

A Century of Service and Worship

By WILBUR SPARKS

*"Let thy work appear unto thy servants,
and thy glory unto their children."*

THE EARLY HISTORY of the First Presbyterian Church of Neenah is the record of two small missions, established and sustained for more than a decade, one by the Congregational Church, and the other by the Presbyterian denomination. The field truly was pioneer, for 100 years ago Neenah was only a saw mill, a grist mill, a few settlers' cabins in the vast forests of Wisconsin, whose total population was only seven thousand.

EARLY TIES WITH CONGREGATIONAL MISSION

If the proper order of presentation were followed, the story of the Presbyterian mission would be related before that of the Congregational, but it seems wise to reverse the order. There are a number of reasons for this. The Congregational mission was established a year earlier; there was very close cooperation between the two denominations; after twenty-two years the Congregational group united with the Presbyterians, and at the time of union outnumbered them by more than two to one.

The First Presbyterian Church of Winnebago Rapids, as Neenah was then known, was organized December 15, 1848. This was not, however, the first protestant service held in this community. Three years prior, an itinerant minister of the ever alert Methodist church, preached a sermon at the home of Harrison Reed, located on the Point near the east end of Wisconsin Avenue. The village's entire population of seven white men and a few Indians composed the audience. A few days later two of those seven white men lay dead. Two out of seven was a serious death loss percentage, as it would be to any community, but that the sermon was in anyway responsible, the records do not show.

The second protestant religious service held in what is now the city of Neenah, was conducted in 1846 by the Reverend O. P. Clinton, representing the Congregational Home Missionary Society. This service was also held in a home on the Point not far from where the Hinterthuer home now stands. There were twelve persons present.

A gifted man was this young Rev. Clinton, for he had foresight as well as religious zeal. He was charmed by the breathless beauty of this region. He was able to vision a city rising on the banks of

the Fox River where water power was so plentiful. He knew that emigrants were trekking westward, and that in this territory of Wisconsin there were then vast acres of fertile lands awaiting tillers of the soil, and that there were many thousands of square miles of untouched timber ready to supply the raw products of industry. Certainly for this region there was a destiny.

Rev. Clinton did not just recognize the attractiveness of the place, he did something about it. He praised it wherever he went. He wrote letters to his friends and acquaintances, urging them to settle here,



MRS. O. P. CLINTON
For the frontier . . .

and succeeded in inducing quite a number to do so. While proving himself a promoter of no mean ability, he did not forget his calling or neglect the spiritual needs of his fellow pioneers. He set himself to establishing a Christian church.

April 4, 1847, was an epochal date in the history of this region, for it was on that day the first Christian church here came into being. At the request of Rev. Clinton a small group of Christian people met, and after prayer and deliberation, organized themselves into a Congregational church. At this meeting also the first communion service in this community was observed.

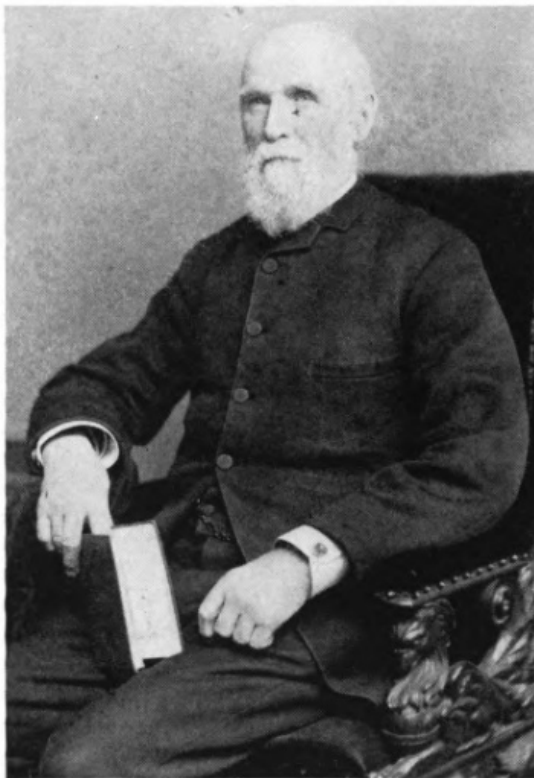
A call was extended to Rev. Clinton to serve as pastor, which call was accepted. For about four years with great love and care he ministered to the fledgling congregation. He then resigned to resume his home mission work which he directed for many years from his Menasha home, the lot for which was given him by Governor Doty. He also established the Congregational Church in Menasha. There are some in our church who in their youth knew Rev. Clinton and still honor his memory.

For a place in which to worship, the Congregationalists selected a log house just north and east of the intersection of Elm Street and E. Doty Avenue. The house had been built by the government as a

home for Indians, but was used by them as a stable. This was an humble place in which to worship, but was it not in a stable that the Christian era had its origin?

Need for commodious quarters soon led the Congregationalists to lease a store room on E. Wisconsin Ave. about opposite the library. While worshipping here, they decided to secure a church home of their own. A joint stock company was in process of erecting a church building at the intersection of Oak St. and E. Doty Ave. where the Immanuel Lutheran Church now stands. This the Congregationalists assumed in an unfinished condition and carried the work on to completion as funds became available. The building was reported to have cost \$2,000, \$208 of which was received from the Church Erection Fund.

The congregation was able to occupy its new church home in 1852. The building was also used for public school purposes. It was a neat frame building vaneered with brick. It also had a front portico with four columns, and became known as the "Little Brick Church." Here the Congregationalists worshipped until 1860 when they merged with a group of Presbyterians to become the Second Presbyterian Church of Neenah.



REVEREND CLINTON
... a stern and steadfast faith

Now, having introduced for background purposes the Congregationalists, predestined in due time to be Presbyterians, we proceed to trace from the beginning the thread of history of the First Presbyterian Church, the one hundredth anniversary of whose founding is now being celebrated.

In August of 1848, the same year Wisconsin became a state and one year after Winnebago Rapids became a village, Rev. H. M. Robertson, a representative of the Presbyterian Board of Domestic Missions, scouted this community to see if conditions warranted establishing a mission church here. He found the nucleus of a few

Presbyterian families and began to preach stately at the home of Loyal H. Jones, located on West Wisconsin Ave. near where the Bergstrom mill now stands. For a short time in the late fall, services were held in the same Indian cabin on East Doty where the Congregationalists originally worshipped.

In December of the same year a large room over the store of Yale and Jones was used as a meeting place until a church building could be erected. This store building was located east of the Valley Inn

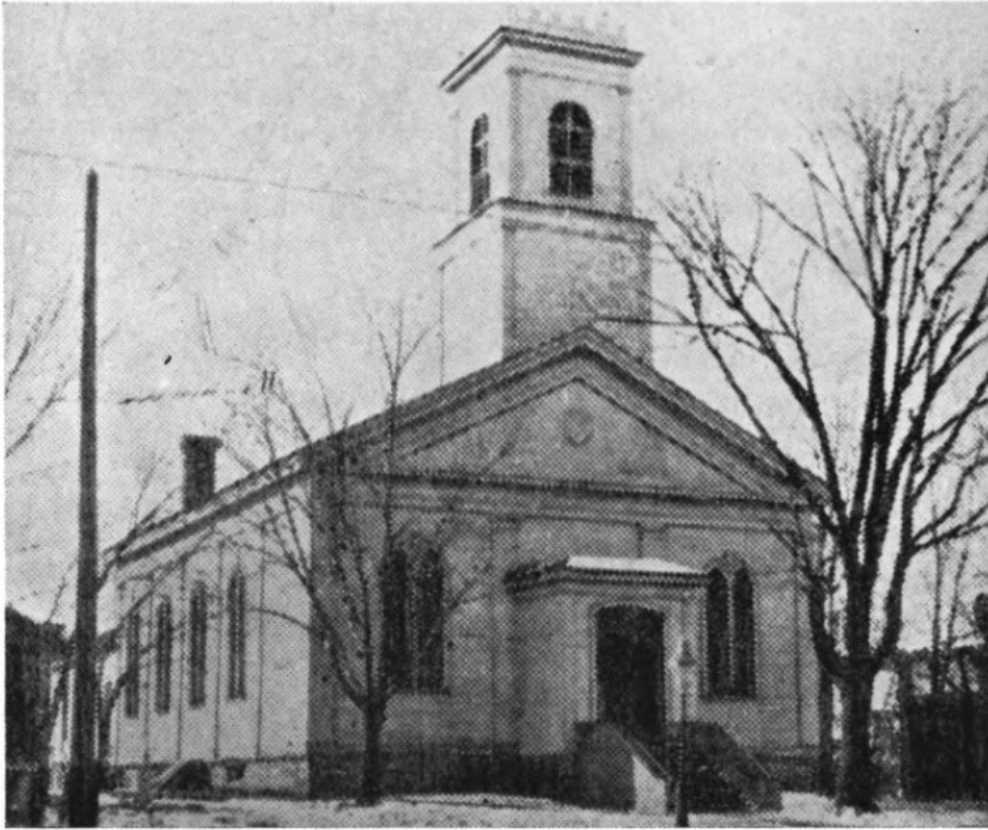


WISCONSIN AVENUE as it looked in 1848. Yale and Jones general store where our church was formerly organized was on the right beyond the intersection.

across the railway tracks on Wisconsin Avenue. It was here that on December 15, 1848 the First Presbyterian Church of Winnebago Rapids was formally organized. The officers of this infant church of eighteen members were Rev. Milton Huxley and Loyal H. Jones, duly elected and ordained as elders, and Osial Wilcox, elected and ordained as a deacon. The following October, William L. Lindsley was made a ruling elder and thus became the third member of the session. Rev. Robertson consented to become the pastor and remained to nurture the church for a period of five years.

Rev. Robertson was the ideal pioneer pastor. Young in years, full of vigor, well trained for the ministry, and schooled in Presbyterian faith and practice, he guided with a strong hand.

As early as 1851 the church took steps toward erecting a house of worship. The site selected was E. Wisconsin Ave. near the center of the three hundred block on the south side. The undertaking for the little congregation was indeed an ambitious one, but with assistance



FIRST PRESBYTERIAN CHURCH—1851—1870

of the parental church board, the building was completed and dedicated in January 1852.

The new church was a beautiful white frame structure, quite adequate for the needs of the day. It had a seating capacity double that of the "Little Brick Church" of the Congregationalists. It was a day of great joy and high hopes to the Presbyterians when they were able to occupy their new church home.

But scarcely had the church gotten off to a propitious start than dark clouds appeared on the horizon. Ugly rumors were abroad that certain members were not walking the straight and narrow way. At that time, any member fallen into sinful error, unrepented and unconfessed, became a sore that was cancerous and required surgical attention at once. Drastic action of the church as practiced then seems stern and severe to us today, but while we have come a long way in the one hundred years since their day, we must bear in mind that they, too, had come a long way in the hundred years that preceded them.

There were certain grounds on which discipline might be invoked. "General rumors," "common fame" or "accusation" were mandatory

causes for the pastor and ruling elders to give heed. If in their opinion the charges were of sufficiently serious nature to warrant an investigation, immediate action became necessary. A committee would then be appointed by the session to wait upon the alleged offender. If there were confession and repentance the matter might be considered closed. If not, the accused would be summoned to show cause why he or she should not be excluded from the church.



Drawing by Don Weber

"THE EVIDENCE was incriminating . . ."

In 1852 the whole village was tense with excitement. "Common fame" had it that one of the sisters was guilty of a serious crime. She was waited upon by the pastor and later by a committee of the elders, to all of whom she stoutly declared her innocence. But suspicion against her was too strong and she was summoned to appear at a hearing, that her innocence or guilt might be determined.

Time and place for a trial were set. Rev. Robertson presided as judge. The ruling elders served as jury. The sister was accused of falsehood, theft of a black silk dress, and of unholy conduct. The trial lasted two full days. Both defense and prosecution counsel were provided. Witnesses were sworn and testimony taken, both in direct and cross examination.

The evidence was incriminating as the defendant could not satisfactorily account for the possession of two black silk aprons which the prosecution charged were made from the stolen dress. The sister

was found guilty and expelled. The findings were also read in church the following Sunday morning.

Stern as this pruning process seems to us today, it must be said of those pioneers that an attempt was made to follow the scriptural injunction, "If a brother—in this case a sister—be overtaken in a fault, restore such a one in the spirit of meekness." The way was left open for the sister to repent and return to her place in the church. This she eventually did, thus closing this dark chapter with a happy ending.

In succeeding years other members were likewise dealt with. Considerably later an incident occurred that shows how the thinking of the church was undergoing a change. A brother was excluded, charged with attending public balls and with dancing. A year later the session repealed this action and sent the brother an invitation to return to the services and privileges of the church. The invitation was signed by J. A. Kimberly and John Shiells.

At the close of the year 1853, Rev. Robertson concluded his pastoral relations with the church. During his pastorate sixteen members had been added to the church and there was evidence of spiritual growth.

At the close of Rev. Robertson's labors with the church we leave the Presbyterians worshipping in the white church on Wisconsin Avenue, while we trace the activities of the thirteen years the Congregationalists retained their denominational connections.

After the retirement of Rev. Clinton, the founder, the succeeding Congregational pastors were the Reverends C. A. Adams, J. M. Wolcott, A. Lathrop, Hiram Marsh, and J. Evarts Pond. The latter two were Princeton men. These pastorates were short but so were the salaries. Four to six hundred dollars per year could not be expected to hold good ministers long.

The pastorate of Rev. Marsh was an eventful one. He was a wise leader and a much loved pastor. In 1856 he secured Rev. O. Parker, an earnest and able evangelist, to conduct a series of evangelistic meetings. Revival meetings in our modern economic life are not regarded with favor, but the services conducted by Rev. Parker resulted in spiritual blessings and in numerous additions to the membership of both the Congregational and the Presbyterian churches, twenty-three to the former and twenty-two to the latter. After the close of these meetings, the Congregational church had a membership of 75, a congregation of 130 and a Sunday school of 75. Rev. Marsh after resigning continued to make Neenah his home.

The pastorate of Rev. J. E. Pond was also notable. He was a young man of fine christian character and excellent culture. He was the son of a distinguished theologian of Bangor, Maine. He continued to

serve this people till they ceased to remain a Congregational church.

We now resume the history of the first Presbyterian church at the resignation in 1853 of Rev. Robertson, its first pastor. Near the close of that year, the pulpit having remained vacant for nine months, Rev. J. H. Rosseel succeeded Rev. Robertson and became the church's second pastor. Rev. Rosseel was a highly respected man of culture, a good and faithful pastor. Soon after entering upon his labors the church sustained a heavy loss in the death of Elder Wm. Lindsley who had long served efficiently as elder, Sunday-school superintendent and leader of the choir. Rev. Rosseel's pastoral relations continued for a period of nearly seven years.

Near the close of Rev. Rosseel's pastorate the storm that in 1837 had cleft the Presbyterian in the east into New School and Old School camps now spread to the Presbyterian church of Neenah. This New School—Old School controversy was little short of tragic, alike to the denomination as a whole and to the church here. The serious nature of the controversy deserves explanation.

In New England where cooperation between Congregationalists and Presbyterians was especially close a blending of their thinking naturally followed, and this, to stanch Calvinists, bordered on rank heresy.

The regular Presbyterian clung to the doctrine of election, that is, that somewhere in the councils of heaven certain selected ones were elected or predestined to become children of the faith, while others were not. The liberals believed that election depended entirely upon the will of the individual, that "whosoever will may come."

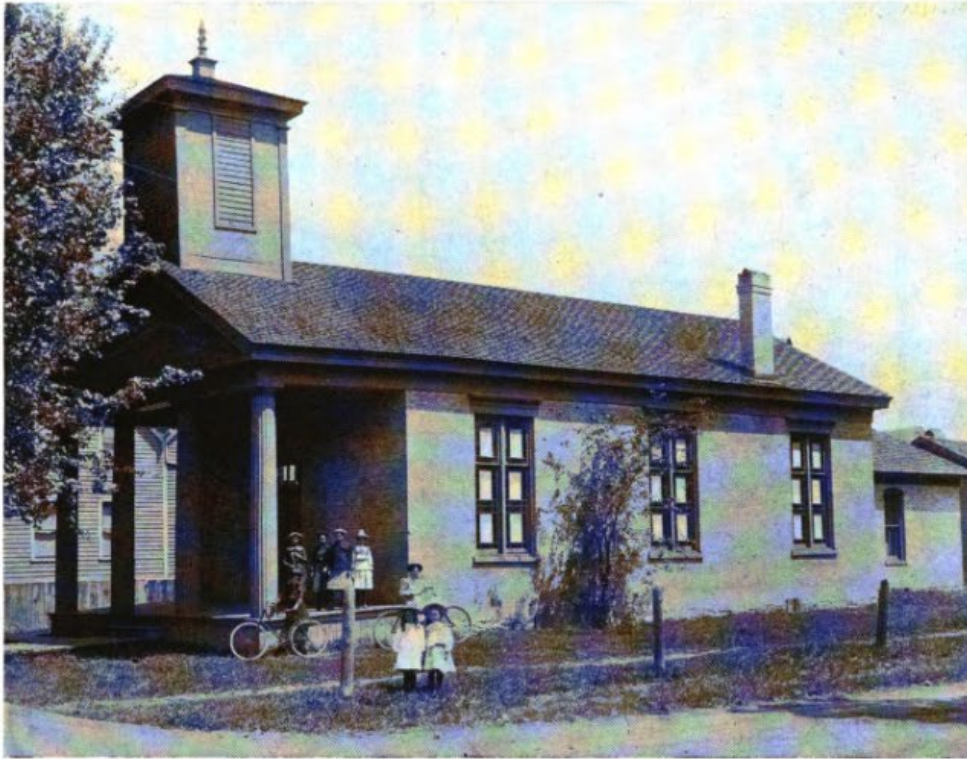
The conservatives, who came to be known as "Old School" emphasized the majesty and justice of God, while the liberals or "New School" emphasized the mercy and love of God. In the 1837 General Assembly, by prearranged planning, the Old School had a clear majority, and the New School group was summarily ousted. The passage of a resolution by the New School condemning slavery widened the breach.

The Cumberland branch had long since severed itself from the mother church. The New School-Old School split the church another way. Then the civil war brought about another cleavage. Thus it appeared that the Presbyterian church was threatened with utter dissolution.

The Neenah Presbyterian church was finally swept into the new School-Old School controversy. In 1860 twenty-four members of the little flock asked for and were granted letters of dismissal to unite with the Congregational church. However it had been agreed between the Congregationalists and the twenty-four dismissed Presbyterians to organize an entirely new communion that would adhere

to New School policies and be known as the Second Presbyterian church of Neenah.

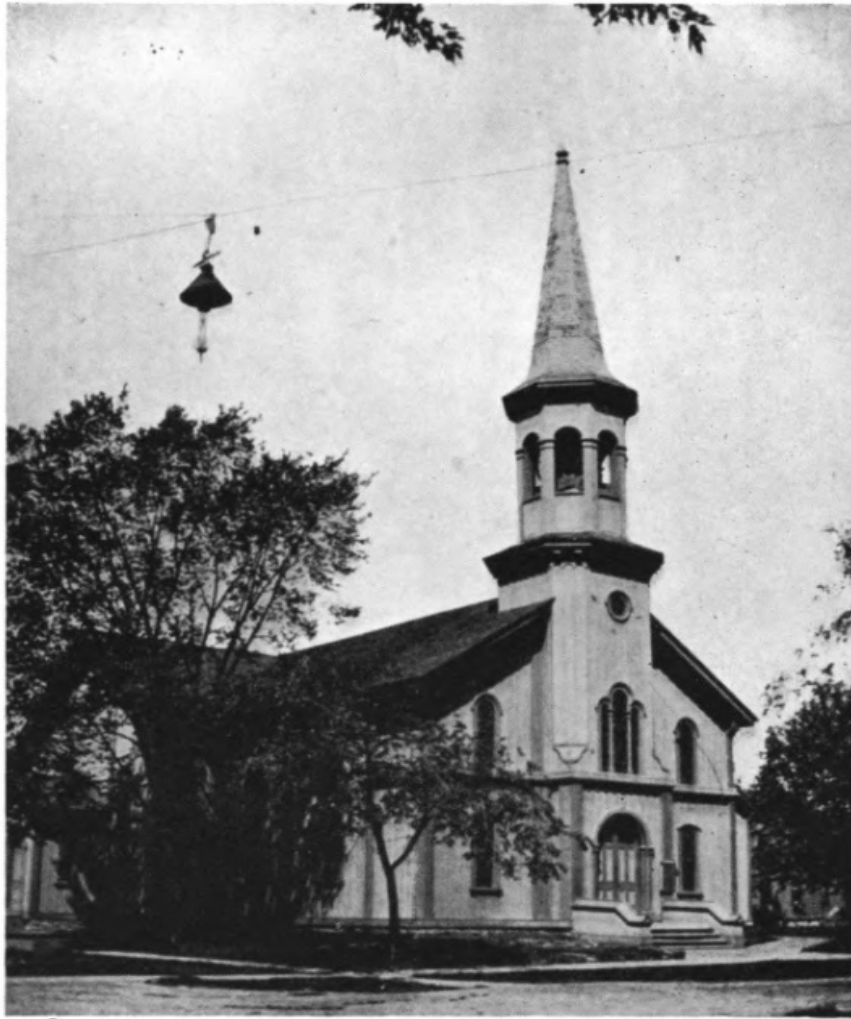
There then existed in Neenah from 1860 to 1870 two Presbyterian churches which in their interests were as divergent from each other as they were from any other denomination. For four years, while the New School group continued to occupy the "Little Brick Church," there maintained the anomalous situation of two small struggling Presbyterian churches, fundamentally identical in creed, located in the same block with the rear of their church lots almost contiguous,



SECOND PRESBYTERIAN CHURCH—1860-1864. *This building was originally erected by the Congregationalists and used by them from 1854-1860.*

dividing their strength while the forces of evil continued in firm accord.

The Rev. J. E. Pond who was serving as the Congregational pastor at the time of the churches dissolution was asked to become pastor of the newly constituted Second Presbyterian church. He accepted and the pastoral relationship continued for a year and a half. He was succeeded by Rev. James Bassett, during whose pastorate the Second Presbyterian church in 1864 sold its church property to the Methodists and erected a more commodious church edifice on Church Street, on the site of the present First Presbyterian church.



SECOND PRESBYTERIAN CHURCH—1864-1870

The erection of the new church was a bold adventure on the part of the New School flock. The building cost \$5000, a very large sum in that day, but with some outside help, was dedicated free of debt.

Rev. J. H. Walker was the concluding pastor of the New School church. His services terminated when the two churches united in 1870.

The Old School church, with its membership decimated, carried on under the succeeding pastorates of Rev. H. B. Thayer, Rev. A. A. Dinsmore and of Rev. James C. Kelly. Rev. Kelly, a self effacing man, ardently gave himself to bringing about the union of the two churches. His labors were rewarded, for at the conclusion of ten years of separate existence, the union was effected. At the time of union the Second church (New School) had a membership of 160 and the First

church (Old School) had a membership of 75. Thus the united church was launched with a membership of 235.

Soon after the union, the newly constituted First Presbyterian church of Neenah called Dr. J. E. Chapin to be its pastor, and thus began one of the most remarkable pastorates any church ever had. So many things were done or instituted during his 33 years of loving service that, were they all set down, books would be required to contain them.

During the first year Dr. Chapin's earnest prayers and constant hope were for a great spiritual revival and the transformation of many lives. His high purpose was not then realized but the following year occurred the great Pestigo fire with its serious loss of life and torturing burns for many who survived. Some of the members witnessed the harrying scenes and made reports to the church. A notable relief program was undertaken which, added to the pastor's passion for souls, seemed to pave the way for the great ingathering that resulted the following winter. Eighty-eight members were received upon confession of faith and eight were received by letter. The church was then ready to undertake a great program.

When the rift in the denomination was healed, national headquarters asked as a thank offering that the churches raise the sum of five million dollars to be used for the advancement of the king-



FIRST PRESBYTERIAN CHURCH, after Consolidation of the "Old" and "New School" churches in 1870. The building was enlarged in 1871-72; the chapel was added in 1873.

dom. The amount actually raised was seven millions. Each church was asked to meet its quota and to use the money raised in whatever way was deemed best.

The Neenah church met its quota and decided to invest its offerings in remodeling and enlarging its house of worship. The rear of the building was severed and moved back to admit the addition of wings, creating a more artistic edifice and doubling the seating capacity. A chapel building was also added, providing a suitable place for prayer service and recreational purposes. A moderate deficit was met by a few liberal members so that at dedication the remodeled building was free of debt.



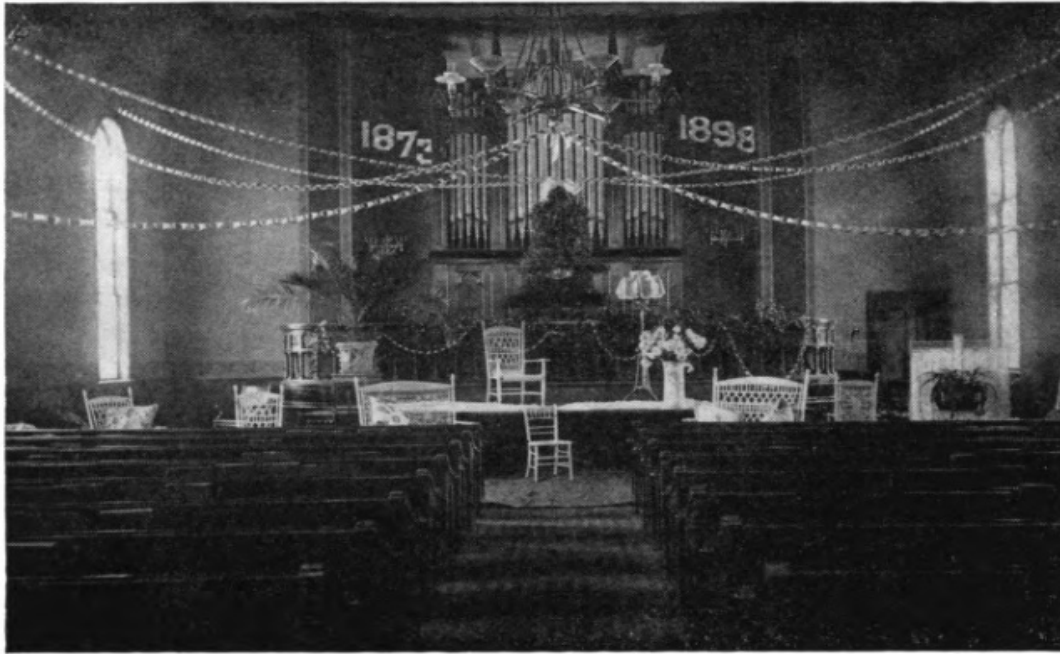
EARLY BRIGADERS: Leo and Kai Schubart and Ed Stacker. Under Dr. Chapin's guidance, the Neenah Boys Brigade was started in 1898 and rapidly developed into a community-wide project.

Only the high lights of Dr. Chapin's long-to-be-remembered pastorate can be touched upon here and those but lightly. Perhaps the most outstanding accomplishment of Dr. Chapin, judged by scope of vision and later fulfillments, was the organization of the Boys' Brigade. This work with an ever expanding program was carried on by S. F. Shattuck and other efficient leaders in the church who have guided it to the highly successful organization it is today. Very few cities anywhere have for their youth a heritage comparable to that of the Boys' Brigade of Neenah.

Another important accomplishment of the time was the abandonment of renting pews as a means of church support. Quite an educational program was necessary to persuade the membership to try the ex-

periment of meeting church expenses by regular proportionate giving and free-will offerings. The new method proved successful and satisfactory.

Dr. Chapin gave much attention to encouraging promising young people of the church to prepare themselves for full time Christian



OUR FIFTIETH ANNIVERSARY was the occasion. The paper chains made by the children caused some controversy, but were finally allowed to hang.

service. Dr. Arthur Brown was one of a number who, with some help of the church, gave the cause of the kingdom and of the denomination invaluable service. He became a most able secretary of the Presbyterian Board of Foreign Missions.

Dr. Chapin was instrumental in establishing a Women's Missionary Society in the church for the study of missions and for the promotion of missionary activities both home and foreign.

In 1871 a Young Peoples Meeting was organized for prayer, praise, and study of the Scriptures. This organization later became a Young People's Society of Christian Endeavor, and was sustained for many years. The training the young people received here provided many competent leaders and teachers so sorely needed by the expanding church and Sunday school.

During the later years of Dr. Chapin's pastorate the need for a new church building became apparent. The ever growing Sunday school deserved a more efficient working plant. The challenge was met. Plans were drawn and the membership canvassed. The building program called for an expenditure of some \$33,000. The old church was razed and the chapel was sold and moved away.

The new church was dedicated on June 2, 1901 free of debt. All three services held that day were largely attended. The building was considered one of the finest Presbyterian church properties in the mid-west.

For Dr. Chapin the weight of years and the burdens of a long pastorate were taking their toll, so the end of his pastorate was near at hand. His greatest compensation was the love of his friends and the knowledge that he had served his Master well. Dr. Chapin was always one with his people; one with them in their work and in their play, in their successes and in their defeats, in their joys and in their sorrows, truly a beloved leader.

After a pastorate of 33 years at a worship service in 1903 Dr. Chapin announced his resignation. The audience was stunned. Many of the members had never known another pastor.



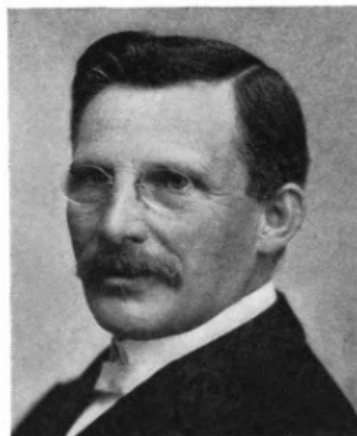
FIRST PRESBYTERIAN CHURCH—1900 to *present*.

As wept the Ephesian elders, bidding farewell to the departing apostle Paul when he told them that they would see his face no more, so wept the congregation at the close of the service as they gathered about the pastor to express their deep regrets. Dr. Chapin was made pastor emeritus for the remaining eight years that he lived.

It fell to the lot of Rev. J. L. Marquis in 1903 to succeed Dr. Chapin, a very difficult undertaking under the circumstances. But he soon won the hearts of his people through the great courtesy and many kindnesses he extended to Dr. Chapin. He was not unlike a son to an esteemed father.

The thirteen-year pastorage of Rev. Marquis was marked by a steady growth of church activities, particularly that of the Sunday School. The work of missions had uppermost place in his heart and he presented the cause with great fervor and power. He himself preached often in outlying neighborhoods. During this pastorate additional rooms were erected for Sunday school purposes.

Sometimes, even in church, amusing things happen. For some years while Rev. Marquis was pastor, it was the custom at the yearly business meeting to call the roll, all members present responding with a verse of scripture. At one of the meetings when the name of a certain official was called, he rose and attempted to quote Ps. 84:10. He confidently began, "I would rather would be a house-keeper—No! No !No!—I would rather be a house—No! No!—I—I give up," and then subsided. The story was told about town for quite some time but the following year at roll call he demonstrated that he could recite the verse correctly.



DR. J. LOGAN MARQUIS
Pastor 1903-1916

After leaving Neenah Rev. Marquis gained the distinction of being one pastor of this congregation to have the good judgment and the good fortune to woo the heart and win the hand of one of the estimable ladies of this church. After his marriage he made his home in California.

In September of 1916 Dr. D. C. Jones began his labors here. He was notable for his scholarship, his knowledge of the Scriptures, and his ability as an expositor. He was reputed to have had the largest private library of all the Presbyterian ministers in the state. His copious marginal notations testify to his tireless search for truth.

At the beginning of Dr. Jones' pastorate, clouds of World War I hung heavy over the church as well as over the entire nation. The propaganda to create the will to fight, the tumult of mustering men, the fate that threatened loved ones, and the uncertainty of what the end of the conflict would bring, all had lasting effects on the life of the church, truly a time that tried men's souls. However the church as always, remained a refuge in the time of storm.

Dr. Jones' pastorate was a period of consolidating the gains and preparation for an advance movement. Each year there were received into the membership of the church a goodly number of young people from the church school.

Out of deference to the impaired health of Dr. Jones, and due to a change in church trends, Sunday evening services and midweek prayer meetings were discontinued.

Miss Florence Hauptert of deeply religious Moravian parentage became associated with the work as director of music and leader of young people's activities.

As Dr. Jones neared the end of his ministry here, he evidenced much concern, even grief, because of the extremely liberal thinking of many professing Christians and not a few ministers of the Word.

He regarded as un-christian and unholy, any denial that men are sinners saved by grace. This fundamental truth was never lost sight of in his gospel message. Dr. Jones truly was a man of God, and one of the great preachers of his time.



DR. DANIEL C. JONES
Pastor, 1916-1932

Dr. Silas Evans supplied the pulpit in the interim between Dr. Jones' pastorate and the succeeding one.

Rev. Walter Courtenay was unanimously called to become the next pastor. He came to a great church. It was a generous church, generous in contributions both large and small. It was a faithful church, with living springs welling up from great reservoirs of spiritual power. All that was needed was an able and challenging leader. Rev. Courtenay concededly was the right man at the right time. In the flower of young man-

hood, just graduated from Princeton, and just married, with winning personality and presence, he was at once accepted by all age groups of the Congregation. Dramatic, forceful, he drew large audiences. Quiet and reverence enhanced the worship services. The excellence of church music, both organ and choral, added to the spirit of worship. A period of expansion was at hand.

One of the first, and perhaps the most noteworthy accomplishment of Rev. Courtenay's pastorate, was the organization of the Women's Society. The suggestion was the pastor's but the formation and development of the plan was the work of the women themselves.

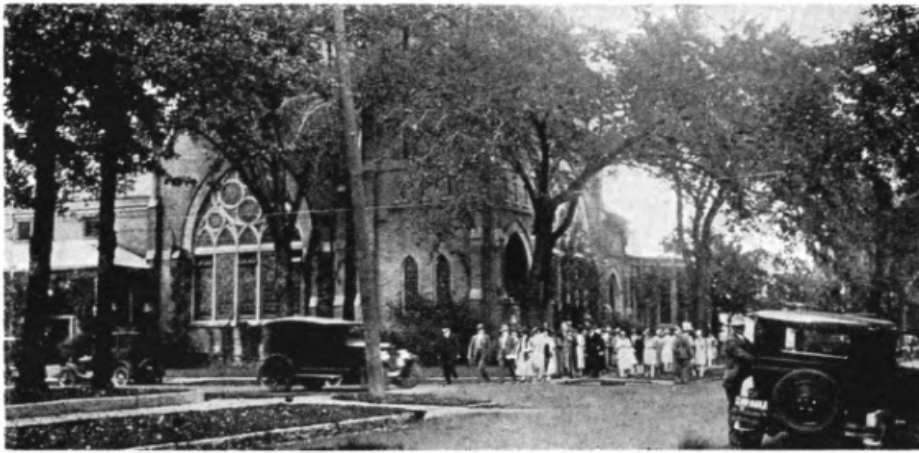
The Women's Society met a great need. It met almost unsurmountable difficulties. The women of the various smaller organizations were loath to be separated from their long-time friends. Persistence and diplomacy won out, and a powerful arm of the Church came into being.

The Women's Society is designed to include every woman of the Church. The Society, though a unit, is divided into thirteen circles, which meet monthly except in the summer. General supper and program meetings are held bi-monthly. The same study topic is presented at all circle meetings. Every two years all circles are broken up and re-formed. Effective work is done when this organization takes a hand.

The Men's Club, organized about the same time, was second only to the Women's Society in numbers and activities. Its program, though less comprehensive, afforded fine fellowship, a chance to dine together, and to hear speakers of note.

Miss Rhoda Ablahat, a fine Persian young lady of high Christian culture, a graduate of the School of Christian Education in Chicago, became assistant to the pastor and director of young people's work. Her charm and zeal made Christian work attractive to those with whom she worked. A handsome young man of her own nationality claimed her as his bride, and the Church began looking for some one to take her place.

Mrs. Margaret Chatterson had become known to Neenah Presbyterians through missionary talks they had heard her give. She and



A SUNDAY MORNING *in the twenties*

her husband were on furlough in this country from the mission field they served in Camaroun, Africa. Fortunately, the Church secured her as assistant to the pastor during the remainder of her leave of absence.

Her dynamic personality, her fervor, her consecration and high Christian concept soon became an impelling force throughout the entire Congregation. Both she and the pastor were an inspiration to young people.

Another matter of good fortune to the Church was the gift of a new and excellent pipe organ through the generosity of Mrs. Harry Babcock. Along with the installation of the organ came other improvements. The interior of the church was redecorated. The chancel was remodeled, its ceiling adorned with suitable hand-painted designs. Two side pulpits replaced the former center one. At Christmas time with a stately decorated evergreen tree at either side of the rostrum, a more beautiful church setting can hardly be conceived.

However, the seating capacity of the church at times was taxed, and expensive repairs were becoming necessary. The dream of a new church came to the pastor and to others. The excellence of Dr.



INTERIOR of our present church prior to 1934.

Courtenay's sermons led to putting the Sunday morning services on the air. The shut-ins were thus able to worship with the Congregation and the benefits of the Church to reach a large circle of hearers not present.

Dr. Courtenay's resignation early in 1944 to become pastor of the First Presbyterian Church of Nashville, Tennessee, was greatly regretted, both by the Congregation and by the community.

Rev. George Peters began his pastorate here in May of 1944. Coming from an assistantship of one of the largest Presbyterian Churches in the East, he soon allayed fears that he might not measure up to his predecessors. It was immediately apparent that he was a pulpit orator of the first magnitude. In other pastoral duties he was equally a success.

A notable accomplishment throughout the war period was the work of the Board of Deacons. In so far as it was possible, the deacons kept in touch with the nearly two hundred service men and women from this church by letters, magazines, church bulletins and news.

The dream of a new church had, during Rev. Peter's pastorate, begun to assume reality. A canvass of the members resulted in pledges and cash on hand amounting to \$350,000.00; \$20,000 of which was

