

Baptist Historical Record

(Our Church History)

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BAPTIST HISTORICAL RECORD

Published by Walter M. Lee, Pastor Immanuel Baptist Church, Westminster, S. C.
Preserving and Presenting Data of Baptist History.
This Paper Continues the Work of the One Formerly Published at Cochran, Ga., Under the Name of Our Church History.

As the name indicates, this paper will serve to aid the great cause of preserving the early history of Baptists in the South. The editor is pastor of Immanuel Baptist church, Westminster, S. C., and corresponding secretary of the Southern Baptist Historical Society of the Southern Baptist Convention.

The Southern Baptist Historical Society was organized to forward the work of historical preservation in all the Southern states.

WEIGHTY WORDS OF DR. JOHN T. CHRISTIAN, SOUTHERN BAPTIST HISTORIAN.

(From Report of Committee to Southern Baptist Convention.)

"Your committee appointed last year at Jacksonville has diligently looked into the matter for the preservation of Baptist History. This is an important matter and should demand the earnest attention of all Southern Baptists. Scarcely any attention has been paid by us looking toward gathering and properly caring for our history. There are very few complete files of even our most important Baptist newspapers. In some states effort has been made to secure files of Baptist papers printed before the Civil war, and as a result not one single copy could be found. This is not as it should be. It would be a holy enterprise, if the Southern Baptist Convention would appoint some competent man whose sole business would be to gather and sufficiently house such literature."

This extensive and thorough report (Pages 80-85 S. B. C. minutes 1923) was signed by the following: John T. Christian, J. T. McGlothlin, Mrs. Austin Croug, A. T. Holt, G. W. Quick, and nine other thoughtful brethren.

Walter M. Lee.

YOU ARE NEEDED

THERE is no need for any one to waste his time in idle pining for some great thing to do, for all around is opportunity, and one may do as great deeds as he is able. God wants brave men and women in his service.

FIRST BAPTIST CHURCH OF WALHALLA, S. C.

The most numerous and therefore the most extensively influential religious body in the salubrious and picturesque hills of the Piedmont region are the Baptists, whose history dates with that of the Presbyterians and Methodists from the origin and first settlement of the hill country. Varied racial, social, political, and cultural influences have flowed into the Piedmont from many sides. The predominant Irish-Scot pioneer blood of the section inclined toward Presbyterianism. The immigrants from the Separate Baptist centers of North Carolina and elsewhere constituted the chief Baptist influence of early days. The Methodists drifted in with the early tides of immigration from the north and east. Early Baptist influences from Georgia came into the country from the bounds of the old Georgia and Tugalo associations.

Cultural and progressive ideals were slow of entrance into the mountain country. Comparatively minor have been the influences which have crept in from Charleston and the southward.

The coming of the railroad to the section about fifty years ago contributed a factor which resulted in progress in many ways. Walhalla, Seneca and Westminster are located in a triangle in this lovely region of hills and valleys. The development of the section has just begun. The prevalence of good roads is attracting the attention of residents from other sections. Tourists are traveling through the territory now more than ever on their way to the higher elevations in North Carolina. The Piedmont region is at the cross roads for tourist travel toward the summer resorts. The beauties and glories of the Piedmont will soon be thus widespread throughout the country.

The neighboring churches at West Union and Conneross had been in existence many years before the formation of the Walhalla church. A quaint story is handed down concerning Rev. Joseph Grisham, postmaster at West Union in 1845, and a Baptist minister of some culture and of remarkable native ability. It is said that his daughter heard a call at the front door one evening. She answered it and told her father that a young man riding a white horse wished to stay all night. "Do you know him?" asked the father. "No, but he is the young man I am going to marry; for I dreamed about him last night." The stranger was invited in, and proved to be no other than young Joseph E. Brown, later the eminent lawyer and governor of Georgia. The dream came true and the young couple were married. Joseph E. Brown often heard his father-in-law, Joseph Grisham, make the statement: "The great need of the Baptists is for an educated ministry." Joseph E. Brown went to Atlanta when it was young and grew rich. When, after the Civil War, the Southern Baptist Theological Seminary was about to close its doors for want of funds, Joseph E. Brown wired Dr. Boyce, the president, to come to his home in Atlanta. Governor Brown asked him if \$50,000 would save the life of the institution. Dr. Boyce replied: "I believe it would." Whereupon Governor Brown went to his safe and returned bearing \$50,000 in Georgia state bonds, which he placed on the lap of Dr. Boyce. While this was going on, the students of the seminary were on their knees praying that God would raise up some one to save the life of the institution.

There is an aged saint now living in these parts who can point out where he often saw the youth, Joseph E. Brown, as he split rails on the hillside near his mountain home. The \$50,000 which Gov. Brown gave saved the life of this great asset of Southern Baptists, and inspired the faculty and trustees and the entire southern brotherhood with new zeal and determination. Since that time 6,000 capable, cultured and consecrated ministers of the gospel have come from its halls to raise the level of Southern Baptist culture and competency.

Who would have thought that the oft-repeated statement of dear old Joseph Grisham that "The great need of the Baptists was for an educated ministry" would have borne such fruit? "A word fitly spoken is like apples of gold in pictures of silver."

Joseph Grisham doubtless, like a wise prophet, lamented his own need of an education, and desired it for his weaker brethren. He doubtless was deeply impressed of such a need from his observation of the average type of ministerial talent in this section.

In 1846 there were but six ministers of the gospel residing in the vast territory of the Tugalo Association, which reached from the North Carolina line to the present borders of Elbert County and from Seneca River to the neighborhood of Gainesville (8,000 square miles.) Practically all the Baptist churches of the section were country churches. Walhalla and West Union were among the first settle-

ments in the county of any size to spring up. The Walhalla church has had an interesting and fruitful history.

This worthy body is said to have been established in the year 1869, seventeen years after the organization of the old Fork Baptist association, which came to occupy that portion of South Carolina formerly covered by the old Tugalo association of Georgia. The fertile and picturesque region in which Walhalla is located had for about a century before the above date been occupied by the whites who drove the Indians permanently back of the mountains about the year 1777. But even as late as 1845 the sections around Walhalla and West Union were thinly populated. Vast tracts of land called for immigrants to cultivate its deep mountain loam. The early churches of the territory were built of logs and the cracks between the logs were so large and wide and windy that little comfort could be had in the winter time. Yet history has it that the settlers attended church in considerable numbers and were attentive to the word. True there was a lawless element which has not yet been fully eliminated. A recent trial of a number of drinking ruffians for disturbing public worship revealed a scene at court once very familiar in this section of the state. A century ago there was a large trade in wine, whiskey, cordial, ale, stout, bounce, cider and other brews and libations, which made the mountaineer more demonstrative than spiritual. But the old Tugaloo, and Fork, and Beaverdam associations have exercised an influence in favor of temperance for over a hundred years. The Baptists have fought for the destruction of the saloon and the grog shop for a century in this section.

Under the godly leadership of her early pastors, Nimrod Sullivan, Thomas Crymes, A. Jaegar, W. Wingo, G. H. Carter, J. K. Mendenhall, B. M. Pack, H. B. Fant, etc., Walhalla Baptist Church has for over fifty years stood for God and the gospel in the midst of a crooked and perverse generation. There have been trials and upheavals at times, but God's cause has gained the victory in accord with His will and methods. With only 63 members in 1873, the church gradually grew to 173 in 1883. There was, however, a decline in membership during the next ten years and the church was at times apparently pastorless and in an unprosperous condition. During the last ten or twelve years, however, there has been a gradual growth in its constituency.

The records of the association show that from 1884 to 1904 there was a period of decline in membership. But from 1912 onward, with a few intermissions, the growth in membership has been tolerably uniform.

Among the early members of the church were A. Taylor, H. A. H. Gibson, James Beard, J. W. Stribling, Joe W. Shelor, H. S. Vandivere, H. A. Burley, W. A. Miles, Joel Beard, J. M. Callas, James Seaborn, W. J. Neville, R. W. Seymour, H. D. Cabell, Jas. G. Breazeale, J. T. Aschworth and G. H. Peckham.

Among the early clerks of the church were H. S. Vandivere, H. A. H. Gibson, Joe W. Shelor, W. W. Burley and J. T. Aschworth.

Mrs. J. S. Boyd appears in the records as

early as 1898 as president of the Woman's Missionary society. The culture and general appreciation of forward religious movements within this body gave the Sunday school an early existence in the Walhalla church. The environment was rather unfavorable for the development of a spiritually-minded church in the early days. Worldliness and love of money doubtless had part in the lack of unity and growth evident in the history of the church. Discipline was either too slack or else improperly enforced. Mistakes were evidently made in some way, as was evident elsewhere in the section.

There was much opposition to missions and benevolence in the early days of the associational work. Some of the members of the Walhalla church worked faithfully and patiently for the forwarding of the work of the world-wide kingdom of Christ. But they met with difficulties almost insuperable. The church has enjoyed faithful leadership both in the pastorate and in the pew in the person of some individuals which might be mentioned.

With the gradual introduction of a more enlightened and consecrated constituency there has come to the church a better working force and the church gives evidence of a more prosperous existence henceforward. Walhalla has been a center of wealth and culture for a long time. A careful and complete diagnosis of the history and growth of the church would reveal many instructive lessons, which can not be learned from the associational reports.

The Walhalla church was a leading and influential church in the Old Fork Association, and has continued this service in the Beaverdam. The Fork association met with the church in 1875 and the Beaverdam in 1889. The Baptist Hymn Book was recommended to the churches by a committee of the association in 1873-74. The Lord's Supper was observed during the meetings of the association in those days. This was a departure from the accepted policy of the Baptists, as this supper is esteemed a church ordinance solely and not an ordinance of the association; but we may say that many lapses in strict Baptist policy have taken place in the mountains during the years. Pastor Jaegar of the Walhalla church led his people and those of the association to support ministerial education at the Southern Baptist Theological Seminary, located in the early days at Greenville Court House. J. W. Stribling was a leading and influential layman of progressive spirit and open mind. He was a great supporter of the Sunday school movement in the early days. The Walhalla church was one of the first in the association to foster the Sunday school. In 1873 the church had a Sunday school of 40 pupils and 100 volumes in the library. Joe W. Shelor, clerk of the old Fork association, was an ardent supporter of all progressive and helpful movements. There was no church in the association that could surpass the Walhalla church in the support of ministerial education. Its pastors and laymen were awake to the need of a cultured and competent ministry. The church appreciated also good strong Baptist doctrine in its pulpit. The church has been through the year a most substantial and able supporter of all good

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Country Produce

Courtesy. Accommodation and Quick Delivery

things in the mountain section. Her labors are bearing fruitage in the present throughout the Piedmont.

The Walhalla First Church shows a fine record for numerical increase in its membership during the past year. Under its sane, sound and scholarly pastor there is superb promise for future accomplishment.

It has an A1 W. M. U. with three auxiliaries under the leadership of a capable and experienced president. The membership of the church has outgrown the building accommodations.

Its Sunday school is well officered with a corps of trained leaders and teachers. At no time, perhaps, in its history have its prospects for growth been better.

TODAY

If we could only live today,
Nor fret about tomorrow,
How much, my friend, we would be saved
Of worry and of sorrow!

If just the tasks that meet our eyes
Be done by us completely,
I'm sure the hours from dawn till dusk
Would pass both glad and fleetly.

If hope would sing within our hearts,
With no thought of repining,
The twisty path we're treading now
Would sudden be a-shining.

—Selected.

Immanuel Baptist Bulletin

IMMANUEL BAPTIST CHURCH, WESTMINSTER, S. C.

Though only twelve years old and the youngest Baptist church in Westminster, Immanuel church, as a result of the fifty-six members recently added, has for the first time in its history reached a membership of 350. Next to the Seneca church it is probably the strongest church in the association, numerically speaking, though the minutes of 1926 will not show it, as the 45 members received during the meeting were not entered in our 1926 report, but will come in next year along with whatsoever number may unite with the church during the time intervening between now and July 1, 1927.

Immanuel features four things in its life: Evangelism, Training, Organization and Christian Work. We now have an additional incentive and obligation to feature these four worthy objects.

The evangelistic harvest brought us much fruitage. We must train and educate these for competency and Christian culture. We must organize them for effective service. And we must enlist them in fruitful endeavor.

This is our task. We need the best of trained workers for the task. Let us loyally support the Sunday School normal courses and the B. Y. P. U. training class with our best study and effort.

Let us set our hearts to the task. Every man in his place around the camp! To every man his work!

A little bit at a time and keeping at it! Our objectives are set. Let us work toward them, unremittingly, unceasingly, indefatigably!

THE MEETING AT IMMANUEL CHURCH.

The following united with Immanuel church during the meeting of July 18-Aug. 1, 1926:

By Watch Care—Mary Jane Wilson, Ruth Edwards, whose letter came later; Lois Powell, Annie Powell.

By State—Mr. C. A. Jones, G. A. Jones.

By Letter—Miss Mary Walters.

By Experience for Baptism—Lois Robinson, Virginia Lee, Lewis Chastine, Walter Lee, L. A. Cleland, Retha Dunson, Lester Marcengill, David Wilson, P. B. Wilson, Glen Boggs, Rebba Dunson, Mildred Dillard, Ell Walters, Malon McDonald, Allene Dunson, Rufus Payne, Malcolm Wilson, R. E. Payne, Jewel Hanvey, Ruby Walters, J. G. Mitchell, Earl Dillard, Woodrow West, Enid Teal, Mona Hope Sublette, John Boggs, Helen Barrett, James Dickson, Charles Barrett, Maud Powell, Maudie Lee Cleveland, Willie Mae Martin, Millie Hunt Cleveland, Averette Lee, Mary Ann Dickson, Mollie McAllister, Ralph Payne, Mae Barton.

This makes a total of 55 received into the church during the present pastorate.

FOWLER'S GARAGE

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operatives*

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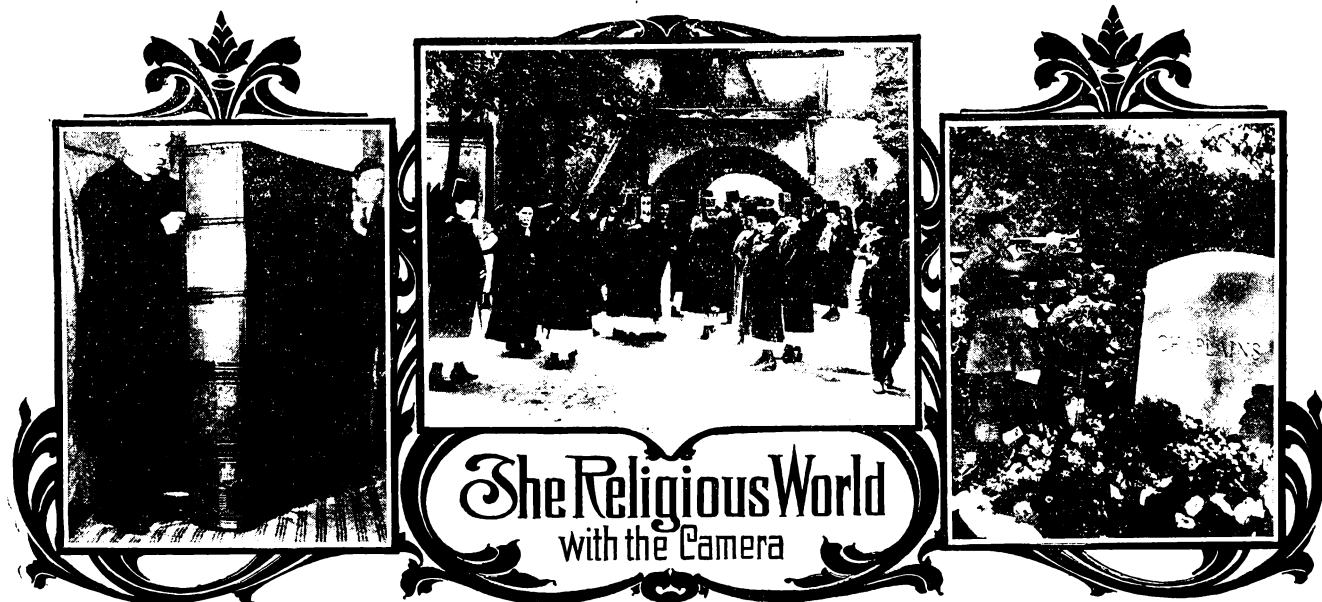
The Coal Dealer

COAL, ICE AND GROCERIES

—————
Buy your coal early and get it cheaper

Westminster,

South Carolina



To the left is pictured the largest Bible in the world, standing five feet, two inches in height and being three feet, six inches in width. It is estimated 12,000 people have contributed to preparing this giant Bible. Twelve goat skins were used in making the cover. The Bible is to be mounted on a motor car and with a folding pulpit is to be sent around England and later will be shipped about the British Dominions. In the center picture women of Drass, (Germany) in national costume, are on their way to church services. Their full length capes match the dark tones of their fez-light hats. To the right is Bugler Sergt. F. Witchey at the bronze tablet unveiled in Arlington Cemetery to the memory of the 23 chaplains who died during the World War. Many officials of different denominations were on hand for the services.

AIM FOR THE HEIGHTS

EVERY one ought to be a leader along some line. We ought to set our faces toward the highest achievement our natural adaptations will permit us to reach, and when we have attained it, be a leader there. We ought to keep our eye on the top notches and the "top notchers." You can remember when you thought that if you could only stand behind the candy counter of a confectionery you would be perfectly happy. As you have grown older your ideals have changed, you would rather be president of the bank than drive the express wagon.

Look to the highest in your line of service whatever it may be. If finances, look to the Carnegies and Rockefellers; if law, look to the Websters and Lincolns; if the ministry, look to Spurgeon and Wesley and Luther; if nursing, look to Clara Barton, to Florence Nightingale. Remember the good is the worst enemy of the best. We ought not to be satisfied until we have attained our best. The world has more in store for most young people than they should be hewers of wood and drawers of water. When a young person strikes Easy street at twenty-five, is thoroughly satisfied, has no further aims, nor hopes, nor ambitions, he may just as well be buried at forty—his usefulness is over. Don't be a pilot on the Mississippi if you can become the greatest humorist this country has produced. Don't be a rail splitter if you can be a president. Don't be a poor tinker if you can become the grandest dreamer the world has ever known. Be your best; lead in your own line.

We will take off our hats to the past in respect, but we will take off our coats to the future in work.

Worth while things always cost the most, but they are always worth more than they cost.

A CALL TO PRAYER

THE Master calls us to prayer. "Men ought always to pray." He says, adding the pointed command, "Pray ye."

No obligations of social, business or religious life are so important as to excuse us from this first and constant duty and privilege of seeking God in prayer for that anointing of the spirit which alone can qualify us for his service and make our work effective. As an old minister once said: "If you have so much business to attend to that you have no time to pray, depend upon it that you have more business than God ever intended you should have."

When real prayer has more place in our lives, we shall have more power with God. Prayer is as vital today as it was in the days of Moses, of Joshua, of Elijah, the great prayer-prophet of ancient Israel. Only through fervent, heart-deep prayer can we experience newness of life. We stand on the threshold of enlarged opportunities. Our relation to these will depend largely upon our relation to God. "Prayer has been the preparation for every new triumph, and so if greater triumphs and successes lie before us, more fervent and faithful praying must be their forerunner."

Let us resolve to allow nothing to interfere with our taking an earnest part in making prayer what the Master wants it to be—a tarrying time for the baptism of his spirit—a baptism for service.

CONSECRATE YOUR TALENTS.

Every vocation is as sacred as every other vocation, provided the individual uses his talents to further God's work in the world.

Obstacles do not come between us and our work because obstacles are a part of our work.

WHY BOBBY LOVES REX.

MUST Rex go, too?" Bobby looked at his mother with an impatient frown on his face. Rex, a beautiful, great, black dog, with white patches here and there on his shaggy coat, stood by, looking affectionately at Bobby. Before Mrs. North could answer, he was pawing her apron and, in a tone that was half bark and half whine, said beseechingly, as plainly as a dog could say, "Oh, please do let me go, for I can't bear to have Bobby out of my sight."

"Yes, Rex must go, too," she said; and then, turning to Bobby, "I don't want you to be down there alone, you know."

Rex jumped about to show how pleased he was, and Bobby could not help hugging him when he held up one of his coarse paws to shake hands. He dearly loved his big, rough playmate, and usually did not wish to go anywhere without him. But today was an exception. Bobby had a wonderful new boat that had been given him for his birthday, and he wanted to try launching it in real water. There wasn't much excitement having it in the bath tub, and finally mother had said he might take it to the lake.

Down by the boathouse was a raft, where the boys, Richard, Bobby and Rex, often played. Mrs. North was never uneasy when the dog was with them. He was such a knowing, faithful animal, she somehow always felt that the children were safe in his keeping.

The reason Rex was not invited to go today was because he was sure to disturb the water, and Bobby wanted smooth sailing. Mother insisted that he take Rex or stay at home.

"There can't be any danger," she said, as she watched the two go down the walk, Bobby holding fast to his precious boat, and Rex by his side, looking up in his face intelligently, wagging his bushy tail, as though he, too, liked to play with boats.

Soon they were out of sight, and Rex went bounding along through the woods, dashing first to one side and then to the other as they followed the path leading to the lake.

When he reached the boathouse, he took off his shoes and stockings. One thing he did not notice. The rope that held the raft to the boathouse had not been securely fastened; it was just coiled and thrown on the shore.

"I will go to the far side," said Bobby. That was where the water was deepest, and how perfectly the boat seemed to float as it rode on the little waves that broke gently against the side of the raft. Bobby gave

his boat the full length of the cords, one end of which he held tight in his hand.

He little dreamed of any danger. He did not realize that the water was rising and that the raft was being carried away from its moorings. So absorbed in the boat was he that he paid no attention to Rex, until he began to bark frantically, running up and down on the shore as though in distress.

When Bobby looked around his terror was increased, and dismay filled his heart when he found that he was drifting slowly but steadily out into the lake. He tried to shout, but his voice was so weak that he could scarcely hear it himself.

Rex barked louder and louder, but there was no one in sight. No assistance came. No sound was heard but the echoing of the dog's call for help. His bark resounded again and again through the silent woods.

Bobby was crying now; terrifying sobs came from him. He thought he would be drowned and never see his mother and father and Richard again! He looked toward the shore, and held out his arms imploringly to Rex. Good, faithful, knowing Rex! What would he do? What was he doing? He had stopped barking, and Bobby saw him pick up one of his shoes and a stocking and then disappear into the woods.

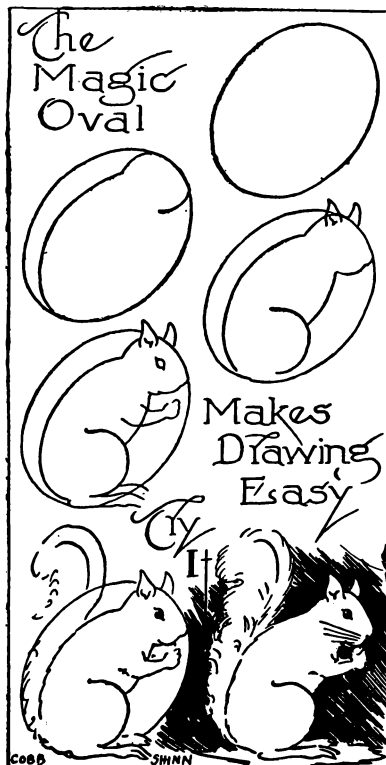
In a few moments Mrs. North heard Rex's well-known bark, loud and furious, then a scratching on the door. She supposed that Bobby had returned with him; but when he continued to scratch and to bark louder and louder, she looked out—and there was Rex alone. He picked up the shoe and stocking and held them for a moment, and then, dropping them, began again his frantic, dismal barking, telling her plainly that something was wrong.

When they reached the lake, what was the mother's relief to see her little boy on the raft, although far from shore, alive and safe. She was nearly overcome with joy at seeing her boy safe on the raft.

Waving a hand of assurance to Bobby, she threw her arms around the dog's neck to thank him for his noble effort. Rex had run all the way from the lake to the house as fast as his legs could carry him and was panting hard from the race he had won.

It was but the work of a moment to unlock the boat-house, and soon she was rowing with all her might toward Bobby.

Rex never had to beg to be allowed to go again. He was always included, as far as possible, where Bobby was concerned.



B. L. COLLINS

GROCERIES AND FRUITS

Westminster,
S. C.

Tennyson once wrote this wise line: "Wait! my faith is large in time." Well might it be. If we work faithfully, time will bring good results. If we have sinned and repented, time will remove the consequences of our sin. If some great sorrow has come to us, time will heal the wound. If we are misunderstood, time will show of what sort we are. Time is the great healer. Time brings results. Time has done so much that it may be trusted to do much more. Have faith in time.

All great achievements have three elements: (1) a great purpose; (2) a plan commensurate with a purpose; (3) and power adequate to the plan.

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THE GLOBE

Westminster,

South Carolina

WHY SOME PEOPLE ARE POOR

As Answered by Orison Swett Marden.

Their ideas are larger than their purses.

They think the world owes them a living.

They do not keep account of their expenditures.

They are easy dupes of schemers and promoters.

They reverse the maxim, "Duty before pleasure."

They have too many and too expensive amusements.

They do not think it worth while to save nickels and dimes.

They try to do what others expect of them, not what they can afford.

The parents are economical, but the children have extravagant ideas.

They do not think it worth while to put contracts or agreements in writing.

They prefer to incur debt rather than to do work which they consider beneath them.

They have indorsed their friends' notes or guaranteed payment just for accommodation.

They think it will be time enough to begin to save for a rainy day when the rainy day comes.

They do not realize that one expensive habit may introduce them to a whole family of extravagant habits.

They subscribe for everything that comes along—organs, lightning rods, subscription books, pictures, bric-a-brac—everything they can pay for on the installment plan.

They have not been able to make much in the business they understand best, but have thought that they could make a fortune by investing in something they know nothing about.

THE FIRST STEP.

In following Christ it is the first venture that costs. Once on the way one does not find it harder than other ways. Like the entrance into chilly waters, the worst is the plunge. The danger is that one will shrink from the venture, and that everything will be lost for the simple lack of the courage to begin.

Be a candle if you cannot be a lighthouse.

The measure of a man's real character is what he would do if he knew it would never be found out.—Anon.

DRUGS—TOILET ARTICLES

and
SODA

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Seneca, S. C.

LUNNEY'S DRUG STORE

Albert Meiburg, Ph. G.

Seneca, S. C.



THE REXALL STORE

DISGUSTED—By L. LUDWIG

*Every Discouraged Teacher Should Read This Cross-examination,
and Apply it to Himself and Class*



PASTOR, I am disgusted with teaching. My class is getting smaller all the time. I started out with twelve and now only about three or four are present at the lesson hour. What's the use to waste my time on those few? They might just as well be put in some other class."

The teacher who talks thus is usually "done with teaching" and "wants to get out" as quickly as possible.

What is the trouble? Why is the attendance dropping off? It is not vacation time or just a momentary slump, there must be a fundamental reason which we shall do well to ferret out. A little cross-examination would be in order in a case of this nature.

Well, Alice, have you ever called at the homes of any of the absentee pupils to find out why they have been staying away? You haven't? You thought it an intrusion to go to the different homes of your scholars? If that's the way you feel I am surprised you have even three or four left in the class. Maybe some of your absentees have been seriously sick and you never as much as sent them a post card or brought them a daisy or smiled in upon them. Surely they must get the impression that you care not a thing about them. And even if they were not sick, don't you know that the parents would consider it a pleasure to get acquainted with you and would take a personal interest to send their child to a teacher they know and who is really concerned about their girl? I would advise you to make the rounds at the homes of your different pupils at least once a year and, where there is occasion, to call even more often. You will find a wonderful improvement in your attendance, not to speak of the better teaching you can do when knowing the home conditions of your pupils.

Another thing, Alice. Have you ever tried to develop a little class spirit? Do you urge them on to gain that star for perfect attendance more often than any other class? Do you let them know how proud you are of them when they are in full numbers?

Promise them a little party or outing if they will boost their class. The afternoon spent in the park or in your home with the members of your class will draw them closer to you than a year's teaching. The personal touch is what counts.

One thing I have noticed, Alice, you never pay much attention to your pupils on the street or in front of the church or while sitting with them during the opening and closing exercises. Give them a chance to run up to you and bid you good morning. If you help them find the hymn and will get them all to join lustily in the singing, you will thereby also gain their hearts. They'll think you the only teacher.

Can you stand another suggestion? I have noticed that you always call the roll and review the old lesson in a cold and very matter-of-fact way as if something had taken all the joy and smile out of your life. No wonder that the members of your class are listless from the outset and never get interested in the lesson and gradually will stay away from church school entirely. Why don't you face your class with a smile once in a while? Make a practical comment while you call the roll, enquire about this or that one. Let your review be snappy, make them think a little bit. A good start will mean a good lesson. And good lessons will mean that your pupils will say, "I am learning something at this church school, I am not going to go to any other."

Finally, Alice, have you ever prayed for your class and the different members? Have you wound up your preparation of the lesson with a sincere prayer for God's help and guidance in teaching it to the little ones entrusted to your care? Maybe you never treated your work seriously enough and your scholars felt this by and

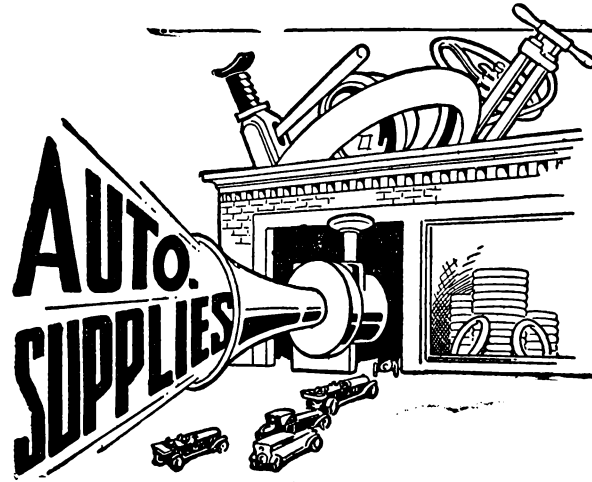
by and stayed away. Mix prayer with your preparation and teaching and I am sure that you will not have to complain about the class dwindling down to nothing.

So Alice, instead of giving up teaching in disgust, I wish you would try it for another year, putting forth the best effort that is in you. I am sure you can gain back those who have not been coming very regularly.



CALIOPE'S TUNES CALL BROADWAY TO CHURCH

Christian F. Reisner, pastor of a New York church, startled staid Broadway recently with this idea in his campaign for advertising his church and of attracting Broadwayites to the services. The idea may be rather extreme, but the results were evident at the services, as large congregations are now present.



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