listed above argue that the date listed for them is incorrect. Other people say that they do not remember the date that they joined and call the church to ask for the date so that they can use for business purposes the date given them by the church secretary. Checking for the date is a very time-consuming task — requiring looking through a very long list arranged chronologically instead of alphabetically. Only during the latter part of the second twenty-five years has the church employed a secretary (at first part-time and more recently full-time). Records before then were prepared by church clerks — some of whom kept very careful records; others were lax in giving year dates, not realizing that they were recording

church history. Nearly all church secretaries strive to please every member, but the task of doing so is monumental, especially if those elected to record all the church action referred to in business meetings have been careless, especially in the matter of recording dates.

# Pastors of the Congregation

## *Seventy-five Years*

1. Reverend J.W. Primm	1910-1911
2. Reverend Edgar Woolhouse	1911-1913
3. Reverend William Henry Beeby	1913-1915
4. Reverend Thomas Bishop and	1915-1917
5. Reverend Hillis	1915-1917
6. Reverend R.S. Kirkland ( <i>aided by son Paul</i> )	1917-1924
7. Reverend C.W. Kerst	1924-1933
8. Reverend Sylvanus Martin	1933-1935
9. Reverend Thomas Bishop	1935
10. Reverend Creed Hampton	1935-1938
11. Reverend Wayne Amsler	1939-1940
12. Dr. J.B. Ebersole	1940-1942
13. Reverend Elner Grafft	1942-1944
14. Reverend Darwin Blomgren	1944-1946
15. Reverend A.M. Norton	1947-1948
16. Dr. W.T. Waring	1949-1950
17. Reverend A.L. Greenwalt	1950-1955
18. Reverend Don E. Dillow	1956-1970
19. Dr. Jack D. Sanford	1970-1976
20. Dr. Charles H. Chandler	1976-present

## Source Material

1. Minutes of the Champaign-Urbana Baptist Association, (American Baptist Convention) the One-Hundredth Annual Session, Held at the First Baptist Church, Christian, Illinois, September 16, 17, 18, 1936.
2. The Seventy-Fifth Anniversary History of the First Baptist Church, Urbana, Illinois (Diamond Jubilee Week — September 21-28, 1913), 1838-1913.
3. The One Hundred Year History of the First Baptist Church, Urbana, Illinois — 1838-1938.
4. *The Champaign County Herald* (published in Urbana, Illinois), issues used August 22, 1888 and April 1, 1896.
5. Article by Bryce W. Griffeth entitled "The Chapel Car Ministry in West Virginia," in *The West Virginia Baptist*, January, 1983.
6. A Booklet by Mrs. Jacquie McKeon entitled *If That Don't Beat the Devil* (The Story of the American Baptist Chapel Cars) 1975.
7. Leaflet by R. Dean Goodwin entitled "On the Rails with the Gospel." Reprint from the Pennsylvania state paper *The Baptist Leader*, n.d., published by the Missionary Division of the Board of Education and Publication, Philadelphia 3, Pa.
8. The Church Minutes, Answers to Eight Letters, and Numerous Conferences.
9. Letter from Dr. Noel M. Taylor to Dr. Charles H. Chandler, January, 1984.

## About the Author

A member of the Pennsylvania Avenue Baptist Church for ten years, Edna E. Haney is a retired Associate Professor of English. Born in Urbana in 1905, she earned her A.B. degree from Baylor University, Waco, Texas. The M.A. and advance degree work in English was done at the University of Illinois.

Miss Haney taught English for thirty-eight years, including Monticello, Arkansas, High School (1928-1936); Perkinston Junior College, Perkinston, Mississippi (1936-1944); Maysville, Kentucky, High School (1944-1946); and Baylor University, Waco, Texas (1946-1966). She returned to her city of birth in 1974 and has continued to work periodically with the National Council of Teachers of English, Urbana.

Miss Haney's desire to honor her Lord, her faithfulness to her church, her experience in research, and her recognition as an authority in grammar made her the logical choice for the assignment of writing a history of the church's seventy-five years of ministry.