

The Story of
The First Congregational Parish
“The Unitarian Church”
Arlington, Massachusetts
By
Frederic Gill

SECOND OR NORTH WEST PRECINCT
IN CAMBRIDGE SET OFF 1732

TOWN OF WEST CAMBRIDGE 1807

NAME CHANGED TO ARLINGTON 1867

PARISH ORGANIZED AND
PUBLIC WORSHIP ESTABLISHED 1733

CHURCH GATHERED 1739

UNITARIAN SINCE 1828

MEETING HOUSES

FIRST 1734

SECOND 1804

THIRD 1840

FOURTH 1856

MINISTERS

SAMUEL COOKE,	1739–1783
THADDEUS FISKE, D. D.,	1788–1828
FREDERIC HENRY HEDGE, D. D.,	1829–1835
DAVID DAMON, D. D.,	1835–1843
WILLIAM WARE,	1844–1845
JAMES FRANCIS BROWN,	1848–1853
SAMUEL ABBOT SMITH,	1854–1865
CHARLES CHRISTIE SALTER,	1866–1869
GEORGE WEBBER CUTTER,	1870–1877
WILLIAM JOSEPH PARROT,	1878–1881
JOHN PERKINS FORBES,	1882–1887
AUGUSTUS MENDON LORD,	1887–1892
FREDERIC GILL,	1892– *
JOHN NICOL MARK	1927–

**Minister Emeritus, 1927–*

ON May 10, 1725 the inhabitants of Cambridge living on the west side of Menotomy River, desiring better accommodation for public worship, petitioned the General Court to be set off as a separate precinct. The request was not granted. It was renewed several times until 1732 when, on December 27, the district was set off as the Second or Northwest Precinct of Cambridge. This was the beginning of the First Parish, the parish being simply the precinct in its religious relations. The first meeting was held on January 29, 1733. On March 5, steps were taken towards acting with the inhabitants of the neighboring part of Charlestown for the settlement of the "Gospell Ministry among us." On April 16, 1733 ninety pounds were raised and a committee chosen to provide preaching for six months. An attempt was also begun to secure a portion of the ministerial privileges of Cambridge and Charlestown. Measures were at once taken looking to the erection of a meeting house, three hundred pounds being raised for that purpose in September. But there were great difficulties in the way of the settlement of a minister. During these years of trial the young parish had a good friend in the Rev. John Hancock, the venerable minister of Lexington. He frequently preached in Menotomy, and on April 1, 1733 he baptized Thomas Osborne, "the first child baptized in the congregation at the schoolhouse at Menotomy."

If we are to understand the history of the local church, we must remember that the Congregational Order of church administration was by law made part of

the constitution of Massachusetts. When the General Court granted parcels of land to companies of people for settlement, it made it a primary and requisite condition of the grants that each company should maintain a competent minister of the gospel. Each town was required to support a parish organization. Every citizen's tax bill included a religious tax, and that tax was paid for the support of a Congregational church.

Among the men prominent in the founding of the parish were John Cutter, Ephraim Frost, Henry Dunster, Jonathan Butterfield, Jr., Francis Locke, Josiah Robbins, Abraham Hill and Joseph Adams. The site of the building was on "the parcel of land which was reserved out of the commons for a burial place." The story of the parish may now be told under several headings, and first

THE BUILDINGS

THE first meeting house was erected in 1734 and consecrated February 1, 1735. It was not large, about 50 x 40 feet and contained at first only 17 pews, but there was unoccupied room in the gallery. The pews were of the old-fashioned, square box style, with hinged seats, which were lifted when not in use. Tradition says that after the "long prayer" during which the people stood, these seats came down with a noise resembling scattering musketry fire. The pulpit was very high, being level with the galleries, and was reached by a long winding flight of stairs. The seats for the two deacons were placed just below the pulpit, facing the congregation. Both outside and in the building was severely plain, and no provision was made for comfort. There were no means of heating the building. The erection of the meeting house was a great tax upon the resources of the people, but it was well done. Its oak framework still

stands in a well-known house on Pleasant Street. In 1778 a committee was appointed to see if they could not "make the minister easy, not to take down the belfry." He decided to "leave it to the people, and trust in the providence of God." In 1783 extensive repairs and improvements were made to the building. In 1803 it was voted to build a new meeting house. The old building was sold at auction in three parts to different persons, for \$630 in all. A new building was immediately erected, concerning which the precinct records say that "July, 1804, the meetinghouse belonging to the Rev. Thaddeus Fiske's Society was raised and no man hurt thereby." The new meeting house was dedicated Wednesday, March 20, 1805, at 2 P. M. The building was 70 feet long and 65 feet wide, with a tower projecting in front and extending above, terminated by a vane 100 feet from the foundation. The building cost \$12,175. It contained 106 pews — 92 on the floor and 14 in the galleries. The sum of \$14,167 was realized from the sale of pews, the first pew selling for \$264. A new clock was placed in the tower in 1808. About this time the building was struck by lightning, which ran down the rod on the steeple till it got below the range of the eaves, when it turned off at a right angle, stripping off a clapboard almost entirely around the house, which gave a grotesque appearance. In 1815 a gale took off about a third of the roof and dropped it in the road. In September, 1820 a stove and funnel were put up "for the comfort and convenience of the people." This was the first provision of the sort made in this church. In 1840 when the Universalists left the parish, it was decided to erect a new meeting-house. In this building an organ was placed, this being the first organ ever used in the

church. On January 1, 1856 the church was completely destroyed by fire. This building stood at about right angles to the location of the present building, facing toward what is now Pleasant Street. At that time Pleasant Street ran diagonally across the church green toward Water Street. After the fire the Parish secured legislation enabling them "to enclose the land", in a manner agreeable to the selectmen and insuring to Nathan Robbins a certain right of way. The arrangement made with the selectmen provided for the relocation of Pleasant Street as it now is, and the granting of a right of way for pedestrians, behind the meeting house, where the present brick walk crosses toward Water Street. On New Year's Day 1857 the new building was dedicated. Every local minister took part in the service. The work of erecting the new church was carried on under some difficulty, as a considerable number of the people of the parish living in what is now Belmont seceded immediately after the fire and built a church in their own neighborhood. The building cost \$19,000, and was paid for at once. During the work of building, the parish meetings, necessarily numerous at such a time, were by the kindness of the Orthodox Church held in its vestry. The Sunday services were held in the Town Hall. Up to 1868 there was no provision for social gatherings in the Meeting-house. In that year the women of the Social Circle converted the vacant room in the basement into a thoroughly equipped kitchen and a well furnished parlor. On the night of August 22, 1871 a sudden wind-storm passed over the town and blew over the spire of the church. The steeple was rebuilt the next year. In 1890, after funds had been raised for the erection of a parish house, it was decided not to put another

building on the lawn, and the money was used to purchase a new organ. In the summer of 1893 the spire was found to be in bad condition, and was at once rebuilt. A great staging was put up, reaching to the weather-vane, which gave the spire something of the appearance of a Chinese pagoda. Considerable repairs were made to the building, and the interior was redecorated in the summer of 1899. In 1911 the building was largely remodeled. It was extended in the rear. A roomy sub-basement was constructed containing a modern heating and ventilating plant and an organ motor. The organ and choir were moved from the balcony to the new part of the church behind the pulpit. In 1926 the organ was reconstructed, being made practically into a new instrument with electro-pneumatic equipment.

THE MINISTERS

AT the beginning the Parish had many troubles before securing a minister. Five calls were given and all declined. At last on May 21, 1739 Mr. Samuel Cooke was chosen, and he accepted the invitation. His "settlement" was 260 pounds paid in two equal installments. (The settlement was a sum of money given to a minister to enable him to set up a domestic establishment.) The yearly salary was 190 pounds. Both amounts were in the depreciated currency of the time. In his acceptance of the call, Mr. Cooke asked that proper allowance shall be made if "our paper money should continue falling", and also intimates his dependence "upon the kindness commonly shown to ministers, particularly as to building and firewood." About this time the Mother Church, the First Church in Cambridge,

voted 25 pounds to the Parish to furnish its communion table.

The minister now being settled, the next step was to organize a church society distinct from the Parish. Mr. Cooke's Church Book, afterwards given to the church by him, thus records this important event: "1739, September 9 (being Lord's Day), a church was gathered in this Precinct . . . the members of it having first at their request obtained dismissal from the several churches to which they belonged and a recommendation to the good work of embodying in a church state in this place." An elaborate covenant and creed were drawn up, undoubtedly by Mr. Cooke, and were signed by thirty men and fifty-three women. The document was plain and dignified in style. Theologically, it was of course soundly orthodox.

The Parish was exceedingly fortunate in its first minister. The Rev. Samuel Cooke came to be a man of such importance that we must give considerable attention to him and his ministry. After he came here he boarded for a time in the family of Joseph Adams, at ten shillings per week. In May 1740, he bought an acre of ground from Mr. Jason Russell, on which a house was raised for him by the people on July 16. Mr. Cooke records that the frame was given, the cellar and well dug and stoned gratis, and the boards and shingles carted from Sudbury and Billerica free of expense to him. He was one of the members of the Cambridge Ministers' Association who, in 1745, voted not to invite Mr. George Whitefield to preach in their churches. During the French and Indian War he seems to have made many references to it and other public affairs in his sermons. A few years later, as the oppressive acts

of the British government increased, he again and again denounced them and the soldiers who were sent to enforce them. His sermons also contain intimations that religion was neglected by many people. Beginning in 1771 and continuing until 1778 he preached sermons expounding the four gospels, the gospel of Matthew taking fifty-seven of them. He was frequently called upon to preach on notable occasions in the eastern part of the State. In 1767 he gave the Dudley Lecture at Harvard College, and in 1770 he preached the election sermon. His deep and aggressive patriotism came out more and more as the storm of revolution gathered force. On the memorable 19th of April, 1775, although he was sixty-seven years old, he seems to have been so bent on sharing in the fight that his son had to take him away in a carriage to a place of safety. On Fast Day, 1777, his sermon had for its theme, "Tyrants in all ages have been the greatest scourges of the world"; and on April 19 of the same year he preached a sermon at Lexington entitled "The Violent Destroyed; and Oppressed Delivered."

Mr. Cooke died June 4, 1783, at the age of seventy-five years, having ministered to the Parish for forty-four years. He was married three times. He was a man of keen and vigorous intellect, a strong and earnest preacher, who attained wide popularity and influence. He was closely in touch with the life and affairs of his time, and his sermons give indications of a breadth and liberality of spirit not very common in his day. After the death of Mr. Cooke the unmarked money in the weekly contributions was given to the family of "our late worthy minister, Mr. Cooke, for their comfort and support."

At this time the church had been much weakened following the long struggle of the revolution and the disputes with the Baptists. So several years elapsed before the settlement of a minister. At last, in April 1787, Mr. Thaddeus Fiske began to preach. He was called to the ministry in July, and ordained in April of the next year. Having cast in his lot with the people, he at once began "to allay the difficulties that obstructed the prosperity of the society." To help out his meagre salary he boarded and taught children and youth, instructed many young ladies of his parish and neighboring towns and prepared some young men for admission to college. The records and acts of the society show that it soon gathered new strength. Dr. Fiske resigned his pastoral office in 1828. Not so able a preacher or thinker as his predecessor, Samuel Cooke, he was his superior in social and organizing power. He was decidedly conservative in spirit. About 1820, when Sunday-school work was attempted for the first time here, he strongly opposed it and refused the use of the church for such purposes. But two women, Eliza Bradshaw and Eliza Tufts, were determined to have a school, so they gathered the children in the vestibule of the church. It was during Dr. Fiske's ministry that the Liberal Christian or Unitarian movement took place in the Congregational churches of New England. With only a few exceptions, all the old parishes in the eastern part of Massachusetts became Unitarian. In West Cambridge, while the people were going the new way, the minister held to the old paths. This fact probably had much to do with Dr. Fiske's resignation. In accepting it, the Parish recorded their due sense of his long and faithful services during a pastorate of forty



Rev. Thaddeus Fiske



Rev. David Damon



Rev. Frederic Gill



Rev. Samuel Abbot Smith



Rev. Frederic H. Hedge



West Cambridge 1817. The church is the second meeting house, built 1804. The mansion house stood where the library now is.

years, and testified to his "fair" character as a man and a Christian in the performance of his varied and arduous duties. Yet there seem to have been some feelings besides those of good-will between him and the people for some time. An elaborate farewell sermon of his was never preached, but it was printed. He afterwards became one of the first members of the Orthodox church when it was formed. One act of his that must be mentioned is the establishment of a social library in 1806. Of this he took entire charge, and for more than twenty years delivered books to the proprietors without compensation. In 1809, on April 23, the twenty-first anniversary of his settlement as minister, Dr. Fiske preached a sermon on Job XVI, 22:—"When a few years are come, then I shall go the way whence I shall not return." He, however, outlived most of those who heard the sermon, for he served the church as minister nineteen years longer, and lived twenty-seven years after his retirement from the pastorate. He died in 1855, at the age of ninety-three, being the oldest clergyman in the State.

For nearly three-quarters of a century following the death of Dr. Fiske, there was a succession of short pastorates. Of the ministers who served the Parish during that time, we will mention here only four. Mr. Frederic H. Hedge was ordained as minister on May 20, 1829. This was an important event, as he was the first Unitarian minister of the church. A slight change in the title of the society took place now; the name "First Congregational Parish" being used for the first time. The change from a territorial parish to a denominational church was thus completed. Mr. Hedge's ordination was an elaborate affair. The candidate was examined by

a council which met at the hotel. Afterwards a procession, headed by a brass band, marched to the church. During his ministry the people divided somewhat on theological lines, some becoming Universalists. In 1834, the Parish voted not to employ Universalist ministers. Mr. Hedge established a regular Sunday school, and also a lyceum. The weakening of the Parish caused by the secession of the Universalists was the primary cause of his resignation in 1835. Some years later the Parish again called him to its pulpit, but he declined the call. Fifty years afterwards he referred to this as a very pleasant memory. Dr. Hedge attained great eminence in theology, his influence extending far beyond the circle of his own denomination. Later in life he occupied important chairs in Harvard College.

On March 13, 1835, David Damon was installed as minister. He took charge of the church when it was greatly enfeebled. His records give a list of forty communicants, and adds that they are all that belong to the church "as far as can be ascertained." Under his ministrations, however, the church gained much in every way. By one of his intimate ministerial friends he was described as a man of plain, good sense, thoroughly in earnest. His sermons were close, searching, and practical, their illustrations being largely drawn from actual life. In June 1843, the New Mount Pleasant Cemetery was dedicated by Mr. Damon. In his address he spoke of the uncertainty of life, saying that no one knew who would be the first to be buried there, it might be himself. A few days later, while conducting a funeral service in the church at Reading he was stricken with apoplexy, and died on June 25, 1843, the day after Harvard College had conferred on him the degree of D. D. His

body was the first to be buried in the new cemetery. The congregation erected a monument at his grave. Dr. Damon's descendants have been prominent in our church life, the third generation being now active in its affairs.

The Rev. William Ware became minister late in 1843. Soon after, a new covenant was adopted, which made the sole condition of membership to be "a profession of faith in Jesus Christ." Mr. Ware was in poor health and his pastorate was brief, covering less than two years. He was editor of the *Christian Examiner* for some time, but his fame — for he achieved fame — rested on his brilliant historical romances, "Zenobia", "Aurelian", and "Julian."

June 22, 1854 Samuel Abbott Smith was ordained as pastor. His ministry covered eleven years, ending only with his death. In April 1865 he accepted an appointment from the American Unitarian Association to work among the army at Norfolk, Virginia, for two months. He was taken ill at Richmond and came home only to die. He was greatly beloved by all, in his life, and deeply mourned at his death. The Sunday School erected a monument at his grave in the old burying ground, with the simple inscription "He went about doing good." His son and grand-daughter are today valued members of our Parish. Mr. Smith began the custom of having the children gather at his house at New Year's, and this quickly grew into the annual "New Year's Party", which for over sixty years has been the most important social gathering of the year.

THE SUNDAY SERVICES

FROM early days in Massachusetts and into the eighteenth century the church service was of comparatively little importance and was bald to a degree that would be unbearable to us. The sermon was the chief thing. Sermons then were very long, argued out from beginning to end and largely made up of scriptural quotations. There were probably no hymn-books in the pews and the hymns were lined out by the minister. Several instances of prayer for the afflicted, offered at their request are recorded. Frequently also, after recovery from sickness or the birth of a child, public thanksgiving was offered in church. In 1775 one person was chosen to lead in singing and a little later the first mention is made of a choir. The Northwest Parish of Cambridge Singing Society was organized in 1804. The preamble of its constitution runs as follows: "As music constitutes one very essential part of public devotion, and as its spirit is becoming something languid, and its genius seems about to withdraw; we, the subscribers, being fully inspired with these ideas, do form ourselves into a society for the purpose of reviving the spirit, and improving ourselves in the art of music. Justice our principle, Reason our guide, and Honor our law." The Society seems to have had considerable vigor. Members were fined for non-attendance at meetings, and were required to sit in the singing seat at meeting on Sundays. After the precinct became a town, the name of the society was changed to "The West Cambridge Musical Society." It formed a training school for the church choir. There was no organ in the church then: the violin, bass-viol, flute, and French horn were still in use. During the singing of a

hymn the congregation turned around so as to face the choir, the members of which followed the baton of the leader by beating out the time with their hands or fingers. The earliest sermons of Rev. Samuel Cooke complain of the increasing non-observance of the Sabbath and the neglect of public work. In 1749 a committee was appointed to inspect the behaviour of the young people in the meeting-house on the Sabbath. It was decided that the unruly were to be brought from the galleries and made to stand in the great alley below. The plan seems to have worked well, for no further reference is made to the matter.

THE INNER LIFE OF THE CHURCH

ON the 19th of April, 1775, when the British soldiers marched through the precinct, some of them stole from the house of Deacon Joseph Adams a silver communion tankard which Jonathan Butterfield had given to the church in 1769. They carried it to Boston and sold it to a silversmith by the name of Austin. He informed Deacon Adams, who redeemed it for the price paid the soldiers. This tankard is still used in the communion service.

The original Congregational parishes of Massachusetts were organized with a covenant and a creed. The covenant was a statement of the purpose of the church, being a bond of union. The creed was a statement of theological beliefs. At the time of the liberal Christian movement which afterward became known as Unitarian in the early years of the nineteenth century, most of these old parishes simply abandoned the creed, but some of them kept the original covenants which are used today. In the case of our own Parish the creed was

simply dropped and various covenants have been used since then. Under Rev. William Ware, the covenant signed by members was a simple statement of faith in Jesus Christ: "I believe in Jesus Christ." In the winter of 1898 and 1899 several meetings were held, to consider the adoption of a new bond of union. Finally the following covenant was formulated and adopted by the unanimous vote of the entire congregation:—

"We, members of the First Congregational Church in Arlington, rejoicing in our Christian heritage, greatly honoring the fathers, who, amid much difficulty founded this church in the years from 1733 to 1739, and holding the congregational polity they bequeathed to us, do now declare:—

"This church accepts the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to men. In this spirit we join for the worship of God and the service of men, to promote free, spiritual religion in the world; and we invite to our fellowship all who are in sympathy with our purpose."

Our present meeting-house has been the scene of several notable gatherings. Among them is a series of Sunday evening services in the autumn of 1894, when by invitation of the minister the different ministers of the town gave sermons expounding the positions of their various denominations. These addresses were listened to by congregations which filled the church to its capacity. In 1908, again on the invitation of the minister, a similar series was given by prominent denominational leaders. Once more in 1919 the local ministers spoke upon their several communions, the speakers this time including the rector of St. Agnes'

Catholic Church. In the preceding series, Catholic clergymen had declined the invitation to participate. A remarkable gathering in this church was the "Century Watch-Night Service" held on December 31, 1900. Every Protestant minister in the town took part, and a large volunteer chorus choir furnished music. On Christmas eve and Christmas night of 1914 the entire church was lighted, and this is now done regularly.

The business affairs of the Parish have been well managed, as is shown by its comparative freedom from debt. The church has never had a debt of any size, and frequently has had none. For nearly two hundred years, its expenses were provided for on the pew-tax plan. A valuation was placed upon each pew, and on this valuation a tax was levied and was paid by the owner or renter of the pew. If in any year this assessment failed to provide sufficient funds, a subscription paper would be passed around and the necessary money raised. In 1920 this plan was abandoned; the few remaining pews still privately owned were transferred to the Parish, and the budget plan and every-member canvass was adopted.

SUBSIDIARY ORGANIZATIONS

AS we have seen, the establishment of a Sunday School in 1820 was frowned upon by Dr. Fiske, but the women of the Parish were not dismayed and a school was formed. The women of the Parish, always active, organized themselves into the Social Circle, in 1849. This society gave communion silver to the church, constructed and fitted a parlor and kitchen and has contributed liberally to the various improvements and renovations, called for from time to time. In 1884 a

branch of the National Alliance of Unitarian Women (at first named "The Women's Auxiliary Conference") was formed; and in 1893, largely under the leadership of Miss Ida F. Robbins, these two organizations merged to form the present Social Alliance. There does not seem to have been an organization of the men of the Parish until 1889 when, under the leadership of Rev. Augustus M. Lord, a Unitarian club was formed. The organization has gone through many changes until, in 1919, the Arlington Chapter of the Unitarian Laymen's League was instituted. The young people of the Parish have at various times had their own organization, such as the Unity Club in the 1880's and later the Young People's Religious Union, which soon took the name "The Menotomy Guild."

THE STEP-DAUGHTERS

THREE other churches have been formed more or less largely by seceders from this church. Some, probably many — though just how many it is impossible to say — left the church to become members of the Baptist Church, which was fully organized by 1781. In the early days of the Parish, Mr. Cooke's sermons give many indications of the growth of the Baptists in the precinct. There are many incidental defences of infant baptism. His allusions to the matter are generally in a broad spirit. Thus in one sermon he said of baptism that "the mode or manner, if done in sincerity, ought not to break Christian fellowship, or that love and charity among the disciples by which we give the best evidence of our loving Union with Him." The operation in full force of the old method whereby the Congregational parishes were supported by parish taxation is indicated in the

well-known entry in the records under the date 1774: "Voted: not to excuse the people who call themselves Antipedobaptists from paying ministerial taxes." However, the Baptists refused to be taxed for the support of a church which they did not wish to attend. Legislation had already been passed giving relief from such taxation to Baptists, Episcopalians, and others. Finally the local Baptists instituted suit against the Parish, and the Parish returned to them all moneys paid since they joined the Baptist society, together with the costs of courts for the recovery of the same. The unpleasantness of this situation seemed to have been forgotten in time, and it is good to recall that in 1853, while the Baptists were building a new church, our own church gave up its afternoon services to allow the Baptists to use our building. The Parish was very much crippled by the secession of the Baptists and the strain of the Revolutionary year, and it seemed for a while that it was not certain that it would survive, but it speedily recovered strength.

Again from 1834 to 1840 many left the church because they wished to organize a Universalist church, and finally in 1840 the Arlington Universalist Church was organized. This secession greatly reduced the Parish and for a time it was somewhat crippled.

Once more in 1856 a secession took place to form the Congregational Society (Unitarian) of Belmont. This occurred immediately after the destruction of the meeting-house by fire. The Belmont church was formed in part from Arlington and in part from Watertown.

These three societies are thus daughters of our Parish, but as they voluntarily "stepped out" we may call them step-daughters.

These are some of the aspects of our Parish history. More important than these things is the devotion of the common people, the unwritten daily life of the men and women who are not mentioned in history but whose steadfastness and loyalty, often overlooked and easily forgotten, yet make up the real life of any organization, especially a church, for—

“They maintain the fabric of the world.”

PLEASE PRESERVE THIS CALENDAR FOR REFERENCE

CALENDAR

The First Congregational Parish

"The Unitarian Church"

Massachusetts Avenue and Pleasant Street, Arlington, Mass.

TELEPHONE ARLINGTON 4163-R

January, 1933



1733 - Bi-Centennial Year - 1933

Minister Emeritus, Rev. Frederic Gill, D. D.

Minister, Rev. John Nicol Mark, A. M., 15 Lombard Road

TELEPHONE ARLINGTON 0846

Sexton, Henry R. Collins, Tel. Arlington 5952-M

A Prayer for the Morning

Shine down upon us, we pray, with Thy Holy Spirit, as with the light of the morning, to waken us from sleep both of body and of soul; to bring light to the darkness of our minds and wills, and to show us this day how to go and what to do, in faith and hope and love.

Francis Greenwood Peabody.

Order of Church Service

"In the holy quiet of this hour, let us pray that a sense of the nearness of God may be quickened within us."

Organ Prelude

Doxology, Hymn No. 3 (Unannounced)

A Declaration of Fellowship

In the love of truth and in the spirit of Jesus Christ, we unite for the worship of God and the service of man; and, as his followers, we accept the religion of Jesus, holding in accordance with his teaching, that practical religion is summed up in love to God and love to man.

The Lord's Prayer

Response in Unison "Let the words of my mouth"

First Anthem

Responsive Reading, selection for the day

Gloria

Scripture Lessons

Second Anthem

Versicles: Minister and Choir

Prayer, followed by

Choir Response

Congregational Hymn

Organ Offertory

Offertory Chant, in Unison

"All things come of thee, O Lord; and of thine own have we given thee."—Amen.

Sermon

Congregational Hymn

Benediction

Two-fold "Amen"

Organ Postlude

*"Tomorrow is with God alone;
And man hath but to-day."*

—Whittier.

The ushers for January are Mr. Ernest R. Moore, Mr. John L. Marshall, Mr. Edward A. Bailey, Mr. John Wright.

1733

1933

"On May 10, 1725, the inhabitants of Cambridge living on the west side of Menotomy River, desiring better accommodation for public worship, petitioned the General Court to be set off as a separate precinct. The request was not granted. It was renewed several times until 1732 when, on December 27, the district was set off as the Second or Northwest Precinct of Cambridge. This was the beginning of the First Parish. The first meeting was held on January 29, 1733."

—*Dr. Gill's History of The First Parish.*

Commemorative Service

AT

The Two Hundredth Anniversary of

THE BEGINNING OF THE

First Congregational Parish
of Arlington

(Unitarian since 1828)

SUNDAY, JANUARY 1, 1933

AT 10.45 A. M.

Order of Bi-Centennial Service

Organ Prelude—"A Prelude in E"

Bethier

SOLO—"Ring Out Wild Bells"

Hutchinson

MRS. RALPH THOMAS

Doxology, Hymn No. 2

Our Declaration of Fellowship

In the love of truth and in the spirit of Jesus Christ, we unite for the worship of God and the service of man; and, as his followers, we accept the religion of Jesus, holding in accordance with his teaching, that practical religion is summed up in love to God and love to man.

The Lord's Prayer

Response in Unison—"Let the words of my mouth"

Anthem by the Choir—"Ho! Every One that Thirsteth"

Martin

Reading of the Scriptures

Psalm 90 REV. JOHN NICOL MARK

Anthem by the Choir—"With the Voice of Singing"

Shaw

Versicles

MINISTER AND CHOIR

Pastoral Prayer, followed by

Choir Response

Anniversary Hymn No. 506—"The Memorial of Virtue is Immortal"

Organ Offertory—"Angelus"

Renaud

Offertory Chant in unison

"All things come of thee, O Lord; and of thine own have we given thee."—*Amen.*

Addresses

REV. AUGUSTUS MENDON LORD, D. D., Minister of The First Parish, 1887-1892.

REV. FREDERIC GILL, D. D., Minister Emeritus.

Anniversary Hymn,—written for the One Hundredth and Fiftieth Anniversary by Rev. A. M. Lord:

Tune: Hamburg

O thou whose present spirit blessed
Our fathers in their toilsome ways
And led them on thy great behest
Through watchful nights and dangerous days;

Be with us in this ampler age,
Lest, tempted by success and gain
Through meaner lives their heritage
May suffer loss or gather stain.

Moulding 'midst peril and distress
That patient strength and will unmoved
Which from the stubborn wilderness
Shaped the fair land of us beloved,

Here where their high faith set apart
A place to seek and worship thee,
Still answer every earnest heart,
And keep us pure and strong and free.

Service of Communion—the three ministers participating.

Communion Hymn, No. 482

Benediction

Organ Postlude—"Hallelujah Chorus"

Handel

ORGANIZATIONS OF THE FIRST PARISH IN 1933

The Standing Committee

Mr. Ernest R. Moore, Mr. William G. Rice, Mr. John L. Marshall.

The Bi-Centennial Committee

Judge James P. Parmenter, Mrs. James A. Bailey, Mrs. Cyrus E. Dallin, Mr. Edward S. Fessenden, Mr. George A. Smith.

The Music Committee

Mr. Edward S. Fessenden, Mrs. James A. Bailey, Mr. Harrie Dadmun.

The Social Alliance

Mrs. Russell P. Wise, President.

The Evening Alliance

Miss Rachael Damon, President.

The Junior Alliance

Miss Ruberta Bailey, Director.

The Laymen's League

Mr. Rufus W. Blake, President.

The Church School

Rev. John N. Mark, Superintendent.

The Gill Club of Y. P. R. U.

Miss Louise Turner, President.

The Child Psychology Study Club

Mrs. Ralph Adams, Acting President.

The Junior Choir

Mr. Dowell P. McNeill, Mus. Bac., Director.

“Remember them your leaders who spoke the word of God to you and looking back upon the close of their life, imitate their faith.”

—*Moffatt's Translation of Hebrews 13:8.*

Ministers of the First Congregational Parish

SAMUEL COOKE,	1739—1783
THADDEUS FISKE, D. D.,	1788—1828
FREDERIC HENRY HEDGE, D. D.,	1829—1835
DAVID DAMON, D. D.,	1835—1843
WILLIAM WARE,	1844—1845
JAMES FRANCIS BROWN,	1848—1853
SAMUEL ABBOT SMITH,	1854—1865
CHARLES CHRISTIE SALTER,	1866—1869
GEORGE WEBBER CUTTER,	1870—1877
WILLIAM JOSEPH PARROT,	1878—1881
JOHN PERKINS FORBES,	1882—1887
AUGUSTUS MENDON LORD, D. D.,	1887—1892
FREDERIC GILL, D. D., (Minister Emeritus, 1927)	1892—
JOHN NICOL MARK,	1927—

Church Calendar for January

Church School meets every Sunday at 9:30 A. M.

Kindergarten with trained teacher at 10:30 A. M.

Junior Alliance meets every Thursday at 4:00 P. M.

WEDNESDAY, JANUARY 3

8:00 P. M. Evening Alliance Sewing at the home of Mrs. Arthur Wellington.

THURSDAY, JANUARY 4

8:00 P. M. Child Psychology Club at the home of Mrs. C. Emerson Folsom, 12 Gray Street.

SUNDAY, JANUARY 8

10:45 A. M. Morning Service of Worship. Rev. Ralph E. Bailey of the First Church of Cambridge will preach.

Anthem. "Gloria in Excelsis" from "Twelfth Mass" Mozart
"Lord, for Thy Tender Mercies' Sake" Farrant

MONDAY, JANUARY 9

2:30 P. M. Social Alliance—Bi-Centennial Meeting. Address by Miss Virginia Wellington on "*The Story of the Women of the First Parish.*"

Miss Isabelle Souster, Soprano. Tea.

TUESDAY, JANUARY 10

8:00 P. M. Mission Brotherhood Consecration Service at King's Chapel, Boston.

WEDNESDAY, JANUARY 11

10:30 A. M. Fourth Lecture on Current Events by Miss Eunice Avery.

SUNDAY, JANUARY 15

10:45 A. M. Morning Service of Worship. Rev. Henry Wilder Foote, D. D. of the First Church in Belmont will preach.

Anthem. "Hallelujah, Amen" from "Judas Maccabaeus" Handel
"Triumph and Thanksgiving" Rachmaninoff

5:30 P. M. The Gill Club of Y. P. R. U.

MONDAY, JANUARY 16. SOCIAL ALLIANCE.

10:30 A. M. Mr. Mark will give the first of three talks on the Bible. Subject: "*How We Got Our Bible,*" illustrated by 43 colored slides.

12:30 P. M. Luncheon.

2:30 P. M. Business Meeting and Sewing.

WEDNESDAY, JANUARY 18

8:00 P. M. Evening Alliance.

Miss Virginia Wellington will repeat her talk on "*Women of the First Parish.*"

SUNDAY, JANUARY 22

10:45 A. M. Morning Service of Worship. Mr. Mark will preach.

Anthem. "Awake Up My Glory" Chadwick
"Turn Thy face from my Sins" Sullivan

6:30 P. M. Laymen's League Fireside Hour. Light Supper. Speaker. Good Fellowship Around the Fireplace.

MONDAY, JANUARY 23

2:00 P. M. Alliance Sewing.

SUNDAY, JANUARY 29

10:45 A. M. Closing Bi-Centennial Service. Sermon by Mr. Mark on "*The Backward and Forward Look.*"

Anthem. "Great and Marvellous" Haydn
"Alleluia, Lord God" Palestrina

5:30 P. M. The Gill Club of Y. P. R. U. Dr. Gill will speak on "*Important Points in Our History.*"

MONDAY, JANUARY 30

2:00 P. M. Alliance Sewing.

Mrs. Harry H. Baldwin, Jr. will have charge of the flowers for January.

The Gods we worship write their names on our faces.

High Points in Our Bi-Centennial Program

Two of these points have been reached in our celebration: one the Dinner on December 28 which will long be remembered as a very delightful occasion. The dinner, music, greetings from the local ministers were excellent and the crowning point of the evening was the lecture by Mr. George A. Smith, illustrated by pictures from an old-fashioned album. We are truly grateful to all who helped to make this Bi-Centennial Dinner a success.

The other high point in our celebration was our Bi-Centennial Service held on January 1, when Dr. Lord and Dr. Gill returned to the pulpit of the First Parish and gave historic addresses. It was an impressive service and significant in the fact that in the three ministers participating there was represented an almost continuous ministry in the First Parish from 1887, a period of forty-three years, covering nearly one-fourth of the entire life of the parish.

May we add that we are greatly indebted to Mr. Ernest R. Moore and Mr. William G. Rice for the special lighting effects on the church which have received high praise from our townspeople

Still to Come

There are more good things to follow in our celebration. Our "setting off" from the Mother Church in Cambridge will be honored on Sunday, January 8, when Rev. Ralph E. Bailey of The First Church in Cambridge will be our Guest Preacher. Then on Sunday, January 15, Rev. Henry Wilder Foote, D. D. of the First Church in Belmont will preach and bring the greetings of his church which in 1856 "was formed in part from Arlington and in part from Watertown."

The closing of our celebration will come on Sunday, January 29, which was the date in 1733 when the first meeting of the new parish was held. Mr. Mark will preach on "*The Backward and Forward Look.*"

We ask for a large attendance at these three remaining Anniversary Services.

Three Bible Talks

Following the custom of a number of years Mr. Mark will give three talks on the Bible to the Alliance. The first comes on Monday, January 16, at 10:30 A. M. The subject is "How We Got Our Bible," illustrated by forty-three colored slides. These lectures are open to any who care to attend.

Series of Sermons on "The Wholesome Personality"

During February, Mr. Mark will preach a series of sermons on Personality. These will include such topics as "What is a Wholesome Personality?", "Fear and Personality," "Failure and Personality."

These are studies in psychology applied to religious thought and should prove interesting and stimulating.

SOCIAL ALLIANCE FAIR, FRIDAY, FEBRUARY 17

