

Semi-Centennial Celebration
of the
Organization
of
Westminster Presbyterian Church
Wooster, Ohio
1874 - 1924

PAPERS AND MESSAGES READ AT THE ANNIVERSARY EXERCISES
October 10, 1924

Introduction.

When it was remembered that the present year was the fiftieth since the organization of Westminster Church, and it was felt that some sort of a celebration should mark the event, it was at first naturally planned that this should take place on the very day, and, if possible, at the very hour the organization was effected fifty years before. Unfortunately, however, the anniversary date, May 10, happened to fall on a Saturday, a day of the week ill adapted to a successful meeting of this character. It was then proposed to devote the evening of the Wednesday following, the time of the regular weekly prayer meeting, to this celebration. But here again this was found to be unsuitable, as the week was that in which the annual Color Day took place and the whole College was busy with the work of preparing for it, with every night given up to one entertainment or another. So the session wisely though regretfully, decided to postpone the anniversary exercises until fall, to a time very early in the new College year, and before the usual outside school activities should be in full swing. So the date was finally set as Friday, October 10, the day of the regular monthly meeting of the Woman's Missionary Society, the anniversary program to follow a dinner to the congregation served by the women of the Church at the close of the meeting of the Missionary Society.

And so on the evening mentioned, the semi-centennial of the organization of Westminster Church was observed with an informal program. A fitting introduction to this had been given the Sabbath preceding by an appropriate and interesting anniversary sermon by the pastor, Dr. G. N. Luccock, who also presided over the exercises on Friday evening.

Nearly three hundred persons sat down to the tables that evening, among them some of the pastors of the city with their wives, who were guests of the session and congregation. Before entering upon the exercises of the evening a hearty vote of thanks was given to Mrs. B. F. Yanney for her successful management of the fine dinner, and to the Church's young people of High School age who acted with great efficiency as waiters on this occasion.

The program of the evening consisted of the reading of three papers dealing with the history of Westminster Church in its various phases during the half century closed. These all evoked an unusual degree of interest, and were listened to with close attention by all present. They are here given in the order in which they were read, and for the benefit of many who, no longer residing in Wooster, could not be present to hear them, as well as in response to a desire expressed by some who heard them that they be given this permanent form for circulation and preservation.

A very interesting and greatly enjoyed feature of the exercises, following the regular program, was the reading of several messages of grateful remembrance and heartfelt congratulations from former pastors, which letters are herewith included with the papers of the evening.

A hearty vote of thanks was then given to the writers of the papers for their painstaking efforts and labors in preparing the same, and it was also voted that Prof. Behoteguy, who had charge of the correspondence with former pastors, express to them the grateful appreciation of that congregation for their kind messages and congratulations, and convey to them the assurance of Westminster's affectionate regards and remembrance.

The meeting was then brought to a fitting close with the benediction by the pastor of Westminster's Mother Church, Dr. S. M. F. Nesbitt, pastor of Wooster's First Presbyterian Church.

Jonas O. Notestein
Henri G. Behoteguy
Committee on Semi-Centennial

Westminster Missionary Society.
By Mrs. J. O. Notestein

Westminster Missionary Society was organized in November following the organization of the church, for the purpose as is stated in the minutes "of aiding both Home and Foreign Missions, or for the benefit of Westminster Church." There were nine members, and four gentlemen who were honorary members.

Mrs. O. N. Stoddard, wife of our first Professor of Science, was made President, and Mrs. M. J. Culbertson who in later years became the second Mrs. Stoddard- was elected Secretary and Treasurer. There was then no organized program before the women of the church; they met for prayer and the gathering of their contributions for the cause. There were no meetings in mid- summer.

Immediately after organization they wrote to the Superintendent of Missions in Missouri for the name of a needy home missionary for whom they might work. The name was at once forthcoming and they took up the work with a will. They gave of their own means, they solicited from the men of the church and from friends outside. The missionary was in need, the times were especially hard and his wife very ill. There were many meetings called to sew, for they bought new goods and made garments ready to wear. The contents of the box are on record in full. It surely was a bonanza for the poor home missionary of 1876, in Missouri. The box was accompanied with \$66.00 in cash.

As evidence of the prayerful love and sympathy that went with it, during the winter the Secretary was instructed to write and inquire as to the health of the wife, who had been so ill, and how they had endured the severities of the winter.

The next autumn they did the same sort of work, with as much apparent enthusiasm. A good suit for the pastor, a merino dress and a warm wrap for his wife, a doll for a child in the family contributed by "Tommie" Flattery, then a email boy; a mite box containing fifty cents by Agnes Kirkwood, then a little girl; a set of dishes, presumably a doll set, were especially noted. The third year likewise, and all for Missouri.

In October of '76 this minute is recorded: By consent of society it. was determined that the afternoon meetings for sewing shall be changed to an evening mite society without refreshments. Each lady brought her own work, if she so wished, and some musical or intellectual entertainment was provided. To this the gentle- men were invited. Everyone was expected "to put ten cents into the society basket as an equivalent for a pleasant evening in pleasant company."

The contributions in this way "to be given to FOREIGN Missions for a specified time after sending off a box." Later they decided to do all they could for the support of Miss Crouch's school in China. Miss Crouch was a Wooster student who went from our neighboring church of Wayne to China in 1873.

In those earliest days there was no College pastor. The President, and Professors who were preachers, with an occasional eminent brother, supplied the College pulpit. A pastor less church, however, made limited appeal to families coming for the education of their children so that we were largely the households of those connected with the College. As a result our numbers were comparatively few, but there was much closer personal touch than now in all our church relations. We met for prayer at mid-week in the President's class room of the original building. Many of the talks there given are still fresh in memory, though the speakers have long since entered into rest.

MRS. TAYLOR, during her husband's administration, while not usually the presiding officer was the recognized leader in all women's work. Her charm of manner and her loveliness of character made us all her devoted followers. She was a queen among women of ANY rank.

President Scovel came to the College in the autumn of '83. MRS. SCOVEL had been a member of the Executive Committee of Home Missions when it was organized in 1878. She had been a leader in the work in Pittsburgh and was by nature and experience equal to any situation. She was made President during the first year she was in Wooster, and it was during this year that she urged the change from one society working for both Home and Foreign Missions to two societies each with its own officers. She argued that TWICE AS MUCH WOULD BE ACCOMPLISHED, and the years seemed to justify her judgment.

As has been said there were no meetings in mid-summer, for not long however. Two summers they met with the regular prayer-meeting. Dr. Scovel conducted the devotionals and the women's program was carried out. The minutes record great appreciation of these joint-meetings and added "we think we edified the gentlemen as much as they did us."

In any report of Westminster women MRS. E. V. SPEER deserves a place. She was one of the original members. She came with her husband from a country parish to Wooster for the education of their children. She was generous in her gifts of time and money and hospitable in a marked degree.

MRS. HARRIET B. MYERS, a widowed missionary from India, came here for the education of her two sons. A woman of fine spirit and earnest work.

MISS LOUISE JOHNSTON came to us from Cincinnati. Her enthusiasm for Christian service has known no limit; after long absence in China she is still with us.

MRS. JAMES BLACK was the wife of our much-loved Professor of Greek. She was a part of every good work, and if in a word we could characterize the family it would be HAPPINESS.

MRS. D. N. LYON of China spent many years here in the education of her large family. She was of a lovely spirit and worked faithfully in any capacity whether as President or Secretary.

Of many good secretaries then and later MRS. SUE L. McMILLAN was one of the most noted. She came here a minister's widow for the education of her little flock. She was a Christian whose foundation was well grounded on the Bible. She was an enthusiast for the cause of Christ in the world. Her oldest son, Kinley McMillan, is now student pastor of the University of Pittsburgh.

MRS. HENDERSON, the present Mrs. Kirkwood of Columbus, came here in the early eighties, a minister's widow, with her three children to educate. She was a great addition to the College social circle, and was a most able woman in the missionary society, having a keen and intelligent Interest In missions.

MRS. FRAME, a minister's widow, came from Wisconsin to educate her two sons and one daughter. She was a fine strong character, capable in every line of church and missionary work. Her faith was rewarded, for her three children all became missionaries.

The NELSON SISTERS are of more recent years and were known to many in this company. Hardly anything too much can be said for them as Christian women. They served well in any and every capacity, in our work in Westminster, in the Presbytery, and in the Synod.

MRS. PLATTER came here from Kansas during President Taylor's administration, a minister's widow, with five children. She served the women of this society either as Home or Foreign mission treasurer for TWENTY YEARS. It is worthy of note how many of these are minister's widows.

MRS. GOOD came to us from our mission in West Africa because of impaired health, bringing with her a little son, Albert. Not long after her husband died on the field. She remained in Wooster until her son graduated from college. She went with him while his preparation was made for the ministry and together they returned to Africa. Here was her heart, but at the second furlough she was unable to return. She was a most exemplary Christian, and in her life at Wooster was always able and willing to do a full part in our church work, both at home and In the Presbytery. Those who knew her in the years of weakness that preceded her "going home" feel that her faith and patience was an everyday inspiration. May Westminster's blessing abide upon her son.

Our dear MRS. BROWN who still lives but is not able to be with us tonight, we would mention tenderly. She came here with her husband from Williamsport, Pa., in 1884 to educate their six children. She served as President of one society for three years and has been in all the year with us a model of sweetness and strength. She has always been most liberal in her gifts to every good cause. The writer recalls an incident of a few years ago, when one of the College solicitors went to ask a subscription gift for the College; she said "Yes, but I intended to give---" naming a sum which was double the amount he had asked. The solicitor himself told this to a neighbor.

MISS MCGINNES, the younger sister of Mrs. Brown, might well be called a missionary, for she reared the children of her sisters, Mrs. Goheen and Mrs. Hull, while they were at work in India. For twelve years she served the home society as their treasurer. She has been to the last degree FAITHFUL.

In any resume of the work of Westminster women the Missionary Homes must be mentioned. Several of our women, notably Mrs. Scovel, Mrs. Hills, Mrs. Compton, Mrs. Bennett, and others, have rendered loving and devoted care to the management of these homes. Probably no other feature of our work on the hill has taken so much time and thought. It should also be added that the influence on this church of the missionaries who have spent their furloughs here cannot be estimated. While many churches see a missionary occasionally as a rare treat, we of Westminster have had the influence of their devoted lives with us year after year. As one looking toward the light is lightened, so the roll of sisters belonging to Westminster Missionary Society may well feel a thrill of joy in having lived and worked with this noble company; and the thrill is intensified as one sees no break in the ranks of efficiency and consecration, but a splendid forward look into the light of the future.

The Genesis of Westminster Church.

Dr. J. O. Notestein

In our plan for this occasion, I was to recall for you the conditions here just prior to the organization of Westminster Church, to give you, if I may so say, the atmosphere which was about its early days.

The one great fact which I care to have you all get and keep is, that this church sprang up out of the college and for the college. I must, then, speak first of the earliest religious life of the college.

On Friday of the first week of college; at the chapel service, an announcement was read at request of several students, that "all students interested in the problems of Christian living in college are asked to meet in the reception room on the first floor at 7 p. m., tomorrow." It is an interesting memory that 28 of the 34 students then enrolled were present at that meeting. The first half hour was a very informal prayer-meeting. Then followed a conference, of which the outcome was the decision to organize a society to foster the Christian life of its members, and to set apart every Saturday evening for its meetings. A committee was named to prepare a constitution and by-laws. The next week marked the completion of the organization under the name of the Brainerd Missionary Society. David Brainerd was presented to us as an ideal for the Christian student; as one who was not content with having Christ for himself but was eager to carry the message to the Indians then on the frontier. The prophecy of Wooster's place in missionary service was in the choice of that name.

The Brainerd Missionary Society was opened to the few women of the college as well as to the men. The college observed its first Sabbath worship in the chapel room, at 3 p. m., of the

first Sunday. This hour was chosen to avoid interference with services in the town churches. The idea was that a good many people might come, and that so a more impressive service for the students would be possible than with the small number of the student body. Further it was believed that in this way the college could more quickly make itself a factor of vital use in the town and county. I recall well that first Sunday service. A score or carriages were in the campus, hitched to the dogwood trees. People streamed up the long walk from town, and all of us climbed the stairs into the chapel on the second floor. Pres. Willis Lord preached for us a sermon, vigorous in thought and of precise dignity of expression. That afternoon, in spite of local disappointment over our small number, the college had struck twelve in the esteem of the more earnest Christian folk of Wooster and the near outlying churches. For all that year and the next this custom was maintained, with Dr. Jeffers, our Professor of Greek, and Dr. Fullerton, Professor of English Literature -taking turns with the President in the pulpit. The second year Dr. Gregory, Professor of Mental Science, was added to the faculty and to the preaching staff. We had great preaching. For the first three years then the religious life of the college found expression in the chapel pulpit and in the weekly meetings of the B. M. S., for conference and prayer. During these years there were a few conversions among the students. These made their public confession at home and joined the home church.

With the fourth year Dr. Taylor's presidency began. The number of students was about 200, and nearly one-third of our students were not professed Christians. How to make the life of the college more vitally Christian was a very pressing problem. Dr. Taylor and Dr. Kirkwood, our Professor of Mathematics, with Dr. Stoddard, our Professor of Science, conferred a good deal about what could be done. They felt strongly that if our graduates were to go back from college into fruitful work in the churches they ought not to be weaned from such association and such work during their college years. It was my good fortune to be called by them to share in these conferences. For the Brainerd Missionary Society had chosen me to serve as its president for 1873-4, though I had been graduated the previous June and was then an instructor. Hence I was called in as representing this society. I took back to the students in the society, for their consideration, the question of a college church. Their judgment was almost unanimous that it would mean a lot more for us all if we were organized as a real church within and about the college. It would mean much that every college decision for Christ should be followed by a public confession before college mates, and that so a sense of fellowship in Christian service be established. Yet steps had to be taken carefully, since the new project meant the withdrawal of about a score of people from the First Church to form the organic nucleus for the new one.

Dr. Kirkwood and Stoddard did the work of explanation and so kindly and so convincingly that the new organization was effected without a ripple of displeasure, that it took beside the four faculty families, three other families who lived nearer the college than to the First Church. Thus our start was with the sincere good will of the First Church. Their leaders saw that there was a work to do for, and in, the college for which a separate college church was the only logical organ. So it came about that on May 10, 1874, Westminster Presbyterian Church was organized. President Taylor arranged to look after the little church, though not taking the pastorate.

I must now come back for a little to the Brainerd Society. More than a year before the organization of the Westminster Church, the Brainerd Society had been sending deputations to help maintain Sabbath Schools a few miles out in the country. One of these schools was southwest of town. There J. N. Wright and C. H. Purmont, both of '75, were at work this year. Another school was two miles east of town. There Beatty Ferguson, '74, Adolph Lehman, '75, and W. O. Phillips, '75, were the regular workers, with added helpers for short times. It was just about the time of the organization of Westminster Church, that Ferguson and Lehman came to me with the word that they believed God was soon to do great things in that Sabbath School; that there was a serious study of the Bible out there that left an atmosphere of awe. They asked me to come and teach an adults' Bible class which had just been gathered in. Thus it was that I was privileged again to witness an outcome which was to affect the new church in a marked way.

To make my story more complete let me add a seeming digression. All that year a small prayer-circle in Brainerd had united in seeking the conversion of a leader of the senior class, who purposed to be a lawyer and was a professed agnostic. He had, in good natured banter, poked fun at the fellows for this deputation work in the Sabbath School. You can imagine my mixed feelings when on the third day of my going out to teach that deputation class, this senior came to me at lunch and said in a jesting tone that if I had no objection, he had a notion to visit my Sabbath School class that afternoon. But that afternoon that school was shaken by a power that no man could summon or stay. One whole class of nine rose in its place to make formal acceptance of Christ as Savior; all over the school members of every class rose to make known a like decision and within a week that senior gave up all his pride and doubts in a happy surrender which took him later into a fruitful gospel ministry. As the deputation came back thrilling with this greatest experience of their lives and feeling that the whole college should share in it, they found President Taylor and the session of the young church eager to lead in the effort. Dr. Taylor wisely suggested the quietest and most informal beginning possible; that the session and these deputation groups meet first at his house for an hour of prayer. At the end of that hour it was agreed to meet some place next evening with a few others whom we might ask in. The hour again was one of prayer and very informal conference. The next evening with no announcement the number was doubled. We filled two rooms and had two separate after-meetings. Within a week the whole college was gathering at the President's house and filling rooms upstairs as well as down. Many were under deep convictions of sin and many were finding Christ. Then class prayer meetings at the college came naturally. Indeed it sometimes happened that from no desire to get away from a lesson but from sheer agony of soul a student in class would ask his teacher to pray for him, and several recitation hours suddenly turned into prayer- hours. Every member of the teaching force became active in trying to help. And on a June Sabbath we saw 52 students stand in a great double semicircle in front of the chapel pulpit, making their confession, unite with the young church and sit down to their first communion. Thus, wonderfully, God had set his seal upon the purpose and prayers of the college church. Christ has shown this church thus from the first his willingness to prove his own word that he has come that we might have life and have it more abundantly.

I have given all this time to the first days and the originating atmosphere of the church whose semi-centennial we celebrate. Why?

Because our one reason for numbering the days of our fifty years is that we may apply our hearts unto wisdom. Let us lay it to heart that that little church was a way to work for Christ right at home; that it prayed for the power and the chance of witnessing for Christ in a more effective way.

Let us remember tonight all that God has wrought for us and by us, only to thank Him in utmost humility and to go on with Him into the work He expects of us in this our present day. We, too, must be forward, looking, eagerly expecting God to lead us on to do greater, far greater things in this college church and thru it in the years that are ahead.

**Historical Sketch of the First Fifty Years of
Westminster Presbyterian Church.
By Prof. Henri G. Behoteguy**

It was on the 10th day of May, 1874, in the Chapel of the old University building that went up in flames on that fateful morning of the 11th of December 1901, that a committee composed of three ministers and one elder met at four o'clock of a Sabbath afternoon, and under direction of Presbytery proceeded to organize a second Presbyterian Church in Wooster. The ministers on this occasion were Rev. S. W. Miller, pastor of the Presbyterian Church of Mansfield, Ohio, Rev. T. C. Speer, Rev. A. A. E. Taylor, at the time president of the University, as the College was then called, and James L. Weaver, an elder. After the preliminary devotional exercises, the organization was effected by the reception of 36 members into membership, and the election of four ruling elders.

Of those 36 persons enrolled, 32 were received by letters from other churches, and the remaining four, all students in the University, admitted upon profession of their faith, one of these receiving the sacrament of baptism from the hands of President Taylor. 25 of the 32 coming in by certificate were from the First Presbyterian Church of Wooster, which Church, therefore, may rightly be called the Mother Church of Westminster. The remaining seven were from churches in various parts of the State.

It is not possible to state exactly how many of these 36 original or charter members are living to-day, as the subsequent fortunes or addresses of some of these are not known and cannot be ascertained. It is, however, definitely known that more than a score of the total number have passed away. Of those still living, but one now remains a resident of Wooster, Mrs. Henrietta Stibbs McSweeney, daughter of Reasin B. Stibbs, one of the early ruling elders of Westminster Church, and she is therefore entitled to special honor and recognition on this anniversary occasion. Of the others now living, the following are also deserving of special mention: Rev. John Proctor Davis of Omaha, Neb., and his sister, Mrs. James Wallace of St. Paul, Minn., both graduates of the University and children of Rev. T. K. Davis, the first regular pastor of Westminster Church, Mrs. L. L. Longbrake of St. Paul, Minn., a daughter of Dr. O. N. Stoddard,

Prof. of Natural Science in the University, and one of the first four ruling elders, and Miss Amanda M. Flattery of Urbana, Ill., an alumna of the University, class of '77, and a daughter of Lucas Flattery, also one of the first four elders elected. To this number received on the day the Church was formally organized, soon were added two scores or more, so that within the space of three weeks the membership rose from 36 to 82. As we heard from his own lips last Sabbath our pastor, then a student of the University, was in the number of those early additions, and is therefore one of the earliest members of Westminster Church.

Coming now to the subsequent and yearly additions to the membership in the course of these fifty years, the annual reports to the General Assembly show a total of 2002 persons received, of whom 714 were by profession of faith and 1288 by letter or certificate; an average of about 40 persons for each of the fifty years. The present membership of Westminster Church, as reported to the General Assembly last May, is 554.

MINISTERS

Eleven ministers, during this first half-century, have served Westminster Church as regular pastors or as Stated Supplies. Of the pastors the list is as follows: Rev. T. K. Davis, already mentioned, whose ministry lasted but one year, and who later became librarian of the University, Rev. Edgar W. Work, until recently pastor of the Fourth Presbyterian Church of New York City, whose pastorate extended over more than four years and was combined with the teaching of Bible Classes and of a class in Hebrew for students who had the ministry in view, Dr. O. A. Hille who served the Church as active pastor for eight years, and as pastor-emeritus for eleven years more, and whose name is more intimately associated with Westminster Church than any other of its pastors, Rev. John L. Tait at present pastor of the First Presbyterian Church of Alliance, Ohio, who served for but one year, the Rev. William F. Weir, whose pastorate covered three and a half years, and to whom the Church owes the introduction of affiliated memberships for students, and lastly our present pastor, Dr. Luccock, who will ere long complete eight years of active and fruitful ministry among us.

Of the Stated Supplies, Westminster Church has enjoyed the ministrations of the following during the same period: Rev. A. A. E. Taylor and Rev. S. F. Scovel, second and third presidents of the University, Rev. S. Hall Young, the pioneer missionary of Alaska, whose name is known throughout the Church at large, Rev. J. J. Lucas of India who divided the pulpit with Dr. Scovel during a year's leave of absence from his field, and from whom a Letter of greeting has come for this occasion, which will be read later, and by others among the ministerial members of the faculty, who, while not regular Supplies, have filled the pulpit during vacancies between pastorates, notably Dr. Chalmers Martin of our own Bible and Missionary Training School.

To all these able and consecrated men who have made Westminster pulpit noted far and wide for the high quality of its preaching, a just tribute was fittingly paid on last Sabbath by our pastor, whose well-known modesty, however, did not allow him to give himself the credit that is his due for his splendid service both to the church at home and to the Church at large.

ELDERSHIP

Including the four elders elected on the day of the organization of Westminster Church, 31 men have held the office of ruling elder, of whom 10 have passed from earthly scenes and entered into their reward. Of the 31, 20 were either from the Faculty or connected in some capacity with the College. Two, Dr. Elias Compton and Prof. W. J. Seelye, having entered the ministry thereby ceased to be elders. The present membership of the session, the largest it ever had, is 15

For most of this period, the office of elder was held under the old plan of an election for life, on the principle that "once an elder, always an elder." Of late years however, as is well known, the rotary system has been introduced, as in many churches in the land; a plan whereby one-third of the session go out of office automatically each year, and are either re-elected for three years, or new members chosen to fill any vacancies caused by death or by the resignation of any member.

As Westminster Church has had but very few poor or destitute families during its history, no need was felt for the office of deacon. What few cases of need there were, were taken care of by the session. For many years moneys appropriated for this object, in part derived from the annual Thanksgiving collection at the Union service and distributed among the churches of the city, were turned over to Miss Adella Bennett, sister of Dr. Bennett, who for years faithfully, efficiently and unobtrusively attended to its distribution.

CLERKS

Four men from the eldership have held the office of clerk of session during these years, Dr. Kirkwood during the first twenty-four years, the present writer for nearly twenty years, with an interval of two years during a year's absence abroad and the year subsequent, during which time Dr. Dunn held the office, and our present clerk, Prof. Platt.

TREASURERS

During these fifty years the office of Treasurer has been filled with great acceptance and ability by nine men and one woman, whose names are as follows: H. C. Myers, Dr. Elias Compton, Dr. W. Z. Bennett, Prof. W. H. Wilson, Mr. A. L. Palmer, Mr. W. H. Hughes, Mrs. M. H. Frank who, before serving as full treasurer, had been assistant treasurer under three previous administrations of this office, Mr. W. Z. Morrison, and our present treasurer, Mr. W. E. Painter. While the highest credit is due to all of these men and to Mrs. Frank for the exceeding able manner in which they have performed the duties of this important office, Westminster Church owes a special debt of gratitude to the memory of Prof. Wilson to whom is due the introduction and adoption of the plan of regular weekly contributions by the envelope system, which plan effected a radical improvement in the finances of the Church, changing the manner of giving from an irregular, haphazard and uncertain system, or rather the Jack of it, to a rational, business like plan to which the remarkable showing in the contributions of the congregation, as well as further on, is largely, if not wholly due.

We have thus far what may be called the administrative side of Westminster Church, or its working personnel in the prosecution of its work. But except for the outstanding high character and excellence of its pulpit, there would perhaps be little to differentiate it from many another church of the same size throughout our denomination. There are some features of this College Church, however, perhaps not fully understood by some of its members, which mark it as in a class by itself, giving it a unique character among the Presbyterian Churches of the land.

This peculiar and unique character appears:

1. In its close affiliation and identification with the College. Westminster Church came into existence, as told in Dr. Notestein's paper, in order to provide for the students a church home and a church atmosphere, a place where a warmer and richer spiritual life could be developed than in a mere bare Chapel service for students only, and where students by uniting with the Church from time to time might witness a good confession before their fellow students. And this unquestionably Westminster Church has been from the beginning. But in this close affiliation and identification with the College there developed in course of time difficulties in the administration of its affairs which had not been foreseen at the beginning. It often became difficult to decide which was the ruling body, the session of the Church or the College authorities. What was to be the distribution of the powers of these two bodies? To settle this important point a committee was appointed a number of years ago which made a thorough study of the subject and brought in an able report. It found a *modus vivendi*, the details of which cannot be given here, but which has worked with great satisfaction ever since. By the new plan the session of the Church continues to have the care and general oversight of the spiritual interests of the whole congregation, with the Faculty Committee on Religious Life, which meets with them once a month in their regular meeting, having with them in all matters pertaining especially to the student body and the College.

It would surely be of great interest to all if this report could be read, did not its great length and lack of time forbid. A brief passage from it, however, may not be inappropriately quoted at this point. The report says:

"College and Church are working organs of the same great Church, worshipping in the same house, made up largely of the same people, accepting the same standards and responsibilities, working at the same problems, for the same people. We are one body with a double, but whoJly congenial double, personality. There may be difficulty in exact definition, there need be none in the reaching of a fruitful joint life."

And therefore when a few years ago, and for the second time, our brethren of the First Church invited Westminster Church to return into the fold of their Church and merge with them into one large Presbyterian Church which should be more representative of Presbyterianism in Wooster, and, in view of our large student constituency, suggested the separation of Westminster Church from the students in joining with them, this proposed plan was felt to be impossible, as contrary to the purpose for which Westminster Church was organized. The Church and the College here are not two separate entities, but indissolubly bound together in

that double personality already referred to. And it is this close union which must ever be kept in mind.

2, In the second place, Westminster Church is unique among other churches in that it does not own and never has owned its house of worship, but has from the beginning had its place of worship in one of the College buildings. This, while an advantage in some ways, such as a much lower cost of operation, has been and is a distinct disadvantage in others. For it must be apparent to everyone that as a working Church organization, Westminster Church is handicapped by the lack of proper housing of its various lines of activity. It has, to begin with, no suitable place for the social life and activities of the Church other than this College Dining Hall in which we are now gathered. Nor has it any adequate center for the work and activities of its Sunday School, the classes being scattered through the various buildings on the campus. Nor, again, does it have a suitable place in which to hold its weekly prayer-service. In nothing, perhaps, has the unsuitability of the College buildings been felt more than in the vicissitudes through which the prayer-meeting has passed in finding a suitable room since the great fire deprived it of its early meeting place—old No. 12—a room which remains in the memory of many as a place of great spiritual blessings. When the fire deprived the Church of its Chapel and prayer-meeting room, the Sabbath services, Memorial Chapel not being yet completed, were for a time interrupted. But the prayer-meeting went on. It was at first held for a few weeks in the College Library, then transferred to the third floor of the Conservatory of Music until the basement room of Memorial Chapel was sufficiently completed to house it. It needed but one season, however, to show that the new room was too small, and in the winter season too poorly ventilated, to be a suitable place, so the meetings were then transferred to and held for a while in the Latin room in Kauke Hall. This again being found inadequate, the meeting migrated to Taylor Hall Auditorium, where it found a resting place for many years. Those were years in which prayer-meeting attendance was more general than it has been since. When the attendance became smaller, the meeting place was changed to Kauke Dining Room in which we now are, and for some years the prayer-meetings were held here. Recently, however, various objections having been raised to Kauke Hall basement, the weekly prayer service has gone back to Taylor Auditorium, but where, in its peregrinations, it is destined to go from there, is not in the power of mortal man to predict. If it were desired to adopt a permanent year-text for the prayer-meeting, one which suitably framed could be carried and hung on the wall of whatever room happened to be its habitat for the time being, perhaps none could be found more appropriate, with a trifling change of wording in no wise altering its original meaning, than the well-known Bible text: "For here we have no continuing 'sitting,' but we seek one which is to come."

Owing to the fact of not having a house of worship of its own, it followed that for the greater part of this fifty-year period Westminster Church was not a legally constituted Church, as it had neither charter nor Board of Trustees. Not until it became necessary to house its local social and missionary work, now known as College Hall, and when this was made possible by the generous donation of a lot by our late honored elder, Mr. A. L. Palmer, were articles of incorporation and a charter secured, and a Board of Trustees elected. But as the session which had from the beginning handled the temporalities as well as the benevolences, appeared reluctant to surrender this prerogative, the new trustees were for some years only so many

names on paper, without any definite work to do. They had names to live, but were, figuratively speaking, dead. Becoming tired at last of this fictitious existence, they all resigned but one, and it is only within a few years that a new Board of Trustees was re-elected, their legal and proper share of the Church's finances turned over to them, and Westminster Church became at last a legally constituted and fully operating church.

Another striking feature of Westminster Church which makes it unique among churches of its size is that except when series of religious meetings were held, it has never had but one preaching service each Sabbath. Why no evening service has ever been held regularly has never been ascertained. Only once was a departure from this custom attempted, this during the ministry of Dr. S. Hall Young. Dr. Young who could see no good reasons why Westminster Church should not have an evening as well as a morning Sabbath preaching service, attempted to inaugurate one while Stated Supply of this Church. He, unfortunately, chose a very inappropriate time of year, the month of August of an unusually hot summer, in which to start the innovation. Whether it was the small attendance, or the close and hot atmosphere which must have been for him in striking contrast with that to which he had been accustomed in his beloved Alaska, necessitating frequent moppings of his brow during the delivery of his sermons, he wisely gave up the attempt after a few weeks, which attempt to this day has never been renewed.

But different as the particulars just noted have made and still make Westminster Church, it is when we leave the realm of material things and come into the sphere of spiritual things that we find this Church pre-eminent among the churches of the land. For in two respects has Westminster Church been an outstanding Church, first in the greatness and the wealth of its missionary privileges, with the consequent zeal and influence that have marked its life, and, second, in the spirit of generous and liberal giving that has been the natural result. In attempting to speak of Wooster as a center of missionary zeal and influence, the writer is painfully conscious of his inability to do justice to the subject. It is a chapter which would require a separate treatment, and with which others in the congregation, with a much wider and more intimate acquaintance with the missionaries that have tarried in Wooster, are far better fitted to deal. Only a brief sketch, drawn with a free hand, can be attempted here. It is to be regretted that a complete list or roll of the missionaries that have been drawn to Wooster and have tarried here for longer or shorter periods all through these years, could not have been kept. Such a list, undoubtedly, would contain the names not only of missionaries from almost every missionary field of our great Church, but of many of the most eminent among them. Only those who have been resident members of Westminster Church from its early years, can fully appreciate the high privilege which this close contact with these messengers of the Cross, with their living messages fresh from their own fields, has been to them. What ineffaceable memories have these left on the minds of those who were privileged to hear them. To speak of but a very few of the great and inspiring missionary addresses heard especially in the old Chapel, who that heard it has forgotten or can ever forget the thrilling story which the venerable and world-known John G. Paton, the apostle to the New Hebrides, told of his heroic efforts to bring the Gospel to the savages and cannibals of that distant land, one of the greatest chapters in the story of missionary enterprise in the annals of the Christian Church; or that

wonderfully graphic and informing account, by Dr. Calvin Mateer of China, of the work of itinerating in that vast land, which gave one a vivid picture of a missionary's life and labors such as no amount of missionary reading could equal. Or the great addresses by Dr. Hunter Corbett and Dr. James Henry, also of China, Dr. Jessup of Syria, and of a score of others that might be named. But time does not permit one even to name the missionary families which have been associated with Westminster Church, many of which are represented to-day by their children in the various fields in which their lives were spent. A careful computation shows that, leaving out of account the several hundred that have gone into the work of the ministry at home, over 200, men, and women, have gone into some form of work in the foreign field, as pastors, evangelists, educators, medical missionaries, YMCA workers, or other forms of social service. Of these, 22 were the children of Westminster Church, having united with it on profession of faith during their early years here. Distributed by countries these 200 or more are found to be as follows: 72 in China, which claims the largest number, 49 in India, 9 each in Japan and Korea, 16 in Persia, 6 in Africa, 10 in South America, 6 in Egypt, with smaller numbers in Siam, Syria, The Philippines, Hawaiian Islands and other parts of the world. In the number are also included 11 Medical Missionaries and a score or more of Asiatic students from China, Japan, Persia and Turkey, who received their College training, in whole or in part, in Wooster, and most of whom have returned to spread Christian influences in their native lands. For a number of years the Christian associations of the College and Westminster Church united in supporting the work of Rev. Henry Forman, '81, one of Wooster's missionaries in India. Nor do the figures above given represent the exact number of all who have gone from this Church, but probably are in some cases below the correct estimate. Wooster graduates, not all included in the above figures, have taught with ability, or are teaching to-day, in the great missionary schools of Asia, such as the Forman Christian College in Lahore, India, the Protestant University in Beyrut, Syria, the American high school in Teheran, Persia; while others, such as Dr. Robert Fitch, eldest son of perhaps the most remarkable of the families connected with Westminster Church, every one of whose children graduated from Wooster and served in mission work in China, Dr. James Henry, son of the Dr. James Henry above mentioned, and Dr. Kuo, unquestionably the brightest of the Oriental students Wooster helped to train, are at the head of great colleges in China to-day. Wooster, therefore, and this means Westminster Church, is and has been a center of missionary zeal and in influence that has made it known, not only beyond the bounds of our denomination but in a large degree the world over. With its two homes for children of missionaries, its homes for the foreign workers who return here while on furlough, it has been the Mecca to which Presbyterian missionaries have turned and are ever turning. And who can estimate the interest, the affection and the prayers with which these devoted missionaries have followed this Church from their various fields all through these years. These prayers have been an invisible yet potent influence in the life of Westminster Church, and eternity alone will reveal how much Church and College owe to them.

And again, Westminster Church has been characterized, almost from the start, by a spirit of generous and liberal giving, not alone to the work of the local Church and to that of the Church at large, but to every worthy cause that has appealed to it for help. For a Church in which there are found but a very few who might be called large givers, the showing in contributions during these years is worthy of all praise. And the spirit of giving has grown steadily from year to year and is now in strong contrast with the slender contributions that

naturally marked the earliest years. In the records of session, three years after its organization, one finds this minute:

"Resolved, that \$100.00 be raised to defray contingent expenses for the year beginning September 1, 1877 and that the Misses Lizzie Black, Louise Stoddard and Cora Chamberlain be requested to circulate a subscription for this purpose, and to collect the amounts subscribed, so far as practicable." And three years later, in the annual report to the General Assembly one notes a sum of \$68.00 for congregational expenses. Contrast with these the sum of \$4,418; given this year for congregational expenses and \$7,292 three years ago, and with \$1,242 for miscellaneous benevolences this year and \$3,049 also three years ago.

To give here all the amounts contributed by Westminster Church to all the Boards of the Church and to all other causes, would take too long, but some of these ought certainly to be mentioned. A careful computation of the contributions reported each year to the General Assembly and found in its annual reports, a complete file of which is to be found in the College Library, Westminster Church has given during its first fifty years, for Home Missions \$29,989 or nearly \$30,000, to Foreign Missions \$38,599, to Education, including both the Board of Education and the Board of Aid for Colleges, the money thus contributed being devoted largely to the work of this College, \$51,106, and to other boards in like proportion. For congregational expenses the total is \$85,983, and for miscellaneous benevolences, outside of the sums contributed to the various boards \$14,836, giving as the grand total of all gifts and contributions to all the boards and to all causes the remarkable sum of \$243,788 which, it will be perceived, is not very far from one quarter of a million dollars.

Nor does this sum, large as it is, represent all that has been contributed by this Church, as many gifts from individuals or from families did not pass through the regular Church channels and so were never reported. Westminster Church, as already said, has never been unresponsive to any worthy cause that has appealed to it for aid, especially since the war. Whether Near East Relief, Red Cross, Russian Famine, Honor Debt of our Church, Special Emergency Drive for Foreign Missions, Japan earthquake and many another appeal, the response has been so generous as often to exceed the quota set for it. And what is more remarkable this has been done without in any way impairing or lessening the support of the Church at home. A record, truly, of which any Church may well be proud.

A place in this paper was to be given to one of the greatest influences in the life and work of Westminster Church, that of the large company of able and consecrated women that have maintained through all these years two flourishing missionary societies, now merged again into one, and have been a mighty spiritual force in its life. But as this has been ably dealt with in a separate paper, only this bare mention need be given here.

In these fifty years also, Westminster Church has not been unmindful of or indifferent to the life and welfare of the community of which it is a part. For a number of years, before Prohibition became the law of the land, it contributed its share to the local work of the temperance cause. The sum of \$3,447 stands on record as its contribution to Temperance and Moral Welfare, a good share of which was spent in Wooster. And in its local Mission

already referred to and known as College Hall, it has the distinction of having brought Christian and educative influences in that south-eastern section of our city, often referred to as Little Italy. Originally started with the twofold purpose of bringing civilizing and Christian influences among a foreign population, and at the same time providing a field for social settlement work for the students of the Bible and Missionary Training School, the work has grown from humble beginnings to its present proportions, with a social and religious center in which these activities have their home. This again is a story which would require a separate chapter to do it justice. Only a bare outline of it can be attempted here. Having its beginnings in a few rented rooms on Pittsburg avenue, rooms in which evening classes for the study of English, taught by some members of the Faculty were held, and where safe and healthful opportunities for social life and recreation were provided, it grew steadily by the addition of various lines of activity: Sunday School, Young People's Society, sewing classes for girls, manual training classes for boys, until now the work, centered in College Hall is carried on by means of regular religious services on the Sabbath, and a program of healthful and educational activities during the week. For the prosecution of this work, students of the College, members of the Faculty and others in the congregation have had and still have a part, all giving freely and without pecuniary remuneration, their time and services to the work. And while all these deserve their due measure of credit and praise, it will not be thought any disparagement of their efforts to recognize that the success of this important work is due, in a greater measure perhaps than to any other person, to the zeal, devotion and untiring efforts of Mrs. A. K. Miller, who has watched over and nurtured this growing plant to its present maturity. With her knowledge of their language, she has gone into the homes and won her way into the hearts of these people, sharing in their sorrows and joys, helping them in their perplexing problems, and leading some of them to a profession of faith in the Master she serves. And while due credit undoubtedly must be ascribed to the coming of Prohibition which has changed-the character and improved the living conditions of that corner of our city, this mission work of Westminster Church has had no doubt a yet far greater share, and has amply justified and rewarded the efforts, the expense and the self- sacrifice that have gone into it.

In the life and influence of a Church like Westminster Church, it is of course well understood that the total result is not due to any one person or any group of persons, but that all connected with it, in a greater or less degree, have had a part in making it what it is. It would doubtless be of interest to name all who have had a part in this great work and duly to appraise each one's share in it. But this would of course be a very delicate task, even if there were time for it. The writer of this paper would not dare to attempt it, choosing rather, in this respect, to imitate that clever, tho not over-brilliant young theologian, fresh from the Seminary, of whom it is related that during an examination on the Old Testament before his Presbytery, on being asked to name the Minor Prophets, declined to do so on the ground that he did not want to make invidious distinctions.

In conclusion, may this brief but imperfect survey of the life and work of Westminster Church during its first half-century lead us all to a greater love for it and devotion to it, and while rejoicing over its liberality, as it is right there should be rejoicing, let this rejoicing and pride be tempered with due humility. For if Westminster Church has given much, it has

received yet more, and if from him to whom much has been given, from him shall much be required, let the feeling rather be that "we all are unprofitable servants, we have done that which it was our duty to do."

And while we thank God and take courage, let there be no relaxing of effort, or slackness in giving. For at no time perhaps in the history of the Church, when great changes in the world are taking place so swiftly and affecting so vitally and so seriously the prosecution of the Church's great missionary program for World Evangelization, at no time has it been more necessary to come to the help of the Lord, to the help of the Lord against the mighty forces that would arrest the onward march of His kingdom in the world.

And let us all more than ever be strengthened in the conviction that in this close alliance of Church and College, the supreme, the vital thing is the religious life and the resultant religious atmosphere. In these times of the decline of faith and of attempts to remove the old foundations, let not the flame of spiritual life and devotion be suffered to become dim. Let this Church and College, in their intimate union, continue to be, in ever-increasing measure, a place from which men and women, of trained intellects and consecrated lives, shall ever go forth to give power to the Church, and through her to bless the world.

Letters of Greeting from Former Pastors.

1. From Rev. Edgar W. Work, D. D., second regular pastor of Westminster Church. Dr. Work until recently the pastor of the Fourth Presbyterian Church of New York City is an alumnus of Wooster, class of '84, and had previously held pastorates in Dayton, Ohio, and Colorado Springs, Col. While pastor of Westminster Church he held the chair of Biblical Instruction in the University, teaching also a class in Hebrew for students having the ministry in view. The departure of Dr. Work, as all older members know, was a matter of deep regret, and he and Mrs. Work are affectionately remembered still, and by no means a mere memory.

Fieldston Road and 246th Street, New York City, N. Y.

October 4, 1924.

Professor H. G. Behoteguy,
1368 Beall Ave., Wooster, Ohio.

My dear Professor Behoteguy :

It was good of you to remember me in connection with the arrangements for the fiftieth anniversary of Westminster Church.

My stay in the pastorate there was so brief and unimportant, that I fear I am hardly entitled to be recalled after so many years with more than a bare memory. It is I think just thirty-four years this fall since I gave up my pastorate, to take up the work of a professorship in our dear college, and in conjunction with the teaching the additional duty of the pastorate. I spent five happy and exceedingly busy years there. How I managed to ride two horses at once I

do not know. I am sure that it was indifferently done in both cases. There are few such unique positions however in the entire church, and I have always looked back upon those difficult years as truly formative in their influence upon my ministry.

I recall with gratitude the opportunity to touch the lives of so many students. But I remember with special gratitude the privilege of knowing intimately so many chosen families of the Lord in the pastorate of Westminster Church. I am convinced that no other such church exists anywhere. And to this day Mrs. Work and I cherish the memory of ten thousand kindnesses shown us as young people by the good people of Westminster. It goes without saying that Westminster's influence is nothing less than world-wide. Its pulpit without doubt is one of the most influential in the land, and the occupant of the pulpit speaks to an audience gathered out of all the world, and destined to travel to the ends of the earth.

It would greatly gratify Mrs. Work and me, if we could be with you at the supper and celebration on the 10th. Since this is impossible, we send you warmest greetings and dearest affection out of the years. My mind is crowded with reminiscences, and I would gladly set down some of my memories of Westminster, if it were possible to do so. Wishing you all a joyous jubilee, and praying for rich harvests for Westminster in the years to come, I am, faithfully yours,

Edgar Whitaker Work.

2. From Rev. J. J. Lucas, D. D., of Allahabad, India, now honorary retired, but still serving as spiritual director and adviser in the field. Dr. Lucas is remembered for his spiritual fervor, his intimate knowledge of the Scriptures and his deep devotional spirit.

March 24th, 1924

To Prof. Henri G. Behoteguy, 1368 Beall Ave., Wooster, Ohio.

My dear Mr. Behoteguy: -

Your letter of February the 21st. reached me yesterday, the Sabbath, and it took me back to dear Wooster and to the Chapel of the University building; it filled my heart once again with thanksgiving as I thought of the way my wife and I were led to Wooster. When we left India in 1892, bringing with us three of our children, the oldest twelve years of age, we had a loving invitation to make our home with a beloved sister and leave the children with her on our return to India the next year. That sister's home we have always thought of as one of the Homes Beautiful, a home with a family altar, the spirit of love and joy and peace pervading the whole household. Yes, that was the atmosphere of the home where we were planning to leave our children and go back to India, but when we thought of the many, many saloons in different parts of that little city, a great horse-racing centre, the very air seemingly charged with the gambling spirit, our hearts sank within us, and we said to ourselves- How can we leave our boys in the atmosphere of this city? While we were thus troubled, an invitation came for us to visit a missionary family in Wooster. We came and the Westminster Church with its missionary spirit and life so won our hearts that we changed all our plans, rented a house and made Wooster our home. One of the hardest days in my life was the 26th. of August 1893, when I bade goodbye to my wife and children in Wooster and began alone the long journey back to India.

My boys borrowed a wheelbarrow and wheeled my trunk to the station. That was the Wooster spirit which helped to comfort my heart that day. Nor was that the only or the

greatest comfort. One hears voices at such a time which the whistling of the engine and the noise of the train moving out of the station cannot drown. Four years later, lacking one day, August 24th, 1897, I came again to that station. I was not entitled to furlough, and so I asked our Board in New York to give me leave of absence for a year, without salary, and I asked the Lord Jesus to give me work near Wooster during that year. The Stated Supply of the Westminster Church, Dr. Young, had just resigned and I was asked to share in supplying the pulpit for a year, Dr. Scovel and I dividing the services. It was a great privilege to be associated with him, a workman that needed not to be ashamed, rightly dividing the Word of Truth. I do not think the Apostle Paul or John would ever have been restless under the very longest of Dr. Scovel's sermons, but rather would have given thanks, as they listened to him opening the Scriptures, refreshing, strengthening and comforting our hearts. I still see the faces—the helpful faces of some of those who twenty-seven years ago looked into my face and seemed to say—Go on, we are not weary, you have got a message for me to-day. One of these faces was our beloved Dr. Nelson's, and so responsive was his face that my children now and then said to me—Why, father, you didn't look at anybody today while you were preaching except at Dr. Nelson. And then more than once I had notes from him written Sabbath afternoons which would be helpful if I ever preached on the subject again. There are others of those days to whom my heart would like to pay its tribute of love and thanks, but they are still with you, their lives full of fragrance of the loving kindness and sympathy of the Lord Jesus. We missionaries who have lived in Wooster know them and can never forget the ways in which they have been a help to us and to our children. The Westminster Church has been the spiritual home of some of our children. The Livingstone and Westminster Homes have been lifted up in prayer from anxious hearts thousands of miles away, and He who sent us far away and has sanctioned these separations has made you fellow-workers with Himself in answering many of these prayers. As I look back over these twenty-seven years since I had the privilege of joining in worship with you, and back still farther to the 12th of October, 1870, when I started on the long journey to India, my heart is full of wonder and praise: and to-day as I look back to that year with you in Wooster, so different from every other year of my life, a year in the green pastures of your Church life, my heart lifts up its doxology—Now thanks be unto God who always leadeth us in triumph.

My wife could add a long chapter of helpful memories of the beloved Westminster Church. She joins in loving greetings in this your year of Jubilee. I remain in the best of bonds—those that can never be broken, and in the best of service.

Yours sincerely,
J. J. Lucas

3. From Rev. William F. Weir, D. D., well-known now as the secretary of Men's Work in the Presbyterian Church, to which he was called after a pastorate of three and a half years in Westminster Church. The remarkable progress made in this branch of the Church's work under the direction and efforts of Dr. Weir has conclusively proved his fitness for this high position, as well as demonstrated that he was called of God to this work.

October 9, 1924.

Dr. H. G. Behoteguy, Wooster, Ohio.

My dear Dr. Behoteguy:

I have yours of October 3rd, on returning from an itinerary in Kansas and the meeting of Indiana Synod, this morning. I am taking this earliest opportunity to respond to your kind letter and one from Dr. Luccock for the celebration of the Fiftieth Anniversary of Westminster Church.

First of all, I want to express my real regret that I cannot participate personally in the evening's celebration tomorrow.

My pastorate in Westminster Church was a short one - a little less than four years. I feel a certain measure of regret that it was so short. However, I hope there is justification of it in the thinking of the Westminster people by way of their recognition of what they now regard as a call from the Head of the Church to the work I have since done. Those brief years of my pastorate I shall always appraise very highly, so far as my own experience and profit go. I had always been a pastor in an industrial community. I had to think very carefully about the adaptation of my preaching to that College Church. I decided, however, when I accepted - the call, that I would not in any way alter my type or method of preaching. I knew very well that a good many folks in my audience knew a good deal more about a good many things than I did, but I dared to assume that they would not know as much about the Church and Religion. I always thought I found them just as hungry for simple Gospel preaching as were my former parishioners in industrial centers.

Another reflection on those splendid years is that they made a great contribution to my life for the work I am now doing. For several years I could trace no immediate connection between my experience in Westminster Church and the Men's Work. At the same time, I often found myself in an environment and facing an opportunity when that experience was of much value. It turns out now that I have a very vital relation to the Board of Christian Education, and I now can trace almost as clear a Providence in my experience with the College Church as I had been tracing between the other churches and the Men's Work. I have always had in me a kind of consuming fire for the cause of Christian Education and for the Christian College. The contacts at Wooster have enabled me, I am sure, to meet my new situation very much better.

Maybe these are not at all the things that I should say for your Anniversary, but I hope they will have an interest and a value.

Let me very frankly add this. I would rather preach in the pulpit of the College Church at Wooster, so far as an opportunity is concerned, than in any pulpit in the Presbyterian Church. No higher honor has come to me than to be the pastor there. I regard those splendid people as a "peculiar" people. I hope this adjective will be understood and appreciated. I had a habit of using it in my Cambridge, Ohio, pastorate, and I recall that a member of the church suggested to me that I need no longer request in prayer that they be made a "peculiar" people. He thought they possessed sufficiently the quality indicated by that adjective. I had to leave that word out of my prayer after that. But Westminster Church is a grand church. I hope it realizes more and more its very high and useful ministry. I want to add my personal congratulation to the pastor and send hereby most cordial greetings to the congregation on this happy anniversary. In all this Mrs. Weir Joins me most heartily.

Sincerely,
William F. Weir.

4. From Rev. J. L. Tait, D. D., pastor of the First Presbyterian Church of Alliance, Ohio. Dr. Tait served as pastor but one year and is remembered for very faithful and efficient service, especially among the young people of Westminster Church, in which Mrs. Tait ably assisted him.

Alliance, Ohio, October 10, 1924.

Prof. Henri G. Behoteguy,

Wooster College, Wooster, Ohio.

A Church at fifty like a pastor of the same age should be entering a period of greatest usefulness. Please convey to pastor and people our sincerest congratulations on Westminster's attainment of ecclesiastical majority, our appreciation of Its past achievements and precious memories of fraternal association, our prayer for Its future happiness, unity and progress.

J. L. Tait.