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Neenah, Wisconsin: First Presbyterian Church, 1948

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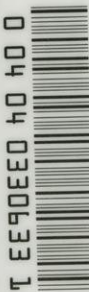
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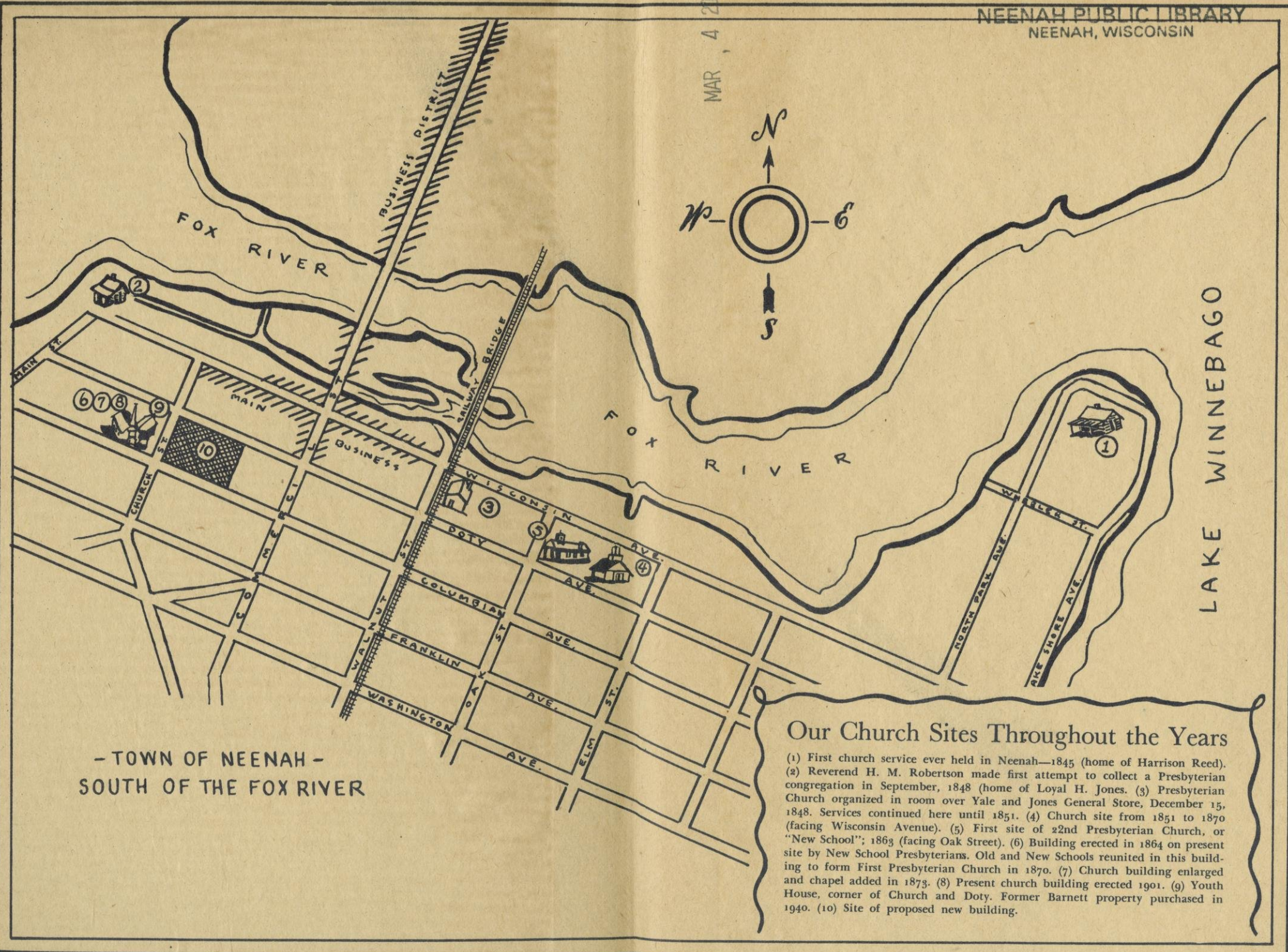
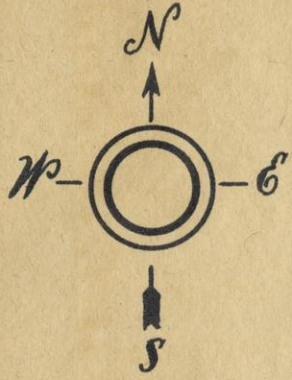
*A Century
of Service
and Worship*

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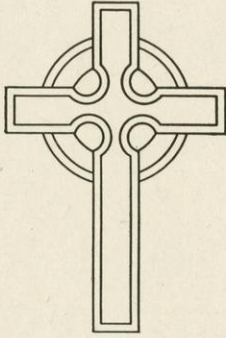
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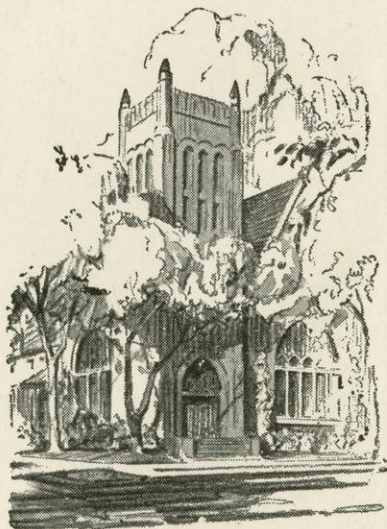
- TOWN OF NEENAH -
SOUTH OF THE FOX RIVER

Our Church Sites Throughout the Years

- (1) First church service ever held in Neenah—1845 (home of Harrison Reed).
- (2) Reverend H. M. Robertson made first attempt to collect a Presbyterian congregation in September, 1848 (home of Loyal H. Jones).
- (3) Presbyterian Church organized in room over Yale and Jones General Store, December 15, 1848. Services continued here until 1851.
- (4) Church site from 1851 to 1870 (facing Wisconsin Avenue).
- (5) First site of 22nd Presbyterian Church, or "New School"; 1863 (facing Oak Street).
- (6) Building erected in 1864 on present site by New School Presbyterians. Old and New Schools reunited in this building to form First Presbyterian Church in 1870.
- (7) Church building enlarged and chapel added in 1873.
- (8) Present church building erected 1901.
- (9) Youth House, corner of Church and Doty. Former Barnett property purchased in 1940.
- (10) Site of proposed new building.



*A Century of
Service and Worship*



“One generation shall praise thy works to another, and shall declare thy mighty acts.”

The Centennial Story

1848-1948

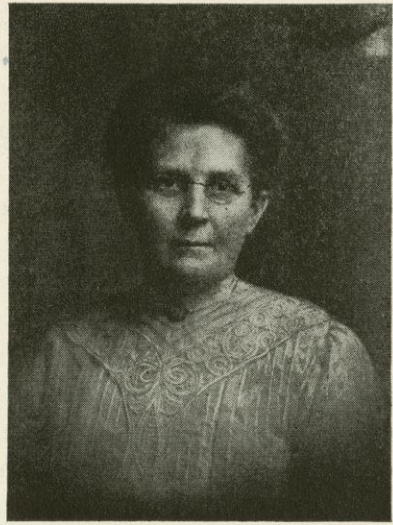
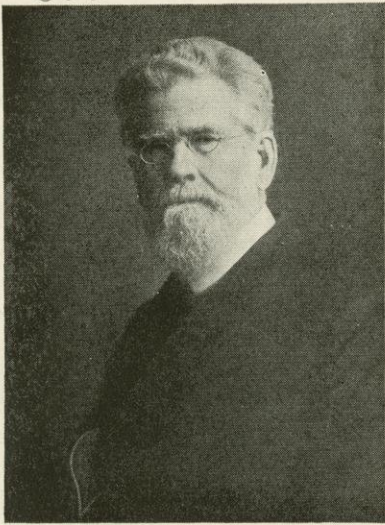


Program, History,
Letters and Tributes



First Presbyterian Church
Neenah, Wisconsin

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Dedication

In loving memory of Reverend and Mrs. John E. Chapin

THE REVEREND JOHN E. CHAPIN came upon our scene at a crucial moment in the life of the Neenah Church. The doctrinal dispute that had split the church for a decade was healing. The two rival General Assemblies reunited in 1869, which set the pattern for divided presbyteries and local churches.

The two Neenah congregations fell into line, calling John E. Chapin to be their pastor. He entered upon his ministry on May 28, 1870, and served our church for 33 years, until his retirement in 1903. Thereafter, until his death in 1911, he demonstrated what it takes to be a good predecessor. Continuing to make his home in our midst, he was ever helpful to his successor, the Reverend J. L. Marquis, and never in the way. His capacity for self-effacement amounted to a fine art.

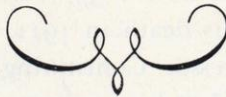
Those of us who, as children, came into membership under Dr. Chapin's ministry, remember him for his six foot four inch height, his knee-length frockcoat which he always wore, and his long beard which hid all facial expression but the kindly and understanding eyes. Never a ready mixer, he gave the appearance of great reserve.

He, nevertheless, had the reverential respect of the entire community.

Not only did he heal the breach of the '60's, but with D. W. Bergstrom he laid the foundation of our present day church life. The Sunday School evolved from a few grownups and an "infant class" to a completely graded enterprise. A young people's society of Christian Endeavor was organized. Raising congregational funds through pew rents was displaced by the voluntary pledge. Sensing the need of something to catch the interest of boyhood, Dr. Chapin nursed into being the Boys' Brigade, an organization which promptly evolved into a community program.

No testimonial to John E. Chapin would be complete without a tribute to his wife. If ever there was a pastor's wife who supplemented her husband at every turn, it was Harriet Ely Chapin. Her ready smile, quick wit, and gracious good nature balanced his dignity and reserve. A woman of refined tastes and level judgment, she was also a skilled seamstress, and excellent cook, and a model housekeeper. In the homes of the congregation, she was not only a frequent visitor, but genuinely loved.

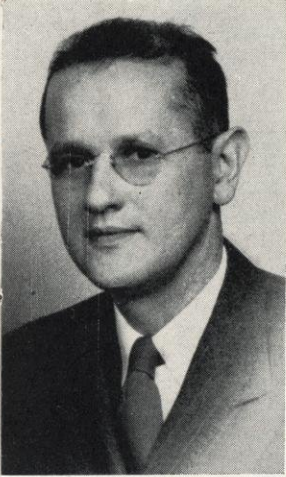
And so, with true affection we dedicate this book, that the lasting ministry of these two servants of God may continue to bear fruit among us.



Foreword

By

REVEREND JOHN E. BOUQUET



ONE CLIMBING a mountain will sometimes pause to look down with new perspective upon the trail he has mounted. Then refreshed by the moment of rest and contemplation, inspired by the challenge of the heights above, conscious of strength and ability, he strives again to conquer his goal.

In this Centennial year we pause on our upward journey to gain such inspiration.

This book will make vivid the past with some of its personalities and accomplishments. From our history, let us gain a deep sense of the presence and power of God, working in and through this congregation. Then let us

breathe a prayer of gratitude for those servants of His who have done His will through all these years.

It is our hope that each will gain a vision of the glorious victory God has reserved for us, who face the prospect and challenge of an even greater future. It is for us to rise to the tasks of a new century, a new work, a great opportunity.

John E. Bouquet

Pastor

First Presbyterian Church

154 FIFTH AVENUE, N.
NASHVILLE 3, TENN.
WALTER ROWE COURTENAY, D. D., PASTOR

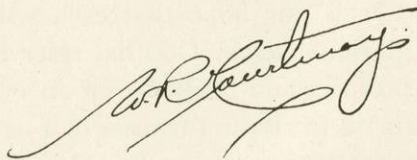
The Neenah Presbyterian Church is a church with a high destiny!

On this Centennial occasion I am certain that such was the persuasion of Dr. Chapin, that mighty man who laid the foundations upon which the rest of us have built. He felt that the Neenah Church was a church of high destiny, and we who followed felt it. During my ministry there the Spirit of God kept us reminded of the fact and worked through us to make it reality.

Nor has the high destiny been reached. "Greater things than these shall ye do." With new buildings and a program to match them the Neenah church will rise to yet higher levels of accomplishment, a living witness for God in a generation that needs Him mightily.

A glorious past demands that you build for a more glorious tomorrow!

I shall always be proud of my years as pastor of the Neenah Church. It is, in a sense, a doctorate of distinction that grants me rights and privileges not otherwise obtainable. May God bless you all as you go forward to be more and more His Church.



THE FIRST PRESBYTERIAN CHURCH
IN GERMANTOWN, PHILADELPHIA 44

GEORGE THOMAS PETERS

If, as they say, the first hundred years are the hardest, then you of First Church have made them seem easy. What a glorious chapter you have written in the history of the Church of Christ! And what a future lies before you!

In that fair city you, and those who went before you, have established a place of worship and of service. You have remembered the Lord your God; you have raised a work to the glory of His name; you have ministered to all in your keeping at home and abroad. You cannot and will not rest in satisfaction in your past, but there must be for you the joy of having been faithful stewards in the Kingdom of your Lord.

I pray that you may know what a large place you have in my affection. I shall be forever grateful that for a few years it was my high privilege to serve you and have a small part in your Christian fellowship.

Someone once wrote, "All that is past is prologue." So is it, and so will it be for you. Now is the time for renewed devotion, faith, and loyalty. The years ahead hold much of promise and of hope. As you stand at the threshold of your second century may God fill you with faith and zeal and every good work, and may Christ be known in you.

George Thomas Peters



Centennial Program

CENTENNIAL COMMUNION

Sunday October 3

Our congregation opens the observance of our Centennial Year with the Communion Service. It is particularly significant that this is a World Wide Communion.

ANNUAL CONGREGATIONAL MEETING

Thursday, October 14

We review our past year and plan for the future.

ORGAN RECITAL

Sunday, October 17

A vesper service at 4:30. Our organist, Miriam Clapp Duncan, A.A.G.O., assisted by guest artist presents a program of sacred and classical music.

CENTENNIAL BANQUET

Thursday, October 28

Boys Brigade Building

A fellowship supper sponsored by the Women's Society with portrayal of historic events.

Distribution of Centennial Booklet.

RECOGNITION SERVICE

Sunday, November 7

At our morning worship we recognize and honor our 50 Year members.

CHOIR CONCERT

Sunday, November 21

A vesper service at 4:30. Our choir with guest artists presents a program of music and sacred song.

CENTENNIAL SUNDAY

December 12

CHURCH SCHOOL RALLY—9:15

The Sunday Church School meets in the Church Auditorium for worship and praise.

MORNING WORSHIP—10:55

A service of thanks with the reception of the Centennial class of new members.

The Centennial Anniversary Service

December 15, 1948, 7:30 o'clock

A SERVICE OF RECONSECRATION

The Moderator of the General Assembly of the Presbyterian Church
in the U.S.A., Dr. Jesse H. Baird, Presiding.



STATEMENT OF PURPOSE

OUR God has in His grace brought the congregation of this church through a century of fellowship and service to this great day of celebration. Therefore we gather together in our sanctuary to rededicate ourselves and our church to the teaching, preaching and healing ministry of Jesus Christ, to the worship of God and the administration of His sacraments, and to all other good works which we, as the Body of Christ, should render unto humanity. We therefore seek His blessing upon this service.



The Litany of Thanks

Minister: For Thy providential care that hath brought us in peace and prosperity into this hour;

People: We give Thee thanks, O Lord.

Minister: For the sacrifice and devotion of all the faithful who have established and maintained our church,

People: We give Thee humble thanks, O Lord.

Minister: For Thy grace, which sustained our fathers and gave to them the vision and strength to make known Thy name in the wilderness;

People: We give Thee hearty thanks, O Lord.

Minister: For the Century of living witness to Thy glory; for the foundation firmly laid for us;

People: For these and countless other blessings, we do give Thee exceeding abundantly our praise and thanks.

Minister: Seeing God hath so richly blessed this church and people in the century that is past, we now rededicate ourselves to His continued service for the century that lies ahead.

Therefore, to the soothing of troubled hearts, the comfort of the sorrowing, the preaching of the word of God in Christ,

People: We rededicate ourselves, O Lord.

Minister: To the Christian nurture of little children, the teaching and guidance of youth; to the kindling of high courage and holy purposes in the hearts of all who worship in our midst,

People: We rededicate ourselves, O Lord.

Minister: To the faithful worship of God, the observance of the Sacraments, the devotion of heart and mind in humble service of the Christ.

People: We rededicate ourselves this day O Lord, forever.



ALMIGHTY GOD, our Father, Thou who hast called us into the fellowship of Thy church, given us the spiritual heritage of all the saints and prophets, and matched us to the challenge of this hour, bestow Thy blessing upon us who wait before Thee.

Kindle in our hearts appreciation of the high privilege of serving Thee and fill us with the love of Thee, Thy Kingdom and our fellowmen. Give us that true vision of Thy will that shall turn our hearts to praise Thee both in word and deed.

Grant Thou Thy blessing to follow us into the future, so that as we achieve we shall add glory to Thy Kingdom. Grant strength of mind and purpose, courage of heart and soul to each who will serve Thee.

Consecrate us, our prayers, our talents, our labors and gifts, yea even our whole lives, unto the service of Thy Kingdom. This is our prayer as we enter our new century. And Thine shall be the Kingdom and the Power and the Glory, both now and forever. Through Jesus Christ our Lord, AMEN.



Centennial Committee

JOHN S. TOLVERSON, CHAIRMAN

HISTORICAL

Stuart Thompson
Mrs. Arthur Ritger
Mrs. David Jones
Mrs. H. K. Stuart
Wilbur S. Sparks
E. A. Severson

BOOKLET

James H. Shattuck
Mrs. Ned Rightor
Mrs. George Banta
Douglas O. Taubert
Don Weber
J. H. Wilterding
Wilbert Rike
Miss Joan Hagen
Miss Kathryn Schultz
Miss Helen Babcock
S. F. Shattuck

INVITATIONS AND HOSPITALITY

Mrs. L. J. Pinkerton
Mrs. Robert Mott
William Owen
Earl Williams
Ted Yonan

PROGRAM

Ambrose Owen
Sadie Tipler
Miss Helen Babcock
Mrs. A. E. MacQuarrie
Mrs. A. C. Gilbert

PUBLICITY

George A. Jagerson
Fred Bentzen
Dr. A. P. Graham

MUSIC

J. C. Bletzinger
Mrs. George Weigandt
A. C. Gilbert
Mrs. S. N. Pickard
Ambrose Owen

YOUNG PEOPLE

Senior Westminster Group
S. F. Shattuck, Advisor

Junior Westminster Group
Mr. and Mrs. Donald Heiser,
Advisors

MEMBERSHIP

Ralph Risley
Mrs. S. F. Shattuck
Lorren Schroeder
F. F. Martin
Arvo E. Vaurio
Nathan Wauda
Emory L. Rickard
Mrs. S. N. Pickard
Mrs. George Weigandt
Mrs. J. B. Millar
Mrs. Ambrose Owen

PAGEANT

Mrs. R. E. Sanders
Nathan Wauda
Mrs. Arthur Ritger
Mrs. Palmer B. McConnell
Mrs. Robert Anderson

FINANCE

C. B. Clark
S. N. Pickard
Mrs. H. K. Babcock
Mrs. A. P. Remley
Don H. Severson

The congregation is extremely grateful to those members of our church who have rendered a real and lasting service in planning and presenting our Centennial program and this Centennial Book. Both mark an enduring record of our hundred years in the worship and service of God. We will long remember their achievements.



OLD HOMESTEAD OF HARRISON REED in which the first religious services in Neenah were held in 1845. It was in a similar structure owned by Loyal H. Jones that the first Presbyterian congregation met prior to formal organization as a church.

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.

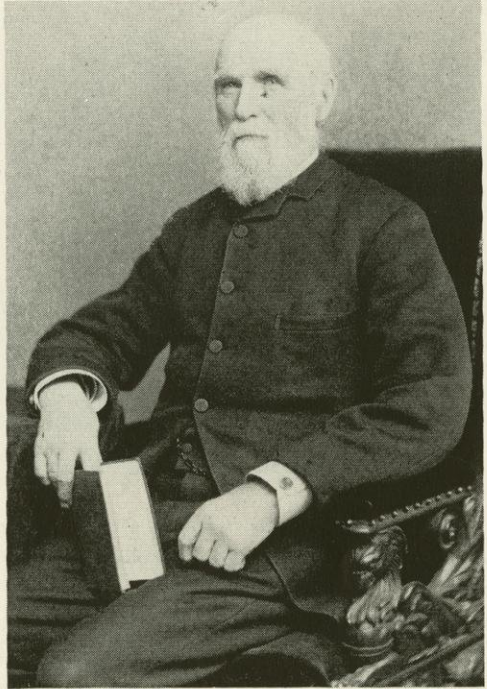
A call was extended to Rev. Clinton to serve as pastor, which call was accepted. For about four years with great love and care he ministered to the fledgling congregation. He then resigned to resume his home mission work which he directed for many years from his Menasha home, the lot for which was given 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

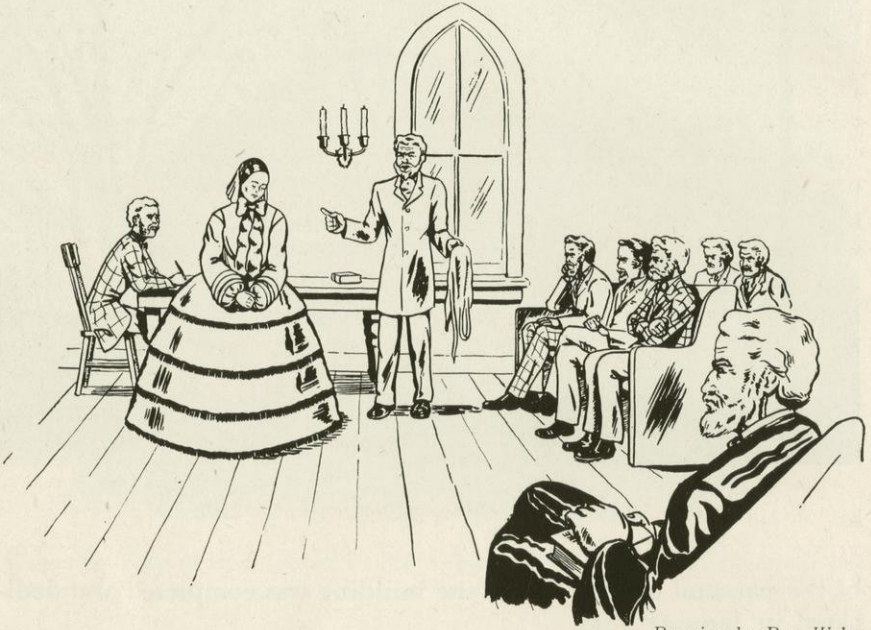
of the parental church board, the building was completed and dedicated in January 1852.

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."

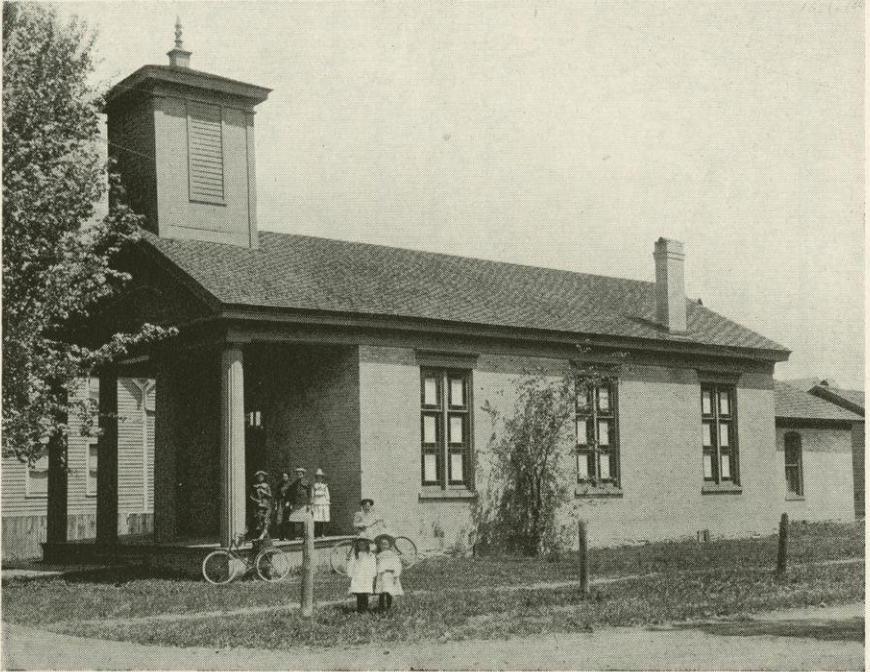
The conservatives, who came to be known as "Old School" emphasized the majesty and justice of God, while the liberals or "New School" emphasized the mercy and love of God. In the 1837 General Assembly, by prearranged planning, the Old School had a clear majority, and the New School group was summarily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

Organization of the Church

Winnebago Rapids Dec 15. 1848

The undersigned a Committee of the Presbytery of Wisconsin acting in the name & by the authority of said Presbytery having been requested to organize a Church at Winnebago Rapids Wisconsin

24.
Fully believing that God in his Providence had opened the way for such an organization, & having examined the credentials of the applicants & being satisfied as to their Christian Character piety soundness in the faith & having received from them their assents to & acknowledgements of the confession of faith & Form of Government of the Presbyterian Church in the United States did proceed on the 15th day of December 1848 to constitute the following persons a Church of Jesus Christ to be called the First Presbyterian Church of Winnebago Rapids & to be in connection & under the care of the Presbytery of Wisconsin

The names of the members are Rev^d Milton Husly, Osial Wilcox, Soyal H. Jones & Mrs Matilda Jones Mr Isaac Jones & Mrs Rhoda W Jones Mr Robert Owen & Mrs Mary Owen Mr R. M. Davis, Mr Perrine Yale Mrs Sarah Yale, Miss Clarissa P. Yale Mrs Emeline Danforth Mrs Mary Ann Scott Mrs Semira J. Robertson Mrs Elizabeth Ann Wick Miss Emily Gomar

25.
The church having been organized proceeded to make choice of its officers, when Mr Milton Husly & Soyal H. Jones were duly elected Ruling Elders & Mr Osial Wilcox a Deacon on the day following (the 16th day of December) after sermon & in the presence of the congregation Mr Jones & Mr Wilcox were set apart by prayer according to the order of the gospel to the respective offices to which they had been chosen. And Mr Husly being already an ordained minister in the Church of Christ was installed as an elder in this church

Signed { Thomas Frasier }
Elias S. Peck }

Ministers of the Presbytery of Wisconsin



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.



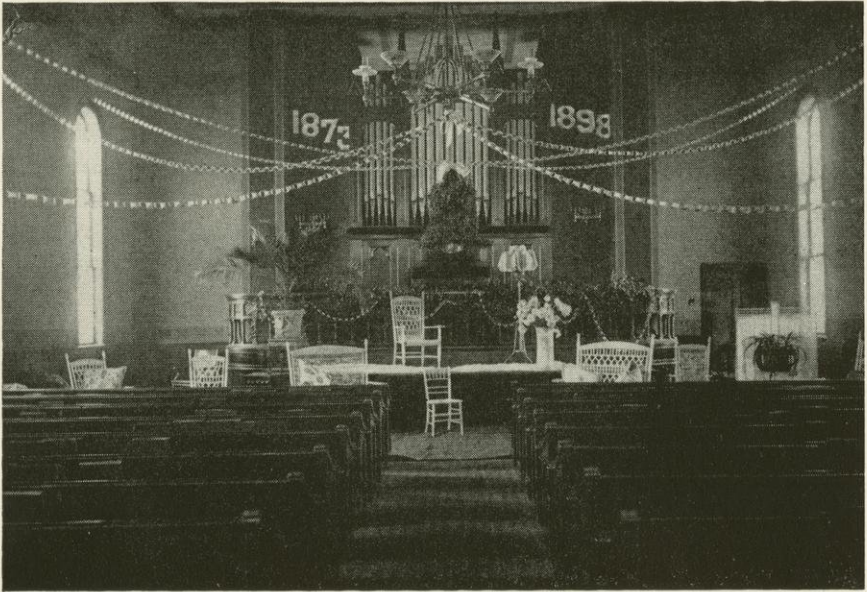
EARLY BRIGADERS: *Leo and Kai Schubart and Ed Stacker. Under Dr. Chapin's guidance, the Neenah Boys Brigade was started in 1898 and rapidly developed into a community-wide project.*

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.

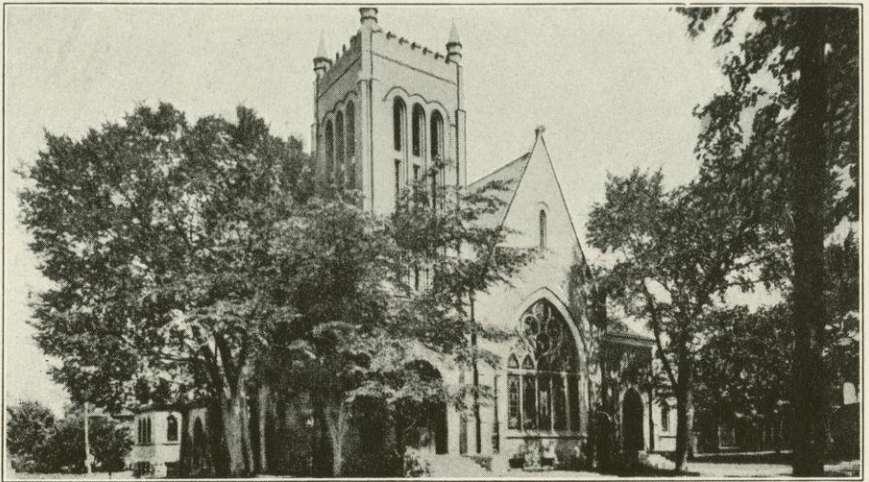
In 1871 a Young Peoples Meeting was organized for prayer, praise, and study of the Scriptures. This organization later became a Young People's Society of Christian Endeavor, and was sustained for many years. The training the young people received here provided many competent leaders and teachers so sorely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

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.

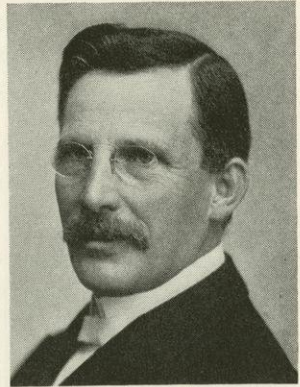
At the beginning of Dr. Jones' pastorate, clouds of World War I hung heavy over the church as well as over the entire nation. The propoganda to create the will to fight, the tumult of mustering men, the fate that threatened loved ones, and the uncertainty of what the end of the conflict would bring, 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.

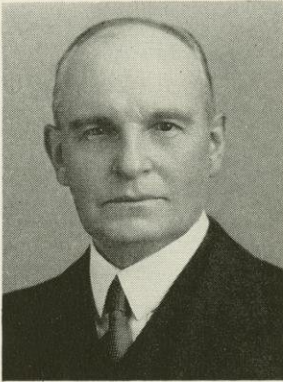
Miss Florence Hauptert of deeply religious Moravian parentage became associated with the work as director of music and leader of young people's activities.

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.



DR. J. LOGAN MARQUIS
Pastor 1903-1916

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.

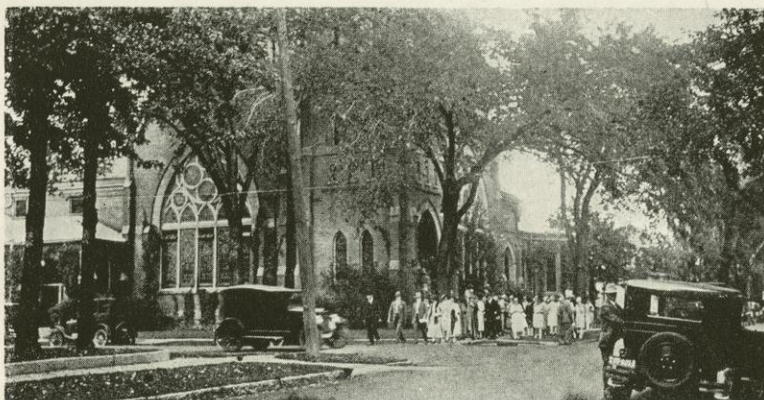
The Women's Society met a great need. It met almost unsurmountable difficulties. The women of the various smaller organizations were loath to be separated from their long-time friends. Persistence and diplomacy won out, and a powerful arm of the Church came into being.

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



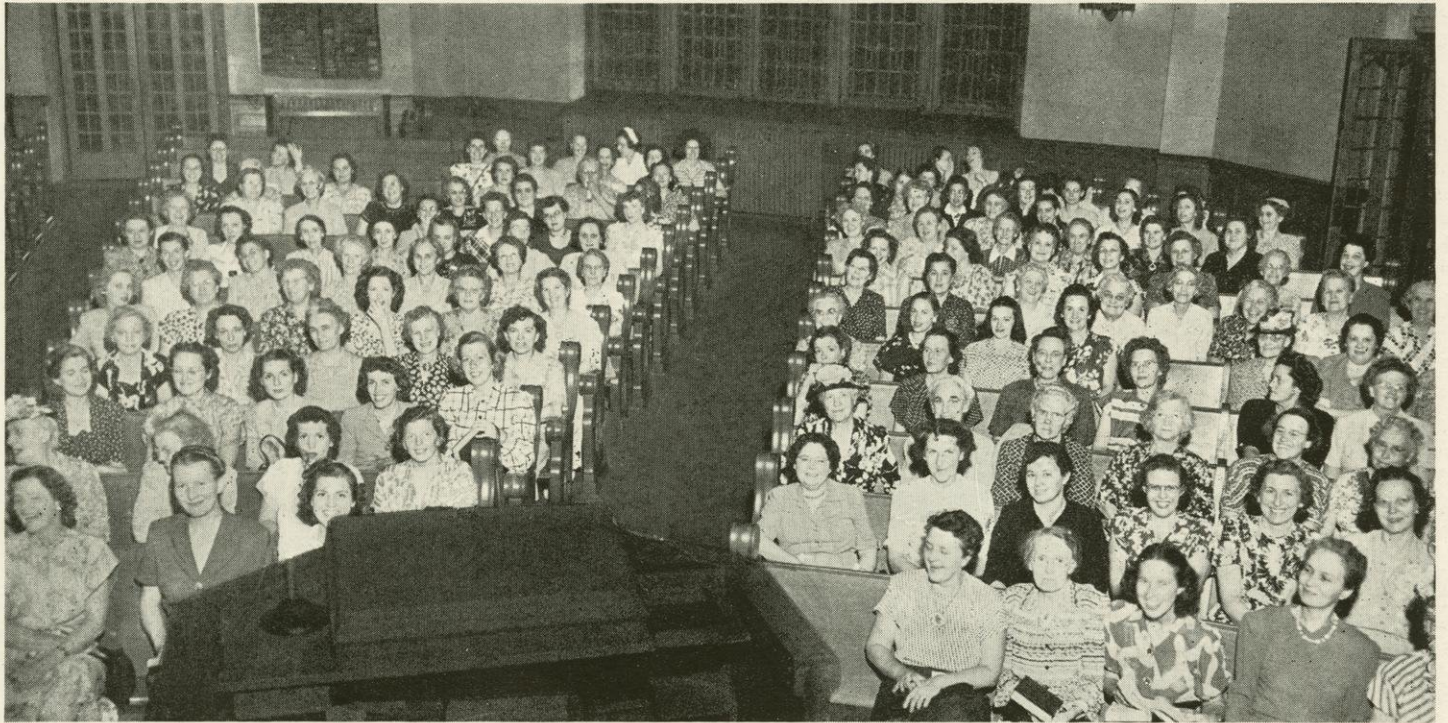
A SUNDAY MORNING *in the twenties*

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

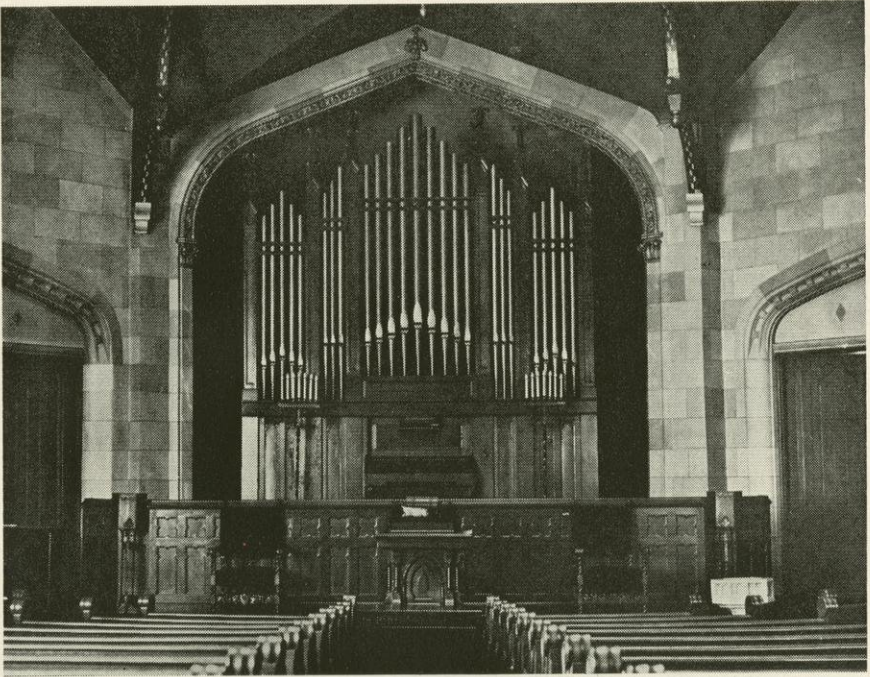
Her dynamic personality, her fervor, her consecration and high Christian concept soon became an impelling force throughout the entire Congregation. Both she and the pastor were an inspiration to young people.

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.



THE WOMEN'S SOCIETY *meets for work and worship*



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



"A STRONG MEN'S GROUP is a Pastor's right arm"



INTERIOR OF SANCTUARY showing changes to chancel made in 1934. Overhead chandelier was removed in 1940.

apportioned to the Restoration Fund. Excessive costs, however, have prevented any immediate building program.

After three years in which the activities of the Church were well maintained, Rev. Peters resigned to become pastor of the Germantown Presbyterian Church of Philadelphia. In explanation Rev. Peters stated, "The two great neglected fields in this country are the rural areas and the big cities. The comfortable thing for me to do is to remain here, but I feel called of God to go to the city. I can do work there now that I could not do twenty years hence." There was nothing for the Congregation to do but sadly concur.

Rev. John E. Bouquet came to this Church bringing his wife and two sons in November 1947. With a background of a decade of pastoral experience and two years as chaplain in the U. S. Army overseas, he is carrying on and enlarging the Church's activities with vigor and ability.

He is ably assisted by Miss Peggy Pray, who has come as director of Christian Education. Under their leadership, the Church is projecting new plans and programs to realize our aim of teaching the knowledge and love of Christ through the Scriptures to all our people, so



AT CHRISTMAS TIME

that as a united church we may press forward to the achievements of our second century.

Activities of the present are current events and do not have a place as history. In this historical sketch, many records of what individuals have done have been intentionally omitted. The account is that of the Church as a whole. Whatever of glory there may be belongs to Christ, the great Head of the Church.

“The Lord our God be with us, as he was with our fathers: let Him not leave us, nor forsake us.”



Pastoral Chronology

Since prior to 1860 our Church history dovetailed so closely with that of the Congregationalists, it is fitting to list the very early Congregational leaders along with our own in any review of this kind.

FIRST CONGREGATIONAL CHURCH OF NEENAH 1847-1860 (13 years)

1847-1850	.....	Rev. O. P. Clinton
1851-1852	.....	Rev. C. A. Adams
1853-1854	.....	Rev. J. M. Wolcott
1855-1858	.....	Rev. Hiram Marsh
1858-1860	.....	Rev. J. Evarts Pond

“Old School”

FIRST PRESBYTERIAN CHURCH OF WINNEBAGO RAPIDS 1848-1869 (21 years)

1848-1853	.....	Rev. H. M. Robertson
1854-1861	.....	Rev. J. H. Rosseel
1861-1864	.....	Rev. H. B. Thayer
1864-1867	.....	Rev. A. A. Dinsmore
1867-1869	.....	Rev. J. C. Kelly

“New School”

SECOND PRESBYTERIAN CHURCH 1860-1869 (9 years)

1860-1861	.....	Rev. J. Evarts Pond
1862-1863	.....	Rev. H. G. McArthur
1863-1864	.....	Rev. James Bassett
1865-1869	.....	Rev. J. H. Walker

FIRST PRESBYTERIAN CHURCH OF NEENAH 1870-1948 (78 years)

1870-1903	.....	Rev. John E. Chapin, D.D.
1903-1916	.....	Rev. J. Logan Marquis, D.D.
1916-1932	.....	Rev. Daniel C. Jones, D.D.
1932-1944	.....	Rev. Walter R. Courtenay, D.D.
1944-1947	.....	Rev. George T. Peters
1947-	.....	Rev. John E. Bouquet



FIFTY-YEAR MEMBERS IN 1935, taken at a reception in their honor. Front row, left to right: Miss Mary E. Larson, Miss Caroline E. Wheeler, Miss Mary E. Jones, Mrs. Mary Gleason, Mrs. Jeannette Gould Jamison, Mrs. Louise Elwers, Miss Margaret B. Christi. Back row: Mr. Myron A. Dunn, Miss Jean Fraser, Miss Helen D. Wheeler, Miss Jennie S. Harris, Miss Damie Wheeler, Miss Anna L. Proctor, Miss Mary E. Gittins, Mr. August C. Sorley.



FIFTY-YEAR GROUP IN 1941 as they posed with Dr. Walter R. Courtenay. Left to right, front row: Miss Ella Law, Miss Anna Proctor, Miss Helen Babcock, Miss Mary Larson, Miss Olla Perry, Miss Mary Gittins, Mrs. Alice M. Law, Mrs. Jeannette Jamison. Back row: Mr. August Sorley, Miss Helen Wheeler, Mrs. Frank Kellog, Mrs. Lyle Pinkerton, Mr. John Bergstrom, Reverend Courtenay, Miss Caroline Wheeler, Miss Jenny Harris, Mr. Oscar Lindsey.

Our Present Role of Fifty Year Members



- F. ELIZABETH BABCOCK, 1895
- HELEN E. BABCOCK, 1887
- MRS. MARY BARNETT, 1898
- JOHN N. BERGSTROM, 1890
- MRS. ELIZABETH COON, 1894
- MRS. BERTHA R. DUNN, 1898
- MRS. BESSIE FRITZEN, 1898
- JENNIE HARRIS, 1885
- HARLEY HILTON, 1894
- OSCAR J. LINDSEY, 1889
- THEO MCCALLUM, 1898
- OLLA M. PERRY, 1887
- S. F. SHATTUCK, 1893
- MRS. CLARA WOLLERMAN
- MRS. ADELAIDE YOUNG, 1896
- AUGUST SORLEY, 1882
- MARY M. BAIRD, 1891
- J. ETHEL BROWN, 1884
- MRS. CLARA HINTERTHUER, 1890
- MRS. ADDIE KEYES, 1887
- MRS. LORA Y. PELTON, 1898
- MRS. MARY STRANGE, 1872
- MISS ELLA MAY LAW, 1890
- MRS. HELEN LEAVENS, 1890
- MR. ORVIN COATES, 1891

Centennial Hymn



God of years, Thy love hath led us,
Thou hast been our bulwark strong,
Wall of fire against the wicked,
Sword of power against the wrong.
Thou hast blest of old Thy servants
As they bore Thy message far;
We who follow in their footsteps
Evermore their debtors are.

Lead us forth, a Church united,
Strong, courageous, in Thy might.
Lo, the fields are white with harvest,
Sheaves to garner ere the night.
One our purpose, One our Leader,
Thus Thy Church shall never fail;
Lead us on, O King Eternal,
So shall love, world-wide, prevail.

J. G. ELDRIDGE



And Now for the Children

*“Train up a child in the way
he should go, and when he is
old, he will not depart from it.”*



ONE OF THE VACATION CHURCH SCHOOL CLASSES—1948

The next century will be theirs

Development of Our Sunday School

By WILBUR SPARKS
and MRS. HUGH ROBERTS

THE RECORDS of the early days of both the Presbyterian and the Congregational Sunday Schools are meager. However, there is record that Milton Marsh, son of Rev. Hiram Marsh, served as superintendent of the Congregational Sunday School from 1855 to 1860. It is also stated that he was a good singer as well as a good official.

In the early days of the Presbyterian Church, William Lindsley and David Blakely were mentioned as superintendents of the Presbyterian Sunday School. For want of the customary reed organ, Wm. Merriman accompanied the singing with his "fiddle" as the violin was known in those days.

In 1857 John Proctor settled in Neenah and was immediately made the superintendent of the Presbyterian Sunday School. A courteous and dignified man, a good executive, and a scholar, he soon proved himself a real leader in both the work of the church and of the Sunday School. He carried his Greek Testament with him to services and made his own translations.

John Proctor was one of the Presbyterians who transferred their memberships to the New-School church, where he served as Sunday School superintendent during the ten years the churches were separate, while J. A. Kimberly served in a like capacity at the Old School church.

In 1870, when the two churches were united, by agreement of the two superintendents, J. A. Kimberly was given charge of the Sunday School and served for four years. John Proctor was then chosen to succeed Mr. Kimberly and served until 1880, having completed 20 years as general superintendent. Hiram Smith, his assistant, was



By Doug Taubert
"WILLIAM MERRIMAN accompanied the
singing with his fiddle."

advanced to the superintendency and served two years. He was succeeded by J. L. Clement who served until 1885.

1885 was an eventful year, for it was then that an administration began that was to the Sunday School what the pastorate of Dr. Chapin was to the church. The administration was that of D. W. Bergstrom. For twenty-eight years Mr. Bergstrom gave the Sunday School all he had, and he had much to give. He was ably assisted by Mrs. Bergstrom who shared with him in all his labors.

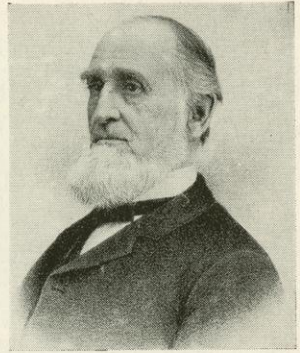
The Sunday School is largely indebted to Mr. Bergstrom for the arrangements of its rooms, as he was an efficient member of the building committee when the present church building was erected and also when it was later enlarged. Mr. Bergstrom concluded his services in 1913.

The succeeding superintendents with their dates are as follows: Rev. J. L. Marquis, 1913-1916; Dr. F. G. Taylor, 1916-1922; S. F. Shattuck, 1922-1933; Nathan Bergstrom, 1933-1935; Chas. Abel, 1935-1945; and Nathan Wauda, 1946 to the present time.

For the many years the Sunday School had only two departments, known as the main school and the infant class. These met together for the opening exercises, and then the infant class adjourned to the chapel for the lesson period. In July, 1893, the infant class was organized as a primary department with its own enrollment, teaching force, and opening exercises. Miss Anna Proctor was elected primary superintendent at that time and with great efficiency continued to serve in that capacity for a period of forty-eight years. She had hoped to round out the half century but limitations of age prevented it.



MR. D. W. BERGSTROM, SR.,
*under whose supervision
our Sunday School mem-
bership grew to a high of
over a thousand boys and
girls.*



JOHN PROCTOR, *Sunday
School Superintendent for
twenty years and promi-
nent leader in the "New
School" movement.*

For a short time, Mrs. Walter Courtenay succeeded Miss Proctor in this department. Mrs. Catherine Gilbert Brehm took over the superintendency for a time and was succeeded by Mrs. Anton Suchy, the present superintendent.

In 1903 Miss Proctor organized a Cradle Roll, a supplement to her primary department. When in 1909 the new Sunday School

rooms were added, the Cradle Roll became a separate department with Miss Ida Kellogg as superintendent. Succeeding superintendents were Miss Addie Keyes, Miss Clara Sherman, Miss Elizabeth Babcock, Mrs. Frank Optis, Mrs. Eileen Sorenson Lemberg, Jr., and at present, Mrs. Arnold Peterson.

At the same time a Beginners' Department was formed from the younger children in the Primary Department with Mrs. W. H. Krueger in charge. Succeeding leaders were, in order, Mrs. Mary Brann, Mrs. J. E. LeTourneau, Mrs. A. C. Gilbert, Mrs. Nathan



A KINDERGARTEN CLASS ON SUNDAY MORNING
Preparing for the future

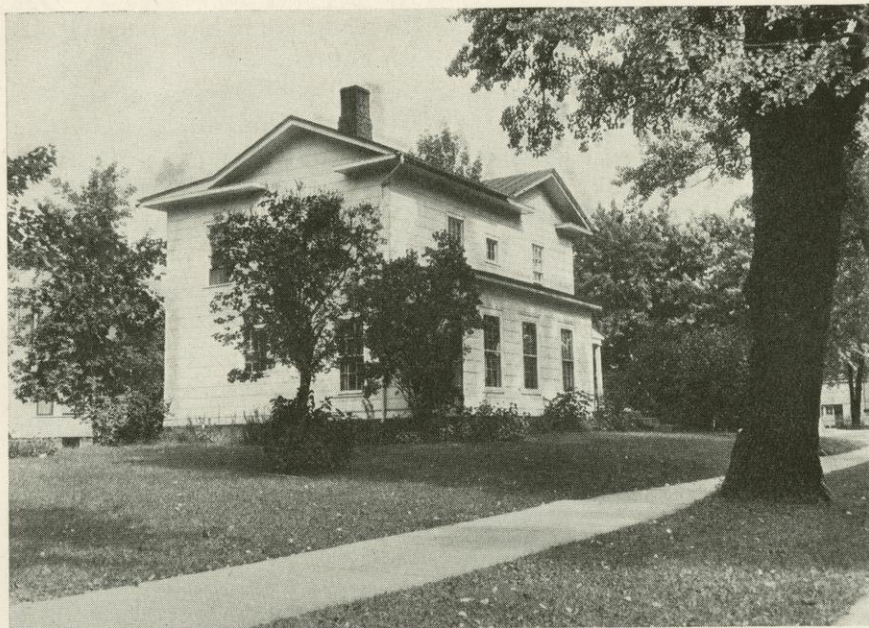
Bergstrom, Miss Ruth Nielsen, Miss Dorothy Fenton, Mrs. Clara Sherman, Mrs. Ambrose Owen and at the present time, Miss Eleanor Neubauer.

The Junior Department was organized on Children's Day, 1902, with Mrs. J. R. Bloom as superintendent. Succeeding her were Dr. F. G. Taylor, W. W. Osborn, Mrs. Agnes Sorensen, Mrs. Frank Proctor, Mrs. Hugh Davies, and at the present time, Miss Sadie Tipler.

On Children's Day, 1909, the Intermediate Department was organized. Mr. H. M. Brown was its first superintendent. Those succeeding, in order, were S. F. Shattuck, E. C. Draheim, George Elwers, George



PRESBYTERY SUMMER CONFERENCE, ONAWAY, JUNE, 1948. *Our young people join with others from state and nation in learning Christian leadership.*



THE YOUTH HOUSE, *dedicated to youth activities, is also residence of our Director of Christian Education.*

Sande, Wilbur Sparks, Carroll McEathron, Miss Florence Warner, Nathan Wauda, Mrs. A. Gross, Mrs. F. F. Martin, and Mr. Lee Dryden. This department is now known as the Junior High. It is meeting at the Boy's Brigade building, and under the leadership of Mr. Harley Borgen and a large group of teachers the parents and young people are pursuing a Character Education project.

In 1922 George Elwers became superintendent of the senior department and served until the young people assumed the management of the group as a society of their own. Instead of a superintendent, a senior advisor was substituted. Serving in this capacity were in turn, Fred Van Liew, Emory Rickard, Robert Wood and Mrs. Hugh Roberts. Later this department was organized into a Westminster Youth Fellowship with S. F. Shattuck as advisor. This Fellowship is now expanding in membership and activities with both a morning and evening program.

The home department was organized in 1903 with Miss Minnie Gittins as superintendent. She served most efficiently for nearly fourteen years, building up a department of more than 300 members. Succeeding her in this work were Fred Abdensheim, Oscar Lindsey, Miss Mary Larson, and since 1934, Mrs. Kai Schubart, the present superintendent.

In addition to the departments of the school there have been classes for men, women and young ladies of the church.

The high water mark in Sunday School enrollment was reached in 1911 while D. W. Bergstrom was superintendent. At that time the 600 mark was exceeded, not including the home department and cradle roll numbering about 400. Since 1915 the school decreased considerably due to improved facilities of other church schools to care for their own children who had been taking advantage of the excellent opportunities afforded in our school. This situation was not



MISS PEGGY PRAY, *our new Director of Christian Education*

at all disturbing for it facilitated taking better care of the children of our own school. However, in the late thirties, when at the time of the greatest expansion of church membership, the Sunday School continued to decline, the situation became one of concern.

A decline in enrollment and in interest of children in Sunday School was not peculiar to the Neenah Presbyterian Church alone. The use and abuse of movies, children's radio programs, and comics made teaching far more difficult than formerly.

The average child who invested a dime in Sunday School felt that he got a better return on his ten cent investment at the movies. This is not an indictment. It is a condition to be met. The Church is rising to this challenge of a finer and more effective Christian education program with new methods, new equipment, and new leadership.

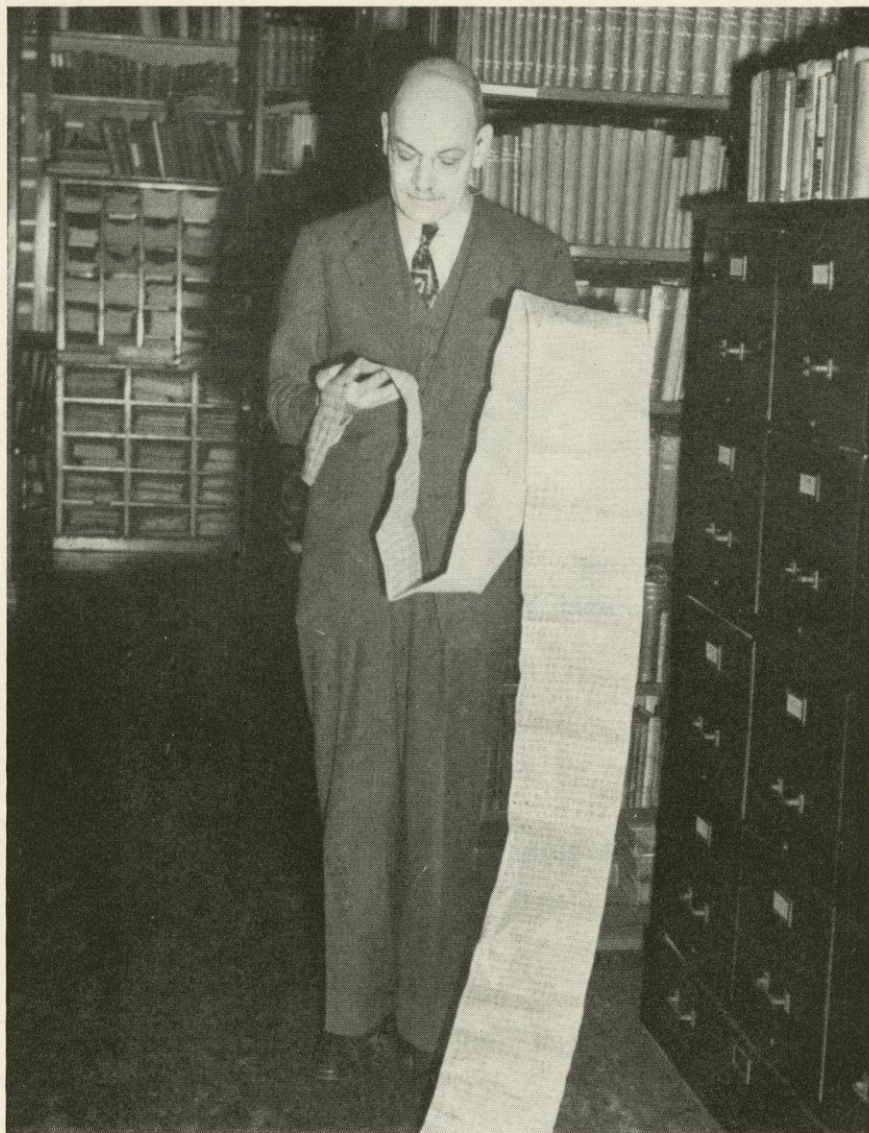
We are strengthening and enlarging the whole program to bring the knowledge and love of God to all our people. A trained worker, Miss Peggy Pray, has been chosen to head a forward looking movement that has every promise of success. A truly marvelous plan of study is offered in the New Curriculum for Presbyterian Church Schools, a Program For Church and Home. If parents and other members of the church give their backing and cooperation to this new effort in Christian education our history of the future will put this review in total eclipse. So may it be.



MEMBERS of the Reverend Mr. Adam's congregation in Korea

Our Church Goes Forth

“Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost.”



REV. EDWARD ADAMS reading one of the first messages from Korea, after the war a 10 foot 4-inch letter from Mrs. Suh, who grew up with Mr. Adams in Teigu. Burden of the letter—"We need the missionaries! When will you come home?"

Review of Our Missionary Work

By WILBUR SPARKS

*In collaboration with MRS. LEONARD CHATTERSON
and MISS HELEN BABCOCK*

BENJAMIN HARRISON once said that no greater success has ever been attained than that of foreign missions. The truth of that statement seems to have stood the test of time. And there is reason for it. Missionary effort is in accord with the great commission of our Lord, and is accompanied by an equally great promise.

There is a secondary reason for the success of missions. Missionaries are of necessity, superior people, superior in Christian faith and devotion, superior in preparation, initiative, tact, courage, and passion for souls.

The task of a missionary is not an easy one. Where there is no Bible, there usually are unsanitary conditions, vermin, and disease. These conditions are in addition to language difficulties, and the preference of people to conform to their own way of life.

The Neenah Presbyterian Church has good reason to be missionary-ary-minded. Had it not been for the generosity of godly men and women, whose contributions established and nurtured this church at its beginnings, it most likely would not have come into being.

It is a noteworthy fact that through the history of this Church, its pastors effectively promoted the cause of missions, and from this congregation have gone out ambassadors of Christ to various parts of the earth.

Notable among those who went from this church into missionary work was Dr. Arthur Brown, who, after having become pastor of one of the largest Presbyterian churches on the Pacific coast, was advanced to a secretaryship in the office of the Board of Foreign Missions, a post he held for many years with honor and efficiency.



TWO EARLY DAUGHTERS of our Neenah church who went out as teachers to the foreign mission field: Miss Fanny Cundall, left, started her work in Syria about 1885; while Miss Jenny Wheeler, right, founded a school in Mexico under Presbyterian sponsorship.



DR. AND MRS. JAMES E. ADAMS—1912

Miss Fanny Cundall, who came to Neenah to teach in our public schools, was sent to a mission field in Syria. Unable to stand the climate, she found it necessary to give up her work and return.

Miss Verna Phillips, also a public school teacher here, engaged in missionary work in Venezuela, South America.

Miss Jennie Wheeler expended most all of her working life as head of two mission schools in Mexico. Her thirty-three years of devotion resulted in a notable work, recognized both by the Board of Foreign Missions of the United States, and by the authorities in Mexico.

Perhaps the most notable and the most interesting of mission fields with which this church has had contact is the one located at Teigu, Korea. This particular interest was brought about through the late Mrs. J. E. Adams, who was formerly Miss Caroline Babcock.

Being deeply interested in missions, Mrs. Adams, then Miss Babcock, went to Teigu, to visit a lady friend connected with the mission there, and to investigate the work of the station, to determine whether or not she should also independently join in its labors. After a several month's stay, she returned home.

Rev. James E., Adams, a widower with four children, all of whom became associated with the mission at Teigu, later came to Neenah and took Miss Babcock with him back to Korea as Mrs. Adams.

For several years Rev. and Mrs. Adams carried on their work at Teigu until the failure of Rev. Adams' health, necessitated their re-

turn to America. Rev. Adams' son, Edward, continued serving the mission and was chosen as missionary pastor of our Neenah Presbyterian Church in 1930.

The labors of Rev. Edward Adams were seriously hampered during the critical years of war between Japan and China. When the United States declared war, following Pearl Harbor, he was arrested, held in jail for three weeks without heat or bedding, but later was allowed to live in his own home, but as a prisoner. With other missionaries from Asia, he returned to the United States on one of the historic trips of the Gripsholm.

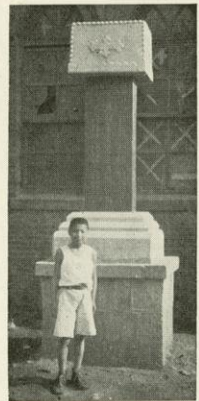
In September of 1946 the Foreign Board of Missions commissioned Rev. Adams to return to Korea and entrusted to him the important task of making a survey of the entire missionary situation following the damages brought about by the war. He is now located in Seoul, the capital.

A letter from John C. Smith of the Board of Foreign Missions in reply to an inquiry has this to say, "It is a pleasure to state that Rev. Edward Adams is now holding the most responsible position in our Korea Mission. He is not only Executive Secretary for the mission, but is the administrator of Restoration Funds; something more than a million dollars will go through his office in the re-establishment of schools, missionary homes, and churches disrupted by the war. You may be well assured that he is an able and efficient executive."

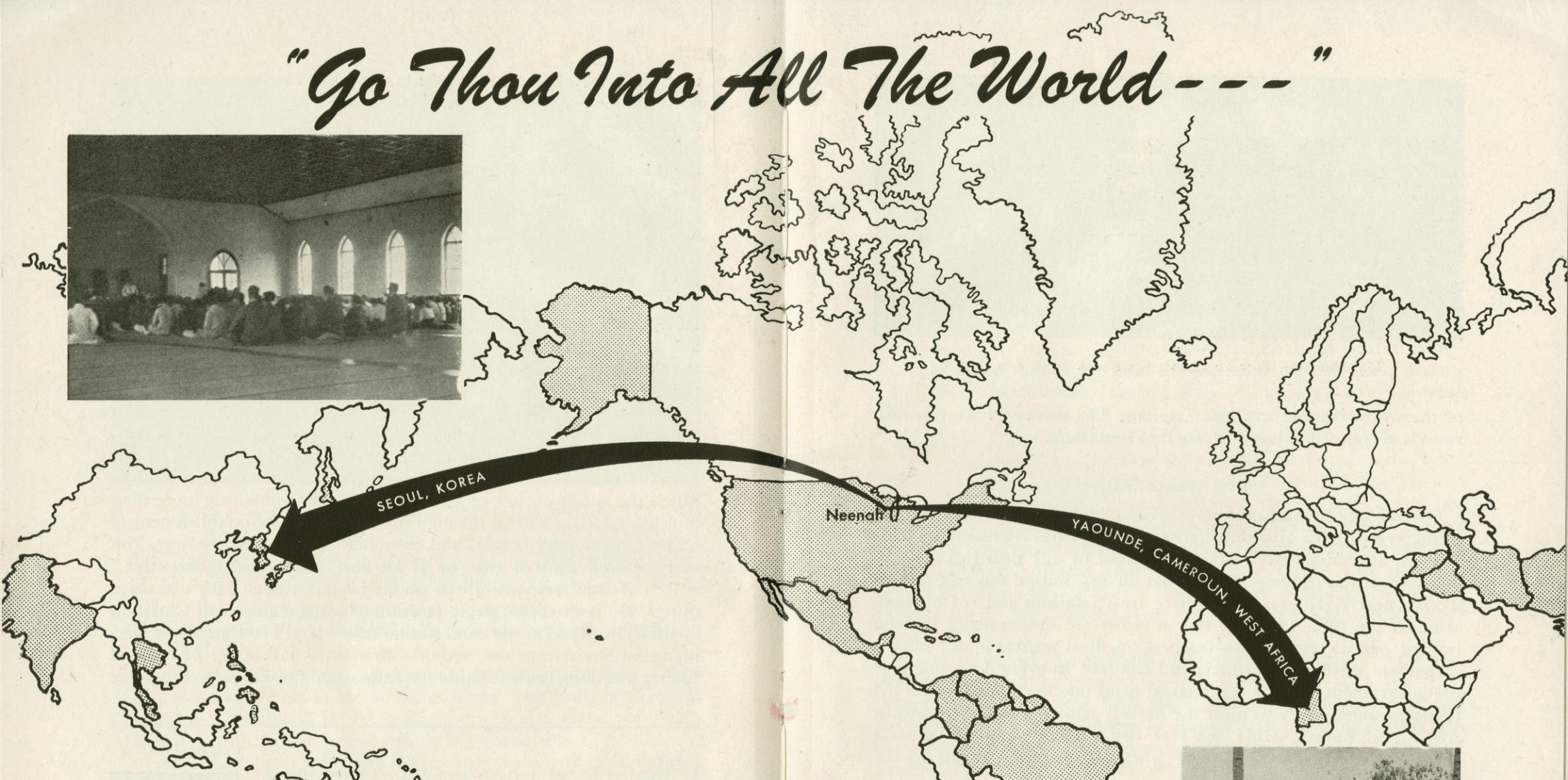
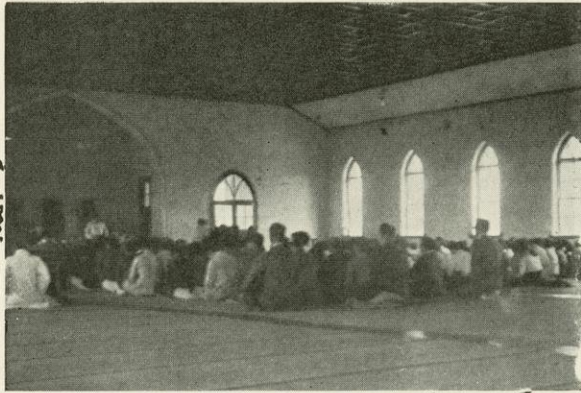
Rev. Adams' responsibilities go far beyond those of his executive duties. He is in the strategic position as watchman for all Christian civilization. Close at his hand lies no-man's land between world freedom and Soviet atheism. Should Christianity fail here, the light of liberty may long cease to shine for Korea, and the danger to the peace

IN MEMORY OF THE REV. JAMES E. ADAMS, D.D. A few years after his death, the members of the First Presbyterian Church in Teigu wanted to honor the one who had pioneered in their midst and was the first missionary to come and live in Teigu. This beautiful tablet was the result. It was dedicated June 18, 1935.

During the war years, the Koreans found it to their advantage, in living under the Japanese rule, to at least give an appearance of being anti-American. This stone was a too evident reminder of American influence, and some of the more outspoken church leaders who wanted to curry favor with the Japanese, favored pulling it down and breaking it up. An old minister, the Rev. Mune-jew Lee, who had been pastor of the South Gate Presbyterian Church in Teigu for 25 years, Moderator of General Assembly and good friend of Dr. Adams, happened to be present on one such occasion. Fully cognizant of what it might entail, he stepped up to the stone, threw his arms around it, and said with great feeling: "Whoever breaks this stone will have to break me first." It was noticeable that shortly after this, on one dark night, the table disappeared. After the war, the faithful ones dug it up and restored it, so that one would never know the difference now.



"Go Thou Into All The World ----"



The shaded areas show the countries where National or Foreign Missionary work is supported by the Presbyterian Church.

Since 1848 our Neenah church has contributed more than a quarter of a million dollars to benevolent causes.

Our direct responsibility has been for our own missionaries in Korea and in West Africa, but many other projects have received generous gifts, either directly or through our support of the Mission Boards of the Church

Our goal is to devote a third of each annual budget toward missionary work.



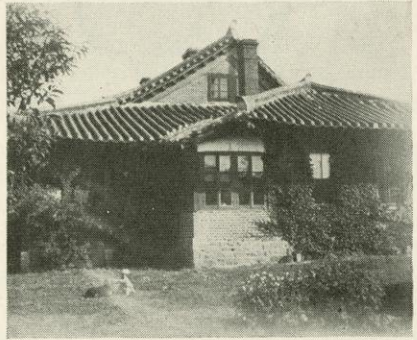


MR. AND MRS. EDWARD ADAMS WITH SONS JOHN AND DICK

of the world became still more serious. The success of Korean missions is of concern to lovers of liberty everywhere.

WEST AFRICA MISSION

On the opposite side of the world our church has a part in the work of the West Africa Mission where the Chattersons represent us. This was the first missionary work ever started by our Board of Foreign Missions. It was in the year 1850 that the first station was established. Today, nearly 100 years later, there are 17 stations and 101 missionaries on the roll. Added to that number are thousands of mission trained pastors, evangelists, teachers, medical assistants and nurses, carpenters, mechanics, printers and laborers. In every department of the government and the commercial firms one finds mission trained Christian men. They were in the French army that fought in north Africa and Europe. Only last year two African pastors studied at Princeton Theological Seminary where they were a credit to the church. While a small minority have had contact with the outside world, the great majority have had no such contact and live still in the deep dark jungle of superstition and fear that is everywhere in Cameroun. Added to this setting, we feel in Cameroun today the forces of world social and economic revolution. Atheistic forces are marshaled against Christianity as never before. As a result, the Presbyterian Mission



MISSION HOME of the Adams

in West Africa today faces its greatest task in 100 years—the task of bringing the Christ we know to those in confusion, the Christ of love, knowledge and understanding, the Christ who died that they as well as we might have eternal life, and in this world a life of happy usefulness.

To this end is carried on a fourfold program in Cameroun. There are the hospitals and leper camps caring for thousands of patients. There is the Industrial School teaching trades and fitting men to meet modern life. There are the village and town schools where children are taught not only to read and write but to know the greatest Teacher of all times. There is a Seminary for training ministers, a Normal School for teachers, schools for training nurses and medical assistants. Just started is the Cameroun Christian College, a college which will be fully accredited and the only one of its kind for thousands of miles. There is the Halsey Memorial Press which supplies all the departments of Mission work with text books and other Christian literature, printing these materials in several African dialects as well as French. Two thousand dollars was given by our church toward a new building to house this department of the mission work, which is meeting ever greater demands.

From the report of the Board of Foreign Missions to the General Assembly in 1948, we read:

“Ours is a time fraught with peril to the whole human race and yet a time when the followers of Jesus Christ may conceivably win the whole world to Him. A survey of the overseas work of the Presbyterian Church in the U.S.A. during the past year makes two facts clear beyond all doubt—that there is today an unparalleled opportunity for Christian evangelism, and that we must reap quickly or perhaps miss the harvest forever.”

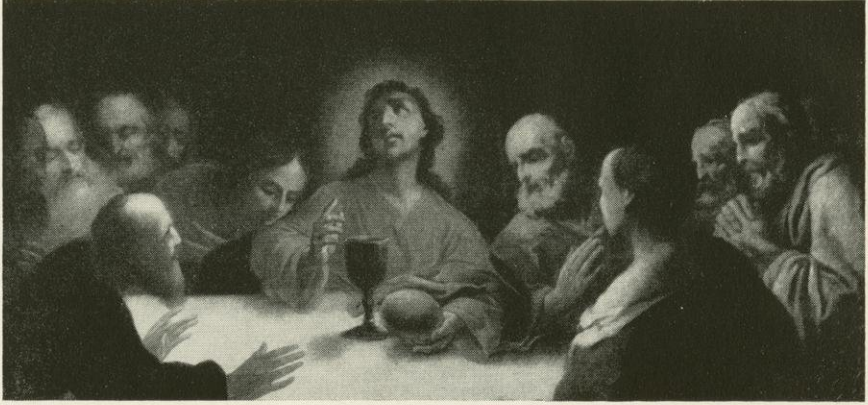
Certainly in West Africa this is true. It is a time of peril and opportunity, and our First Presbyterian Church of Neenah is playing an important part in preparing the ground that this harvest might be reaped for Christ.



MR. AND MRS. LEONARD CHATTERSON



MISSION HOME of the Chattersons



THIS FAMOUS PAINTING OF "THE LORD'S LAST SUPPER" is by Annibale Carracci and dates to the early 17th century. It has been given to the First Presbyterian Church by a group of friends as a memorial to Dr. and Mrs. Chapin. It is planned that it will have a place of honor in our new church.

*“VERILY, verily, I say unto you,
he that believeth in me, the works
that I do shall he do also; and
greater works than these shall he do;
because I go unto my Father. And
what so ever ye shall ask in my name,
that will I do, that the Father may
be glorified in the Son. If ye love
me, keep my commandments.”*

The First Presbyterian Church

October 1, 1948

THE MINISTRY

Rev. John E. Bouquet Pastor
Miss Peggy Pray Director of Christian Education
Rev. Edward Adams Seoul, Korea
Mr. & Mrs. Leonard Chatterson Cameroun, West Africa

THE CHURCH STAFF

Miss Dorothy Ridgeway Church Secretary
Mr. E. A. Severson Treasurer
Mr. Marshall Hulbert Choir Director
Mrs. Clyde Duncan, A. A. G. O. Organist
Mr. Gilbert Fisher Custodian

THE CHURCH OFFICERS

The Session

REV. JOHN E. BOUQUET, *Moderator*

Earl Thompson	C. B. Clark	Fred Bentzen
Clarence Elmgreen	Kenneth Harwood	Emery Rickard, Clerk
Ambrose Owen	Charles Madson	Robert Wood
William G. Stacker	Nathan Wauda	Theo. Yonan

The Board of Deacons

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Russell Menning	Harold Pfaff	Edward Rightor, Jr.
George Weigandt	Lorren Schroeder	Albert Sanders

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Clark Harris	John H. Wilterding	Leo O. Schubart

THE CHURCH ORGANIZATIONS

The Sunday School Mr. Nathan Wauda, *Superintendent*
The Woman's Society Mrs. William Burger, *President*
The Men's Club Dr. John A. Jern, *President*
The Friends Class Mrs. T. D. Thurman, *President*
The Ushers Club Mr. Warren Sanders, *President*
The Mother's Circle Mrs. Melvin Redlin, *President*
Geneva Fellowship
The Eighty One Club Mr. & Mrs. L. H. Tolversen, *Co-Presidents*
The Young Adult Group Miss Jean Dwelle, *President*
Westminster Fellowship
Seniors S. F. Shattuck, *Advisor*
Juniors Mr. & Mrs. Don Heiser, *Advisors*
Girl Scout Troop #77 Mrs. Howard Norman, *Leader*
Girl Scout Troop #23 Mrs. Charles Lee, *Leader*
Girl Scout Troop #20 Miss Jean Anderson, *Leader*

THOSE who founded this Church, and those who have succeeded them in its membership have wrought faithfully. They have served God and man with earnestness. Their lives have been marked by vision and sincerity. In this same spirit we must continue to work together in facing the present and the future. We must not rest content with past achievements or even present attainments. For if we cease to dream our dreams, or fail to strive together to implement them with deeds, our church will falter in her forward pace.

God helping us, we shall not falter.

Therefore, we whom you have chosen to exercise authority and leadership call upon each member of our congregation to undergird the life of the church with prayer and sacrifice. In the faithful observance of the services of public worship, in our gifts of time and talent and possessions, let us share in making Christ known, loved and obeyed among men. In so doing we shall be worthy of the past, an inspiration to those now serving and a challenge to high adventure for the oncoming generations.

“. . . forgetting those things which are behind, and reaching forth unto those things which are before . . . press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be mature, be thus minded.”

THE SESSION

THE BOARD OF TRUSTEES

THE BOARD OF DEACONS

We Plan for the Future

By S. F. SHATTUCK, Chairman of Building Committee

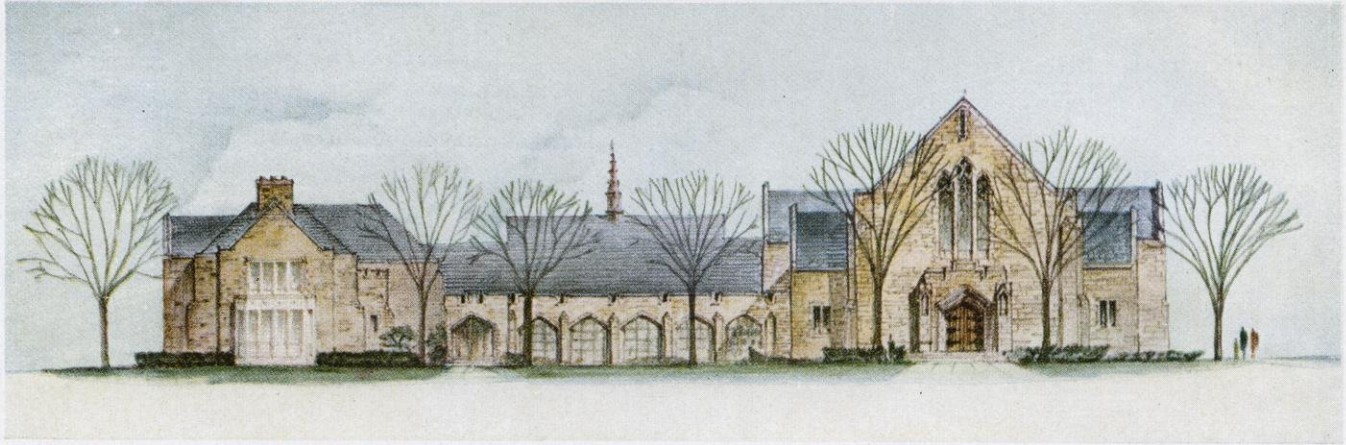
THE hope persists that the beautiful structure pictured at the right shall become a reality.

Eight years, a world war, and a major inflation have intervened since 1940 when the decision was reached to build a new church edifice.

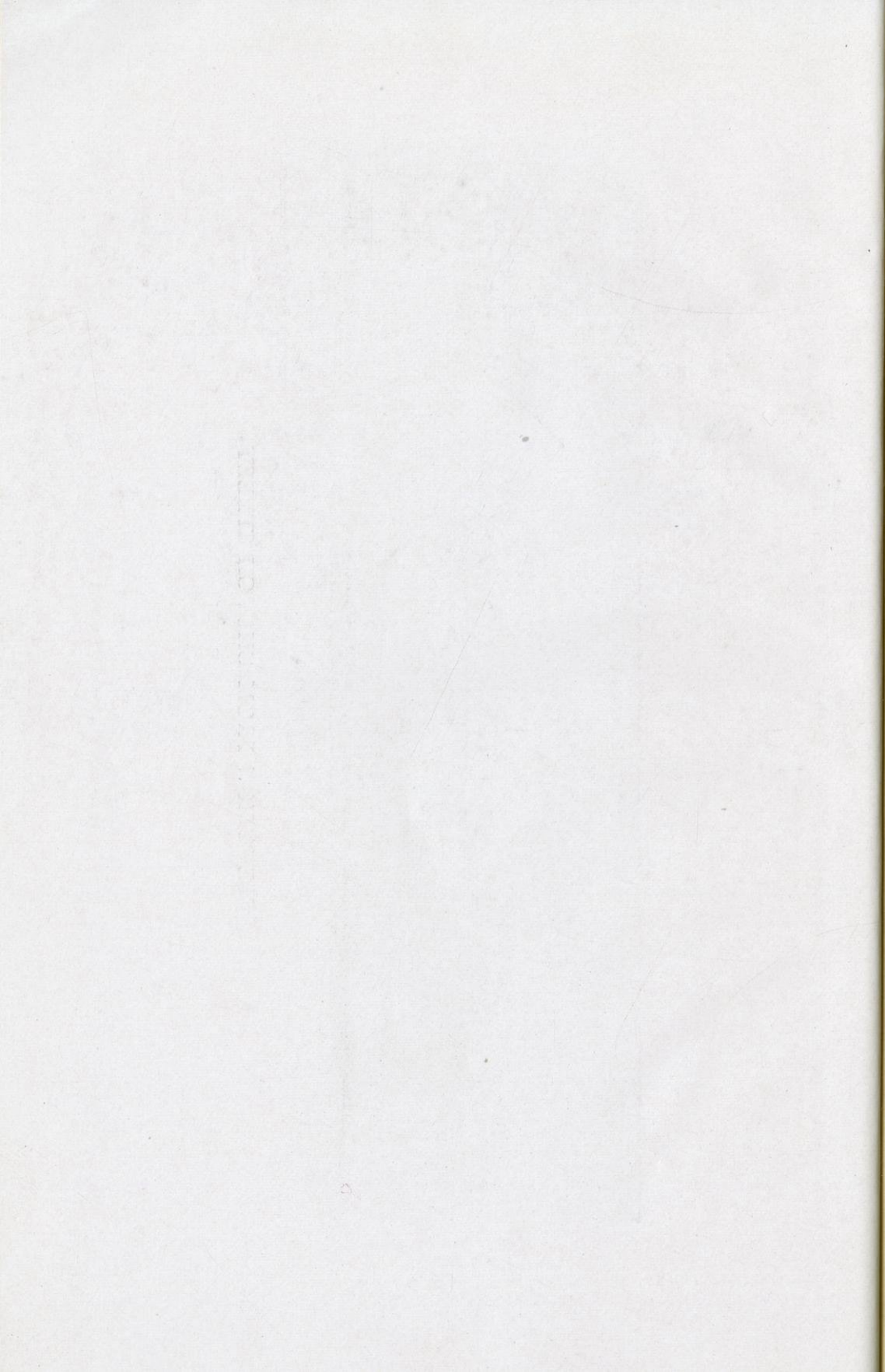
The original plan, designed by Magney, Tussler and Setter, has been reworked many times as building costs spiralled upward following the war.

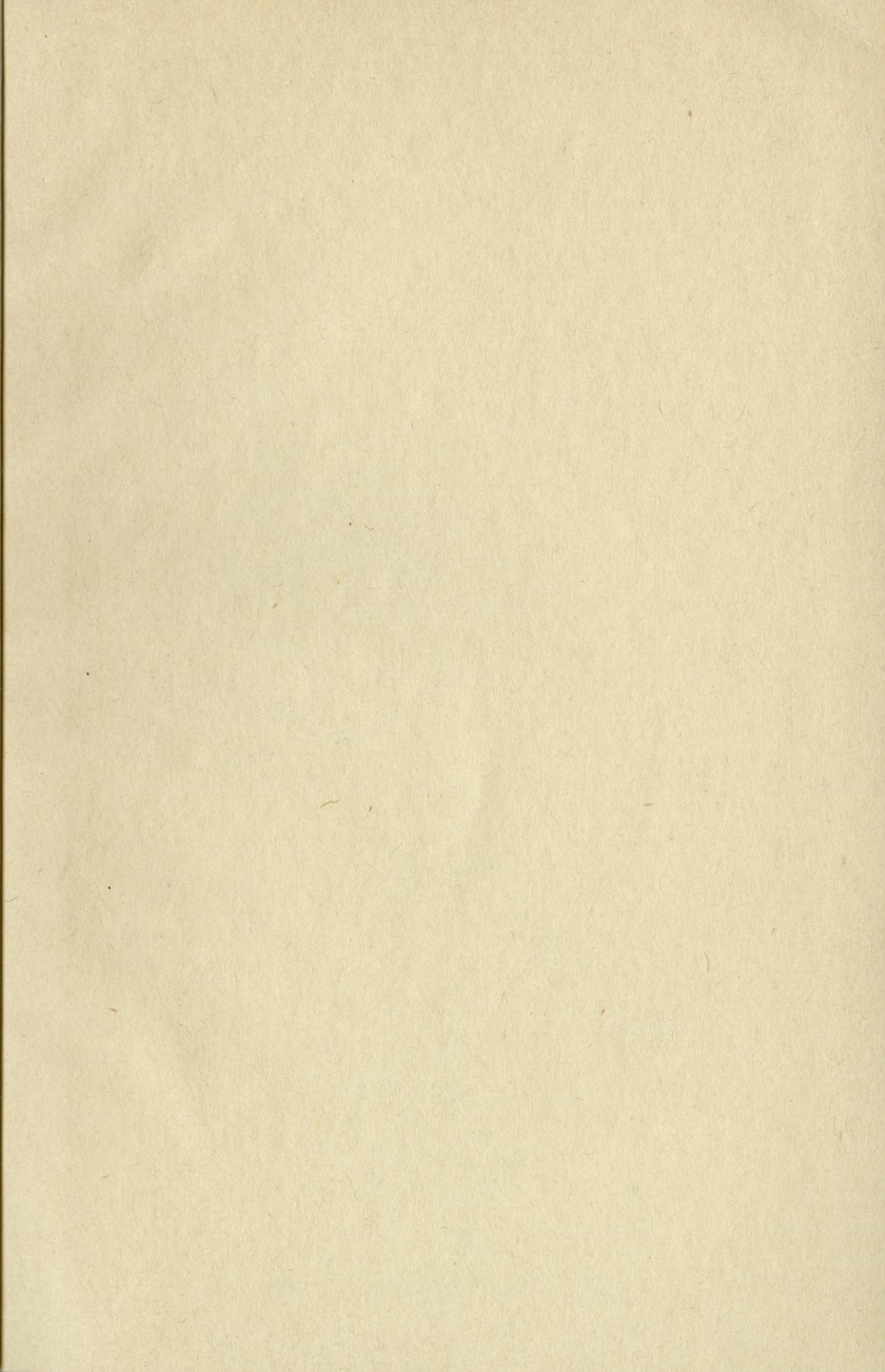
In the light of the next hundred years, the Magney plan, as finally approved in 1946, fits the needs of this Congregation.

We all feel the need for action. We should—"Make no small plans. They have no magic to stir men's blood. . . . Aim high in hope and work, remembering that a noble, logical diagram once recorded will never die, but long after we are gone will be a living thing, asserting itself with ever growing insistency. Remember that our sons and grandsons are going to do things that would stagger us."



ELEVATION FROM CHURCH STREET





“Lead on, O King Eternal...”



