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Celebration of the one  
hundredth anniversary of





CELEBRATION  
of the  
One Hundredth Anniversary  
of  
The United Presbyterian Church  
Wooster, Ohio

Held October 21st to 23d, 1917, inclusive

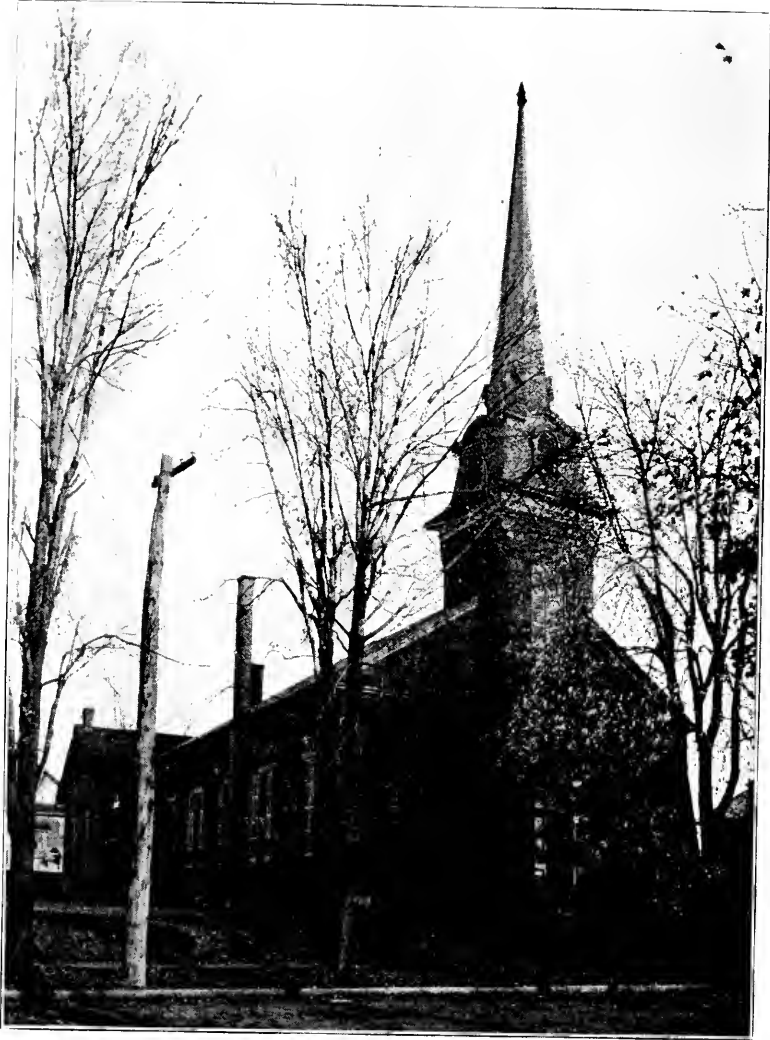
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With Letters, Addresses, etc., including Historical  
Sketch of the Past Century

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Also Numerous Other Sketches and Engravings

1918



Present House of Worship

**W**E dedicate this little volume, imperfect as it is, to the sacred memory of our spiritual ancestors, who inaugurated and carried on this great work of the Church, here, and who now encompass us about as a great cloud of witnesses.





## PREFACE

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This volume consists, merely, of a series of sketches of the Church of which it gives a narration, and biography of members without historic pretensions. It is rather in the nature of a memorial record of the congregation and its membership as a whole, and its one hundredth anniversary. A memorial is as old as the Exodus. When Joshua discomfited Amalak, "The Lord said unto Moses, Write this for a memorial in a book." The object was for rehearsal, information and preservation. This injunction has come down to us in custom through the generations since. Our history chronicles many persons, events, places and things worthy of peculiar honor and preservation. Duty leads us to perpetuate these in concrete form.

Our object has been to give some of the principal events and characteristics of the work of the Church, and of a number of its members of the century just past. A history of the Church and its members is beyond the object sought to be obtained.

Looking over the life and work of a congregation of which one has been a member and has knowledge for half a century is interesting and inspiring, but to go back a century, to its origin, and study its history from its own records, yellow with age and faded ink, and see the labors and faith of the early settlers of a new country, with its conglomeration of inhabitants of various creeds, and no creeds at all, with surrounding infidelity and wickedness, and yet stand on the solid spiritual Rock, as to-day, gives loftier inspiration and greater zeal and courage, and should urge us on to greater achievements.

Ours is a congregation with a record worth while, and we have a just pride in it, and a greater incentive to carry on its work. Rev. U. L. Mackey, in his kindly letter of congratulation to us, says: "One hundred years of such training as your congregation has had lays upon you a tremendous responsibility," and he suggests that we "accept God's gifts as our tasks."

We have had a vigorous growth of one hundred years, and through the storms and vicissitudes of that span of time, by reason of these and the firm faith of the fathers and mothers, our plant has struck down and buried its roots deep into the Everlasting Foundations, and we are constrained to appropriate the versified words of the inspired song:

Our God, who is the Lord of hosts,  
Is ever on our side;  
The God of Jacob evermore  
Our refuge will abide.

Our duty as chroniclers is ended. Our efforts have been to perform it faithfully and impartially. Sketches have been abbreviated, but endeavor was made to present facts with accuracy, and to record the most salient features of the subjects treated. Others will judge whether we have achieved our purposes. We trust our work will be found of real value in the preservation of the history of our congregation to the present, and that it may be an incentive to others to continue its record in the future.

NANCY TOTTEN,  
ISABELLA A. YOCUM,  
MAHLON ROUCH.

December 10, 1918.

## THE CELEBRATION

The Centennial Anniversary of the United Presbyterian Church of Wooster, Ohio, was held in the church October 21st to 23d, 1917, inclusive. The audience room was beautifully painted and redecorated, the pulpit, choir loft and walls were adorned with plants, flowers, vines and autumn leaves, and the whole lighted by newly installed electric lights.

The first service was held Sabbath morning, the 21st. The audience room was filled by members, visiting former members and friends of the congregation. The Centennial Program began with a very strong sermon by the pastor, the Reverend James Herbert Spencer, on the appropriate topic, "The United Presbyterian Church and What It Stands For."\*

The introduction was on the origin of the United Presbyterian Church of North America, beginning in the 17th century, following succinctly events in its history in close and logical order until the union of 1858, when it adopted its present name.

What the United Presbyterian Church stands for was answered:—We United Presbyterians stand, of course, for the Westminster Standards—the Confession of Faith and the Catechism. We also stand for the Eighteen Articles of the United Presbyterian Testimony. To summarize, it stands for

Loyalty to God's Songs,  
Loyalty to God's Book,  
Loyalty to God's Day,  
Loyalty to God's Son,  
Loyalty to God's Program.

This program is definitely answered, "Go ye therefore and make disciples of all nations."

The evening address by a former pastor, Rev. J. O. Campbell, D. D., on the subject, "The Things that were Heard," was a masterly effort, given with the energy and spirit of former days.

On Monday afternoon were given greetings from Mansfield Presbytery by Rev. I. E. H. Smith, of Mansfield congre-

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\*This sermon has been published in pamphlet form.

gation; from Wooster Ministerial Association by Rev. R. A. Bowers of the Lutheran Church, by Mr. Richard L. Morrison of the First (colored) Baptist Church, and Mr. W. H. Hummer of the Church of God, with the following addresses: "The Old Meeting House," by Miss Nancy Totten, who went back into the earlier life and history of the congregation, "Our Mothers and Grandmothers, Our Fathers and Grandfathers," by Mrs. Mahlon Rouch, "My Boyhood Days," by Mr. William A. Bruce, "My Girlhood Days," by Mrs. Lucy (Stitt) Wallace, "The Eldership," by Dr. H. A. Hart, elder, "Our Church in Foreign Lands," by Mrs. C. M. Yocum.

In the evening the following program was observed: Historical Sketch, by Attorney Mahlon Rouch; A Poem, by Prof. Edward C. Downing, of St. Paul, Minn., and an Address by former President of Macalester College, St. Paul, Minn., Dr. James Wallace, on his recollections of the Church in by-gone years, closing with a masterly review of the World War now in progress.

Tuesday, 11 o'clock A. M., was social hour. This was one of the most interesting and delightful hours of the whole celebration. The meeting of friends and acquaintances of former days, and the rehearsal of the many interesting incidents of the church and personal life and history brought joy to the heart and left deep impressions on the life.

At 12 o'clock M. was the congregational dinner for everybody in attendance, and everybody was satisfied to the full and some baskets were left over.

In the afternoon session letters were read from former pastors and members: Rev. John A. Wilson, D. D., LL. D., Rev. W. A. Littell, Rev. G. W. Bovard, Rev. Thos. C. Pollock, D. D., Rev. U. L. Mackey. Short addresses were made by sons and daughters: Dr. J. Campbell White, President of Wooster College, Mr. T. C. Pollock of Aspinwall, Pa., Rev. W. H. Hubbell of Cleveland, Mrs. John R. Mott, New York, and Mrs. Margaret (King) Harler of Cleveland.

The closing address was made Tuesday evening by Rev. W. E. McCulloch, D. D., Moderator of the General Assembly of the United Presbyterian Church, on the subject, "The Fundamentals." The address was a splendid one and a fitting close of the celebration.

A violin solo was beautifully rendered by Miss Gwynneth Porter, daughter of Rev. and Mrs. E. L. Porter, prominent and leading workers in our India Mission Field, and a solo was sung by Mrs. Elizabeth Wallace. The music for the celebration was given by the church choir, under the efficient leadership of Mrs. Elizabeth Wallace, choir director, with Miss Eleanor Crawford, pianist.

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## PAPERS, HISTORY AND ADDRESSES

### “THE OLD MEETING HOUSE”

BY MISS NANCY TOTTEN

I have no recollection of the old frame building. I can only speak of the second. It was a square structure built of brick, one story high. The pews were placed in a single row at each side of the room, with a double row in the center, thus forming two aisles, and there were seats at the sides of the pulpit. There were two single doors for entrance, one at each aisle. The pulpit was high and enclosed in front. The pews were closed from the aisles with doors. The services were held in the day time, therefore there was no need for candles or candlesticks. The windows were the common kind of those days. No carpets and no ushers. The members were seated in the pews by families and the pews were well filled. There were tables for the communion service. These were covered with white table linen. The members came forward singing the One Hundred and Third Psalm, and were seated at the tables. The token was used which was taken up as they came forward and were seated. There were as high as three tables served and sometimes more, in that way.

Rev. Joseph McKee was the minister in the early days of the church. The services began by the minister reading the psalm. He then explained it, and Mr. Irvine, who sat in the front pew, would rise and read two lines, and the congregation would sing them. Then he would read two lines more, and the congregation would sing them, and so on until the psalm was finished. Then a prayer and a long sermon followed. There was an intermission of twenty minutes to eat

our lunch. After lunch it was the custom of the young people to go to the Forbes well for a drink of water. Some one would draw up the old "Iron bound bucket, the moss covered bucket," of cold, sparkling water, and each one would take a draught from the same cup. There were no germs in those days. Then we marched back to the graveyard and read the epitaphs on all the tombstones. We then went into the church for another long sermon. The sermon was usually a doctrinal one. The five points of Calvinism were dwelt on largely, the children sitting quietly throughout the whole service. The best part of the sermon to them was, "We add not; let us pray."

In those times the Communion season lasted four days. Friday, the Fast day, was the first, and it was kept as sacred as the Sabbath; no work was done, the congregation going to the church for two sermons the same as on the Sabbath. Saturday afternoon there was one sermon. The Communion was held on the Sabbath. On Monday the congregation returned to the church to give thanks, and to have the children baptized.

It was the custom for the minister to visit every family in the congregation once a year to catechise the parents and children.

We left the old church in 1865. Presbytery met with us. On the last day we had dinner in the church-yard. It was a very enjoyable affair and a sad one, too, for we took a farewell look at the dear "Old Meeting House."

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## THE MOTHERS AND GRANDMOTHERS THE FATHERS AND GRANDFATHERS

BY MRS. MAHLON ROUCH

Some one has said, "It is to live twice when we can enjoy the recollections of our former life."

To-day we go in memory to the life of our mothers and grandmothers, our fathers and grandfathers, and our hearts are moved with emotions of mingled joy and sorrow, when we contrast the conditions which surrounded their lives with ours.

They were women and men with strong mind and healthy body. Hard workers and economical, not many advantages or opportunities came to them for rapid advancement. Theirs was daily plodding. They experienced many inconveniences, and great difficulties blocked the way to easy victories. But these only made them more determined to push forward. Life to them meant more than ease, comfort, luxury. It meant self-improvement, helpfulness to others, the community uplift, the betterment of the future generation.

We are, to-day, very much what we are because of our inheritance. Our progenitors were most of them tillers of the soil, farmers. The much machinery of to-day to lessen toil and economize time was unknown to them. Their main reliance was in man labor and elbow grease.

They did not live in houses heated by furnace and networked by electric wire to give profusion of light, nor did the women folk chat over the telephone with their neighbors, nor the girls and boys have a separate room, furnished with a single bed, a student's lamp and an easy chair, that they might burn the midnight blaze in study or waste it in foolishness.

Ah, no; when the day's work was done the family gathered into the big kitchen or, maybe, sitting room, where was a big table and a big stove, and each had a part in the evening's entertainment. No restriction was placed on anyone to keep him from being the loudest one in the company. Father and mother sat by, mending the day's wear or knitting, happy in each other's companionship. These were ideal homes, to grow men out of boys, and women out of girls.

Our mothers and grandmothers, our fathers and grandfathers were women and men who believed in God and took delight in serving Him. Distance, rain or sunshine was no excuse for them to absent themselves from the house of worship on the Lord's day. They respected the Sabbath and kept it in a devout spirit. They believed the Bible, read it, and took it as a lamp to their feet and a light to their path. They studied it that they might weave its truths and teaching into their everyday life, thereby growing strong, Christian character.

They were men and women of prayer and God heard them, blessed them and made them a blessing. I remember

when quite small tiptoeing it by the secret, out-of-the-way place where my father or mother was engaged in private prayer, and I heard them supplicating God for blessings upon us children. I can not recall a time I ever went away from home to attend school, or teach school, or go on a journey, or even go on a picnic excursion with a nice young man by my side, that my mother did not say to me good-bye and ask "God to guide you," or "Good-bye and God be with you." I did not then realize the whole import of her parting word, but somehow or other it has followed me these years, and I to-day, pick it up as a bit in my mother's noble character.

It is the little things in our everyday life we pick up and pin in memory's chamber that make us helpful and good, and portray the true individual character.

As I stand here and look over this auditorium, I see myself as a young girl seated in my father's and mother's pew about three seats from the pulpit. With me sat two, four or five others of the family. To my left across the aisle sat Benjamin Wallace and wife, true, devoted Christian parents, exemplary in word and deed, pillars of usefulness in the church's work and support. With them sat two, four, six of their family. Immediately back of them sat the Henderson girls and Auntie Frazier, Christian woman of the Scotch royal type. I see Auntie Frazier tripping down the aisle, apparently eager to reach her seat and be at ease. She never missed a service unless providentially hindered. When she was so hard of hearing that she could not catch two consecutive sentences of the preacher's sermon she was, nevertheless, in her place. Habit made her feel it was good to be in the Lord's house on the Lord's day, and she literally died in her pew. Down the aisle half way to the south side sat Robert Wallace and wife, gentle, loving, devoted Christian parents and helpful church workers. With them sat two, four, six children. Across from them on the center aisle were Mr. and Mrs. Phillips, with two, four, six girls and two boys. Happy are we to say that Mr. Phillips, in his patriarchal mein, still holds down the corner of his seat each Lord's day. Close by sat Mr. and Mrs. Mackey with eight or nine children, always on time and attentive. On the last seat of the central aisle sat Mr. and Mrs. John M. White, with their six hopefuls. Some



of them are here today to make their mother's heart happy and tell us they are still walking the straight and narrow way. On the opposite side of the aisle was Mrs. Stitt, a true, devoted, Christian mother with four, six children, the remaining members of her family. On farther up the central aisle were the Bruce family, the Ben Wilson family, the John McKee family, the Dr. Taggart family, and on this front seat sat Mrs. Hart, a quiet, reserved, Christian mother. By her side sat her true, loyal and devoted son, and just as true, loyal and devoted two daughters. Over to my right sat Miss Totten and sisters, with their saintly appearing mother. I can not make mention of all the good, faithful, useful members who have gone on before. But my picture would not be complete if I did not place in it, prominently, Mr. and Mrs. John Brinkerhoff and Judge Downing and family. Mr. and Mrs. Brinkerhoff were straightforward, strong, Christian characters, pillars in the church work and support. We revere their memory because of their lovely Christian life and helpfulness when among us. Judge Downing was a business man, a lawyer, always busy, but he never put business before serving the Lord. He was always in his place to help and cheer. He was an example of faithfulness and faith, a pillar also in church work, support, and forward movement. It was no uncommon thing to see Judge Downing coming to church on Sabbath morning, leading his two boys. Boys today do not care to be led by their parents. But these boys walked along hand in hand with their father, chatting like strangers.

What an inspiration to the minister to look over his congregation and see them all seated by families. He could with a glance of the eye detect the missing member. And he did,—for on Monday morning Queen was saddled or Prince hitched to the buggy and away went Dr. Pollock to see what ailed the missing member. It was a happy thought in the pastor, for we each like to know we are missed when we are not in our accustomed place.

And Dr. Wallace, stalwart man that he was, as he rode up and down the streets and by-ways on little black Kitty, daily dispensing good cheer and helpfulness to loving parishoners, was a pleasing sight of vivid recollection.

I would say good things of all our former pastors, not

excepting our present incumbent, Mr. J. H. Spencer, but time will not permit.

I am glad to help celebrate the founding of our beloved church one hundred years ago. I love my Church, and I love her principles, and I love to obey to the letter of her law. I can not well help it. It was instilled into my early life, and its language is, What you profess, that be, here, there and always.

May this occasion do us all good. May it strengthen our faith in the Divine, and may we go on, and on, and on, doing His will, walking in His way until time shall be to us no more. May we these days "Live twice because we have enjoyed the recollections of our former life."

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## MY BOYHOOD DAYS

BY WILLIAM A. BRUCE

I was very much surprised when I received a letter from the program committee, saying that they had placed my name on the program for some reminiscent remarks, on my boyhood days. I didn't suppose that anyone cared to hear anything from an old hayseed.

I want to tell you how I came to be a farmer; away back sixty-five or seventy years ago, they picked out the dummies for farmers. I wanted to be a doctor, but our folks thought that they would rather have their boy a good farmer than a quack doctor.

Among my earliest recollections was a reception held at Millbrook at Uncle Henderson's for the bride and groom, Rev. Sturgeon and wife. At that time I was a boy about four years old, just big enough to notice how silly people will act. I thought, if that's the way brides and grooms act, I certainly will never have a bride.

Sometime after this I met Capt. Ben Miller, one of our church boys. Cap. was a sport, or rather maybe I had better call him a dude. Cap. was dressed in the very finest and was driving a horse as white as snow and a grand top buggy. He was on his way to Millbrook to see his best girl. Well, I thought, if I ever could own a dapple gray horse and a fine top

buggy and could get a giggling girl to ride with me, I would just be in clover.

For some time we were without a pastor. Dr. Hindman came to preach for us. Shortly after sunup we started for Church. The Rev., after making a short prayer of an hour's length, then prefaced on the Psalm for about three-quarters of an hour, then commenced the morning sermon, preached for about one hour and a half, then said we will have a short intermission, just long enough to eat our lunch and go to Forbes' well for a drink. Then after intermission he commenced where he left off, with the same text, gave us about two hours more and then closed, saying that the subject was inexhaustible. The good Doctor went home with us that night, for it was dark when we got home, as we lived seven miles from Church and rode in the big wagon. The hard day's preaching and the long ride, proved too much for the Doctor; he took a heavy cold. But my mother believed in giving in return as much as she received, so she mixed him up a large bowl of cayenne pepper tea, which was as strong as his sermons. I thought that was the time my good, old mother got even with the Doctor.

Then came McFarland. This was before the Civil War and the time the slavery question was agitated. A colored man came to church on business. McFarland took him into the pulpit, which created quite a sensation, some of them leaving post-haste, but McFarland was one of those cool-headed men and paid no attention. Some time after this he shouldered his gun and went into the thickest of the fight. The older members of the congregation will remember the grand letters which he wrote to the U. P. paper.

Four of our country boys, whom I will call John, James, and the two Wills, took it into their heads that they would like to have a day's sport, so they rigged up a four horse wagon and gathered up sixteen U. P. girls and started for Odell's Lake. Nothing special happened that day. It was late when we got to our country homes, so the city friends stayed all night. Next morning was Sabbath. We were off in time for Sabbath School, but alas, the team that I was driving ran away smashing up things in general, Maggie Wallace going through the buggy top, starting home, crying, "We are all killed."

Mina Bruce said, "No, we are not; I ain't hurt." But she proved to be the unfortunate one, for she had a broken limb.

Well, Mr. Pollock was our pastor and had told us that there never was anyone got hurt going to church. He probably remembered this, for he prayed that the Lord would forgive the Sabbath breakers and would direct the surgeon in setting the broken bones.

Fifty years ago we were building this Church. Several of the U. P. men were hauling brick, among the rest Mr. Asdale. Mr. Asdale was a stiff pro-slaver Democrat. They didn't have near enough hands at the kilns for the amount of teams, so this made us late in getting home, ten o'clock at night. This galled the good old brother. He said to me, "If it wasn't for the Church, I wouldn't haul a brick, and after we get it, it will be all nigger, nigger, nigger."

Some time after this Dr. Wilson was our pastor. I always thought he reminded me of Elijah. You all remember the wonderful thing on Mount Carmel. Our Session had appointed several Cottage Prayer Meetings, one out at Lots in Sodom, Dr. Wilson and Tom Pollock in charge. Before time for the meeting there came a snow storm, drifting the roads. Well, the Doctor and Tom stuck in the snow and broke his buggy and the people at the meeting got shovels and dug them out. The Doctor was so worked up over the loss of his buggy and his experience in the snow that he didn't care if the Lord would send fire from Heaven and burn up the ungodly sinners in Sodom.

Our next pastor was Dr. Irons. The Dr. was a weak man physically, but spiritually and intellectually was a giant. One Sabbath morning in the fall of the year, it blew up cold of a sudden. We hadn't laid in any coal. Some of us gathered up some wood. The wet wood caused the furnace to smoke. This caused Dr. Irons to cough, which lasted all the time of his sermon. You ask, Did he reprimand us? No. There never was a frown on his face. That perpetual smile of his never came off.

A little later Dr. Orr was holding evangelistic meetings, using the Church in the evenings and the Sabbath School room in the afternoons. By some means the janitor forgot the key to the Sabbath School room and we had to go through

the Church. Dr. Orr was preaching and the people kept pounding on the door. The Dr. said, "Some one go out and stop that noise; I cannot preach in such a racket." Our pastor, Mr. Bovard went out and I followed him. I told him that I would attend to the door. He said, "No, Pap, you go on in, you need the sermon far worse than I do." Well, I didn't dispute his word, but I thought that after listening for over 70 years to such men as McKee, Sturgeon, McFarland, Pollock, McDonald, Gillfillen, Wallace, Wilson, Irons, Campbell, Littell, Bovard, Spencer, who have been our pastors and others who have occasionally preached for us, such men as Drs. Moorehead, Witherspoon, McCrory, McBane, Collins, McChesney, Col. Clark Bruce, and a score more whom I might name, I did not.

Well, I doubt if there is a congregation in the whole U. P. Church or any other church that has had such great, grand men as Wooster. And I fear sometimes that the Lord will say of Wooster, what he said of Capernium: And thou Wooster, which had been exalted to Heaven shall be thrust down to Hell. For if the mighty sermons that have been preached in Wooster, had been preached in Sodom, it would have remained unto this day.

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## MY GIRLHOOD DAYS

BY MRS. LUCY (STITT) WALLACE

"Backward, turn backward, O Time, in your flight,  
Make me a child again, just for to-night."

My identification with the Wooster congregation dates back to the middle of the nineteenth century. My parents, Robert Stitt and Eliza Templeton Stitt, came to Wayne Co. from Belmont Co., Ohio, in 1849, bringing with them seven children. I was born the following year. My parents belonged to the Associate Reformed branch of the United Presbyterian Church, but they had united with the Associate Church before the union in 1858, but how long before I do not know. My earliest recollection of ministers is their being in our home. Father would bring them to his home and they would stay over Sabbath and several days the next week; then

he would take them to the next preaching place. The trips were usually made on horseback, not in an automobile.

The matter of going or not going to church was not discussed, as it was a matter of course in our family. The manner of going was considered; some went horseback, some walked. I well remember when the farm wagon was the means of getting us there.

Saturday afternoon and evening were spent in getting things ready to wear on Sabbath, such as blacking shoes, sewing on buttons, preparing a lunch and so forth, that there would be no delay in the morning.

Sabbath afternoons were spent in reading verse about in the Bible and reciting the Catechism. Sabbath afternoons were not very long after going to church and staying for two sermons, with an intermission when the lunch was eaten and we would go to quench our thirst to the "Forbes well" near by. The first pastor that I remember was Mr. J. W. McFarland, in the old meeting house on South Buckeye Street. I can recall many of the families, with the children all in the pew with their parents, if the pew was large enough to hold them,—Brinkerhoffs, Bruces, Downings, Jeffries, Wallaces, Wilsons, McMonigals, Mairs, McQuiggs, McAfees, Tottens, Alexanders, Taggarts, and many others.

I remember when father came home from Pittsburg after the union of the two churches and telling about it. Two years after this father was taken from us by death, so I do not remember as much of him as of our mother, and her counsels and instructions. Being left with a family of ten, four of them under twelve years of age, her task was no easy one. To my mother, as to no one else, I want to pay tribute for her instilling into our minds and hearts the principles that make for righteousness.

Then immediately following the loss of father came the terrible war, which took five of the six boys, three of whom never returned, but with all this our mother never murmured nor a word of complaint escaped her lips. About this time Mr. McFarland went to the army as chaplain and we did not have regular preaching for awhile. Rev. Kuhn having moved to Wooster he frequently filled the pulpit, and some of his family are with us still, Mrs. W. A. Bruce, Mrs. Anderson and

Mary Kuhn. My girlhood days for a number of years were closely associated with the Kuhn girls, Mary Downing, Christina Liddell, the Bruce girls and some others, in church and in the several homes and in school. I have not the exact date when the Sabbath School was first organized, but it was while we were in the old church, and I have been a member of the School uninterruptedly ever since, and I would not take a great deal and do without this part of my religious training. I never felt that I could do without this, or that I was too old to go, and the weather had to be very stormy if we were not in Sabbath School even when we had four miles to go.

The next pastoral period was Dr. Pollock's, which began in 1864 or '65. It was during this time that a very important event in anyone's life took place, the confession of faith and uniting with the church. How well I remember meeting with the Session and being catechised. At the same time there were admitted into the church, Margaret Wallace, Mary Downing, Mary Gaut and several others. There was some question by one or more of the Session as to the wisdom of admitting Mary Gaut, not because she did not give evidence of her fitness, but they thought she was too young, being only nine years old, but Dr. Pollock insisted that she was ready, and I think her life bears evidence that he was right.

It was about this time that there was added to the congregation the King family, who came from Scotland, and the family is with us today; also the Mackey family who came from Illinois to a farm north of Wooster, the Whites, John Mays, the Ralstons, R. J. Smith from Pennsylvania, the McKinneys, the McDonalds, the Blacks, Andrew Browns, Weiricks, McCaugheys, Lytles, and others.

I might add many more recollections of my girlhood days but let this suffice for this occasion.

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## OUR MISSIONARIES IN FOREIGN LANDS

BY MRS. C. M. YOCUM

Our congregation has not been wholly remiss in remembering the example and commands of our Master in His going about doing good and teaching the Good News of Mercy and

Salvation,—nor of St. Paul in carrying the Gospel into foreign lands.

As far as I can learn John Alexander was the first son of this congregation to offer himself for foreign work. He was licensed in this church to preach the Gospel in 1874, and he and Rev. John Giffin and wife sailed for Egypt in January, 1875. He went directly up the Nile to Assout College, Dr. Hogg then being President of that school—where he labored ten years before coming back to America and home, to take a vacation of a year. And while here Dr. Hogg died and Rev. John Alexander was elected President of the College, where he served as its president twenty-four years and where very much excellent work has been accomplished with the aid of other devout men and women helpers.

When Dr. John R. Mott and wife visited Egypt some years ago, he said on his return that Egypt has the best organized mission he has ever been privileged to visit. He could not speak too highly of Dr. John Alexander and his labors. Since resigning the presidency of the College eight years ago, Dr. Alexander was placed at the head of a committee appointed by the Mission Association and Synod of the native church to prepare a new version of the Psalter in Arabic for use in the churches in worship. This work is now completed and ready for use; and it is said to be the best version in every way in that language that has ever been given. In addition to this work four years ago he was transferred to Cairo to take charge of the Department of History in the the Mission Theological Seminary. Dr. Alexander is now the oldest male missionary in our field in Egypt. When he went out forty-two years ago he was the youngest.

The White family who came into this congregation in 1868 has manifested strong missionary spirit. The children, six in number, were all educated in our college "on the hill." Dr. W. W. White has done good work in establishing Bible schools not only in our home land but in other parts of the world. He spent two years in India; started a Bible School in Nanking and assisted in Bible Schools in many other places in China, and we all know or should know what a wonderful Bible School he is at the head of in New York now.

Leila White married John R. Mott, of world-wide fame, a



man of high aspirations, broad vision and consecrated life. But who can tell how much the wife has had to do in influencing the life and work of this great man. General Secretary of the Y. M. C. A. of the U. S. A., he is at the heart of the present movement to enlist thousands of new secretaries for work in our army at home and abroad, among the soldiers of Russia, France and Italy.

Then in 1893, our College President, J. Campbell White, and his good wife Kate Pollock White, graduated up here, and were married. They left this country for Calcutta to work among the India College students, where for ten years they pioneered a wonderful work which has been far-reaching, and as these educated, converted Christian men go out in the world, teaching, in business of various kinds, coming in contact with others—who can estimate the influence these people have had?

In 1910 Mrs. Anna White Stewart and her husband went to China—he, to work among young men, and she, among both men and women. They are now located at Nanking. Those who saw and heard Mrs. Stewart talk while at home in America from June, 1916, to August, 1917, could not help catching some of the missionary spirit and enthusiasm.

I do not know what year it was when Rev. J. O. Ashenurst went from here to Egypt, nor how long his stay there was, but it was some years. After his return to this country he and his wife went as home missionaries among the Indians in the north-west, among a tribe without a written language, a most difficult place to work, but they spent months and years laboring with the people and endeavoring to reduce their language into writing, so they might give these poor people the Word of God in their own tongue.

Another son of this congregation who deserves mention in connection with mission work is one who went not to foreign lands but nevertheless is doing much good—John Gresser. Most of our members remember him as a devout Christian, converted while Dr. John A. Wilson was our pastor. This man has been doing Home Mission work as an evangelist for the last eleven years in Kansas and Oklahoma.

Caroline Dysart, a young woman who went as a missionary to Egypt in 1902, taught principally as musical instructor

in a College for Girls at Cairo. Miss Dysart spent seven years in Egypt. She is at present keeping house for her brother, Rev. John Dysart, who is a pastor of a church in Dubuque, Iowa.

And our dearly beloved Mr. and Mrs. T. E. Holliday and family, and Mr. and Mrs. E. L. Porter and family, both of whom have spent many years in India, engaged in various branches of missionary work—holding meetings, visiting the homes, building schools, teaching and doing every form of Christian labor—while not just sons and daughters of this congregation, that is, they did not go out from here first, yet we proudly claim them as adopted sons and daughters, as they come to us when they return to this country to spend their vacations and to recuperate their overwrought vitality. At the present time Mr. and Mrs. Holliday\* are at Sargoda, India, while the Porters are with us for a much needed rest.

I might have enlarged on each of these subjects but time would not permit, so I have only given a very condensed account.

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## HISTORICAL SKETCH

BY MAHLON ROUCH, HISTORIAN

To prepare any historical sketch requires research and skill; to prepare a historical sketch of a congregation one hundred years old, requires more research and skill, and especially the additional discriminating power to select from a great mass of facts such as will interest the hearer or reader, and put in permanent form such bits of history as will preserve and carry to future generations a general information of the character and work of the congregation, with such characteristics and incidents as will illustrate its doings.

Whether the present historian has this research, skill and discrimination remains to be seen.

### ORIGIN

We should first know the origin of the great church body to which we, as a congregation, belong.

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\*Mrs. Holliday died in India December 28, 1917.

In 1733 certain ministers seceded from the Established Church of Scotland. Soon after, they organized themselves as a Presbytery, which was called the Associate or Secession Presbytery. Many of us can remember when our own congregation was called the Seceder Church. In 1744 the seceding ministers constituted themselves into a Synod. A missionary spirit characterized the Associate Synod of Scotland, as it was named, and one of its fields of missionary labors was the American Colonies. The Scotch and Scotch-Irish emigrants to America sent for ministers and in 1753 two missionaries were sent to Pennsylvania, who organized themselves as the Associate Presbytery of Pennsylvania. Afterwards other ministers were sent and in 1776 there were two Associate Presbyteries formed. There were a few ministers in the United States who belonged to the Reformed Presbyterian or Covenanter Church. There was a union formed between the Associate and Reformed Presbyterian Churches in 1782 and the united body was called the Associate Reformed Church. So there were the Associate and Associate Reformed Churches established. But then, as now, there were dissenters, and two ministers of the Associate Presbytery of Pennsylvania disapproved of this union and continued in their old organization. This Presbytery was so strengthened by other ministers sent out by the Associate Church of Scotland, that in 1800 it formed itself into a Synod designated The Associate Synod of North America. So, now, there were the Associate and Associate Reformed Churches in this country, from the members of the former of which our organization was formed.

#### ORGANIZATION

The Associate Congregation of Wooster, Ohio, as some authorities claim, was organized in 1817, although there is much ground for believing that the year of organization was 1816. There is a minute on record made by elder John Brinkerhoff some years after that time, that John McClelland and three others were ordained and installed elders of the Associate Church in August, 1816, and at this time the congregation was organized; and in another place in the same record book, that the congregation was organized in 1816,

with the figure seven placed over the six, apparently afterward. The information and memory of conversations of one of our honored members, Miss Nancy Totten, also fixes the date as 1816. President James Wallace, a son of the congregation, in a historical sketch at a celebration in 1883, states that the organization was in 1816, and the program of exercises at that time is headed 1816-1883, which would make this the one hundred and first anniversary of that historical event. But without attempting to fix the date more nearly correct, I know we all rejoice that we are permitted to be present on this happy occasion. The difference of one year will not disturb us in this celebration.

Rev. John Walker, D. D., and Rev. Wm. Wilson presided at the organization. The meeting for organization was held in a large tent erected at the south end of Buckeye Street in Wooster, at which place of meeting John McClelland, Sr., Wm. Ewing, Sr., Andrew Reed, Sr., and John McKinley were installed as elders.

#### HOUSES OF WORSHIP

The first house of worship was erected by the congregation in 1819 and stood on South Buckeye Street in the southern part of the city, near where the P. R. R. crosses Madison Avenue. It was a neat and well finished building. It was replaced by a brick church building on the same site in 1837. The present house of worship was erected in 1868 and stands on the south east corner of North Bever Street and Derr Avenue. It was first occupied for worship on Thanksgiving day of the same year. The building cost about \$14000.00. The lot was donated to the congregation by Ephraim Quinby, Jr. The active members of the building committee were Deacon Samuel Wilson, M. D., and Elder John Brinkerhoff. Elder Joseph H. Downing was Treasurer of the building fund. The building is a brick structure, 55 by 80 feet, with lobby and audience room.

#### ASSOCIATE REFORMED CHURCH

The Associate Reformed congregation was organized at Wooster, Ohio, in 1843, and it, in connection with the Associate Reformed Church of Mt. Vernon, Ohio, enjoyed the

ministrations of the Rev. J. H. Peacock from 1844 to 1857. It worshipped commonly in the court house.

#### UNITED PRESBYTERIAN CHURCH

The two denominations, the Associate and the Associate Reformed Churches, occupied the same territory in this country and substantially the same doctrines. Efforts were made in the direction of union, which were unsuccessful for many years. At last, on May 26th, 1858, the union was consummated in Pittsburgh, Pa., and the united body was called the *United Presbyterian Church of North America*. During the same year, 1858, the Associate and Associate Reformed congregations of Wooster united in organizing the United Presbyterian Congregation of Wooster, Ohio, with a joint membership of 120. The minutes of the session make no mention of the union, but they do show that on May 8th, 1858, the session of the Associate Congregation of Wooster met, etc., and the next record starts, "Minutes of the United Presbyterian Congregation at Wooster, April 9th, 1859." The clerk at both meetings was John Brinkerhoff.

#### PASTORS

The pastors of the Associate and the United Presbyterian congregations were as follows:

Rev. Samuel Irvine began preaching early in 1820, and was soon called as pastor, and closed his services as such in 1835, 15 years.

Rev. Joseph McKee, 1837 to 1849, 12 years.

Rev. Hugh Sturgeon, 1852 to 1856, 4 years.

Rev. J. W. McFarland, 1857 to 1864, 7 years.

Rev. R. H. Pollock, D. D., 1865 to 1875, 10 years.

Rev. H. A. McDonald, 1876 to 1877, 1 year.

Rev. David A. Wallace, D. D., 1878 to 1883, 5 years.

Rev. Robert A. Gilfillan, 1885 to 1886, 1 year.

Rev. John A. Wilson, D. D., 1886 to 1893, 7 years.

Rev. John D. Irons, D. D., 1894 to 1895, 1 year.

Rev. J. O. Campbell, D. D., 1896 to 1901, 5 years.

Rev. W. A. Littell, 1902 to 1908, 6 years.

Rev. G. W. Bovard, 1910 to 1912, 2 years.

Rev. James Herbert Spencer, 1913, present pastor.

Rev. R. H. Pollock was pastor of the congregation while the present church building was being erected and was active in the work, and privileged to minister in the new structure eight years. He was active in the church work, strong in the pulpit, a man of prayer and great faith.

Rev. David A. Wallace, D. D., came to the congregation from the presidency of Monmouth College, in which official capacity he served 23 years. I find in our church record the following statement made by Elder Brinkerhoff, clerk of the session, "On Sabbath night, the 21st of October, 1883, at ten o'clock, the pastor, Rev. D. A. Wallace, went quietly asleep in Jesus. No one but his faithful wife witnessed his departure. During his pastoral care of the congregation all the agencies for church work were re-organized and rendered efficient. A large and commodious Sabbath School room was added to the present church building."

Dr. Wallace was elected professor in Xenia Theological Seminary. He notified the congregation of his acceptance on October 20th, 1883, and on the 21st of October, 1883, at the completion of his work in the congregation he peacefully passed away.

Rev. John A. Wilson, D. D., was released from his pastorate on October 23d, 1893, by Mansfield Presbytery, at his own request, to accept a professorship in Allegheny (now Pittsburgh) Theological Seminary, and the pulpit was declared vacant by him October 29th, 1893. He was an honored member of the faculty in that institution until the close of the term 1915-16.

Rev. John D. Irons, D. D., after one year's service as pastor, tendered his resignation to accept a professorship in Xenia Theological Seminary, which position he filled until failing health compelled him to cease his labors there.

Rev. J. O. Campbell, D. D., resigned his pastorate to accept a professorship in Westminster College, at New Wilmington, Pa., which position he still fills with ability. He was in the Spanish-American War as Chaplain of the 8th Ohio Regiment.

As a congregation we had a just pride that we could furnish men to fill these high positions in our institutions of learning. Indeed, we felt that this was a training school for

professors for our colleges and seminaries, and surely we were highly gratified and honored in having these grand men our pastors.

We do not make these personal references here in disparagement of our other pastors.

#### MEMBERSHIP

Four congregations of the Associate Church joined in the call of Dr. Irvine as pastor in 1820. They were:

Wooster, Salt Creek (Fredericksburg), Newman's Creek (Dover Branch, now Dalton), Mohican.

There were 28 signers to the call of Dr. Irvine in the four congregations. The number of members was increased from 40 to 50 in Dr. Irvine's early ministry in Wooster congregation.

In 1850 there were 80 members.

In 1856 there were 98 members.

There were added to the membership in Dr. Pollock's pastorate of ten years, on certificate 76, on profession 72, a total of 148.

In 1882, under Dr. Wallace's charge, the membership was 265, and in 1883 the enrollment in the Sabbath School was 347.

During Dr. Wilson's pastorate the membership was 260.

The present membership consists of a united people of 185 members, under the efficient leadership of our beloved pastor, Rev. James Herbert Spencer, now in the prime of life, full of energy and activity, assiduous in the preparation for his work in the pulpit and elsewhere, and kind, tender and courteous to all. His family consists of his wife, his efficient helper, and his boys, Warren, James and Donald. The present elders are Dr. H. A. Hart, W. T. Peckinpaugh, William King, W. J. Giffin and Mahlon Rouch. The last named has been clerk of session since 1892—25 years. I may suggest that the historian for the next centennial celebration might find some interesting facts recorded in the minutes for the quarter of a century last past.

#### SABBATH SCHOOL

In the record of the clerk of session of May 10th, 1852, in the pastorate of Rev. Hugh Sturgeon, we find the following:

“After consultation on the subject of a Sabbath School, it was resolved that John Brinkerhoff take charge of a Bible Class, Daniel Black of a class in Fisher’s Catechism, Miss Margaret Black of a class in Shorter Catechism, and Miss Ann Boyd of a class in the Infant Catechism.”

Not much feather-weight in that course. More like a Theological Seminary.

From this preliminary organization developed the regular Sabbath School, as it existed in other churches, which grew in numbers and efficiency until the pastorate of Dr. John A. Wilson, when it had its highest enrollment. You will see from its list of superintendents, given elsewhere, the character and strength of its leaders. No school could be better equipped with officers and teachers, made up of professional men and women, practical business men and women, with supernumeraries and additional teachers, whenever needed. Mrs. Mahlon Rouch and Miss Anna M. White, now Mrs. Stewart, were each elected to the superintendency and under their administrations the school took no backward step, but the interest, spirit and efficiency of the school were kept up to the high standard it had attained.

For many years there was held a teachers’ meeting every Sabbath evening, of great interest and wide influence, attracting many teachers from other schools of the city; members took turns in teaching.

#### COTTAGE PRAYER MEETINGS

Dr. Pollock, if not the originator, held many prayer-meetings in the homes of his members, some of which were attended by the writer. Under the pastorate of Dr. Wallace the congregation was divided into districts, each of which was placed under the supervision of an elder and a deacon, and the cottage prayer-meeting was revived. During the pastoral services of Dr. Wilson these reached their highest efficiency. From one district, No. 7, as it was known, large numbers of non-professors and some non-churchgoers were brought into church fellowship with us, a number of whom remain to this day, while many have moved away and some have fallen asleep.



## EARLY STRICTNESS

The early fathers and mothers were strict in their religious services and beliefs. The Sabbath to them was a Holy day. They believed in the Covenants of God with His people, with an abiding faith. They were scrupulously faithful in the use of the songs contained in the Book of Psalms in His worship; in fact, they used them exclusively for their song service. I, personally, regret that our congregations are relaxing their hold on this appointed means of praise, and I believe it would be helpful and inspiring if all denominations would take up this Song Book of Jehovah in their worship of Him.

## ADMISSION OF MEMBERS

It may be of interest to give a few extracts from the records of session to show how and with what care and conscientiousness members were admitted to fellowship in the Church. There is no record to be found prior to 1828. Up to that date they were not kept in a regular book form. On June 12th, 1828, we have the record of the ordination of Robert Taggart to the office of elder in the Associate congregation of Wooster. There is also this minute: "Samuel Crosser appeared before session, asking that he and his wife should be admitted to sealing ordinances. They were admitted on the authority of a certificate from the session of the Associate congregation of Cadiz."

I now take the record of June 26, 1841, reporting a number admitted, and showing the particular methods applied to each case. "Moderator stated that he had conversation with Jane McKee with a view to become a member of the church and was satisfied, and after she was further examined before session and giving her full approbation to the principles of this church was admitted. Moderator stated that Mrs. Thompson, now in our bounds, was a member of the Dover (Dalton) branch, session agree that she be admitted a member of this congregation. Moderator stated that Wm. Bruce was admitted at the Dover branch, and being in our bounds his certificate was forwarded to this session, which session admit him as a member of this congregation. Mr. James Trusdal, elder from Salt Creek (Fredericksburg) was invited to a seat. Andrew Carr and wife made application to be ad-

mitted as members of this congregation. Mr. Trusdal stated that they were in good standing in the Salt Creek congregation. They were admitted. Mr. James Bruce presented a certificate from the Original Seceders, Scotland, and after giving his approbation of the principles of this church, was admitted a member. Mr. and Mrs. Lusk appeared. Moderator stated that he had seen a certificate from the Associate Reformed Church for them, but that he had forgotten to bring it down. Moderator having some conversation with them before session it appeared that they were not clear on our views on the subject of slavery and occasional hearing, and after they had withdrawn, session agreed that R. Taggart be a committee to converse more fully on these subjects." Adjourned—met next day—record: "Mr. Taggart reported that he had met with Mr. and Mrs. Lusk, that they stated to him that they had no intention or wish to break the rules of this church on these subjects, and after some further conversation with them before session, it was agreed that they be admitted to the privileges of this church. Mrs. Bruce presented a certificate from the United Secession Church, Scotland, and after giving her approbation of the principles of this church session agreed to admit her." Also "John McQuigg and wife presented a certificate from the Presbyterian Church of Ireland, and after giving their full approbation of the principles of this church, were admitted as members."

The foregoing are merely a few samples of the records showing the faithful work of the early session of this congregation. The whole record from the first to 1865 shows the continuous and steady growth of the church by certificate and profession. The minutes show that the meetings of session were held, principally, at communion seasons, and they further show that there always were encouraging numbers of accessions to the church. The membership continued to increase until the pastorate of Dr. Wallace, when the highest number was reached.

#### SESSION AS A CHURCH COURT

The session of the congregation was also jealous of the conduct of its members, and very frequently sat as a court of the church to hear complaints against the refractory. It

might be interesting to cite a few instances from the records, showing the offenses charged, methods of trial, finding of the court and nature of the penalty.

In 1835 a committee appointed by session reported that "Mr. ——— had at times taken more spirituous liquors than was necessary, but it did not unfit him for duty and promised to be more careful for the future. The case referred to was about 9 or 12 months ago. Session accepted the report. Mr. ——— pledged himself to session to refrain from like offenses for the time to come." The same year we have this record. Members of session present, "with the addition of David Smith, from Mohican, who was invited to a seat. Mr. ———, a member of congregation of Mohican by the consent of the elder present from Mohican, wished his case to be considered by this session. Session agreed to hear him. He stated that he had a dispute with one of his neighbors, used improper language. The same statement was made by the member of session from Mohican. He also stated he was sorry for it, and that he would be careful for the time to come. Session judged Mr. ——— worthy to be admonished before session. Mr. ——— agreed. Admonition administered."

At a meeting in 1836, Mr. ——— appeared before the session and stated "that he had got married last week without being proclaimed agreeable to the rules of the church; he did not know that it would answer to give ten days notice to the session before the celebration. He also stated that it was not through any contempt of the rule of the church, but owing to the circumstances he was placed in." Session agreed to receive the excuse. Immediately following the last meeting we find this record: "Session agree that Mr. ——— have a certificate, but owing to Mr. ——— not having paid his pew rent that he shall not be entitled to one until that is settled."

On Sept. 30, 1838, Mr. ———, elder, had applied for a certificate to join the congregation at Fredericksburg. "Session agreed that as Mr. ——— had withdrawn himself from ordinances for some time before he left our bounds and had refused to meet with session when notified, that he is not entitled to a certificate." October 8, 1838, Mr. ——— "admitted that he had been notified to attend session and refused and confessed his sorrow for the same. Session agreed that

Mr. ——— be admonished before session and the same be intimated to this congregation, and Salt Creek. Moderator administered the admonition, and Mr. ——— was restored to privileges and certificate granted him." At same meeting "he also applied for a certificate for Mrs. ———. Session agreed that as Mrs. ——— has, with her husband, absented herself from ordinances from the congregation and as her husband states that she is not able at present to attend here, session agree that the moderator refer her case to the Salt Creek session and if they think proper they may take up and decide her case."

Another bit of record to show the difficulty of a Scotchman to control his temper at all times. Dec. 7, 1839, "Mr. ——— appeared and being called by the moderator to come forward and hear Mr. ———'s testimony read, he commenced loud talking and was called to order; he continued still to talk. The moderator called him again to order. The moderator ordered his conduct to be recorded as contempt of court. He came forward and after the testimony of Joseph Cherry was read to him and asked if he had any questions to ask him, he replied that he believed it to be true that if Mr. Taggart had it in his power he would take a bunch of faggots and burn him up. He afterward stated, that if it had been in the dark ages of popery. The above was ordered to be recorded and forwarded with the testimony to the session of Dover." Mr. Taggart was an elder and clerk of session. Rev. Sturgeon wrote of him, after complimenting him highly, that he was "emphatically a terror to evil," and we conclude that he must have been so if he used faggots as a weapon for destruction. In 1840, "Benjamin Wallace, who was appointed at a former meeting, verbally reported that he had conversed with Mr. ——— and he confessed that he had been overtaken several times in drinking too much spirituous liquor for which he was very sorry, but that he had resolved for some time back to refrain from it altogether for the future. Session agreed that as the cases named were some considerable time ago that this case be dismissed." I suppose, a clear case of the running of the statute of limitations.

Just one more, in 1851. Session appointed a committee to confer with Mr. ——— on the necessity of his employing a

portion of his substance in supporting ordinances in the church. The committee "Reported that previous to a conference with him he paid a member of session two dollars to be applied to the support of the ministry, when after consultation it was deemed expedient not to press the subject upon him at present. That the subscription list be presented to him for signature, and that then he be informed that the sum paid was not sufficient to answer for past arrearages."

President James Wallace informs us that there were twenty-five cases of discipline before the session down to 1875, almost all of which accrued prior to 1850. The fact of falling off of cases of discipline is an evidence of spiritual growth, and progress in orderly conduct of the members.

From these excerpts we get a pretty full and definite idea of the care these stalwart Christian men exercised over their flock, and their carefulness and tenderness in receiving members into the fellowship of the church. And, while acting as a court of the church on the conduct of individuals, the records show concise and sometimes apparently abrupt statements. Yet there runs through all their deliberations a spirit of fairness and justice, with ample opportunity for explanations, extenuating circumstances and defenses, with such admonition, censure, or punishment as suited each individual case. Sometimes Scotch and Irish expressions seemed blunt to the inexperienced, when a knowledge of the situation led to a different conclusion. Illustration: When a boy, the writer helped a U. P. neighbor to thresh his grain. At the dinner table the son, at the head of the table, said to his father, "Father, ask a blessing." Quick as a flash the answer came back, "*Do it yourself.*" And the son did. The members were a matter-of-fact people. They were principally farmers starting life in the dense forest, clearing off the timber, plowing, planting, sowing and reaping, yes, actually, with a hand sickle, and it is due to their labors and industry and frugality that we now have the beautiful farms and farm improvements lying around our prosperous and attractive city, with its industrial enterprises, advanced public schools and college, with churches to suit the taste of the most fastidious. I could not say one whit less about the dear old mothers than I have said about the fathers. They were Scotch and Irish, too.

The members of the church were scattered over a large section of the county, and the methods of getting to the services were: some on foot, to even great distances, some on horseback, sometimes more than one to a horse, changing at suitable stations, some in wagons, one and two horse, and later, within the recollection of the historian, buggies were introduced, single buggies, open buggies, top buggies, then two horse and double-seated top buggies or carriages, until now, we are having automobiles, but I hope this isn't an evidence of "falling from grace." Perhaps our declaration on that subject will save us from that calamity. On information and belief as well as observation later, I can say the members were faithful in their attendance on church services, and their staying qualities were excellent. The earlier services consisted of one sermon in the forenoon and one in the afternoon, with a recess and luncheon between (and no horse trading), and the ministers were not timed on their sermons.

They were no sermonettes either.

I have spoken of the growth of the church and the maximum number of members in the days of Dr. Wallace. There has been some decrease in membership since then. "There is a reason." Large families were the rule in the congregation. Our city could not furnish opportunity for the expanding power and growth of our young men and capable young women, while the cities offered splendid advantages, as well the opportunities of the western expanse. You can find Wooster United Presbyterians and their offspring all over the west, who have helped to make it what it is. There are scores of them today in Pittsburgh, Cleveland, Akron and other cities, who are industrious and prosperous and of the best citizenship, and we are always a little more proud and step a little higher when we see any of them coming in at the front door of the church, and we know they are proud of the old church.

The church is not without great honor in its membership. We can not name them all, and perhaps should not single out any, and I want to say here is not with partiality.

Here are some of the family names:

McClelland	Taggart	Ewing
Totten	McMonigal	McKee

Bruce	Wallace	Liddell
Frazier	Brinkerhoff	Downing
Wilson	McQuigg	Stitt
Donnelly	Douglas	Alexander
Ohail	White	Henderson
Nairn	McConnell	King
Phillips	Smith	Mackey
Gaut	Yocum	McAfee
Jeffries	Hart	Imgard
Rouch	Hoelzel	McDonald

I give the following list of Soldiers of the Civil War from the Church, indicating branch of service so far as possible:

Captain Joseph H. Downing, 120th O. V. I.  
 Surgeon W. W. Taggart, 120th O. V. I.  
 Alexander Stitt, 16th O. V. I. Died in service.  
 John Stitt, 16th O. V. I. Died in service.  
 Robert Stitt, 120th O. V. I. Died in service.  
 William Stitt, 16th O. V. I.  
 James T. Stitt, 169th O. V. I.  
 William W. Wallace, 120th O. V. I.  
 Hugh A. Hart, 34th Penn. Vol.  
 Benjamin F. Wallace, 169th O. V. I.  
 James C. McQuigg, 16th O. V. I. Wounded in battle.  
 John McQuigg, 120th O. V. I. Prisoner of war 13 mos.  
 Sergt. Benjamin F. Gaut, 120th O. V. I.  
 First Lieut. John D. Mackey, 120th O. V. I.  
 Capt. B. F. Miller, 120th O. V. I. Prisoner of war 13 mos.  
 Jos. B. McDonald.  
 Daniel Brinkerhoff, 4th O. V. I.  
 John R. McKinney, 120th O. V. I. Prisoner of war 13 mos.  
 Lieut. Samuel B. Asdel, 41st O. V. I. Died of wounds,  
 Dec. 17, 18—.  
 Robert J. Smith, 4th P. Cav. Wounded in battle.  
 Robert L. McKee, 120th O. V. I.  
 Col. John Bruce.  
 Capt. William Henderson, 9th O. Cavalry.  
 Major Enoch Totten, 5th Wis.  
 First Lieut. Hiram E. Totten, 120th O. V. I. Died of  
 wounds in battle.

First Lieut Mahlon Rouch, 120th O. V. I. Prisoner of war 13 mos.

John C. Wallace, 169th O. V. I.

William Wallace, 169th O. V. I.

Thomas B. McKee, 169th O. V. I.

George Brinkerhoff, 47th Ind.

Lieut. C. M. Yocum, 166th O. V. I.

James Wilson, 120th O. V. I. Died at Young's Point, La.

Lieut Col. John R. McQuigg, Spanish American War and World War.

#### WORLD WAR

Ralph Alexander.

Bruce Davidson.

Paul Pearce.

John R. Johnson.

Harry McQuigg.

Andrew Johnson.

Weston B. Peckinpaugh.

Richard Sutton.

Robert Grady.

These earlier and even later members of the church who have served in their day and generation may not have realized the lasting value of their labors, and many of them have felt that their lives and services were not appreciated by the succeeding generations. I have known of such within the time of my membership here. But they filled their respective places, and while, in the rush and whirligig of life, even in a church, it may seem they are pushed along, and pushed out, this is not the fact. A baseball poet aptly expresses this thought in the vernacular of the diamond.

#### "THE HAS-BEEN SPEAKS

Yes, I'm forgotten now—

But what of that?

I've worn the laurel on my clammy brow,

I've had my time At Bat

And made my hit.

And if to-day unnoticed here I sit—

Well, soon or late,

We all pass through the gate,

While some new busher's face

Comes upward through the grind

To take the vacant place

That we have left behind."



But *we* should pass through the gate without regret, and when we have gone as our forefathers have, the good that they, and we, perchance, have done, may be taken up, as here to-day, to make the air fragrant with richest odors of incense, and the sweet influences of a godly life rise up to bless present and future generations.

We might now, with great profit, dwell on the sacred memories of those who have passed through the gate before us in the century last past, but time will not permit this.

I may, however, suggest that the organizers of this congregation, as already intimated, were of noble birth and sturdy Christian character, and their blood runs through the veins of their successive generations until now. They were early settlers of this country and used to its toil and hardships. They were made up largely of those who sought the freedom of our new-born nation and the ample opportunity for the growth and permanence of liberty of conscience in the worship of Almighty God. They were foremost in His pure worship, foremost in the struggle for freedom of the down-trodden, and valiant within our own recollection in the great Civil War for those in bonds of slavery, and now, especially, are their descendants aggressive in the nation-wide drive for the overthrow of that great curse, the liquor traffic and its power, and as well in the present World War for the supremacy of world-wide Democracy over the usurpation of Aristocracy.

But I must bring this bit of history to a close. My desire and prayer is, that the sturdiness and fidelity in the membership of this Church in the century last past, in every contest for the right, may imbue every member from now on, and may the end of the next century find the congregation zealous in every good work. In the language of Dr. Thos. C. Pollock, just received, "May Wooster have another hundred years of yet more glorious service for the Master. May far greater numbers in the future be enabled to rise up and testify: 'All my Springs are found in Thee!'"

## CENTENNIAL POEM

BY EDWARD COLLINS DOWNING

The centuries are but a span  
In the eternal tide of time,  
And yet the passage is sublime  
That marks the upward growth of man.

Here, standing on this mountain year,  
We view the past with more than pride.  
The fathers' work is glorified  
And greater victories appear.

The swinging bell of Providence  
Has rung afar from land to land  
In chimes that we can understand  
The meaning of divine events.

There is a message in its tone  
For us to-day who hear it ring.  
Time does not fly on aimless wing,  
But hastens onward to God's throne.

---

The Savior came with word and deed  
Of new philosophy for men,  
The comfort of the prophet's pen,  
The gift of God to human need.

The church was founded. Men were born  
Of spirit and immortal soul.  
They saw the glory of their goal  
And set their faces to the morn.

They saw the Sun of Righteousness  
Arise with healing in His wings.  
They worshiped Him with offerings  
And touched His garment in the press.

The sick or palsied were made whole,  
The current of new life was felt,  
And He to whom the sinner knelt  
Became a joy that filled the soul.

As God was Jacob's faithful guide  
And Jacob dreamed of the unseen,  
Our later fathers dared to lean  
On Him who journeyed by their side.

Was ever stronger faith on earth  
Or faith more firm or fully grown  
Than you and I have heard or known  
Among the men we count of worth?

They served alike the church and state  
With full devotion to the weal,  
In battle with a blade of steel,  
Or at the plow with peace elate.

In faith and hope and charity  
Their souls were founded deep and true.  
They lived on earth with heaven in view  
And made their creed reality.

Our lives were cradled in a time  
When sternest virtues marked the man,  
Who, unsurpassed since time began,  
Excelled the Roman in his prime.

Here, here, in these ancestral pews,  
Sat men like Paul and Abraham,  
Great servants of the great I AM,  
And men that we have mourned to lose.

The glory of their character  
Was luminous. They were austere  
And yet they knew the tender tear  
That marks the simple worshiper.

As on some hilltop stands a tree  
That looks to heaven from its height,  
They lived in a celestial light  
That haloed them for you and me.

Through all the years of growth and gain  
Strong and heroic men like these  
Have brought our ship of church through seas  
That beat against its bow in vain.

These godly men and women, too,  
Were valiant in their word and deed,  
Because they were resolved to heed  
The will of Him whose word is true.

They walked and talked with Him who was  
And is and evermore shall be.  
As heirs of immortality  
They made Jehovah's cause their cause.

The centuries work out His plan,  
They flash His truth from age to age,  
And he whose hands and heart engage  
With Him is more than simply man.

He is a builder of mankind,  
Of things that shall not see decay;  
For truth and love drive sin away,  
And they are the eternal mind.

So, in the sweep of circling years,  
The church was builded deep and high;  
Its pillars reach the very sky,  
And its foundation has no fears.

How far this influence extends,  
Like seas, responsive to the force  
Of sun and moon, in tidal course  
Far out to earth's remotest ends!

In Egypt by its ancient stream  
Or where the snow lies long and deep  
The children of the church will keep  
The light of love and truth a gleam.

From man to man and shore to shore  
Shall pass the Savior's healing touch,  
Till He who loved the world so much  
Shall bring it back to God once more.

---

Here, in this hour of storm and stress,  
When tyrant kings are in a rage,  
We battle for our heritage  
Of liberty and righteousness.

The moral forces of the world  
Must win the war for human right  
Against the kaiser's rule of might  
On whom our battle shafts are hurled.

To what strange port our sails have come  
We wonder in these days of death;  
But faith is yet of vital breath  
And God and heaven are not dumb.

Though Satan riots in his power  
And though a dreadful hurricane  
Of crime has crimsoned sea and plain,  
The hosts of sin await their hour.

The prophecy of Holy Writ  
Shall surely be fulfilled. The man  
Who draws the sword, because he can,  
Shall feel its edge and fall by it.

The government that shall endure  
Is founded on the Christian rule  
And needs no military school  
To make its right and peace secure.

Right may be marked with many scars;  
But, as the will of God decrees,  
It shall possess the land and seas  
And rout the multitudes of Mars.

Jehovah, who is God on high,  
The King of all our human kings,  
In His own time will come on wings  
And smite this monster hip and thigh.

Each present has its throes of test,  
As Christ himself in bloody sweat  
Foresaw the cross and sees it yet,  
That God in man may be expressed.

To-day our cause is put to shame  
When Christian love is turned to hate  
And lands are bare and desolate  
And kings blaspheme the Holy Name.

But peace will come. The Prince of Peace  
Will bring the olive branch again  
And bind the broken hearts of men,  
And love will grow and hate decrease.

On you and me, each one as man,  
On me and you and you and you,  
The duty lies to be and do  
The very best we know and can.

Our fathers toiled—our fathers prayed—  
With zeal to build and dedicate  
His temple, and with joy the great  
Foundations of the house were laid.

And we who are "their sons" employ  
Our hands upon the work they did,  
To reconstruct His house, amid  
The music of the shout of joy.

And now what does the prophet see?  
The fifes that blow, the drums that beat  
Shall never call us to defeat  
In time or in eternity.

The cause of God is marching on,  
His fleet is guard upon the seas,  
And He will guide the destinies  
Of nations till this night is gone.

No jot or tittle of His word  
Shall pass or fail to be fulfilled.  
Our work shall prosper as He willed  
And His approval shall be heard.

Then when we loose the silver cord,  
Our heaven will be full in view,  
And we shall joy, as now we do,  
Within the temple of our Lord.

Mrs. Norton	<p style="text-align: center;">PULPIT</p> <div style="border: 1px solid black; width: 100%; height: 100%;"></div>	Mrs. Nairn
Mrs. Johnson and family		Mr. Frazier and family
Minister Mrs. McKee		Mr. Liddell and family
Mrs. Walker and family		Mr. McConnell and family
Mr. White and family		Mr. Wilson and family

TABLE

TABLE

TABLE

Mr. Russell and family	Mr. Irvine and family	Mr. Ben Wallace and family	Mr. James Bruce and family
Mr. McGuize and family	Prinkerhoff and Ohall	Mrs. Donnelly and family	Mrs. Lowe and family
Mr. Totten and family	Mr. Ewing and family	Mr. Douglass and family	Mr. Henderson and family
Mrs. McMonical and family	Mrs. Wilson and family	Mrs. Boyd and family	Mr. Ben Wilson and family
Mrs. Melven and family	Mr. John Wallace and family	Mr. McKee and family	Mr. Cherry and family
Mrs. Jeffries and family	Mr. Dobbs and family	Mr. William Bruce and family	Mr. S. P. Downing and sisters
Mr. Asdell and family	Mr. Stitt and family	Dr. Wilson and family	Mr. Jos. Downing and family
STOVE	Mr. Tazgart and family	Mr. Bhack and family	STOVE
	Mr. White and Miller	Mr. McCoy and family	
	Mr. Robert Wallace and family	Mr. Condry and family	
	Mr. McAfee and family	Mr. Alexander and family	
	Rev. Kuhn and family	Mr. Alexander Bruce and family	

Entrance

Entrance

## LIST OF ELDERS

- John McClelland, Sr., installed August, 1816. Died March 10, 1867.  
William Ewing, Sr., installed August, 1816. Died June, 1856.  
Andrew Reed, Sr., installed August, 1816.  
John McKinley, installed August, 1816.  
Robert Taggart, ordained and installed June 12, 1828. Died at Keokuk, Iowa.  
John Craig, ordained and installed June 4, 1832. Deceased.  
Benj. Wallace, ordained and installed June 4, 1832. Died July 31, 1886.  
William Tennis, ordained and installed June 4, 1832. Deceased.  
Daniel Black, ordained and installed Sept. 24, 1836. Died Oct., 1852.  
Thos. Dobbs, ordained and installed Oct. 11, 1850. Certified to Mansfield.  
Jos. H. Downing, ordained and installed Oct. 11, 1850. Died Aug. 1, 1879.  
John Brinkerhoff, ordained and installed Oct. 11, 1850. Died Dec. 16, 1900.  
Benj. Wilson, ordained and installed Aug. 24, 1855. Died Dec. 8, 1904.  
John McKee, ordained and installed, Jan. 4, 1861. Certified to Mansfield.  
John Stitt, ordained and installed Jan. 4, 1861. Died 1863 in army.  
S. P. Downing ordained and installed Jan. 4, 1861. Died March 24, 1885.  
Dr. W. W. Taggart, ordained and installed June 18, 1878. Died May 20, 1901.  
James Bruce, ordained and installed June 18, 1878. Died Feb. 6, 1891.  
Wm. W. Wallace, ordained and installed June 18, 1878. Certified to New Wilmington, Pa., Oct. 6, 1883.  
James T. Stitt, ordained and installed June 18, 1878. Deceased.  
Mahlon Rouch, ordained and installed Jan. 21, 1887.  
John J. Ashenhurst, ordained and installed Jan. 21, 1887. Certified to Omaha, Neb., March 25, 1888.  
Thos. C. Pollock, ordained and installed Jan. 21, 1887. Certified to Etna, Pa.  
Hugh A. Hart, ordained and installed Jan. 21, 1887.  
John Shaw, ordained and installed Aug. 9, 1891. Certified to Irwin, Pa. Nov. 15, 1896.  
James A. Bruce, ordained and installed Aug. 9, 1891. Died Oct., 1907.  
Weston T. Peckinpugh, ordained and installed Aug. 9, 1891.  
W. J. Giffen, ordained and installed Jan. 15, 1912.  
W. B. Barr, ordained and installed Jan. 15, 1912. Certificate Oct. 6, 1912.  
William King, ordained and installed Jan. 15, 1912.

## LIST OF DEACONS

- Benj. F. Gaut, ordained and installed 1872. Certified to Shreve, O., March 1, 1884.  
James T. Stitt, ordained and installed 1872. Elected elder May 29, and ordained and installed June 18, 1878.  
John Miller, ordained and installed 1872. Deceased.



Dr. Samuel Wilson, ordained and installed 1872. Died in 1878, aged 92 years 6 months.

Robert Wallace, ordained and installed 1872. Died Aug. 25, 1899.

Samuel McQuigg, ordained and installed Jan. 18, 1878. Died Aug. 10, 1903.

James A. Bruce, ordained and installed Jan. 18, 1878.

Alexander King, ordained and installed Jan. 18, 1878. Died Jan. 2, 1883.

Robt. J. Smith, ordained and installed Jan. 18, 1878. Died Feb. 21, 1916.

Daniel Ohail, ordained and installed Aug. 9, 1891. Died March 16, 1900.

William King, ordained and installed Aug. 9, 1891. Elected elder 1912.

James H. Bruce, ordained and installed Aug. 9, 1891. Certified.

Joseph H. Stitt, ordained and installed Aug. 9, 1891. Died 1897.

## PRESENT TRUSTEES

William King  
T. A. Pearce  
R. H. Smith

J. M. Grady  
William Wallace

## CONGREGATIONAL OFFICERS

H. Wayne Hart .....President  
Miss Edna Allen .....Secretary  
William King .....Treasurer

## SUPERINTENDENTS OF SABBATH SCHOOL

John Brinkerhoff	Miss Anna M. White (Stewart)
Joseph H. Downing	Mrs. Mahlon Rouch
John M. Philips	W. J. Machwart
Mahlon Rouch	W. J. Giffen
Dr. H. A. Hart	T. E. Ewing
C. M. Yocum	Rev. J. H. Spencer
John J. Ashenhurst	A. J. Pim, at this writing

## NAMES OF MEMBERS

Alexander, A. S.	Allen, Miss Edna K.
Alexander, Mrs. Ida	Allen, Miss Marie
Alexander, Ralph	Bean, Mrs. Mary
Alexander, Clem O.	Bruce, Mrs. James A.
Alexander, Kyle	Bruce, Miss Evangeline
Alexander, Miss Margaret	Bruce, Miss Christina
Aikenhead, Elizabeth	Bruce, Harry
Allis, Mrs. Jennie	Bruce, W. A.
Allen, James H.	Bruce, Mrs. Agnes
Allen, Mrs. James H.	Bruce, Samuel
Allen, Miss Myrtle	Bruce, Mrs. Adella May

Carson, Levi  
 Carson, Mrs. Grace  
 Carson, Miss Bessie  
 Carson, Miss Margaret  
 Compton, Charles  
 Compton, Mary Belle  
 Cherry, Mrs. Mary  
 Crawford, Mrs.  
 Crawford, Miss Eleanor  
 Cummins, Mrs. Eliza  
 Cummins, Miss Wilda  
 Cummins, Miss Margaret E.  
 Dilgard, Mrs. Alice McQuigg  
 Davidson, Mrs. Mina  
 Davidson, Miss Margaret  
 Davidson, Bruce  
 Davidson, William  
 Davidson, Mrs. William  
 Davidson, Melvin S.  
 Eberhart, Mrs. Sarah  
 Eberhart, Miss Sadie C.  
 Elliott, Mrs. E. J.  
 Gault, Mrs. Martha  
 Giffen, W. J.  
 Giffen, Mrs. Mary E.  
 Giffen, Ralph S.  
 Giffen, Mrs. R. S.  
 Gilmore, Miss Margaret A.  
 Grady, J. M.  
 Grady, Mrs. J. M.  
 Grady, Roy J.  
 Grady, Mrs. Mary Hair  
 Grady, Miss Ruth  
 Grady, Paul  
 Grady, Mrs. Paul  
 Grady, Robert  
 Grady, Karl  
 Grady, Mary  
 Gresser, Miss Mary  
 Hart, Dr. H. A.  
 Hart, H. Wayne  
 Hart, Miss Mary A.  
 Hair, Mrs. Anna  
 Holliday, Mrs. T. E. (deceased)  
 Holliday, Miss Dorothy  
 Hubbell, Mrs. M. L.  
 Hubbell, Miss Myrtle  
 Hurst, Harry  
 Hurst, Mrs. Emma  
 Hurst, Mary Margaret  
 Johnson, James L.  
 Johnson, Mrs. Janet K.  
 Johnson, John  
 Johnson, Miss Armenia  
 Kriger, Herman  
 King, William  
 King, Mrs. William  
 Leopold, Mrs. Wm.  
 Lytle, H. C. (deceased)  
 Lytle, Miss Ada  
 Lytle, Miss Clyde  
 Lytle, Mrs. Mary J.  
 Lytle, Raymond F.  
 Lytle, Mrs. Raymond F.  
 Lytle, Warren C.  
 Machwart, Prof. W. J.  
 Machwart, Mrs. Lulu  
 Machwart, James F.  
 Machwart, Marie  
 Machwart, George  
 Moses, Mrs. Nora  
 Mackey, Miss Etta  
 McAfee, Miss Mary  
 McCaughey, Miss Eva  
 McCaughey, Miss Nettie  
 McCord, John  
 McClarran, Miss Mina  
 McQuigg, John  
 McQuigg, Mrs. John  
 McQuigg, Harry H.  
 McQuigg, Mrs. Mary  
 McQuigg, Miss Estella  
 McQuigg, Miss Hinda  
 McQuigg, Mrs. Ida May  
 O'Hail, Miss Mary  
 O'Hail, Irvin  
 O'Hail, Mrs. Irvin  
 O'Hail, Roy  
 O'Hail, Mrs. Roy  
 Pearce, Thomas I.  
 Pearce, Mrs. Anna M.  
 Pearce, Paul C.  
 Pearce, Miss Martha J.  
 Pearce, George T.  
 Peckinpough, W. T.  
 Peckinpough, Mrs. Jessie  
 Peckinpough, Weston B.  
 Pepley, Mrs. Martha Rope

Peppard, Martha E.	Sundy, John
Phillips, J. M.	Sundy, Miss Mary J.
Pimm, Miss Anna A.	Sundy, Miss Margaret M.
Pimm, Warren Louis	Sundy, Miss Jessie E.
Porter, Mrs. E. L.	Sundy, Miss Dorothy I.
Porter, Hladia	Stewart, Mrs. Anna White
Porter, Gwyneth	Taggart, John W.
Porter, Frances	Taggart, Mrs. John W.
Porter, Mildred	Torrence, Mrs. Samuel
Porter, Cedric	Torrence, Miss Mary
Rennecker, Harry	Totten, Miss Nancy
Rennecker, Mrs. Blanch	Waits, Mrs. Nellie Allen
Rouch, Mahlon	Wagner, William
Rouch, Mrs. Mahlon	Wagner, Mrs. William
Sutton, Richard J.	Wallace, Hugh H.
Smith, Mrs. Martha	Wallace, Mrs. Hugh H.
Smith, Mrs. R. J.	Wallace, Miss Cora E.
Smith, Robert H.	Wallace, W. M.
Smith, Mrs. Vinnie	Wallace, Mrs. W. M.
Smith, Elizabeth	Wallace, John D.
Smith, Lucy	Wallace, B. F.
Sterrett, Mrs. Mary	Wallace, Mrs. Lucy
Schollenberger, C. J.	Wallace, Floyd R.
Schollenberger, Mrs. Anna Sundry	Wallace, Mrs. Edna Grady
Stitt, Mrs. James	Wallace, J. S.
Stitt, William	Wallace, Miss Helen E.
Stitt, Robert	White, Mrs. J. M.
Stitt, Miss Margaret	Wilson, Mrs. James
Stoudenheimer, Mrs. Anna	Wilson, Miss Mabel
Stoudenheimer, Miss Myrtle	Yocum, Mrs. C. M.
Spencer, Mrs. Martha C.	Yocum, Dr. L. A.
Spencer, Warren P.	Yocum, Mrs. L. A.
Spencer, James H.	Yocum, Emerson P.
Spencer, Donald A.	Yocum, Kathleen

### MISSIONARY SOCIETY

The Woman's Missionary Society of the Church was organized in March, 1877. The first meeting was held at the home of Judge Joseph H. Downing. The persons present were Mrs. John Brinkerhoff, Mrs. W. W. Taggart, Mrs. Jos. H. Downing, Mrs. R. H. Pollock, Mrs. Julia Stuart, Mrs. Martha C. White, Mrs. Benjamin Wilson, Mrs. R. J. Smith and Miss Mary Miller.

Mrs. Pollock was the originator of the movement; Mrs. John Brinkerhoff was its first president. It has always been a body of great power and helpfulness in the affairs of the church; was active in home and foreign missionary work, and

the work among the Freedmen of the South. At the present time it has a roll of fifty members and our pastor's wife, Mrs. J. H. Spencer, is its president.

## THE PRIMARY DEPARTMENT OF THE S. S.

BY MRS. C. M. YOCUM

The first record we have of this department of the S. S. is that Judge Downing was the efficient teacher for a number of years, until June, 1877, when Mrs. C. M. Yocum was elected by the session to take the place of Judge Downing, who organized a class of young people, some of whom were brought in from outside of any Sabbath School influence and he became their much beloved teacher.

Up to this time this class had been called the Infant Class, but when Mrs. Yocum became its teacher she insisted on terming it the Primary Department. Previous to 1880 the records had been kept on sheets of paper, which have since been lost. But in that year Mrs. Yocum purchased a book in which the record could be kept, the only way a permanent record can be preserved. We find on the pages of this book for that year the names of 30 girls and 27 boys. Among them are the names of Margaret King, Cora Wallace, Cora Gault, Ella, Deam and Jessie Phillips, Rosa Wilson, Hervey and Myrtle Hubbell, Stella and Hinda McQuigg, Blanch, Mary and Carrie McDonald, Nannie Stevic, Jannette Cummings, Day Liddell, Martha Bruce, Mabel Alice Wilson, the McKinney boys, Fred and Charley, Watson and Robert Smith, Willie Aitkenhead, Sammie and George Grossman, Irvin O'Hail, James Newkirk, Fred Leopold, George White, Robert, Alec and Harry Bruce (now our cordial mailman), Clinton and Harry Mackey, Benny Alcock, Robby and Willy Stitt, the Hoelzels, Nold, John, Etta and Cora, Clifford and Laura Peckinpaugh; but the roll is too long to call at this time.

Mrs. Yocum, with Misses Nannie Sweeny, Becca Shaw and Anna White as assistants, were the teachers of this class until February, 1887, when on account of illness in her family, Mrs. Yocum resigned, and Mrs. R. J. Smith was taken from a fine class of young ladies and gentlemen, and elected to be the principal of the Primary Department, where she has been up to this date (July, 1918), 31 years, its earnest, faithful teacher.

On the twenty-fifth anniversary of her service in this department, the Sabbath School, with her class, presented her with a very fitting tribute to her unceasing devotion through these long years of zealous service, by giving her a beautiful copy of the Teachers' Bible. Many men and women there are who recall with pleasure and appreciation instructions received from Mrs. R. J. Smith while pupils in the Primary Department of the U. P. Sabbath School.

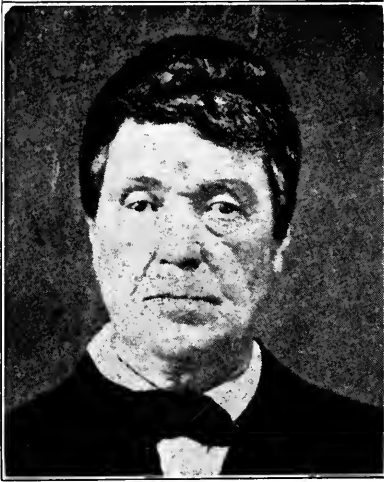
Mrs. Smith, in addition to her Sabbath School work, organized the children into what was known as the "Wayside Gleaners," a society to teach children active Christian work. She also was the chief means of organizing the Primary and Intermediate S. S. Association in Wooster, which was a fine thing for teachers in these grades, which organization existed for some years. Another department of work in which this good woman took a deep interest was *Temperance*. She was one of the charter members in the Crusade movement in 1873 and 1874. From 1902 until 1918, she was both Local and County President of the W. C. T. U., and is still, at this writing, July, 1918, County President, and an indefatigable worker in that cause.

### "TEMPLE COURT"

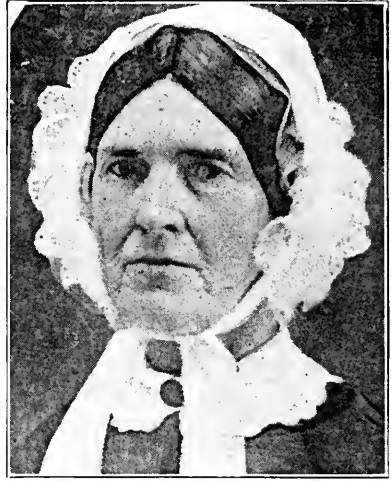
Many years ago the publication of a monthly church paper was inaugurated by Miss Madge Golden, M. D., then a member of the congregation. It gave the current news and incidents of the church, and advocated necessary reforms, within its body. It was ably, thoughtfully and judiciously edited, and contained a goodly proportion of the spicy events of the congregation. The publication continued for more than twenty years, and had the longest life of any local church paper throughout the churches. It was always welcome in the homes of the members. From the historian's own observation, experience and knowledge he can heartily recommend the publication of such a paper in any congregation, if carefully and properly edited.

Other editors of the "Temple Court" were Rev. Will H. Hubbell, Miss Mabel Wilson, Mr. Alexander Bruce, Miss Elizabeth King, Mr. Leroy Allen; Miss Nettie Imgard, Assistant.

## PASTORS OF THE CONGREGATION



Rev. Samuel Irvine, D. D.  
First Pastor, 1820-1835



Mrs. Maria Irvine  
His wife

Rev. Samuel Irvine, D. D., was the first settled pastor in the congregation. Mr. Irvine was born in County Tyrone, Ireland, in 1787, and came to America with his parents in 1788, who settled in Huntington County, Pa. Samuel labored on a farm until 1810, when he entered college and attended theological seminary at Service, Pa., where he was licensed to preach. The subject of this sketch came to Wooster in 1820. The same church year he received a joint call from the four church bodies of Wooster, Salt Creek, Newman's Creek and Mohican, signed by twenty-eight members of said organizations. He accepted this call and was ordained and installed in the Court House at Wooster, Ohio in 1821, and continued to serve as pastor of Wooster congregation until 1835, but remained with the Salt Creek (Fredericksburg) congregation until his death in 1861. He had charge of the first select school ever opened in Wooster.

In 1822 he was married to Maria Glasgow, of Beaver Co., Pa. His daughter, Sarah, was married to Dr. Wm. Wishart, teacher and theologian, who were the parents of the Wishard boys, now noted divines.

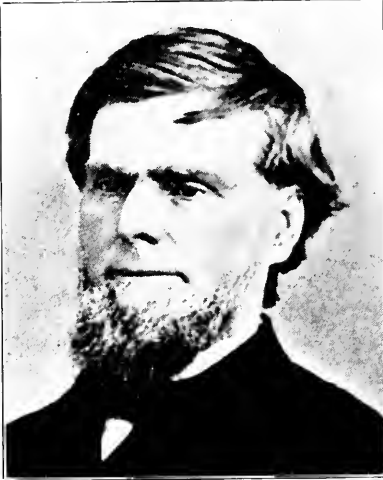
Rev. Joseph McKee, Second Pastor, 1837-1849.

Rev. Hugh Sturgeon, Third Pastor, 1852-1856.

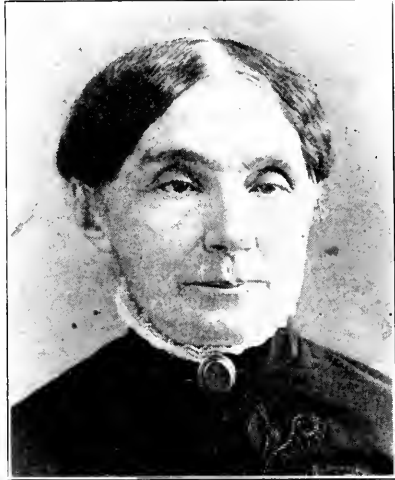


Rev. James W. McFarland  
Fourth Pastor, 1857-1864

Rev. J. W. McFarland, pastor at the time of the Civil War, was a live preacher and radical on the war issues and spoke fearlessly on these, hot enough sometimes to scorch and burn. He finally became chaplain of a regiment and went to the front, performed his duties as chaplain toward the sick, wounded, dying and dead upon the field, and, it is said, went on the firing line in the thickest of the fight, taking up a musket in the battle and doing his duty there. He was a noted war correspondent and a writer of many articles published in the papers of his day.



Rev. Robert H. Pollock, D. D.  
Fifth Pastor, 1865-1875



Mrs. Jane H. Pollock

Rev. R. H. Pollock was pastor ten years; was able and energetic, buoyant in all his words and works, abreast of his times, possessed of high social qualities and was an intense worker and student. He studied in the fields, on the roads, while visiting his parishioners and in his travels by rail. A minute book came into the hands of his administrator that was filled with suggestions for sermons, anecdotes and incidents for illustrations, to fill up the frame-work of many sermons covering a wide range of thought and effort.

Mrs. Jane H. Pollock, his wife, was a daughter of Dr. Joseph Scroggs, of Ligonier, Pa., a woman of kindly disposition, beautiful Christian character, of a cheerful nature, devoted to her church and family, and friendly with all. She and Mrs. Martha Wallace remained members in the congregation during their widowhood, respected, honored and beloved by all. Thomas C., son of Mr. and Mrs. Pollock, of Aspinwall, Pa., was present and participated in the centennial celebration.





Rev. David A. Wallace, D. D., LL. D.  
Sixth Pastor, 1878-1883

Mrs. Martha Wallace

Dr. David A. Wallace, was for twenty-three years President of Monmouth College, in which he built up a plant and educational institution of high grade and rank, and was a model executive. The last five and three-quarters years of his life he was pastor of our congregation, and was master of the situation in directing its affairs, spiritual and temporal; he could lead women and men into desired work, and leave them feeling as if they were doing it themselves; his work was methodical and yet without putting any one under restraint. In church socials there were no "wall-flowers." By merest intimation some one was directed to go and talk to such persons, and bring them out.

His wife, Martha Finley Wallace, was an excellent help to him, a willing and efficient worker; had tact, cheerfulness of spirit and directness in purpose that remained with her to her death, November 12, 1916, at the age of 85 years.

Rev. Robert A. Gilfillan, Seventh Pastor, 1885-1886.



Rev. John A. Wilson, D. D., LL. D.  
Eighth Pastor, 1886-1893

Dr. John A. Wilson has been spoken about in the Historical Sketch and by others. He was a man of great power, and aggressive in his work, and would "storm the castle" if he thought it necessary. He had a penetrating eye and a firm look, but withal a heart as tender as a child's. The writer recalls many joint trips with him to the country prayer-meetings. How precious they all were! We call attention to one instance of a gathering of a houseful of recent and young converts at the home of Robert M. Downing, brother of Judge Downing, and their niece, Mary Gaut (Mrs. Cherry), to give instruction in the new life, and, dwelling on the guidance of the Holy Spirit and the protecting care of our God, how im-



Mrs. Helen Wilson

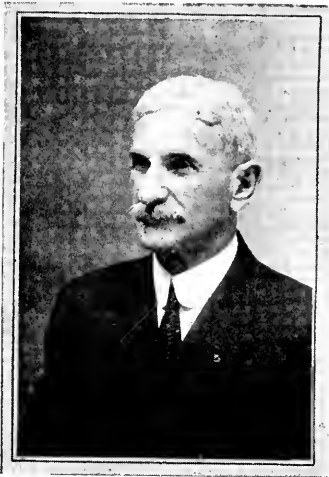
pressively he illustrated that care by forming his hands into a hollow cover, representing the perfect safety to any one who places himself within the offered protection, and closing the meeting with prayer, tenderly committing all of us to the care and keeping of our Heavenly Father. These converts have been most faithful as a whole.

Mrs. Helen Wilson, his wife, was the daughter of Dr. Arnot, of Edinburgh, Scotland, a woman of superior ability, a model in her home and in the care and training of their family of children, all of whom are prominent in their several occupations of life. Mrs. Wilson was, for some years, the efficient editor of the Junior Missionary Magazine.

Dr. John D. Irons, Ninth Pastor, 1894-1895.

Rev. John D. Irons, D. D., was pastor one year, then was called to a professorship in Xenia Theological Seminary. He endeared himself to his people here by his manly Christian bearing. He was mild in his conduct of the affairs of the church, but was no weakling; was careful in the matter and preparation of his sermons and a good pastor.

Mrs. Irons was naturally of a retiring disposition, but faithful and competent as a pastor's wife. Their home life was plain and unostentatious. Their friends were received with hospitality. Their stay in our midst was a year of pleasure, profit and helpfulness to all.



Rev. J. O. Campbell, D. D.  
Tenth Pastor, 1896-1901

Rev. J. O. Campbell, D. D., was installed pastor June 9, 1896. He was in the prime of his life, active, energetic and untiring in his labors. After about two years of service in the church he was granted leave of absence to accept the chaplaincy of the 8th Ohio Regt., in the Spanish-American War, to fill the vacancy caused by the death of Rev. I. N. Kieffer, who was the first chaplain, at Camp Alger, near Washington, D. C. The regiment had been removed to Cuba and Dr. Campbell found it at the front. There was suffering among the boys by reason of sickness and heat and improper

food, and his service came in as a ministering angel, and he cared for them as a shepherd for his flock, and his services to them will never be forgotten.

After the close of the war he returned to the congregation, where he remained its pastor until his election to the chair of History and Science in Westminster College, October 15, 1901. His greetings are jolly and his friendly laughter could always be distinguished.

Mrs. Grace Campbell, his wife, was dignified in person and manner, an able assistant to the pastor, and possessed of

more than ordinary musical talent and voice, and for a long time was one of a quartette of singers who led the music of the congregation.

Dr. Campbell is still an instructor at New Wilmington, where they reside.



Rev. W. A. Littell  
Eleventh Pastor, 1902-1908

Rev. W. A. Littell followed Dr. Campbell as pastor, being installed April 1, 1902. He was one of the younger men in the ministry and brought into the congregation his young wife, Mrs. Agnes Adams Littell, who engaged actively in the church work with her husband.

Mr. Littell preached interesting and able sermons.

Mrs. Littell was pleasant to every one and all were her friends. The parsonage was a delightful place to be. One son, William Adams, came into the family.

Rev. G. W. Bovard was born at Branchton, Pa.; graduated at Westminster College, 1890; spent one year at Princeton Theological Seminary, two years at Xenia Theological Seminary, where he graduated. He was licensed to preach by Sidney Presbytery. He was pastor at North Argyle, N. Y., nine and one-half years; Erie, Pa., seven years; Wooster, Ohio, two years; and at Hamilton, Ohio, five years, where he is still located. His son, Willard is in the World War; also Walter M., enlisted since celebration. Eyeleen A. is now the wife of Harry E. McLaughlin, Erie, Pa.



Rev. Geo. W. Bovard  
Twelfth Pastor  
1910-1912

Mrs. Margaret E. Bovard, his present wife, is the daughter of Dr. Samuel S. Eberhart, deceased, and Sarah Eberhart. They have one son, Richard Rouch Bovard, three years old.



Rev. James Herbert Spencer  
Present Pastor, 1913—

Mr. Spencer is an earnest, active and faithful preacher and pastor; his sermons are carefully prepared, and delivered without the use of manuscript. He has an earnest, and agreeable manner of address, distinct articulation, and, without extra effort on his part, can be easily heard in all parts of the large audience room. He preaches the Gospel, pure and simple, with appropriate illustration and free from the uncalled for anec-

Rev. James Herbert Spencer, son of Rev. Wm. G. Spencer, was born at Portland Mills, Indiana, March 12, 1870. He is a graduate of Westminster College, New Wilmington, Pa., 1892, and Allegheny Theological Seminary, 1895. He commenced his stated labors as pastor of the Wooster congregation, April 27, 1913, and was installed a month later. His wife was Miss Martha C., daughter of Dr. Seth Poppino, a prominent physician of New Wilmington. They were married June 25, 1896. Their family consists of Warren P., James H. and Donald A. Spencer.



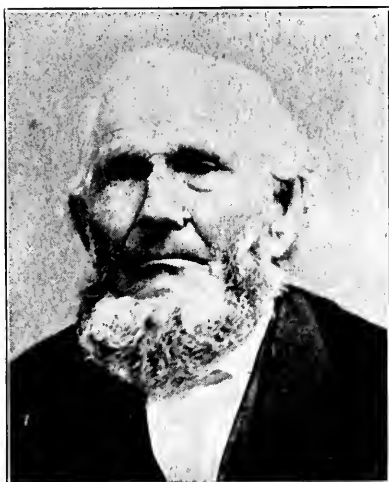
Mrs. Martha C. Spencer

dotes which we hear too frequently from the pulpit. His is the King's business.

Mrs. Spencer is also a graduate from Westminster. She is scholarly, dignified, and active in the affairs of the church, a good leader and an interesting public speaker. Both pastor and wife are easily approachable and friendly in their social life.

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## SKETCHES OF MEMBERS



Benjamin Wallace

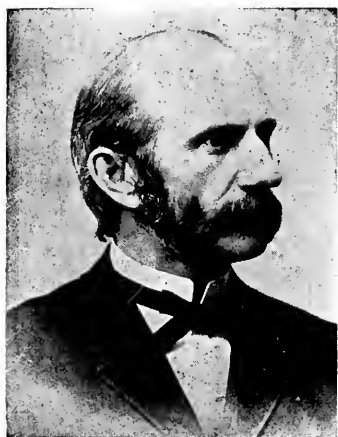


Mrs. Janet Wallace

Benjamin Wallace, born near Cookstown, North Ireland, February 1, 1800, came to the United States in 1810, and settled in Juniata County, Pa. He came to Wayne County while a young man, and established his home four miles west of Wooster. The church record shows he was elected an elder in the congregation in 1831, which office he held until his death in 1886, in all 55 years. He was an active, energetic and influential man, of more than ordinary intelligence, and was alive to the questions of the day. He belonged to the Free-Soil party and was one of the earliest to vote for the abolition of slavery in the South. He was a constant reader and student of the Bible, and could repeat passage after pass-

age, especially the promises of God. On the question of slavery it was conceded by his adversaries that they could not cope with him when he "nailed" his argument with Scripture. The writer, in his early youth, heard him in debate in the old log schoolhouse in Plain Township and saw his opponents put to flight in the contest. Farming was emphatically his occupation; he was painstaking, industrious and frugal, and became one of the wealthy men of his community. He had a family of seven children, of whom Dr. James Wallace, now of Macalester College, is one, and it was said that the training in his home was like that of a theological seminary.

His faithful wife was Janet Bruce, sister of Dr. William Bruce, Judge John Bruce and Elder James Bruce. She was a moral and religious power in the home, the church and the community in which she lived.

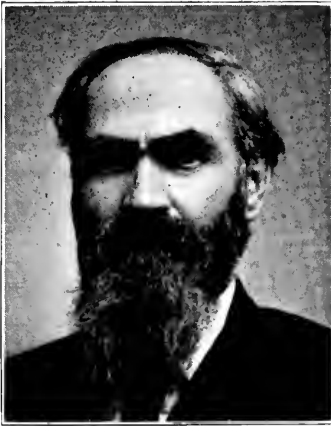


Prof. James Wallace, D. D.

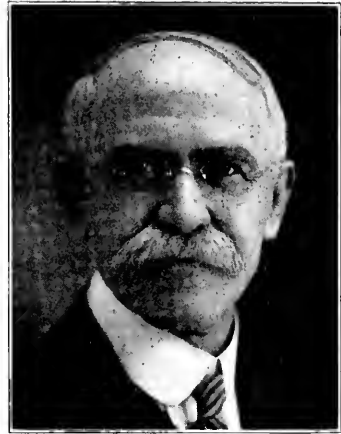
Dr. James Wallace, son of Elder Benjamin Wallace, graduated from Wooster University in 1874. He was instructor in Greek in the same institution, 1874-6; student in Greece, 1877-8; adjunct professor of Greek Language and Literature until 1886 in the University of Wooster; held similar position in Macalester College, St. Paul, Minn. 1887-1906; President of Macalester College, 1894-1906; leave of absence abroad and in the Bible Teachers Training School, New York, 1907-9; Head of Biblical Department in Macalester College, 1910—. He was licensed to preach, after a course of private study of theology, by the United Presbyterian Presbytery of Mansfield, Ohio, 1885; license renewed and later made permanent by the Presbytery of St. Paul, Minn. He was chosen one of its faculty of speakers on the European war by the Educational Department of the National Security League, 1917.

His sister Margaret is married to Prof. J. O. Notestein, of the College of Wooster, and his sister Mary is the wife of Prof. Frank B. Notestein.





Judge Joseph H. Downing



Edward C. Downing

Hon Joseph H. Downing was born in Belmont County, Ohio, and in 1826 he removed, with his parents, to Wayne County. His schooling was limited to an average of not more than three months per year. He entered Canaan Academy in 1843, where he prosecuted his studies for two years. He was a school teacher at the time of the advance movement in educational work, the enlargement of districts with increased number of scholars, in better school houses, and study of the higher branches. In 1848 he began the study of law. In 1853 he was elected to the Ohio Legislature, and in 1860 he was admitted to the practice of the law. In August, 1862, he was commissioned Captain and was given command of Co. A, 120th Regiment, O. V. I. In consequence of exposure to malarial influences he was rendered unfit for military duty and in the spring of 1863 was honorably discharged, but in a few years he was able to resume his practice. In 1866 he was appointed Judge of Common Pleas Court to fill a vacancy. In 1872 he was elected Probate Judge of Wayne County and at the end of his term he re-entered the practice of his profession, in which he continued until his death in 1879.

Mrs. Elizabeth Downing, wife of Judge Downing, was the daughter of James Douglas and Eliza Wallace Douglas.

Edward Collins Downing, Ph. D., son of Hon. Joseph H. Downing, was born at Wooster, Ohio, February 24, 1862. He

graduated from the University of Wooster, Ohio, in 1885; law student, Professor of Latin and Greek, Carthage (Mo.) Collegiate Institute; Principal of the Academy, Toulon, Ill.; Professor of Latin Language and Literature, Macalester College, St. Paul, Minn.; Professor of Latin and Dean of Berea College, Berea, Ky.; author of "Minutes with the Muses," and Literary Editor of the Book Department of Webb Publishing Co., St. Paul, Minn; and by reason of his labors and experiences in the Book Department, and the interest he took in the publication of this little volume, was of great help to us in his assistance and suggestions, and the committee here desires to give free expression of appreciation for the part he has taken in our work.

William Bruce and Jeane Bruce, his wife, were among the earlier members of the church, having come from Glasgow, Scotland, to America in 1840. They first located near Shreve, Ohio, and in 1846, moved to the south-west of Wooster, where they located on a farm. They were regular attendants at the church services, although quite a distance from it. Every Sabbath morning found the family of parents with their five children going to the services, first and for a long time, in a wagon, and later in buggies. They were highly esteemed in their neighborhood and wherever known.

William A. Bruce, author of "My Boyhood Days," in this volume, is a son, and became a prosperous farmer, though now retired from hard labor. He is married to Agnes Kuhn, daughter of Rev. Kuhn, who, for a time, resided in Wooster.

Dr. W. W. Taggart was practising physician, first at Smithville, O., then removed to Wooster, where he lived and labored in his profession, in which he was prominent, until the time of his death on May 25, 1901. He was surgeon of the 120th Regt., O. V. I., for a time in the Civil War. He was the father of W. Rush Taggart, prominent and noted attorney at law, now of New York City, and of Judge Frank Taggart, a member of the Wooster bar and Judge of Common Pleas and Circuits of Wayne County. He married Miss Lizzie Wallace, daughter of Dr. David Wallace, pastor of the church. The Doctor had two daughters, Clementine and Margaret, the latter married to Dr. Greenslade, *both married to each other.*



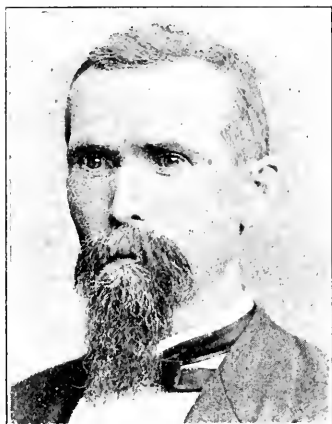
John McKee



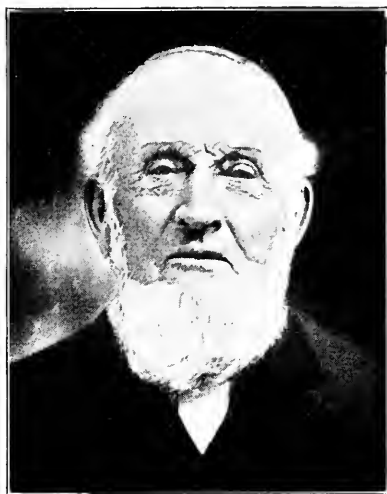
Mrs. Margaret McKee

John McKee, elder, and his wife, Margaret Wallace, sister of Benjamin and Robert Wallace, and of Mrs. James Douglas, of Scotch-Irish antecedents, came from Pennsylvania at an early day and settled six miles west of Wooster. They had a large family: Margaret (Mrs. Neely), Mary (Mrs. Dougal), James (M. D.), Benjamin (M. D.), Robert (attorney), Rev. Thomas B., William and John. Though living far from the church they were regular and faithful members and attendants at divine services, faithfully maintaining the family altar, and led a consistent, exemplary life. He was elected to the eldership on January 4, 1861, and held this office till his declining years, when he removed to Mansfield, where he died. His nephew, James Wallace writes: "As a boy, I used to be fond of hearing my uncle, John McKee, lead in prayer at the neighborhood prayer-meetings. There was a seriousness and pathos in his voice and a certain rhythm and smoothness in his sentences that greatly impressed me."

Rev. Thomas B. McKee, son of John and Margaret McKee, after a successful ministry of many years, retired into private life, but is still greatly interested in the spread of the Gospel in this and foreign lands, especially in missionary work in China, and he and his wife are largely responsible for the support of a missionary in that field of service at the present time.



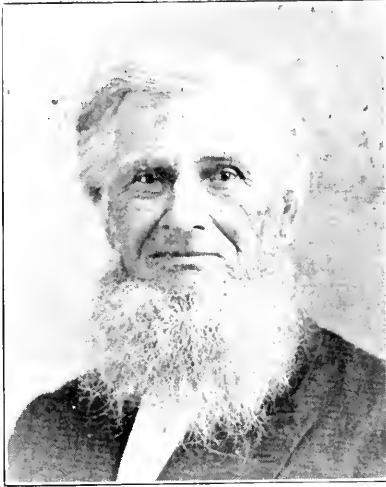
William Henderson



John M. Wallace

Capt. William Henderson, of Miller's Landing, Ala., in the early days of the congregation, was one of the young men of the church. He served with credit in the Civil War, and in the latter years of the war he got up a company, of which he was captain, in the 9th Ohio Cavalry. With Judge John Bruce, John R. Liddell and some other Northern men he settled in central Alabama after peace was established, where he has risen to affluence and influence. He has been especially successful in dealing with the colored people, doing much in a practical way to prepare them for good citizenship.

John M. Wallace and wife came to Ohio from Juniata County, Pa., and settled on a farm west of Wooster. Mr. Wallace was a farmer by occupation, successful in his enterprise. He was a quiet, peaceable neighbor and friend, and a good citizen. His wife possessed similar qualities and characteristics. There are three children, William M., living in this city, Hugh, living on the old homestead in Plain Township and Cora, a resident of this city.



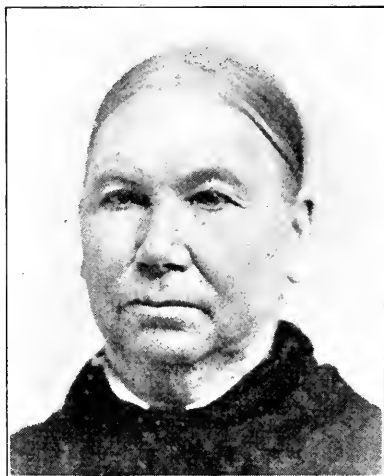
Robert Wallace



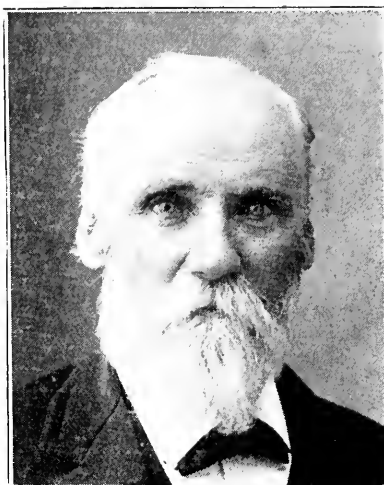
Mrs. Ellen Wallace

Robert Wallace was born in North Ireland in 1807 and came to Ohio in the prime of his life, located on his farm west of Wooster, where he followed farming and lived until his death. He was one of the quiet, meek men of the congregation, was intelligent and thoughtful in all his relations in life. Dr. Wilson, in his letter to the congregation, found elsewhere in this publication, says: "I gravely doubt whether Nathaniel was more nearly 'an Israelite without guile' than was Uncle Robert." His wife, Ellen, was very similar in her life and conduct and they two went on together until separated in death. The wife died October 2, 1895, at 84 years, and Mr. Wallace August 25, 1899, at 92½ years of age. They had a large family of children, among them Prof. William W., Dr. James H., Dr. John C., Benjamin F. and J. Stewart, the two latter still in the congregation.

William W. Wallace, son of Robert Wallace, deacon, was professor in Ohio Central College, Iberia, Ohio; professor of mathematics in the University of Wooster, and in Westminster College at New Wilmington, Pa. He was a gallant soldier in the Civil War.



Mrs. Eliza T. Stitt



James T. Stitt

Robert Stitt and Eliza Templeton Stitt came to Wayne County in 1849. Their home was a minister's rest in those early days. Mr. Stitt died in 1860, leaving Mrs. Stitt with a family of ten children. You will know how well she performed her patriotic and religious duties when you learn that she gave five of her sons to the service of her country in the Civil War, three of them being called to make the supreme sacrifice, and saw all of her family in the church fold. She was truly a mother in Israel. Their son, James T. Stitt, was an elder in the church from 1887 to his death. His son, William Stitt, is managing the farming and is head of the family, consisting of his widowed mother, Mary T. Stitt, and brother Robert and himself.

Rev. U. L. Mackey, son of David F. and Sarah P. Mackey, is a graduate of Wooster University and Allegheny Theological Seminary. He was pastor of the United Presbyterian Churches at Sharon, Pa., 1899-1903; Ontario Street Church, Buffalo, N. Y., 1903-1909; First Church, Schenectady, N. Y., 1909-1911; since then in the Presbyterian Church as superintendent of the Home Missionary work in the Synod of New York.



Miss Myrtle Allen



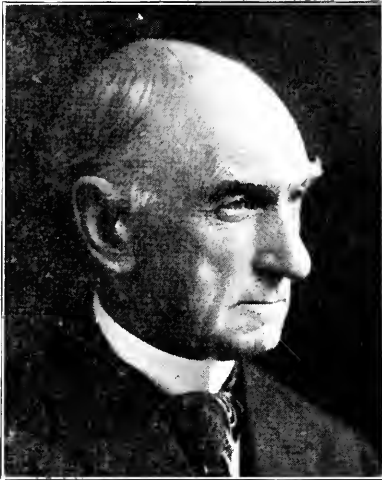
Miss Birde Eberhart

Miss Myrtle Allen, Librarian of the Wooster Public Library (Carnegie), is the daughter of James H. and Emma J. Allen; and Miss Birde Eberhart, Assistant Librarian, is the daughter of Dr. Samuel S. Eberhart, deceased, and Sarah McQuigg Eberhart. They are now filling these offices and have proved themselves efficient, courteous and accommodating in the discharge of their duties to the public.



Miss Eleanor Crawford

Miss Eleanor Crawford, daughter of Mrs. W. B. Crawford, widow, is a student in the College of Wooster, making a specialty of music, and is the efficient and faithful pianist of the congregation.



Mahlon Rouch



Mrs. Margaret Rouch

Mahlon Rouch, son of Jacob and Hannah Rouch, was born in Wayne County, Ohio. After common school, was a student at Wittenberg College, Springfield, Ohio, from which he enlisted as a private in Co. A, 120th O. V. I., August 16, 1862, Civil War. History of service given largely in Roster of Soldiers of Ohio, supplemented, is: commissioned 3d Sergeant April 17, 1863; appointed Sergeant Major on the field for gallant service in charge, May 19, 1863, at Vicksburg, *vice* John D. Mackey, wounded in battle; commissioned Sergeant Major January 1, 1864, 2d Lieut. March 21, 1864, 1st Lieut. August 11, 1864; captured in battle at Snaggy Point, Red River, La., on transport "City Belle" May 3, 1864; prisoner of war, Camp Ford, Tyler, Texas, until May 27, 1865, when released by reason of close of war; mustered out July 22, 1865, muster on 1st Lieut. commission by special order of Adjutant General, U. S. A., Washington, D. C., October 9, 1886, and mustered out by order of War Department.

Mr. Rouch graduated from Law Department of Michigan University in 1868, admitted to practice same year, practiced at Orrville four years, located in Wooster April 1, 1874, where he is still in business. He was elected elder in 1887 and clerk of session twenty-five years.



Mrs. Margaret Rouch, youngest of John and Sarah Mc-Quigg's eight children, was reared in Plain Township, received her early education in Peoples College and Union Hall, advanced district schools of the day; afterward graduated at Vermillion Institute, Hayesville, Ohio. She was among the first female teachers employed to teach winter district schools, was successful and taught several terms. She is a teacher in the Sabbath School and worker in the church.



Rev. John R. Alexander, D. D.

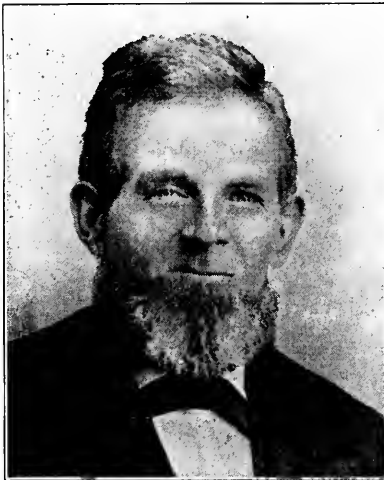
John R. Alexander was born in Wayne County, O., May 8, 1849. Samuel K. and Leah Alexander were his father and mother. He received a common school education, attended Vermillion Institute at Hayesville, O., 1865-6, Select School, 1866-8, Ohio Central College, Iberia, O., 1868-71, where he graduated with first honor; Theological Seminary, Xenia, O., 1871-4; Allegheny Seminary, September to December, 1874. Licensed to preach in the spring of 1874, he sailed under appointment

as missionary to Egypt February 10, 1875; assigned to work in Assiout College in November, 1875, assisting Dr. Hogg. In March, 1887, he was made President of the college; in 1910 resigned the headship of the college; was college pastor and librarian; in 1883 resigned work in the college, and was made Professor of Church History and Church Polity in the Mission Theological Seminary, Cairo, Egypt, which position he yet holds.

When Dr. Alexander was assigned to the college, it occupied two small, unsafe, inadequate buildings, without any grounds; when he left the work of the college its plant consisted of thirty acres, with eleven large, commodious, spacious, well equipped buildings. In 1875 the students numbered 65; when he resigned the attendance was 675. The college had no endowment in 1875; in 1913 it had an endow-

ment of about \$40,000; it had a growing library of several thousand volumes and a museum equal in beauty and classroom utility to that of any one of our western small colleges. In this college have been trained nearly all of the ministers of the native church, the licentiates, theologs, evangelists and hundreds of teachers in the mission and other schools. Hundreds of its students are in the Government Civil Service in Egypt and the Sudan, and thousands are the more enlightened and progressive citizens of the country and of the membership of the Christian churches.

On November 25, 1876, in Cairo, Egypt, Dr. Alexander was married to Miss Carrie Elder, of Galion, Ohio.

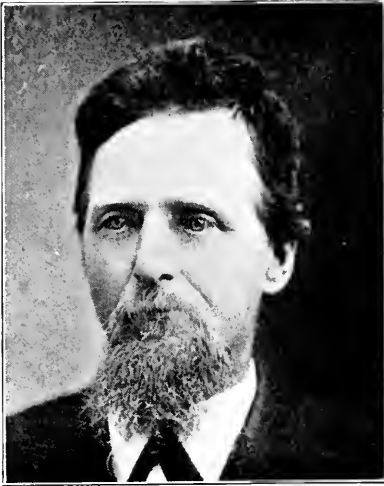


Daniel Ohail

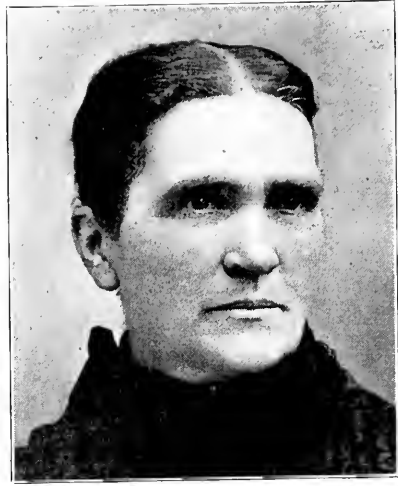


Mrs. Catharine Ohail

Daniel Ohail and Catharine Ohail, his wife, were of the substantial membership of the congregation. Mr. Ohail was long a deacon and they were faithful in their attendance and service at the church. They had four children: Joseph E., Mary E., I. E., and Roy. Joseph E. is a graduate of the University of Wooster and received his medical education at the University of Pennsylvania. He is located at Pittsburgh, North Side, prominent in his profession. He has remembered this church by helping the congregation to an ample supply of the New Psalter, and later donated to the Sabbath School one hundred and twenty-five copies of the "New Bible Songs."



Benjamin F. Gaut



Mrs. Martha Gaut

Benjamin F. Gaut, deacon, was a teacher and farmer; in the Civil War was sergeant in Co. D, 120th O. V. I., and was a good soldier and provider. At the battle of Port Gibson, Miss., in 1863, in a charge upon the enemy with his regiment, his course was over a brush heap, but when he got to the top of it, not "over the top," he broke through into a washout in the ground and dropped upon a bunch of three "rebels." He demanded an immediate and unconditional surrender and triumphantly and proudly marched them out as prisoners of war; so the "doughboys" had a precedent set more than 50 years ago, which they followed in the World War, of taking prisoners in bunches single-handed. Paul Pearce, now in the World War, from our congregation, is a grandson of the gallant sergeant. Paul saw about six months of active service at Verdun, Chateau Thierry and other great battlefields. He was gassed three times, wounded in his hand, and for a time reported missing.

Martha Gaut, wife of Benjamin F., was daughter of Samuel and Mrs. McAfee. The Gauts purchased and moved onto a farm near Shreve, Ohio, where Mr. Gaut died, and the family returned to Wooster.



William King



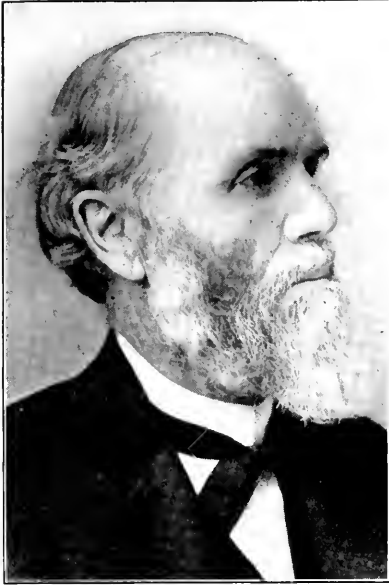
Mrs. Achsah King

Alexander King, born in Scotland, came to the United States in 1867. He was a stone cutter by occupation. He was one of the efficient deacons of the church from 1878 to his death in 1883, and one of the most faithful members of the congregation.

William King, son of Alexander King, has for many years been a trustee, and for a number of years has been treasurer of the congregation. He was elected, ordained and installed elder in 1912, which office he still holds, and has been ever diligent and efficient in these trusts.

His wife, Achsah (Gaut) King, is a faithful helper in his work as well as her own. She is and has been treasurer of the Women's Missionary Society for some years.

W. J. Giffen and wife came from St. Clairsville, Ohio, to Wooster, some years ago, when they moved into their beautiful home just south of the city, where they still reside. They are hard-working, frugal and prosperous in business, and faithful members of the church. They have two children, Ralph S. and Mabel, both married, the latter's husband being Sherrick Tinstman.



Judge John Bruce

Hon. John Bruce, brother of Dr. William Bruce and Elder James Bruce, lived at Millbrook, Ohio. He was a teacher in the early years of his life; taught the writer when a boy in district school, one winter term, in the "old log" school-house, with long windows, put in where one log was cut out, and wall writing desks, with slab benches. He was Colonel of an Iowa regiment in the Civil War, and after the war held the office of U. S. District Court, in Alabama, living at Montgomery during the balance of his life.

Hugh A. Hart was born at Mexico, Juniata Co., Pa., in 1843; received a common school education, attended Academic Institute at Academia, Pa.; graduate of Aylette Medical Institute of New York; also at Ophthalmic and Aural Institute, New York, in which he was assistant surgeon two years. He came to Wooster to practice his profession, which latterly is confined wholly to diseases of the eye and ear. He was a soldier in the 34th Penna. Volunteer State Troops in the Civil War; was Surgeon General on staff of Hon. James E. Campbell, Governor of Ohio, 1890-91, and also member of the Senate of Ohio in 1891. He was superintendent of Sabbath School several years and elected elder in 1887.

Katharine E. Imgard was the wife of Dr. Hart. They were married in 1873. She was a daughter of A. Imgard, long a merchant tailor in Wooster, and a prosperous business man. Mr. H. Wayne Hart is the only child of Mr. and Mrs. Hart, now in the practice of law in this city. They lived all their married life in Wooster except six years in New York City. Mrs. Hart was thoroughly devoted to her home and

her church. Of an amiable disposition she had hosts of warm friends. She died November 15, 1916.

Miss Mary Hart, of the congregation, is a sister of Dr. Hart, having come to Wooster with her mother, Mrs. Prudence A. Hart, many years ago.

Mrs. Eliza Boon Ross was born April 1, 1807, in Butler County, Pa., and came to the vicinity of Fredericksburg, O., in the spring of 1812, and that fall went with her father's family and many other families to a block-house where they remained for some time on account of the Indians. Her father and mother were among the charter members of the



Mrs. Eliza Boon Ross

Seceder or Associate Presbyterian Church of Fredericksburg. Rev. Samuel Irvine was their first pastor, at the same time he was serving as pastor here in Wooster. She as a child was baptized by Mr. Irvine. Later she, with her husband, made their home near Millersburg, O., where Rev. Irvine was then pastor, and every one of their eleven children was baptized by Dr. Irvine.

Mrs. Ross's husband died April, 1845, and she remained his widow over 54 years, living to be almost 93 years old.

Three of her four sons went into the Civil War and returned; two of them were badly wounded.

Mrs. Ross very early gave her heart to her Lord, and was noted for her cheerful Christian faith and trust in Him who said, "I will be a husband to the widow and a father to the fatherless ones." She very frequently "gave testimony to the reality of the Christian religion and God's faithfulness in fulfilling his gracious promises."

She became a member of this congregation in 1861 and passed to the church of the ransomed in November, 1899.



Charles M. Yocum



Mrs. Isabella A. Yocum

Charles M. Yocum was born in Wayne County, Ohio. He received his higher education at Fredericksburg Academy, and at Vermillion Institute, Hayesville, Ohio, where he remained for four years. He graduated in the Law Department of Michigan University in 1868; entered upon the practice of his chosen profession in the fall of 1868 in Wooster, Ohio, where he continued until his death in 1911. He was long associated with Judge Joseph H. Downing in the practice and was a successful lawyer. He was a worshiper in our U. P. congregation for a number of years, and was superintendent of the Sabbath School for several years, and a faithful attendant at the weekly prayer-meeting. During the Civil War he was a Lieutenant in the 166th Regiment, O. N. G.

Mrs. Isabella A. Yocum, wife of Charles M. Yocum, was born at Millersburg, Holmes County, Ohio. She is the daughter of Mrs. Eliza Boon Ross. Her higher education was obtained at Vermillion Institute, having graduated from there in 1866. She was a teacher in district schools, and in the village schools of Millersburg and principal of A and B grammar schools in Wooster. In the county history by Ben Douglas, he says of her: "Under a statute of the state of Ohio passed in 1894 permitting women to vote at the election for members of the Board of Education, was promoted to a membership of that board (in Wooster city) in the

spring of 1894, the first instance of the kind in the state.”

She was the first teacher of the primary (then infant) class in our Sabbath School, which position she filled for ten years. She is still a teacher of a class of adult members.



Mrs. Jane Jeffries

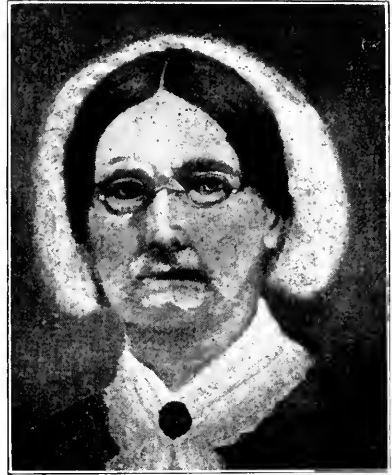
Mrs. Jane Jeffries was born August 3, 1818, three miles west of Wooster. Her parents were Andrew and Sarah McMonigal, pioneers of Wayne County, having come from Pennsylvania to this place in 1814. They were members of the congregation from its organization. Mrs. Jeffries became a member of the church in 1834 and remained a member and regular attendant during her life-time. In 1837 she was united in marriage to Hon. John P. Jeffries, a prominent attorney of the Wayne County bar for more than forty years. Miss Viola R. Jeffries, their daughter, still resides in the old homestead, of more than sixty-six years, on Pittsburg Avenue. Mrs. Jeffries retained her faculties until her death in 1914 at the age of ninety-five years.

Weston T. Peckinpaugh was schoolteacher, banker with A. Shupe & Co., Wooster, originator and secretary of the first building and loan company in Wooster, known as the Wooster Building and Loan Association, and afterward in 1906 organized the Home Building and Loan Company and became its first secretary, which office he has held continually until now. His wife is Jessie Pollock, sister of Rev. Thomas C. Pollock, D. D., of Philadelphia, of Mrs. R. J. Smith and Mrs. Albert Shupe, long residents of this city, and of Mrs. Kate Pollock White, wife of President J. Campbell White. Their son, Weston B. Peckinpaugh, was in the World War in France at the front on the fighting line where things were hot, building bridges, roads, etc., until the signing of the armistice.





Michael Totten



Mrs. Susan Totten

Michael Totten and Susan Totten were husband and wife. Mrs. Totten was a daughter of William Ewing, Sr., who was installed elder at the organization of the church in 1816. Mrs. Totten was then eighteen years of age and on that day became a member of the church. Miss Nancy Totten, her daughter, became a member in 1854, and is still a member, representing the third generation of the Ewing family.



Lieut. Hiram B. Totten

Hiram B. Totten, law student, First Lieutenant, Co. E, 120th Regiment, O. V. I., in the Civil War, died at his home in Wooster, O., October 6, 1863, of wounds received in line of duty in battle at Jackson, Miss., July 12, 1863. He participated in all the service and battles of his regiment until wounded, including the siege and capture of Vicksburg, July 4, 1863.



Major Enoch Totten



Miss Nancy Totten

Hon. Enoch Totten was born in Wayne County, educated at Franklin College, Ohio, read law at Waukesha, Wisc., and began his practice in Milwaukee. He enlisted in the Civil War in the 5th Wisconsin Regiment of Infantry, April 23, 1861; was commissioned First Lieutenant and afterward promoted to Major. After the war he located in Washington, D. C., where he became a noted practitioner in the United States Supreme and other courts. He married Mary E. Howe, daughter of Senator Howe, of Wisconsin.

A Washington lawyer, in a memorial address on the death of a fellow member, said: "He was fortunate in entering the law office of the late Enoch Totten, who had not only brilliant and commanding talent and a large practice, but a most genial, inspiring and magnetic temperament, which gave the start and was the inspiring cause of the success of a number of younger men who were associated with him from time to time."

Miss Nancy Totten, daughter of Michael and Susan Totten, and sister of Enoch and Hiram E. Totten, became a member of the church in 1854, and is the author of "The Old Meeting House" on the program, at the age of eighty-six years, and drew the sketch of the audience room of the old

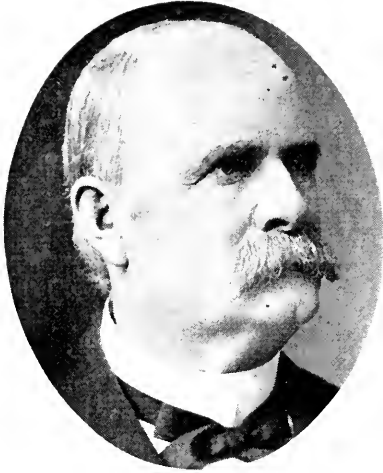
(second) church building, and gave the names and places of families occupying seats in the earlier history of the church. In the later part of its history she held, by election, the office of trustee for ten years, and was very active, influential and efficient, the only woman ever holding that office in the church. She is now one of the members of the committee preparing this publication.



Rev. Robert B. Ewing, D. D.  
James Ewing, a brother of Mrs. Totten.

Rev. Robert B. Ewing, D. D., noted minister of the Gospel, was born in Chester Township, Wayne County, O. He was reared in the Wooster congregation, educated at New Athens College, was also a teacher there, and preached at Xenia, Ohio. He was for twenty years pastor of the Sixth United Presbyterian Church at Pittsburgh, Pa. He was an eloquent and successful minister. Dr. Ewing was a grandson of Elder William Ewing, Sr., son of

Ralph S. Alexander is a son of A. S. Alexander and Ida Soliday Alexander, both born and reared in Plain Township. They spent the greater part of their lives in farming, in which they were successful. Ralph's earlier years were spent on the farm, but later he entered the preparatory schools and graduated from the University of Wooster. When the call was made for soldiers in the World War, he enlisted and entered the Officers' Training School, having in due time been commissioned as First Lieutenant. After performing many duties and services in the United States, he crossed the Atlantic and served his country in France, where he still was at the time of the armistice.



Robert J. Smith



Mrs. Elizabeth H. Smith

Robert J. Smith was born in Ligonier Valley, Pa.; was a soldier in the Civil War in the 4th Pa. Cavalry, and was wounded in the battle of Spottsylvania Court House, near St. Mary's Church, with Second Division of Sheridan's Cavalry, from which he never fully recovered, but suffered through his life. He was deacon in the church from 1878; served as Mayor of Wooster, and served a number of terms as trustee of Wooster Township. He was in the ice and coal and transfer business for many years.

Elizabeth H. Smith (nee Pollock), wife of Robert J. Smith, was also born in Ligonier Valley. They came to Wooster in 1873. From that time she, with her husband until his death two years ago, has been a member of the congregation, and is active now in the work of the church and temperance work and other reforms. Her real activities in the cause of temperance commenced in 1874. She was one of the originators and organizers of the "Crusade" in Wooster, when bands of women entered into the saloons and talked and plead with and prayed for the proprietors, bar tenders and frequenters of those places where they were granted permission and if refused that, they sang and knelt and prayed on the pavements and in the streets near by. From that time, Mrs. Smith was intimately associated with the various temperance

movements until now. She was president of the local and county W. C. T. U. for many years.

They had two children, Watson R., who died while a college student at Wooster University, and Robert H., who for many years aided his father in his business and carried it on for some time after his death. He is married to Vinnie Mackey, a daughter of David F. and Sarah Mackey.

Benjamin Wilson was one of the earliest members of the church, and in 1885 he was elected and ordained an elder, which office he held until his death in 1904. James Wilson is his son, and Mabel Wilson is the daughter of James and granddaughter of Benjamin. She is an active member in the various organizations of the church and church work. Her mother is daughter of James Black, now deceased.

Elder Wilson was faithful in the duties of his office; was strict in his interpretation of the laws and principles of the church and their enforcement upon the members.

J. M. Grady is one of the active members of the congregation, a present trustee. He is a farmer by occupation. He is married to Miss Carrie A. Mackey, a daughter of David F. and Sarah P. Mackey. Their son, Roy I., is one of the working young men of the church, married to Mary Hair Grady. Both are graduates of the College of Wooster. Roy I. was dairy chemist at the Ohio Agricultural Experiment Station, Wooster, Ohio, and is now instructor in Chemistry in the institution where he graduated. Another son, Robert, is a soldier in the World War, and is in France.

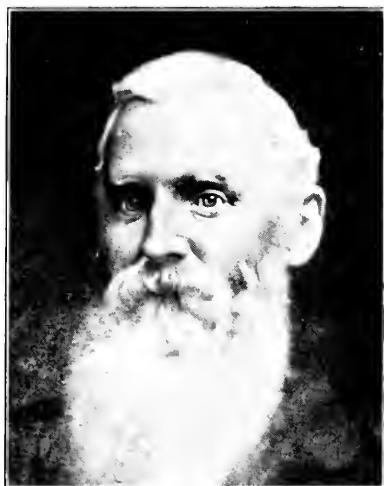
Harry McQuigg is a son of John and Helen Culbertson McQuigg, whose lives were spent, substantially, in Plain Township. They owned and resided on a large farm west of Wooster, and their days were spent at hard labor the greater part of their married life, and under these circumstances and conditions they brought up their family of six children. The parents are now living in Wooster. Their son, Harry, after receiving a general education in the schools of country and city, entered into the service of his country in the World War. He was taken with the government troops into France, where

he saw actual service in the following engagements: St. Mihiel, twice in Argonne Forest, two engagements on the Meuse River, in advance on Sedan and the cut of the Missieres Railway line, and was at the review of troops by President Wilson on Christmas day, 1918. He was still in service in France at the armistice. His father was in the three years service in the Civil War.

Prof. W. J. Machwart is a native of Coshocton Co., Ohio. He graduated from Muskingum College in 1891, receiving the degree of B. S., and from Ohio State University in 1900, with the degree of M. S. He taught in the public schools of Coshocton Co., and the high schools of Solon and Fredericksburg, Ohio. He was for ten years principal of Savannah Academy at Savannah, Ohio, and for the past seven years has been and now is teacher of science in Wooster High School. He was superintendent of the U. P. Sabbath School two years at Wooster, Ohio.

Mrs. Lulu Machwart, the wife of Prof. W. J. Machwart, is the daughter of Mrs. Mary J. Sterrett, who is still living at the age of ninety-two years. Mrs. Machwart became a member of the United Presbyterian Church of Norwich, O., during the pastorate of Dr. W. H. Harper. She graduated from Muskingum College in 1890, with the degree of B. S., and also from Western Reserve University in 1898, receiving the degree of M. A. She taught in the graded schools of Cuyahoga Co., for some years, and seven years in Savannah Academy. For seven years she has been employed and now is teaching in ward and high schools of Wooster, Ohio, as substitute teacher.

John R. Johnson is a son of James L. Johnson and Janet Wilson Johnson, who lived all their days in Wayne County, strenuously following the calling of farming, stock raising and dealing in stock generally. They have two sons. John R. entered the service of the United States in the World War, and after training in the military camps crossed the sea into France, where he was still in the service at the ceasing of hostilities. Andrew, the other son, also entered the training camp for service, where he still is.



John M. Phillips



Mrs. Susan Phillips

John M. Phillips was born in Pennsylvania in 1834, and his wife, Susan Gross Phillips, was born in 1837. They were married in 1857. They first came from Pennsylvania to Fredericksburg, O., and from there they removed to Wooster in 1874. Mr. Phillips was a miller by trade and he and Robert J. Smith for some years operated the famous Robison Mill just south of the city. Afterward the old mill was converted into a grist and chopping mill and was managed by Mr. Phillips until 1915. Mr. Phillips lived in the house on the hill south of the mill, from the time he came to Wooster—1874—until the death of his wife in 1915. They were the parents of eleven children, and in this house the family was reared. The family altar was always maintained and the fire did not die out. Mr. and Mrs. Phillips were of the oldest in the membership of the church as well as in years, and they were faithful in attendance of the public worship and services and their pew was seldom, if ever, left vacant. Since the necessary abandonment of the old home by reason of the marriage of the children and the death of the wife and mother Mr. Phillips has made his home with his children, and when in the city with his daughter Lodema; he is rarely absent from the service, occupying the same pew held so many years

by the family. He is still in health of body and mind. Six children are living. His daughter Lodema was born January 10, 1874. She received a liberal education in our city schools, being a graduate of the High School. She is a member of the D. A. R. In 1898 she was married to Dr. Lincoln A. Yocum. The doctor was born in 1867 at Warrentown, Mo. He received a thorough education in our city schools and the University of Wooster, with a view of the study of the healing art. He read medicine with his uncle, Dr. Joseph H. Todd, one of the most eminent physicians of this section of country, and graduated from Marion-Sims Medical College of St. Louis, Mo., in 1859. After a partnership of several years with Dr. Todd, he opened an office of his own in this city and has been successful in building up a large practice in his profession. Mr. and Mrs. Yocum have three children living, to-wit: Emerson P., Kathleen R., and Florence J. The family is shown by the engraving on the next page.

John B. Gresser became a member of our church when a boy in his teens; was attentive and active in church work. He was a resident of Canton, Ohio, several years; organized a Sabbath School and Prayer-meeting, securing some preaching service, brought about the organization of the First United Presbyterian Church of Canton, Ohio, which was organized by a commission consisting of Dr. John A. Wilson, pastor, and Mahlon Rouch and James A. Bruce, elders of the Wooster congregation. The congregation owns its house of worship and is in prosperous condition. Mr. Gresser afterwards became a minister of the Gospel and is now preaching and doing evangelistic work in the state of Oklahoma.

Elder James A. Bruce was a son of Alexander Bruce. He lived many years west of Wooster, and the latter part of his life in the city. His wife, Margaret is a daughter of Robert Dobbs, of Scotland, Ind. Their children are Harry, Evangeline, Robert, Alex and Christina, all living in Wooster, except Alex, who is in Washington, D. C. Mrs. Mina Davison is a sister of James, having three children, Bruce, Margaret and Florence.

Mr. Bruce held the office of township trustee and member of school board many years in his township and school district.





Dr. Lincoln A. Yocum

Emerson P.  
Florence J.

Mrs. Lodema Yocum

Kathleen R.

John M. White was a farmer and mill-wright by occupation, industrious in his pursuits. He married Miss Martha Campbell, faithful in her family and church. They resided for many years in their country home, just east of the city of Wooster, where their children grew up into womanhood and manhood. The children were energetic and ambitious, with a strong trend to education. Five are graduates of the University of Wooster.



Mrs. Martha C. White

Wilbert Webster White, is a clergyman; A. M., University of Wooster; Ph. D., Yale; D. D., New York University; Professor, Xenia Theological Seminary (U. P.); President, Bible Teachers Training School, New York, since 1900. He is the author of various pamphlets, charts, etc., on Bible Study; editor of Biblical Review. He is married to Miss Ella Henderson, a member of the congregation. His address is 541 Lexington Ave., New York.



Dr. and Mrs. W. W. White  
Miss Helen White

Lizzie is married to Rev. Charles R. Compton, Ph. D., now connected with Wooster College.

Leila is the wife of John R. Mott, of world-wide fame, Secretary of the Y. M. C. A. of the U. S. A., and Director

General of the United War Work Campaign, World War.



J. Campbell White



Mrs. Kate Pollock White

John Campbell White was born in Wooster, Ohio, son of John M. and Martha C. White; B. A. University of Wooster, Ohio, 1890; M. A. 1893; married to Kate Pollock, of Wooster, Ohio, July 4, 1898; National College Secretary, Y. M. C. A., 1890-91; Traveling Secretary, Student Volunteer Movement of United States and Canada, 1891-92; General Secretary, Y. M. C. A., Calcutta, India, 1893-1903; Secretary, Ways and Means Committee, United Presbyterian Church, 1903-1906; General Secretary of Laymen's Missionary Movement, 1907-1915; President of College of Wooster since 1915; Trustee of Bible Teachers Training School, New York; author: *Missions and Leadership*, 1915.

His wife is a sister of Dr. Thomas C. Pollock. She was with her husband in his ten years of Y. M. C. A. work in India, and in all his missionary and literary work to the present time, and was a member of our congregation.



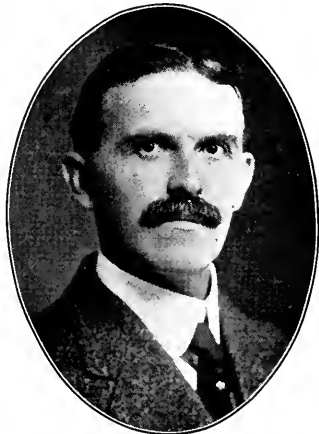
Mrs. Anna White Stewart

Anna M. White married W. R. Stewart. She is assisting her husband in doing Y. M. C. A. missionary work in Nanking, China. At present she is teaching seven days in the week. One of her classes is made up of sixty young men, students from the Government School. She is teaching them the Story of Joseph, and it is marvelous how interested they are in it. The Stewart home is open to all who come, and none go away without hearing something of Christ. Recently

Mrs. Stewart was sent for to go seven hundred miles to teach a Bible School, but had to decline.

The mother is living at the age of 86 years, in the enjoyment of her faculties, and was one of the most interesting and interested attendants at the sessions of the Centennial Celebration.

Rev. Will H. Hubbell read law with Mahlon Rouch at Wooster, Ohio; graduated at the Allegheny (now Pittsburgh) Theological Seminary; was pastor at Dalton, Ohio, U. P. Church from 1897 to 1914; pastor Second U. P. Church, Cleveland, Ohio, from 1914 to the present time; Mayor of Dalton, 1907-1909; Moderator of Synod of Ohio, 1905; Clerk of Synod, 1908-1914; Clerk of Mansfield Presbytery, 1897-1914; Assistant Clerk of General Assembly at Boston, Mass., 1917; Clerk of Cleveland Presbytery at present time; Director, Pittsburgh Theological Seminary, 1905-1914; Trustee, Ohio Anti-Saloon League,



Rev. Will H. Hubbell

1909-1914; at present Vice President of Reform Union; elected member of the Missioinary and Efficiency Committee of our denomination for three years; National Temperance Secretary of the Y. P. C. U. and writer of "Temperance Notes" in the Christian Union Herald, 1914; for some years editor of "Temple Court" published in Wooster congregation.

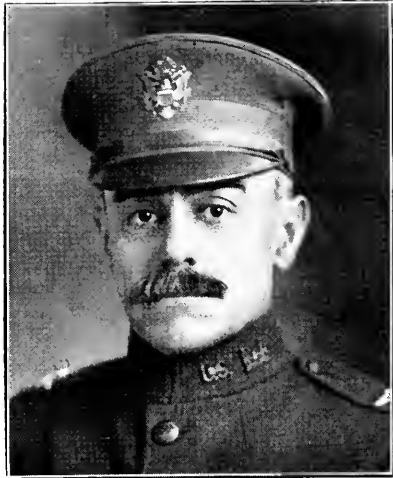
Mrs. W. H. Hubbell (nee Jeannette Imgard) was director of Wooster U. P. Church choir for six years, talented leader and soloist; President, Manêfield Presbyterial Woman's Missionary Society; delegate to General Missionary Convention at Washington, Pa.; assistant editor of "Temple Court" and an efficient and esteemed pastor's wife.



Prof. Leroy Allen

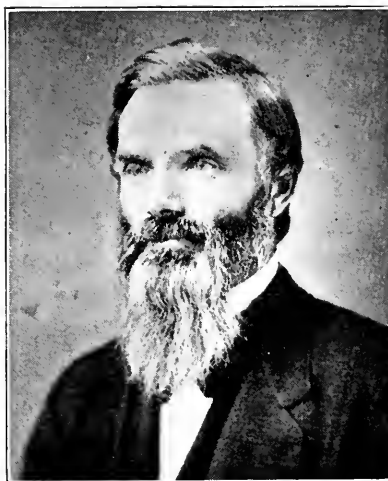
Leroy Allen was born in Wooster, Ohio; became a member of the Sabbath School when a small boy; was active in the work of the Church; became a member of the same; is a graduate of Wooster High School and Wooster College; became a professor in Cedarville College, Ohio. He is now a student in Xenia Theological Seminary, preparing for the ministry.

John R. McQuigg was born in Wayne County, Ohio, son of Samuel McQuigg, deacon, and Jane (McKinney) McQuigg, and is brother of the Misses Estella and Hinda McQuigg of the congregation. He graduated from the University of Wooster, 1888; spent one year at law school at Cornell University; graduated in the law school at Washington, D. C. in 1900; was admitted to the bar of Ohio, and to practice before the United States courts; took four years course in Government Military School at the



Col. John R. McQuigg

University of Wooster and was appointed cadet captain; was elected First Lieut., Co. A, 5th Regt., O. N. G., 1892; joined the "Cleveland Grays"; entered the Spanish-American War in 1898 with the "Grays" and was First Lieut. of Co. A; was commissioned Captain, 10th Regt., O. V. I., and was mustered out of service March 23, 1899; was in the Mexican Border service in 1916, Lieut. Colonel, Acting Colonel of the 1st Regt., Ohio Engineers. He served in the World War, Colonel of the 112th U. S. Engineers, 37th Division, and Divisional Engineer of said Division in France. On July 27, 1918, his regiment was moved into position on the fighting line, fifteen days after landing in France, building bridges and roads and opening the way for the advancing army of the allied troops, putting up entanglements, and making machine gun emplacements. The regiment was in the Battle of the Argonne and at the surrender of the enemy November 11, 1918. He is married to Gertrude Imgard, sister of Mrs. W. H. Hubbell and Mrs. H. A. Hart.



Rev. William Bruce, D. D.



Mrs. William Bruce

Rev. William Bruce was born in Lanarkshire, Scotland, March 9, 1828. His parents and their children came to America in 1840, settling near Wooster. William graduated from Franklin College, New Athens, Ohio, and later from the Seminary of the Associate Presbyterian Church at Canonsburgh, Pa. He was pastor of the First United Presbyterian congregation, Baltimore, Md., 1855 to 1873, when elected to the chair of Ecclesiastical History and Biblical Criticism in the Theological Seminary, Xenia, Ohio, and in 1875 to the chair of Theology and Hebrew. He was member of the Board of Directors and President of Faculty during his professorship, was pastor of Massies Creek U. P. congregation, near Xenia. In 1873 Monmouth and Westminster Colleges conferred on him the title of Doctor of Divinity. He was Moderator of the General Assembly of the U. P. Church. He died November 10, 1880.

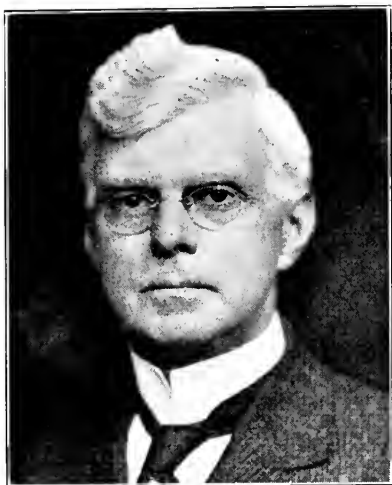
Elder James Bruce is brother of Dr. William Bruce, and his wife was Martha Bruce, sister of Rev. James W. McFarland. Mr. Bruce was a tiller of the soil, and successful in his occupation. He was a man of more than ordinary intelligence and well informed on the topics of the times, but was of modest demeanor and a highly respected citizen. He was liberal with his means in carrying on the work of the church through its channels of operation.



Rev. Thomas C. Pollock, D. D.

Rev. Thomas C. Pollock, D. D., graduated from the University of Wooster in 1894, and from Pittsburgh Theological Seminary in 1897. He was pastor of Cambridge, Ohio, U. P. Church from August, 1897 to November, 1901; pastor Second U. P. Church, Monmouth, Ill., from December, 1901, to March, 1911; pastor Oak Park U. P. Church, Philadelphia, Pa., from April, 1911, to the present time; Chairman of the National Service Commission on War Work for United Presbyterian Church, 1917.





Thomas C. Pollock

Thomas C. Pollock, son of Dr. R. H. Pollock and Jane H., his wife, was long a member of the church. He married Miss Mary McCaughey, also a member, and was for a number of years an enterprising and successful grocer in Wooster, and a member of the session of the church. He removed, with his family, to Sharpsburg, Pa., and entered into the employ of the Isabella Furnace Co. In 1893, he entered the service of the Carnegie Steel Co., at their Upper Union Mills, 33d St., Pittsburgh, where he still is as Master of Transportation and Superintendent of Labor. His son, Robert H., was in the World War service and was commissioned Second Lieutenant. He also has two daughters; Luella, who received her education at Muskingum College, and University of Pittsburgh, graduating from the latter in Domestic Science Department, now professor of Domestic Art and Home Economics at Muskingum College; Lucile is a graduate in classical course at Muskingum, and is assistant principal in Quaker City, Ohio, High School. Their home is at Aspinwall, Pa.

Hon. John Brinkerhoff, one of the early educators in the town of Wooster, from his advent into Wayne County was identified with the educational enterprises of the people, as teacher, superintendent of the Wooster schools, county school examiner and he possessed singular fitness in his sphere as teacher. He was elected county surveyor in 1844, and to the House of Representatives of the State of Ohio in 1864. He was elected elder at Killbuck, O., in 1837, and in the Wooster congregation in 1850, which office he held until his death in 1900, 63 years in all. Mary Brinkerhoff, his wife, was one of God's noble women, respected and loved by all.

## LETTERS

Chicago, Ill., Oct. 21, 1917.

To the United Presbyterian Church,  
Wooster, Ohio.

We regret very much that we cannot attend the "Centennial Celebration" of the United Presbyterian Church with you Wooster people and feel the warm hand-clasp which always makes one feel they are welcomed back to the "fold." On being associated with this church for a number of years we have many pleasant memories around which cluster a few tinges of sadness.

It would certainly be a great pleasure for us to see, and hear, with you, the beloved pastors we were privileged to hear from Sabbath to Sabbath, Dr. Wilson and Dr. Campbell. And in the days to come we want always to remember the Wooster church as being the church which gave to us the inspiration, faith and love we have for and in our loving Heavenly Father. And may she inspire many others likewise in years to come—is the greeting we extend.

Sincerely,

MR. AND MRS. J. D. MCKEE.

October 16, 1917.

Dear Mr. Rouch:—

Please convey to all the dear friends there, my warmest greeting, and assure them that I thank God upon every remembrance of them, and am growing in my appreciation of the fidelity of my teachers of early days. I remain,

Very sincerely yours,

WILBERT W. WHITE.

October 13, 1917.

I was glad to get your letter and to know of the coming Centennial of the Church. I had no thought that the Church was so old. I would very greatly enjoy being able to be at the celebration of the hundred years of her history but it will be impossible for me to be there. The Wooster Church has a

very warm place in my heart. It meant a great deal to me during the years I was in college, and ever since it had always been a pleasure to be permitted to worship there.

Few churches have been more highly blessed of God by having an earnest, godly ministry, who were gifted and faithful in the preaching of the Word than the Wooster Church. The memory of such men as Dr. Wallace, Dr. Wilson, Dr. Irons, as well as others, will be sufficient to awaken a great volume of praise at the coming Centennial.

It is not to be forgotten either that the members of Wooster Church were far above the average in their appreciation of the preaching of the Word. To great numbers of them it was their life, not simply an incident of the week, as with too many in the churches today.

I look back with a great deal of delight and thankfulness to the Wednesday evening Prayer-meetings. They were simple, informal, genuine and helpful. I remember them very vividly and the help they used to bring.

May Wooster have another hundred years of yet more glorious service for the Master. May far greater numbers in the future be enabled to rise and testify, "All my springs are found in thee." With best wishes, I am

Your friend,

THOMAS C. POLLOCK.

October 20, 1917.

Dear Mr. Rouch:

It is with very genuine regret that I miss the Centennial of the Wooster Church, and but for the fact that I had already made engagements covering all the time of your celebration, I should surely have done myself the pleasure of rejoicing with you over the one hundred years of worship and service, at the end of which time our old Church is still young.

Will you please present my felicitations to all the friends and say to them that in the Sabbath School, beginning with Judge Downing and ending with Dr. Wilson, and in the church, from Dr. Pollock to Dr. Irons. I was taught that goals are points of departure, and I am taking the liberty of saying that I hope that this great goal of time that you have reached may serve among other things, and particularly not to give

you a resting place, but an opportunity to get your breath, refresh your strength, and enable you to get a good footing for the larger race that you still have to run. One hundred years of such training as your congregation has had lays upon you a tremendous responsibility. I am confident the members of your congregation will not shirk it, but accept God's gifts as their tasks.

I meet every now and then men who have gotten their inspiration for a life-work in our old Church, and I do not think that the Church has many sons of which it need be ashamed.

I am very cordially yours,

U. L. MACKEY.

October 18, 1917.

My Dear Brother Spencer, Elders and Members  
of the Congregation of Wooster:

It would give me very great pleasure to accept your cordial invitation and be with you on the occasion of your centennial celebration, October 21-23. I assure you that my thoughts will be with you. It is with very tender feelings that I often turn in memory to the good people of your congregation and to associations and scenes of those years when we lived and labored among you. I have never found more loyal, true-hearted Christian people or personal friends anywhere than I found at Wooster.

Many changes doubtless have taken place among the Wooster people, and great changes have taken place in my own life's experiences, but I am confident that you are still faithful and loyal to our Saviour, "Jesus Christ, who is the same yesterday, to-day and forever," as I am striving to be faithful to Him. The times in which we are living, which tell us of changes, great, stupendous, the world over, force upon us the lessons that Jesus Christ, the King and Head of the Church, is directing the movements and changes in the world for a greater recognition of His claims and rule, and that we, His followers, should renew allegiance by a deeper consecration and greater zeal as "profitable servants."

According to President Wilson, "The greatest service the Church can render the government at this time is to sustain

itself at its maximum strength." This can be done only by the pastors and members sounding the depths of a deep, vital religious experience, which will enable us to say, "Lord, what wilt Thou have me to do?" and then seeking to do His will in faithfulness to all known duties.

I want to congratulate you, pastor, officers and members of the Wooster Church, on reaching the one hundredth milestone in your history. That church has an honorable record both on earth and in heaven. She has been a mother who has nourished children to serve Christ in all parts of the world, and still is nurturing them.

My very best wishes and also very earnest prayers are with you on this occasion, as well as my thoughts, which go from member to member and into the homes where I have enjoyed many hours of precious, delightful fellowship.

Very sincerely,

W. A. LITTELL.

October 12, 1917.

The invitation to attend the one hundredth anniversary of the Wooster congregation is much appreciated. I am very sorry that I cannot be present. I hope that a most pleasant and profitable time will be enjoyed by all. I rejoice in the continued prosperity of the congregation that is just rounding out a century of service and witness bearing for the Master. I feel that much of the success that I have had in life is due to the encouragement and inspiration that I have received in the old church at Wooster. It is a sacred spot to me, as I know it is to others also. Like Jacob of old, we can say, "Surely the Lord is in this place. . . . This is none other but the house of God, and this is the gate of heaven." I hope and believe that the congregation will be greatly encouraged and strengthened to go on with its great work for many years to come, even until Christ comes to say, "Well done, good and faithful servant."

Very sincerely yours,

LERoy ALLEN.

23 Court St., Hamilton, Ohio, Oct. 12, 1917.

To the Session of the United Presbyterian Church,  
Wooster, Ohio:

Dear Brethren:—

Your very cordial invitation to be present at the Centennial Celebration of your congregation is before me. In answer permit me to say that it would afford me much pleasure to join with you in the exercises of this occasion were it not for the fact that I will be in the South at that time on a trip planned some months ago.

I can realize quite fully what this occasion will mean to you as a congregation, for we were privileged to celebrate our Centennial here one year ago. It is an event that ought to mean a great deal in the life of any congregation that has been privileged to support and direct a century of organized Christian work in a community.

To lay down the work of one year and take up the work of another is no uncommon thing—something which one may do many times during one's life; but to pass from the work of one century to that of another is an unusual thing—something which one can do but once during one's lifetime. It is this which makes this occasion an unusual one in the life of those who are permitted to participate in it.

Of course it will mean more to you, as the members of the congregation, than to any one else, and yet, it is not without its meaning to those of us who were privileged to help in directing the work of the congregation during the century. In common with you, we point with pride to the record of the century's work. We rejoice with you as we think of the lives of those who cannot answer to the roll call on this occasion, but who, being dead, yet speak to us and to the world.

And we further rejoice with you when we think of the worthy sons and daughters of the congregation who are directing the work of educational institutions, both secular and religious, and of others who are preaching Christ and His Gospel in far-off lands; while of many others we can say that "The Lord will count when He writeth up the people, that this man was born there."

But the proper appreciation of this centennial occasion requires you to look forward as well as backward, for congregations as well as individuals may live too much in the past. You should not feel that because you have rounded out a hundred years of Christian work the opportunities and responsibilities of the congregation are to close with the century.

On the other hand, you should remember that the greatest tragedy that could possibly befall you would be to conclude that the best days of your work lie wholly within the past, and this would be especially true at the present moment when the church of Jesus Christ is face to face with the greatest opportunity for world-wide service which has ever confronted her.

This call for service is written across the portals and above the altar of every church in the land, by whatever name or denomination it may be known. The words of Bishop Arthur Cleveland Cox are sounding in the ears of the church with a new emphasis these days:

“We are living, we are dwelling,  
In a grand and awful time;  
An age on ages telling—  
To be living—is sublime.”

Hence the Prophet's call to the church of his day may well be addressed to you as you stand at the gateway of the new century: “Awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city.” But we must refrain from further comment. We bid you God-speed as you enter upon the untrodden way of the new century. We recall with pleasure the time spent with you as your under-shepherd. We cherish the friendships then formed and wish for one and all an abundant supply of both temporal and spiritual blessings.

Very sincerely,

G. W. BOVARD.

My Dear Friends:—

It is a source of real grief to me that I am unable to attend your interesting and historic celebration. I have but

recently "escaped" from the hospital, and am still so weak that I could not walk a block. I am glad to be able to report steady, though rather slow progress in the recovery of my wonted vigor.

An hundred years do not seem as long as they used to do, especially to those of us who have watched the bulk of them glide by. Four congregations the age of yours (tandem) would carry us back to Martin Luther and his immortal Theses, the bugle notes of which heralded the dawn of the Reformation.

The century which you celebrate may well seem brief, since the lives of a considerable number of the splendid men and women who made the congregation what it was and is, covered nearly the entire period. He who writes the history of the congregation has an attractive and fertile subject. But I must not trespass on the historian's field.

It will not seem invidious, I trust, if I make an exception, in favor of dear old "Uncle Robert Wallace." I gravely doubt whether Nathaniel was more nearly "an Israelite without guile" than was Uncle Robert. I wish to put on record here a sentiment, worthy of Paul, which I heard him utter. We were riding together one beautiful autumn afternoon, making pastoral visits. He spoke freely on a variety of subjects, but the closing sentence was the golden one. "I have no more interest in worldly affairs," he said. "My family are all comfortably settled, and there is nothing for which I care to live but to see the Kingdom of Christ built up."

He was born in 1807, and had seen the entire century save seven years at each end. This is a sample of the men who gave character and stability to your congregation.

I came to Wooster November 1, 1886. We were not two bands, like Jacob, but we were one good-sized band,—Mrs. Wilson and three children. We arrived on the night train. We had decided that we would go to the hotel until our house could be put in shape. Dr. Hart and Mr. Ashenhurst were at the station to welcome us,—the doctor to take us to his home. We resisted until we saw that the doctor was feeling hurt. Of course that ended our opposition, and to the doctor's we went. Those who knew the doctor's wife need not be told



how we were received at the home,—were made *at home*. Our furniture did not arrive for nearly two weeks, but the welcome did not fade, and a friendship was formed which I do not doubt will last throughout eternity.

It was most interesting to go about and get the names and faces tabulated; many of them are graven on the tablets of our hearts. The spiritual condition of the congregation, if not all that could be desired, gave ground for thankfulness and hope. There were many active, aggressive workers, whose work told for God. All in all, the happiest seven years of our lives were those spent in Wooster.

Napoleon told his soldiers about the centuries looking down upon them from the Pyramids. It will be a source of inspiration to you as you pass over the line to remember that a century looks down upon you. You are compassed about with a great cloud of witnesses,—men and women of faith and courage and conviction. “To be as good as our fathers we must be better than they.” Surely this sets a pace that calls for speed on your part. May the second century leave as honorable a record on the page of the Church’s story as the first has left.

“God bless you and keep you, and cause His face to shine upon you.”

“My heart, my hope, my prayers, my tears,  
My faith triumphant over fears,  
Are all with thee, are all with thee.”

With every good wish, I am

Your loving friend,

JOHN A. WILSON.

## THE OLD HOME AND THE OLD FOLK\*

BY EDWARD COLLINS DOWNING

The sun goes down behind the hill,  
But rays of light are shining still,  
And, with a pencil in his hold,  
The Artist paints the clouds with gold.

The sun of youth has sunk below  
The distant hills of Long Ago,  
But memory, with subtle art,  
Upon the fabric of the heart  
Has dyed the scenes of love and joy  
That lay about the girl and boy.  
As if some strange mirage appears,  
We see the home of bygone years  
In all the golden tracery  
That made it beautiful to me.

Adown the lane and by the wood  
The old ancestral dwelling stood.  
It was the center of our thought,  
Where every gift of love was brought,  
And daily for the common weal,  
If at the plow or spinningwheel,  
Wherever duty seemed to ask,  
Each one performed his fitting task.  
The home was dear beyond compare,  
For love and joy were nestled there.  
The clock, the pictures on the wall,  
The hearth surrounded by us all,  
And all the little things that make  
The home more precious for their sake  
Are lingering like jewels set  
In memory and fadeless yet.

How often, as I hastened down  
The shady lane from school or town,  
My heart was glad as love can be  
To greet the faces dear to me  
And feel that life was something grand

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\*These verses were suggested by Mrs. Rouch's very appropriate and excellent paper which appears elsewhere in this volume. The theme and the paper appealed to me as worthy of this double celebration. In places I have followed her thought and words very closely, having in all added but little that is not contained in the real spirit of her pictures.

E. C. D.

And home was part of heavenland.  
A fragrance floated on the breeze  
And birds were singing in the trees;  
But scenes of orchard bloom or note  
Of sweetness from the robin's throat  
Are but the outward gladness  
That nature struggles to express.  
Within, there was a joy of heart  
That never has had counterpart.  
We see among the characters  
The mother—oh, that face of hers!  
The father with his heavy brow  
And hardy hand that held the plow,  
But gentle like a woman, too!  
And others there were fond and true—  
The brothers, known for kindness!  
The sisters, with their love's excess!  
If ever hearts have truer beat  
Or ever life be more complete,  
It will not be till faith shall find  
The final home of human kind.

Our parents were a sturdy folk  
Who felled the forest and who broke  
The sod and filled the fertile plain  
With shocks of corn and cradled grain.  
They did not have the modern tools  
Or implements or books of rules.  
Their work was hard and long. The sun  
Had never seen their labor done.  
They did not have electric light  
To drive the darkness from the night  
Or furnaces or vapor heat  
Or patent breakfast food to eat.  
There were no telephones installed  
By which the neighbors could be called  
And over which the chat could flow  
In those good days of Long Ago.

The house was neat and well supplied  
With comforts equal to our pride,  
But vanity in earthly store  
Had never entered at our door,  
And luxury was not a guest  
Where satisfaction came to rest.  
The phonograph, the Morris chair,  
And single bed were strangers there.  
We did not have a room alone  
Nor drinking cup we called our own.

There were no germs that lay in wait  
In everything we drank or ate.  
The tonic of the sun and air  
Had made disease infrequent there,  
And, though, in these progressive days,  
We shun the simple rustic ways,  
There was no carping discontent  
With life or its environment.

At night the fireside threw its glow  
Of warmth and light upon the row  
That sat around, like friend with friend,  
To visit and to sew and mend,  
While happiness was on the lip  
And sweet in that companionship.  
Perhaps the apple cool and red  
Or dainties on the table spread  
Contributed their simple bit  
When busy thread or book were quit.  
Then worship crowned the closing day  
And slumber swept its cares away.

This was the home, a nursery  
Of faith and hope and charity;  
For Christian grace and Bible truth  
Were more than sermons to the youth.  
Ah, they themselves who taught were taught  
The meaning of the Master's thought.  
They lived in perfect confidence  
That God was in the day's events  
And that no sparrow falls or flies  
Without the notice of His eyes.  
If near or far we ever went  
On business or on pleasure bent,  
Our mother earnestly would say,  
"May God be with you on the way."

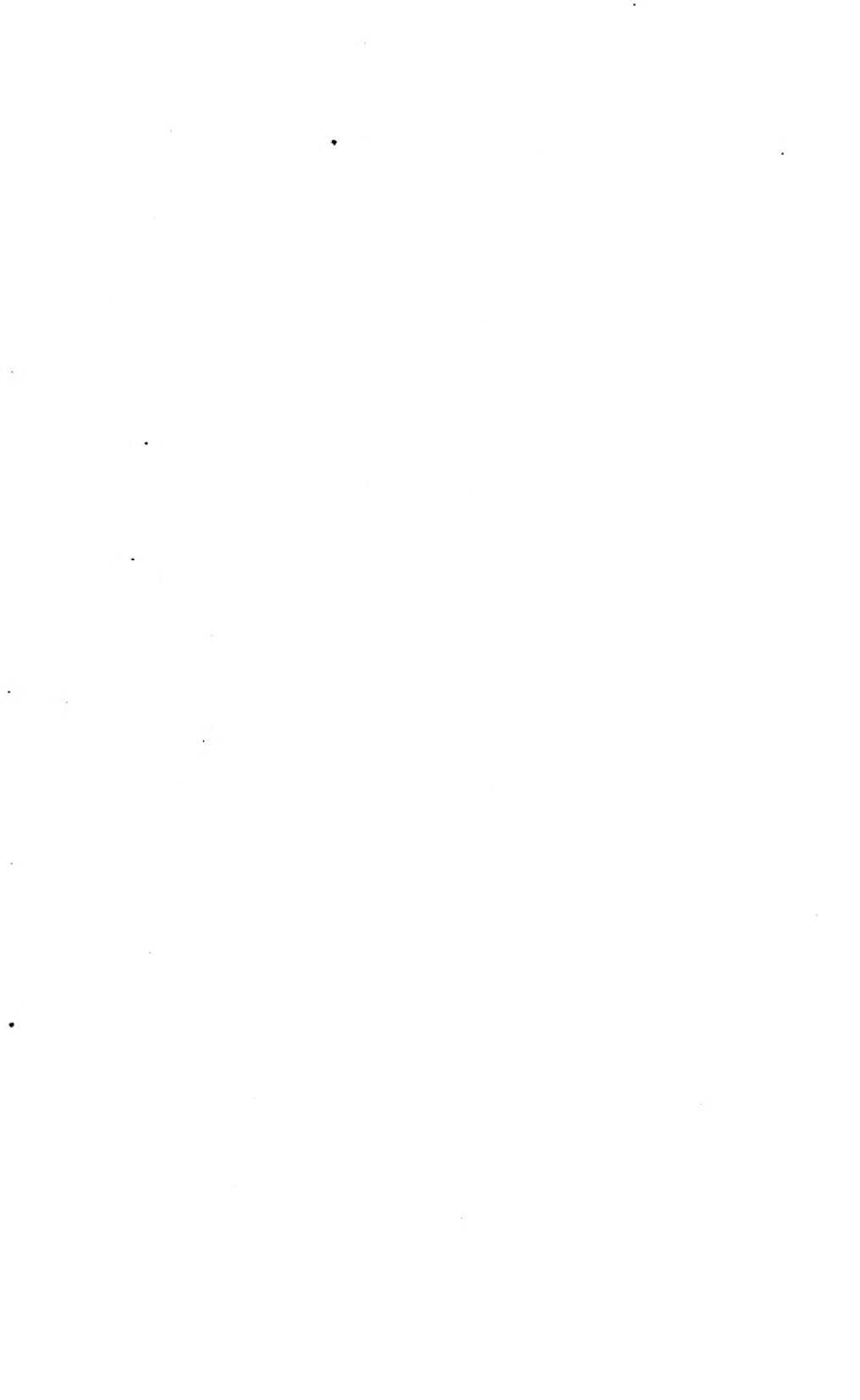
Though life had known severity,  
Like ships undaunted by the sea,  
It made its course, with Him to guide  
Who rules the wind and rolls the tide.  
Inflexible to do the right,  
They did not fear by day nor night;  
For heaven's angel had its tent  
Beside them as they stayed or went.  
Nor heat nor cold nor storm nor space  
Could keep them from the holy place  
Upon the Sabbath, as they came  
To worship with their hearts aflame.

They sought a blessing and the aid  
Of Him on whom their hearts were stayed.  
Their trust in Him was not in vain.  
He sent the sunshine and the rain,  
He gave the harvest year by year,  
And blessed our board with bread and cheer.  
He filled the heart with peace and calm  
And comforted with song and psalm  
Till Christian life could not express  
Its beauty and its blessedness.

As day by day the lifted light  
Of morning breaks upon our sight  
As glorious as long ago,  
The faces that we used to know,  
The lips that spoke the kindest word  
That child or man has ever heard,  
The interest, the care, the truth  
That molded heart and mind of youth  
Arise, with growing preciousness,  
In memory to guide and bless.  
As forests grow the mighty oak  
Which bows before the woodman's stroke,  
That it may serve humanity,  
Our fathers lived that they might be  
A strength alike to church and state,  
As firm and resolute as fate.  
Our mothers lived that we might know  
The fountain whence a love can flow,  
That, like a halo round the heart,  
Transfigures life with heaven's art.

The sun of life will never set  
For those the world will not forget.





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