

Two Hundred Years in View and Review  
1739 - 1939

---

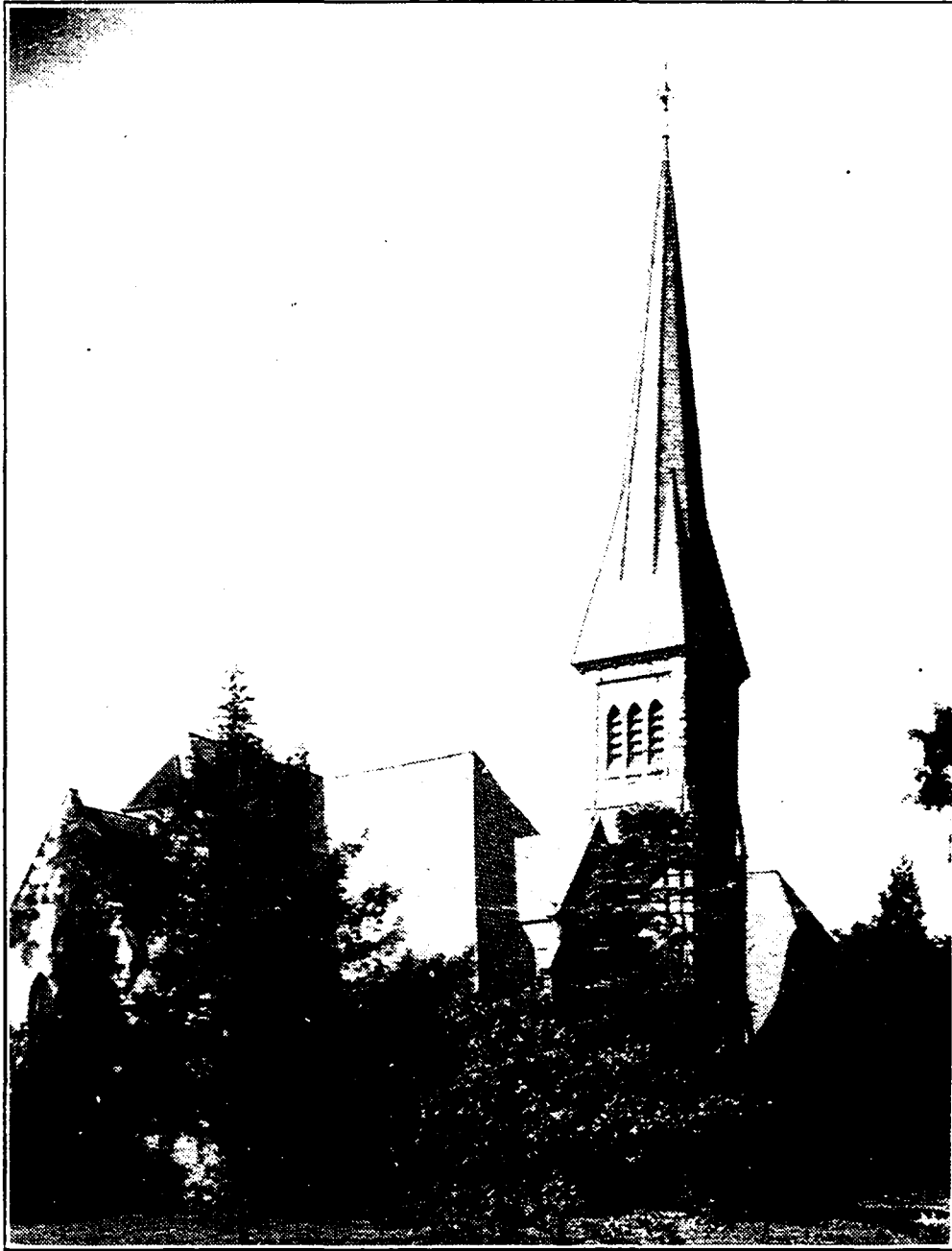
A RECORD  
*of the*  
OBSERVANCE  
*of its*  
TWO HUNDREDTH ANNIVERSARY  
*by the*  
FIRST CONGREGATIONAL CHURCH  
*in*  
AMHERST, MASSACHUSETTS

NOVEMBER 4-5, 1939

---

COMPILED BY  
REV. JOHN A. HAWLEY  
AND  
FRANK PRENTICE RAND

CARPENTER & MOREHOUSE  
AMHERST, MASS.  
1939



The First Congregational Church  
in  
Amherst

1739 - - - 1939



## Two Hundred Years in View and Review

---

*After the anniversary supper the celebrants entered an unlighted auditorium, in which Mrs. Tillson was playing churchly music at the organ and Mr. Parmenter was showing from his double dissolving lantern colored pictures of Amherst, largely from the Waugh collection at the State College. There were eighty of these pictures while the audience were being seated. At eight o'clock the choir, under the direction of Mr. Alviani, led in singing an eighteenth century hymn by Isaac Watts, "O God our help in ages past," and the pictures became scenes as of two hundred years ago. Many of the historical slides came from the Cutler collection at the Jones Library, but nearly sixty were re-photographed by Mr. Sears for this occasion. During the singing of the last stanza of the hymn there gradually lightened into view a Gothic window, designed by Mr. Otto's committee, and in the window the figure of Mr. Hawley in colonial costume, who proceeded to speak from a manuscript prepared by Mr. Rand, as follows:*

It is the year 1735. There is still no such village as Amherst. The river Indians—Nonotucks, Agawams, Pocumtucks—have not yet entirely yielded up their fertile acres to the godly but acquisitive white man. There are dinosaur tracks upon the ledges, imprinted there thirty million years ago, but they have not yet been noticed. George the Second is our king. The long hills lie friendly against the southern sky, and among the shadows of evening the wood thrush sings.

Across the river, in the village Northampton, there is a brilliant clergyman, brilliant but pontifical,—Jonathan Edwards. With power and perseverance he proclaims a Calvinistic doctrine that is sometimes gracious, but mostly grim. Sometimes his sermons are interrupted by hysterical sobbing in the congregation. Two hundred years from now The Amherst Historical Society will still preserve, in awesome memory, a chair in which he is accustomed to sit.

Now, in 1735, there has come to pass what he calls "an extraordinary dispensation of Providence," whereby "a great multitude have been hopefully converted," so that "this town was never so full of love nor so full of joy." Even children, nine-year-olds, "have expressed great longings after Christ, and willingness to die and leave father and mother and all things in the world to go to Him." But when an estatic convert does actually cut his throat in order to do so, Edwards concludes that the poor man has somehow become a victim of Satan, who is, as he says, "in a great rage at this extraordinary breaking forth of the work of God." Meanwhile the revival is spreading. Edwards notes that "the people in New Hadley seem

to be seized with a deep concern about their salvation." He is speaking of us.

The house of Zechariah Field! It has been built in the third, the newest, precinct of Hadley, on the spot where the State College greenhouses will eventually stand. In front of this house there is a pine tree. Tradition will have it that under this pine tree, in the summer of 1735, the inhabitants of Hadley's eastern hamlet gather for the first time for purposes of worship. The earliest formal record, however, dates from the autumn. It is in the handwriting of the Rev. David Parsons, Jr., and it reads: "November 1735. I began my ministry in Hadley." For the next three years Mr. Parsons occasionally brings the gospel to Zechariah Field, his family, and his neighbors.

Across the road and a little to the north is the home of Jonathan Cowls. This house will still be standing in 1939. By that time it will have become a practice house for students in home economics at the State College, and will be known as "The Homestead." Jonathan Cowls provides lodging for the minister, Mr. Parsons. By 1738, however, the ardor of the Edwards revival is dying down. Mr. Cowls finds that he can now bring himself to charge this hospitality up against the community.

Immediately across the road from the home of Mr. Field, with its churchly pine, there is another house, that of the late Samuel Boltwood. This house will also be standing two hundred years from now. It will be called "The Stockbridge House," and will be used to accommodate the faculty club at the State College. It will be thought of as the oldest house in town.

In this house, the Samuel Boltwood House, on the 7th of June 1739, there come together for official conclave Hadley's third precinct pioneers: Cowlses, Smiths, Kelloggs, a Dickinson, a Mattoon, an Ingram, a Nash. They are here, according to the warrant, "to see what the precinct will do to settle Mr. David Parsons, Jr. in the gospel ministry in this precinct."

These men are the descendants of the little group of churchmen, members of Thomas Hooker's First Church of Hartford, who exactly eighty years ago withdrew from that church and that community, and moved their goods and their families northward and into the still unoccupied meadows of Hadley, in order that they might worship in such manner as they deemed most acceptable unto God. But now, in 1739, there is no religious principle at stake. The community has simply grown away from its center. An outpost settlement is in need of a church of its own. And as a result of this meeting in the Boltwood House Mr. Parsons is duly ordained on the 7th of November 1739 "pastor of the Church of Christ in Hadley Third Precinct," which church is organized this same day with fifteen male members beside the minister. He takes up his duties at once.

Two hundred years from now people of Amherst will curiously examine a crumpled and faded manuscript containing the record of Mr. Parsons' call to our church.

A meeting-house is already being built, a mile or so to the south, upon a knoll where eventually the Amherst College Octagon



THE FIELD HOUSE  
Where the First Church Founders Worshipped in 1735

will stand. It is forty-five feet by thirty-five. At its raising our pious churchmen consumed seventy-seven shillings' worth of sugar and rum. It has galleries; and beneath them pews set against the walls,—those on one side for the men, those on the opposite for the women. There is no bell, but twice on Sundays the good folk are summoned to divine worship by the blowing of a “konk,” which two hundred years from now will still be on display. If the elder in the picture reminds you of a twentieth century cleric by the name of Cleland,—well, there is nothing we can do about it.

In 1753 the meeting-house is considered done.

It doesn't occur to any of us to draw a picture of the meeting-house. Any one who wishes can see it by simply looking up toward the knoll. And there is no portrait maker to paint a likeness of the minister who is establishing a record of service,—forty-two years, if you please,—which none of his successors will equal and only his son will approximate. So our descendants will have to imagine what meeting-house and minister really look like. One relic of this meeting-house will indeed remain, the baptismal font. It is a small pewter basin, but lovely in its simplicity. It is likely to endure.

The Rev. David Parsons began his ministry in consideration of the munificent salary of forty pounds a year. As time goes on, however, it reaches the sum of eighty pounds a year. *And* his wood. We furnish his wood. When the fathers first met in the Boltwood House in 1739 they were instructed by the warrant to determine “what may be thought best towards building a house for the minister.” It was apparently thought best not to do so, and Mr. Parsons has provided his own. It stands just across the way, on a site which will eventually be used for the Morgan Library. It is a substantial house. Perhaps it isn't surprising that its occupant sometimes uses over a hundred cords of wood a year.

In 1759 the Third Precinct of Hadley becomes the District of Amherst. Not the town. In 1776, under stress of the Revolution, we shall *assume* our township and send a representative to the General Court. But not until ten years later shall we become officially a town. We call ourselves “Amherst” after the commander of the British armies in America, Lord Jeffrey Amherst, who has recently recaptured the city of Louisbourg from the French and Indians.

And now the 70's. Amherst is becoming quite a place. David Parsons owns a tavern, operated by Gideon his son, at the four corners where The Amherst House will later stand. Moses Warner has another, up toward the meeting-house. And over on what will come to be East Street there are now a number of homesteads, including Kellogg Tavern, in which the post office will one day be installed. Yes, Amherst is growing.

And the little meeting-house upon the knoll is no longer adequate. This leads to strong and conflicting judgments. Shall we tear it down and build a larger one? Or shall we divide Amherst into two districts, West and East? After a stormy session the divisionists, so-called, carry the day, but a territorial revision of this sort requires



a sanction from The General Court, and this sanction is not forthcoming.

There is also something else,—the war with England. The divisionists, living on the outlying farms to the east, are all of them “sons of liberty.” The earlier established families, the “blue stockings,” in the center are, some of them, Tory. Among the Tories is the minister. When he reads from the pulpit a proclamation which concludes with “God save the Commonwealth of Massachusetts” and adds “But I say ‘God save the king’,” a voice from the congregation replies, “And *I* say, Sir, that you’re a rogue.” In ’77 the voters elect a committee to tell the minister that his royalist sympathies are not to be endured. Significantly his salary is in arrears.

But David Parsons stands by this faith and his pulpit, until, on New Year’s Day 1781, death removes him from a torn and feverish community into the silence of West Cemetery. There, upon a little knoll reminiscent of the one upon which his meeting-house still stands, he is laid to rest, beneath a table monument, erected in memory of “A man of God and a faithful servant of Jesus Christ.”

To the partisans of the dead leader there is an acceptable successor in the person of one of his sons, another David, recently returned to town. He is a Harvard graduate and licensed to preach, but has decided to become a merchant instead. He is willing, however, to supply the pulpit until a permanent pastor is found. Incidentally, like his father, he is a Tory. The “sons of liberty” are naturally outraged at the thought that he should be installed. The mere fact of succession from father to son smacks of royalism. And another Tory besides? Never. But the Parsons enthusiasts are the dominant group. They prevail upon the young men to accept a call. And on October 2, 1782 he is duly ordained.

Meanwhile the objectors rally to revolt. Their Cave of Adullam may be found in the house of Captain Ebenezer Mattoon, recently returned from the front. Later he will become “General Mattoon.” The group are referred to in the church records as “those aggrieved.” They are known along the street as “Captain Mattoon’s Council.” Obviously they have a case.

The General Court has denied them an independent district, but at least they can have their own church. And a fortnight after the ordination of the intolerable second David Parsons, they agree to do it. A month later they organize The Second Church of Amherst. A year later, almost exactly, they raise a meeting-house, and on February 15, 1784 they hold their first service therein.

Of course by creating a Second Church of Amherst they fasten upon the mother organization forever the title “First Church,” a title which will carry unfortunate social implications in the years ahead. And there is something else. Heretofore action by the church, particularly financial action, has been referred to the town “for concurrence.” The church has been maintained, almost literally, by taxation. With two churches in the community this is no longer feasible. The result is that each church brings into being an administrative

and non-creedal organization to be known as "the parish." Thus in 1783 the First Church Parish is born.

Strangely enough the building of another meeting-house has not solved the problem of enlarging the first one. It may not be entirely a matter of necessity now; it may be a matter of pride. At any rate in 1787 the Parish votes to re-build. And in 1788 it does so.

Well, this building is larger and better. The bell tower is something special. The Parish has voted that any "who are inclined have liberty to build a belfry at west end of meeting-house, by subscription." The Second Church has one. All right, so do we. In '89 the Parish appropriates money to procure one of Benjamin Franklin's new-fangled devices to protect the belfry against "God's chariots of wrath." In '92 it appropriates money for a Paul Revere bell. The day of the "konk" is ended. It will be twenty-five years before the cupola is added.

If we look at the church, from the north, the pulpit is in the middle of this wall which we see. It is high, with sounding board above it, and seats for the deacons below. There are doors in each of the other three walls. The choir loft is in the gallery opposite to the pulpit. The building can be seen from miles around and the First-churchmen are very proud of it.

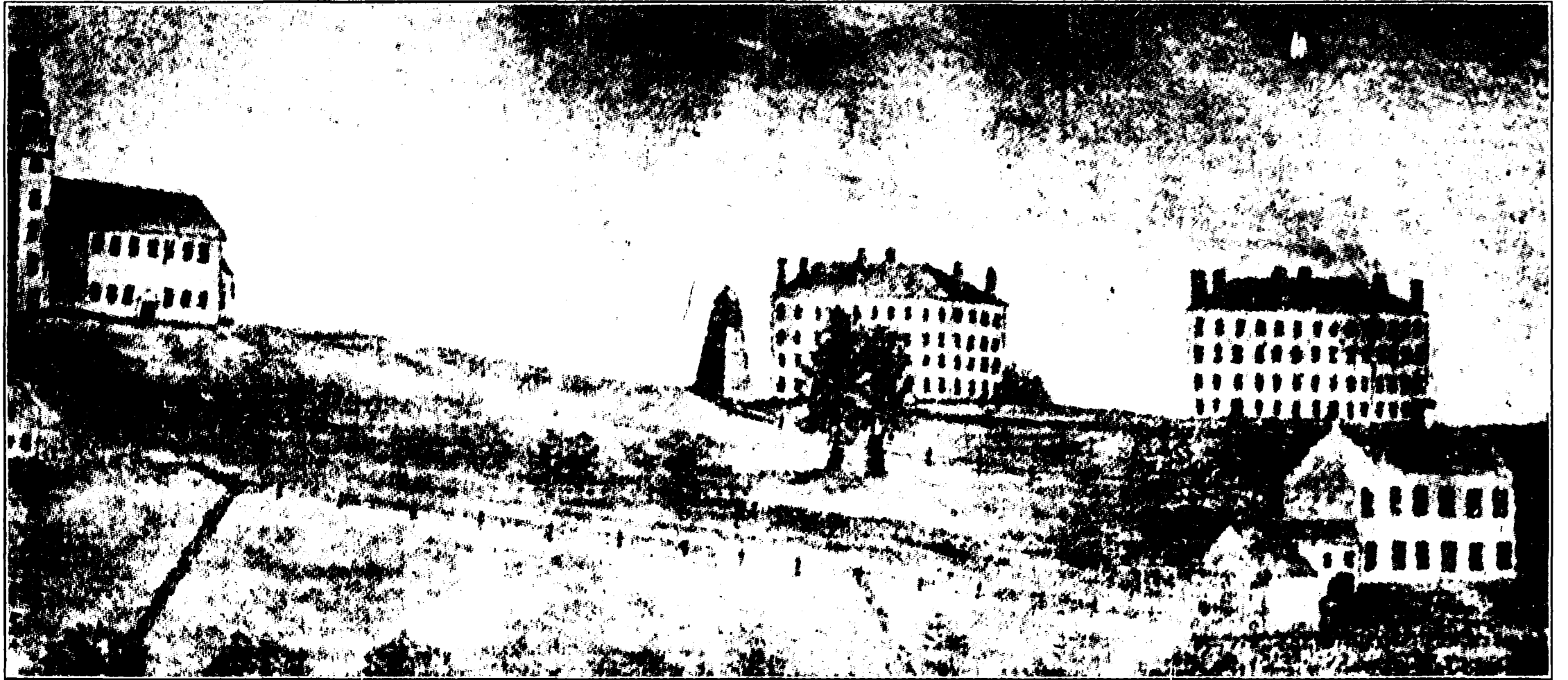
The new minister is making something of a name for himself. In '88 he is invited to deliver the so-called "election sermon" before the Governor and General Court in Boston. In '95 he is offered and declines the chair of theology at Yale. In 1800 he is made a doctor of divinity by Brown. He is to serve the First Church as pastor for thirty-seven years.

His parishioners are sometimes disturbed by his ministerial vagaries. In fact in 1795 they formally consider asking him to resign. There is a strain of levity in the man. He is said to like to visit the local ballrooms. He likes his toddy; and in the light of the new temperance sentiment, that is reprehensible. An association of Connecticut Valley ministers decide that perhaps they ought not to serve liquor hereafter at their meetings. Dr. Parsons moves: "that they all have one more good drink and then banish the article forever."

Well, Tory or not, Cavalier or not, he is a good preacher and a good citizen. It is he who gives the land for an institution to be known as Amherst Academy. It is he who contributes heavily to the establishment of Amherst College. His fame will endure.

Thus in 1819 the eighty-year pastorate of the David Parsons, father and son, comes to its close.

God bless and preserve this our church!



SECOND MEETING-HOUSE AND COLLEGE  
About 1825

*During the singing of "All hail the power of Jesus' name" the colonial narrator faded from view and was replaced by Mr. Bennett, in dress of the 1820's, who continued the presentation.*

It is 1820—January the 26th. The Rev. Daniel Abraham Clark, M.A. is being insalled as the third pastor of the First Church in Amherst. His preaching is observed to be "bold, original, pungent and direct."

Among his parishioners there is a man in middle life who came to Amherst eight years ago to write a book, a very famous book as it will turn out, perhaps the most famous book ever to be produced in America. His name is Noah Webster.

Mr. Webster, however, is no scholarly recluse. He is tremendously interested in every civic enterprise, particularly those having to do with education. Now it happens that there is something new in the way of education; it is called a "Sunday School." It was first tried out in New England only seven years ago. It was first conceived in old England only forty years ago. We decide to have a Sunday School in Amherst. Noah Webster writes a constitution for it and is chairman of the first board of managers. The children memorize passages of Scripture; after that they study definitions and spelling.

There is another educational experiment in which Mr. Webster is interested. And not only he, but Mr. Clark as well. And Dr. Parsons, pastor *emeritus*. And Deacon Samuel Fowler Dickinson. And other First-churchmen. This experiment is to be a college, to be built up on the hill beyond the meeting-house. These men are putting into this enterprise not only time and effort, but money,—lots of it. On August 9, 1820, Dr. Parsons, *ex-officio*, lays the corner stone. And Mr. Webster, *ex-officio*, delivers an address, in the course of which he says that this college: "is to be situated in a populous country, abounding with provisions; in a climate remarkable for its salubrity; in a village where no peculiar circumstances exist to invite dissipation and extravagant expenditures; surrounded by a well cultivated territory, inhabited by people whose moral, religious and literary habits dispose them to cherish the cultivation of the mind, and the propagation of evangelical truth."

Thereupon the citizens adjourn to the meeting-house nearby to listen to a sermon by Mr. Clark, lugubriously entitled "A Plea for a Miserable World."

A century hence First-churchmen will take part in a pageant presented by Amherst College. Elijah Dickinson will be shown donating land for a campus, and Dr. Parsons accepting it in the name of the trustees. Mr. Dickinson will be impersonated by George Farley,— "Uncle George," as he is to be known by 4-H Club workers all over the United States. Dr. Parsons will be impersonated by the Rev. John Hawley. There will be other prominent First-churchmen in the group: Herbert Cowles, for example; Cady Elder, and Ed; Will Machmer; Fred Sears. But all this is a hundred years away.

The new college gets quickly under way. And in August 1822

she celebrates,—in the meeting-house, of course,—her first commencement; and two young graduates move out into a not untroubled world.

It is forty years since Captain Mattoon's Council led the way, in an expanding community, to the creation of a second church. The town continues to grow, and to spread out toward the south and to the north. The mother church must be made to provide more daughters to serve our increasing needs. Thus in 1825 the people in South Amherst dedicate a meeting-house. The North Amherst people want one too. But they bicker so long over their plans that eventually one of their number, another Dickinson by the way, "Land'o'd Oliver" so-called, builds a church by himself, rides his horse into it and up and down the aisles, sells pews to those interested, each sale protected by deed, and eventually turns over his remaining interest to the parish.

Meanwhile things have not gone entirely well with the pastor in the mother church at the center. For one thing, the temperance movement, which a little embarrassed the local clergy in the time of Dr. Parsons, is gaining momentum. Mr. Clark is an uncompromising "dry,"—so dry that even some of his parishioners object. In the pulpit too he is tireless, but tiresome. Some of his churchmen expostulate with him. "It's my business to preach the gospel to you," he replies. "Yes," they say, "but not all at once."

On November 24, 1823 the parish brings charges against its minister, and the following year he resigns. He continues to live in Amherst, however, for a little, and sometimes supplies in the pulpit from which he has been dismissed. In 1826 he publishes a volume of sermons. It is the first book to be printed in Amherst.

1828! The minister is now Royal Washburn,—a young man but in precarious health. He has been with us for two years and has married a local girl, Harriet Parsons, daughter of the second pastor.

Meanwhile Amherst College has justified the faith of its founders and is expanding its plant. The meeting-house isn't exactly being crowded out, but the College would be glad to have it over across the road. It offers a site for a new meeting-house under condition that the old one be obliterated from view. It even offers \$700 toward cost of construction, with the understanding that it may use the house for commencements. It's true, the old meeting-house does look a little shabby after fifty years, and in comparison with her daughters, south and north. Well, what would a new one cost? About \$6,000. Can we raise it? We hold an auction in the Boltwood Hotel. After the manner of North Amherst we are selling pews, selling them outright, at auction. Young Luke Sweetser is auctioneer. The money is raised. The parish will build.

Thus in 1829 the new meeting-house is up. Brick this time. Rather ponderously Greek in its frontage. Conservative within,—with a high pulpit, box pews, and Jim Crow accommodations for the negroes. There is a basement. In three or four years there will be some stoves, upstairs of course. The fathers are getting soft it seems.

Mr. Washburn, by the way, lives immediately to the north, where the Psi U fraternity house will eventually stand. It's been a strenuous time, for pastor and people.

In 1833 the church suffers two memorable losses.

Squire Dickinson, a founder of Amherst Academy, a founder also of Amherst College, for twelve years a member of the General Court, builder of the first brick house in town, moves to Ohio. The Squire was made a deacon of our church at the age of twenty-one, and has been one for nearly forty years.

The other loss is the removal, by death, of the pastor himself. His last words from the pulpit are these: "My beloved flock, I feel unable to say much more to you, but I cannot close without entreating you to live at peace among yourselves. Let no root of bitterness spring up,— it wounds the blessed Saviour and destroys the peace and usefulness of the church. The God of all comfort be with you, through Jesus Christ. Amen."

So Royal Washburn concludes his ministry in Amherst, and upon earth. The new brick meeting-house stands a proud memorial to his labors. But there is something else. During the last year of his ministry no less than one hundred people have joined this church, ninety-three by profession of faith. They too are a memorial, a living memorial, to his labor,—and also to his love.

It is a year before we have another pastor. He has come to us with both New Testament and Old Testament priority. This is seen in his name. It is Matthew Adam.

During this winter of '34 we are also enjoying the services of one whom Sunday School Superintendent William S. Tyler calls "an inspiring teacher of a large class of young men." This teacher is Henry Ward Beecher, a senior at the College. Young Beecher does not like the architecture of the new meeting-house. He says it shows "how far it was possible to go in the direction of monstrous ugliness." But he is already showing some of the powers which will eventually make him the outstanding American preacher of his generation, at which time local people will recall that he is representative not only of the First Church and Amherst College but, earlier still, of another educational enterprise, a mile to the north,—Mount Pleasant Institute.

In the 30's we are subject to a rigid scrutiny of our personal conduct. For example in the Articles of Faith and Government adopted by our church during Mr. Adam's pastorate, we read as follows: "In the judgment of this church, no person should be received as a candidate (for membership), or continued as a member, who attends balls, or suffers his children, if they are under parental control, to do so; nor any person who attends races, theatres, or who engages in any sort of gambling, or who travels on the Lord's Day for business or pleasure; and hereafter no one is to be received as a member who makes use of ardent spirits, except as a medicine." Dr. Parsons, this would be no place for you.

And for the minister the way is even more straight and narrow than this,—as the Biblically nominated Matthew Adam soon learns.



THIRD MEETING-HOUSE  
Built 1828-9

For ten months after his installation we ask him to resign. And one of our reasons for so doing is this: "his practice of associating with neighboring ministers, exchanging with them, and conducting social meetings."

So Matthew Adam goes.

It is considerably over two years before we find his successor, and as usual during such periods of readjustment, the religious activities mark time. A young lady visiting in Amherst in the fall of 1835 writes home: "They need a minister very much." She goes on to say that of the "supplies" *ad interim*, the one that "exceeds them all" is Professor Edward Hitchcock of Amherst College. Posterity will revere the name of Edward Hitchcock as that of a scientist who discovered, assembled and interpreted extraordinary slabs of pre-historic, pre-Biblical, pre-human times, containing over twenty thousand tracks of various living creatures. But Edward Hitchcock was a Congregational minister before he became a naturalist, and the young lady who admires his sermons in 1835 finds him "very Calvinistic in his sentiments" . . . expressing himself strongly "with regard to original sin and the sovereignty of God."

The new minister in 1837 is the Rev. Josiah Bent, who serves the church with rare distinction for nineteen months, and dies in office. During this brief pastorate we make a gesture towards liberalism by introducing into our worship a violin, a bass viol and a flute. We also substitute for Isaac Watts' *Hymns* a modern psalmody. The hymn books, like the pews, are the property of their owners; and etiquette requires that the stranger within our midst must wait until the host of the pew in which he sits, sees fit to offer him a hymnal. There is at this time a Gentlemen's Benevolent Association and a Ladies' Benevolent Association, and in 1838 they raise \$859 for home and foreign missions. And during his nineteen months of service Mr. Bent takes into the church 121 new members. and has three hundred people in his Sunday School. Incidentally his widow will continue her membership in this church for half a century.

In 1840 the Rev. Aaron Colton reports in Amherst for his first pastorate. He is timid and homesick, but he follows his directions, and calls upon Mr. Edward Dickinson. Mr. Dickinson does not belong to the church; but he is a very influential member of the parish. The church controls the creeds; but the parish controls the purse. The next morning young Colton comes again to Mr. Dickinson's law office, this time to meet the church and parish officers. They seem to him pretty formidable. In fact the ordeal of this first candidacy will haunt his memory for fifty years. But he carries on, and triumphantly achieves an ordination.

Among the worshippers in Mr. Colton's church there is a ten-year-old girl. At present she means little to him except for the fact that she sits in the Edward Dickinson pew. But she has a mind of her own. And she likes him. Within a few years she will be writing of "an excellent sermon from our own minister, Mr. Colton." She is, of course, Emily Dickinson, the poet.

Pastor Colton also has a mind of his own. For one thing he



doesn't like his pulpit. It is plain to look at, and it cramps his style. There is hardly room to gesture at all. So we have a new one now,—the latest thing in pulpits,—from Boston. He is the first minister in our church to have a vacation,—“not exceeding,” however, “four Sabbaths a year.” He almost gets a parsonage. The Parish actually votes to buy the Shepard house, in which Henry Ward Beecher used to room, standing where the Chi Psi fraternity will eventually build their lodge. But the elders have a second thought, just in time, and rescind their vote.

As a matter of fact Mr. Colton is earning his vacations, and a parsonage too. During his thirteen year ministry we experience three memorable revivals. The last of them is the most exciting. In 1850 the prayer meetings, which are being held in the Amherst Academy building on Amity Street, are, in the pastor's words, “fuller and more solemn.” “A cloud of mercy,” he says, “seems to hang over us and to drop down fatness.” But nothing happens. There are no conversions. Something is wrong. Mr. Colton and his First-churchmen decide that the “something” is “the rum places in the village, with fires of hell in full blast.” They take the matter into town meeting. Edward Hitchcock makes a great speech. They achieve a magnificent temperance verdict: 400 to 1.

And now the fatness does begin to fall. Conversions take place. And during the year 1851 no less than ninety-five people join the church, nearly all by profession of faith,—and including Mr. Edward Dickinson, in the forty-eighth year of his age. “I have just come in from church,” his precocious daughter writes to her brother Austin; “very hot and faded! Our church grows interesting. Zion lifts her head. I overhear remarks signifying Jerusalem.”

During the pastorate of Dr. Dwight, Mr. Colton's successor, the question of God's House comes up again. We seem to be incorrigibly householders. Dr. Dwight's own suggestions are moderate. He would like some contrivance by means of which we may get rid of the tin kettles that hang from the long stove-pipes to catch the creosote that drips from the joints. And he dislikes the iron catches on the front doors; they make a fearful racket when late comers enter the meeting-house.

We do indulge ourselves to the extent of an organ, trading in our bass viol. Organs are coming into vogue. But some of our First-churchmen object. “A step towards Romanism,” one of them mutters. “A wicked outlay of money,” says another. Deacon Leland says it gives his wife a headache. John Leland, by the way, State Senator, deacon for thirty years, one of the dependable men during this period, certainly has a right to an opinion. Particularly since he takes charge of the singing on Sunday evenings. But we put in the organ just the same.

Then come the chandeliers. What a time we have over them! People say that one might just as well try to pray in a theatre.

But the real innovation is the vestry. There has been a comfortless, subterranean room in the basement of the meeting-house, and we have used it more or less for churchly gatherings. Now we con-

vert that into a hall which we rent to the Hampshire Agricultural Society, and to the west of the meeting-house we build a vestry, a parish house, a lecture room— call it what you will. Eventually this structure will find its cumbersome way up to George Cutler's property on Hallock Street.

Dr. Dwight is living in the Shepard House, which we didn't quite buy in '41. Now in '54 we vote: "that it is desirable that this parish have a parsonage." We even secure authority from the General Court to incorporate proprietors for the same. But we don't buy it,—not in '54.

There are a few interesting personal associations during Dr. Dwight's Biblical seven years of service.

For instance, in 1854 our meeting-house is used for the inauguration of William A. Stearns as president of Amherst College. Dr. Stearns has been for nearly twenty-five years pastor of the Congregational Church in Cambridge. Dr. Dwight is to have reason to feel particularly grateful to him. A twentieth century historian of the College will say of him: "So far as Amherst is concerned, he was the last of the Puritans."

Down on Amity Street is the Jones Homestead, later to be the lovely home of C. R. Elder. It is in this house that the Grace Church will soon experience its birth. But the Joneses are still First-churchmen, and they take to meeting with them, a mischief-loving youngster, who will none the less never forget what he calls "the meeting-house upon the hill," or Mrs. M. A. Allen's Sunday School class. He is to become America's poet of childhood, and his name is Eugene Field.

There is also a December evening, in 1857, when Ralph Waldo Emerson, the Sage of Concord, lectures in the meeting-house upon the subject: "The Beautiful in Rural Life." Mr. Emerson is first cousin of Mrs. Lucius Boltwood, and is naturally being entertained in the Boltwood House across the common. "I must hurry home," Mrs. Boltwood remarks to a friend, "Ralph is coming for supper."

And now the War. And Henry Hubbell's pastorate. It's his first one. Sometime he will be a D.D. and president of a college. But not yet.

Well, war or no war, the question of the meeting-house persists. It just isn't right. Edward Hitchcock calls it "the butt of ridicule." The Greekish pillars are part of what ails it; and the porch is collapsing anyway. All right, let's get rid of the porch. And we do. The four Greek pillars disappear, temporarily; when they return, under the auspices of Amherst College, there will be six.

And during the same year, 1861 we buy the Shepard House for a parsonage. It costs us \$2500. The incorporated proprietors set about the business of its administration. But Mr. Hubbell is a bachelor; and when he marries, he lives with his wife's people in the Royal Washburn house to the east. Indeed from this time no minister will ever use our acquisition as a parsonage.

Meanwhile the war gets under way. Class day exercises in '61 are held in the meeting-house, as usual. They offer a colorful and patriotic setting. In this same room, the following March, we gather

to pay tribute to the memory of young Frazar Stearns, President Stearns' son, the first Amherst soldier to be killed at the front.

Thus Henry Hubbell, our war pastor, carries on through the clouded years to 1865. He visits the boys in the army. He builds up the Sunday School at home. He brings us to the close of the second era of our church history, to the termination of our worship upon the hill.

God bless and preserve this our Church!

---

*During the singing of "Holy, holy, holy" and the showing of scenes now more or less familiar, another narrator, Mrs. Rand, dressed after the manner of the 90's, relieved Mr. Bennett in the Gothic window.*

The Civil War is over. The Union is preserved. The slaves are free. Darwin has published *The Origin of Species*. The First Church is looking for a pastor. And life goes on.

In the meeting-house, on May 15, 1865, the voters of Amherst are gathered to make a momentous decision. Shall the town raise, by taxation, the sum of \$50,000 to insure the building of an agricultural college, upon the one-time homesteads of Messrs. Field, Boltwood and Cows, where the church was first conceived and organized? Edward Hitchcock has been an ardent advocate of the plan. Edward Dickinson, too. And President Stearns. And Col. William S. Clark. These Amherst College men and their associates have already contributed \$25,000 toward the project. It's an exciting gathering there in the basement of the brick meeting-house. But the advocates win. And the First Church is once more the cradle of a college.

January 1867! No pastor yet. We have invited two likely candidates to come to us, but they have declined. Perhaps it's a matter of salary. We paid Mr. Hubbell \$1000, but we did, under the stress of inflation, give him a substantial bonus the year before he left. We have offered these other men \$1700. That looks like quite a salary to us.

Perhaps they were apprehensive because of our unsettled state of mind about the meeting-house. Yes, the question of the meeting-house is once more the order of business. True, it is only ten years since we built the vestry and remodeled the front of the edifice upon the hill. And only six since we purchased a parsonage nearby. But the First-churchmen are itching for a change, and the only two real

questions seem to be: Can we raise the money? Shall we take a new location down on Main Street? We shall have had over two dozen parish meetings before we get those matters settled. Meanwhile we offer to sell our present property to Amherst College. If the College buys, our second question is answered.

January 1867. We have another candidate to hear from. We have offered him \$2700. That's a good bit more than Mr. Hubbell's \$1000, and more than we shall pay again for over half a century. But on January 28th Deacon Sweetser reports that the candidate has accepted what the Deacon calls "our cheerful and unanimous offer," but only on the condition that the matter of permanent settlement may be indefinitely postponed. Well, we've got a tentative minister anyway. His name is Jonathan Jenkins.

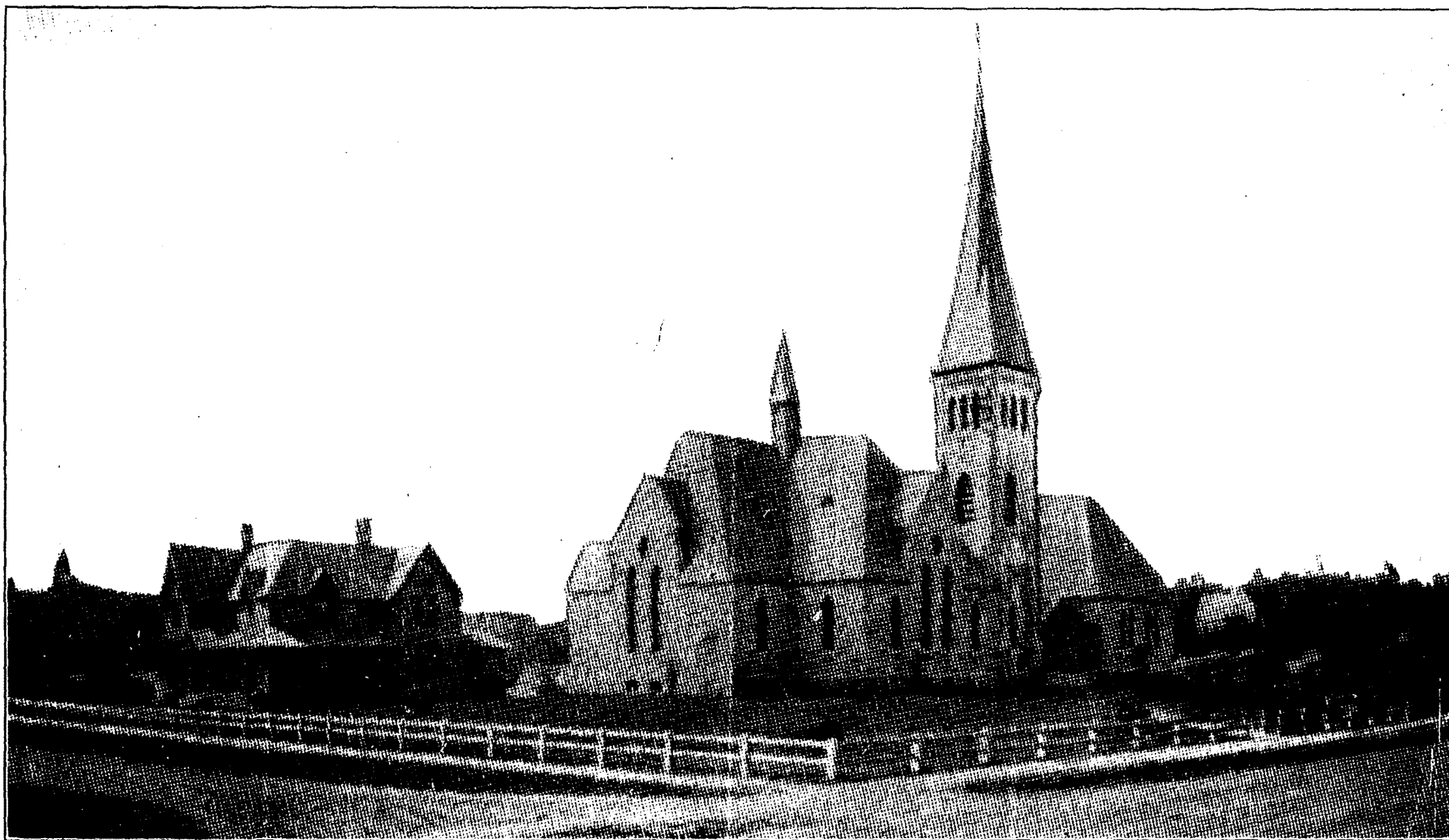
So now we turn back to Amherst College. She has a library right beside our meeting-house; it was dedicated *in* the meeting-house. And beyond that is the president's house. Amherst ought to buy our property up there upon her hill. She does. And in September, 1867, we lay a corner stone in the Montague lot down on Main Street.

Another autumn and our church is built,—a fine, stone structure, somewhat Gothic this time, with a tall spire reaching proudly into the sky. The Building Committee report that the total expense is \$66,482.86: for land, grading, church, organ, and parsonage. But contingent expenses,—for other land, horse sheds, furnishings and bell,—will amount up to \$10,000 more. We assume a mortgage for \$38,500.

On September 23, 1868 the new church is dedicated. President Stearns gives the prayer, and Mr. Jenkins the address. At the new organ is our regular organist. He is at present principal of the Amherst High School; but some day he will have become a national figure, as pastor of the Madison Square Presbyterian Church in New York, and as a fearless and aggressive social reformer in that great city. His name is Charles H. Parkhurst.

There is a parlor in our new church,—the contribution of the ladies. They have had a special contract with the builder; the project is definitely theirs. They have a new organization, which they call The Ladies' Benevolent Society, and an energetic leader, whose name is Miss Esther Cutler. The society is a revival of the Ladies' Benevolent Association, whose program was interrupted by the war and the pastorless period which followed it. Its constitution calls for annual dues: twenty-five cents for active members, fifty cents for honorary, "including gentlemen." It will function, however, in its present form for seventy years, and will raise for benevolences an amazing sum of money. Miss Cutler's family history, by the way, is, and will be, deeply interwoven with the history of our church. She was brought up with seven brothers in the house which will one day be owned by Mr. Mason Dickinson, Jr.

Our new pulpit is something very significant. This is its story: One of our First-churchmen, the Rev. Daniel Bliss, is a missionary in Beirut. His grandson, as it happens, for a little while a member of our choir, will be preaching at Amherst College at the very time



FIRST CHURCH AND PARSONAGE  
As Built 1867-8

we shall celebrate our two hundredth anniversary. But to get back to the pulpit. Daniel Bliss procured for us a cedar of Lebanon from which to make it. He had to go up onto Mount Lebanon three times before he succeeded in getting the log. He rode 150 miles on horseback. He sent us also a bough of olive, from which to make the reading desk. Thus our pulpit has come to us, by camel and ship, all the way from that Palestinian mountain, to symbolize the Holy Land and also the missionaries who, like Daniel Bliss, have gone out from this church to the far corners of the earth.

This new building stands as a testimonial to the vision and courage of as staunch a roll of churchmen as any minister could desire. A special word should be said of a little group, Biblically seven in number, who have together contributed over \$8000 to the enterprise. They are: William Cutler; Edward and Austin Dickinson, father and son; Leonard M., Leonard D., and Henry F. Hills, father and sons; and Deacon Sweetser.

Messrs Sweetser, Austin Dickinson and Henry Hills have been members of the Building Committee. As such they have devoted to the project, not only money, but time and energy beyond measure. As a lawyer and his father's successor as treasurer of Amherst College, Austin Dickinson may be seen to be a practical man of affairs. But his passion is beautification. He is the moving spirit in The Village Improvement Society, the renovation of our town common, the laying out of Wildwood Cemetery. At the time of his death in 1895 the Parish will write into its records this statement: "The beauty and condition of the church property, its handsome building and exceptional grounds, are evidence of his taste, skill and labor."

Leonard M. Hills has transferred his affiliations from East Street because of his interest in our new building. He seems to have said to the First-churchmen up on the knoll, "I'll meet you half-way." And half-way is the Montague lot. They are business men, these Hillses, but men of civic vision. For example, Leonard M. and Henry have also just given \$10,000 to the agricultural college newly come to town.

Luke Sweetser is also a business man, a merchant, but he is much besides. He has had a good deal to do with the building program at Amherst College. He was the first president of the Amherst and Belchertown Railroad. Eventually he gives up his store to go in for blooded Ayrshires. He is largely responsible for the first almshouse in town. And he is deacon of the First Church for twenty years.

The Deacon remembers the building of the brick meeting-house. It was he who auctioned off the pews. Recently the Parish has purchased them back. There is to be no ownership of pews in the new church. We rent them now, the rentals varying according to the desirability of location. But we still have an auction; we determine in this way the order of choosing the rentals. The highest bidder has first choice.

There is still another name of memorable regard,— that of Mr. Jenkins, our pastor. He and we have labored together until now we know each other well. Again we invite him to "settle among us," as

the saying goes. And now he accepts. His installation takes place the day following the dedication of the new building. For ten years he gives to this church a masterly leadership. When he came we had 170 in our Sunday School; in '76 there were 375. That figure will prove to be our high water mark for the first two centuries. 375 students. Think of how many teachers he has to enlist. During the post-Civil War period our favorite Sunday School picnic ground is The Orient. The spa is an exciting building and we have all the third floor in which to frolic. By the way, it is Mr. Jenkins, later to be Dr. Jenkins, who initiates the singing of Christmas carols and the New Year's morning prayer meeting, customs which will prevail for at least seventy years.

Conspicuous among the worshipers in Mr. Jenkins' church are the Clark family. The Colonel is president of the agricultural college, and on Sunday mornings he drives down from his residence on northern Mt. Pleasant with a whole carry-all of children, whom he ushers into the accustomed pews, well toward the front of the auditorium. During Mr. Jenkins' last year in Amherst Colonel Clark is in Japan, at the invitation of the Japanese government, founding a college. It will become one of the great universities of the East. Incidentally he is converting to Christianity practically all of the young men with whom he comes in contact. He will look back upon that as perhaps the crowning achievement of his life.

Mr. Jenkins is followed, in December 1877, by the Rev. Howard Kingsbury. Ten months later Mr. Kingsbury is stricken with typhoid fever and dies. But the ten months are memorable. Sixty-eight new members, for one thing! And \$3000 toward the mortgage, for another. Moreover Mr. Kingsbury initiates the young people's work, which ten years from now will become a chapter in the national Young People's Christian Endeavor Society. His innovation is in the form of a special prayer meeting, for young men and women, on Friday nights. We attend his funeral in the church on October 3rd. It is conducted by President Seelye of Amherst College. One of the hymns was written by Mr. Kingsbury himself. It begins: "Shall we meet beyond the river?"

Our next minister, Forrest Emerson, will look back upon his four years in Amherst as years of expeditious serenity. The church seems really to run itself. Moreover, in its congregations there are "prophets," as he calls them, from the faculties of the two colleges, to furnish inspiration and guidance. The year of his arrival, 1879, we begin to modernize the new church. We have had kerosene lamps, assembled in chandeliers which can be lowered from the ceiling for the purpose of lighting. Now we introduce gas. Colonel Clark and two or three others contribute the fixtures. Modernity keeps sweeping us along.

And now it is November 7, 1889,—a Thursday. The day is sunny. The church is a bee-hive. For this is the 150th anniversary of the ordination of the Rev. David Parsons in Hadley's Third Precinct, and hence of our official origin.

"Doc" Hitchcock, Edward's popular son, has been about the

town blowing the ancient konk to summon the First-churchmen to meeting. At 9:30 the exercises are under way.

Our minister now is the Rev. George S. Dickerman, who has been with us for five years and has had much to do with the plan for this occasion. Church and parish committees have been hard at work.

For this is something more than a celebration of our longevity. Do you remember our mortgage of '68,—a mortgage of \$38,500. We have paid it up. Our books are in the black. Let the heavens rejoice.

Dr. Jenkins is here. And Mr. Colton and Mr. Dwight. Mr. Emerson has written. The present pastor gives the historical address. Professor Tyler speaks for the colleges. Austin Dickinson and Henry Hills are on the program. Luncheon is served to four hundred people under the direction of Mrs. Levi Stockbridge. Mrs. Stockbridge's husband is to the Agricultural College what Edward Hitchcock was to Amherst. In the twentieth century there will be upon its campus: a Stockbridge Hall, a Stockbridge House, and a Stockbridge School of Agriculture, all in his honor. Next Thanksgiving time Mrs. Pomeroy Cutler will write to a relative: "The whole Stockbridge family filed into church, twenty-three of them, headed by the patriarch and his wife."

Another distinguished celebrant at our anniversary is President Seelye of Amherst College. He has been a Congregational minister; then a professor; then a Congressman. Now he is president. You may see him, in the picture, sitting in his bookroom. The Rogers group behind him was presented to him by the Ladies' Belevolent Society in recognition of services rendered to this church. A little before his death a neighbor will ask Dr. Seelye how he is, and receive this somewhat cryptic but classic reply: "Why, sir, my house is indeed a little shattered, but as for me, I'm very well I thank you."

It has been a memorable occasion. Listen to the pastor's concluding words: "The backward glance magnifies and illumines the life of today. But the life of today holds the germinal beginnings of something larger and better still. Now as in all former days, God's hand beckons to a kingdom that is coming. Our eyes are forward. The Eternal One is our God."

Mr. Dickerman serves this church for eight years. Only four of his predecessors have served longer. Is the Council for his Dismission being prophetic then, when it says: "Short pastorates are becoming the order of the day, and we trust that nothing will be done by churches and pastors in this vicinity to make them shorter."

For shorter they certainly become. During the next decade we have three ministers, not one of whom completes a term of three years. And for nearly three years of the decade we are "out on the mountains wild and bare"—a flock in search of a shepherd.

It isn't that the ministers aren't satisfactory. Indeed the Rev. Frank Goodspeed is a tremendously effective preacher. Twice every Sunday he packs the auditorium to the very doors, and Usher Julius Trott is always on hand to bring in chairs. He reminds his hearers of Russell Conwell with *Acres of Diamonds*. But the vital statistics



of the church are not phenomenal,—except in one curious and accidental respect: there are five dropped from the roll because of misconduct.

The Rev. Oliver Huckel, whom we see with the young peoples' society at the home of Miss Hunt, is both a minister and an author. He will eventually have published some twenty-five books, a number of them on the operas of Wagner. And nearly half a century from now one of his Amherst parishioners will still be able to say from memory the sentence with which he is accustomed to conclude his prayers: "Answer us, O Lord, not according to the weakness and fragmentariness of our asking, but according to the richness and graciousness of thy great heart of love. Amen."

The third of our ministers during this decade is the Rev. Henry R. McCartney. He is, in the words of his Council of Dismission, "a man of irreproachable character, thorough scholarship, fearless loyalty to conviction, and marked ability as a preacher."

Miss Caroline Hunt, by the way, is a pillairess of this church. Her grandfather was the first minister at North Amherst. For over forty years she teaches in our Sunday School. She is deeply interested in missions, and for years a leader in both local and county organizations. It is a period of missionary ardor among our sisters. In 1903 we have: The Women's Missionary Society, The Ladies' Missionary Society, and The Young Ladies' Missionary Society. There is also the Ladies' Benevolent Society, and within a year or two The Twentieth Century Club.

Another pillairess is Mrs. Esther Thompson. Mrs. Thompson went to Persia in 1860 with her missionary husband. Within a year she was a bride, missionary teacher, and a widow. After two years in Turkey she returned to America and has taught in six different schools and colleges. She has been acting-president of Wellesley. It is now her custom to hold a little Saturday afternoon prayer meeting in her home on Amity Street. She is known as "The Saint of Amherst."

March 21, 1904! Upon this day the parish which was first organized in 1783, is dissolved. We have outgrown it at last. The creed of the church is sufficiently liberal so that any one interested in our work may properly be expected to accept it. In fact Lyman Abbott has a great sermon which begins: "The day of creeds is over." Let the church then be duly incorporated to administer its own affairs. And let the parish go the way of the konk and pew ownership, and be ensconced among our honorable memories.

Our pastor at this time is the Rev. William Strong. He has been with us for four years and is highly regarded. In 1906 he will leave to enter upon a distinguished career as editor, and later as foreign secretary, for the American Board.

The parish committee to agree to their own dissolution are Messrs C. R. Elder, George Cutler, and C. L. Nims. There are parishioners to oppose the change. It does mean, in a sense, turning the management of churchly finances over to the women. One of our prominent members abandons us to our folly, and seeks another

fold. But for the most part the matter is tactfully handled, and the consolidation amicably brought to pass. Thus after 120 years of notable service the parish comes to an end.

The last treasurer of the parish has been Morris Kingman. The church continues him in this office, and re-continues him, until he has served us in this capacity for thirty-two years. This same year, 1904, Mrs. Charles Tillson, succeeding Mrs. Mina Willard, begins to play our organ. Her gracious ministry at that instrument is to continue at least to 1939.

In 1909 Mrs. Tillson and the choir begin to raise money for a new organ. And unexpectedly something very gratifying takes place. Every one has known the Gaylords and their lovely old home in Mill Valley. Now Mr. Gaylord is dead, and his widow, loyal as always to the faith of her fathers, is giving us a beautiful \$5000 organ in his memory. We dedicate it just in time for Christmas.

This takes us over into the pastorate of Dr. Wilbert L. Anderson. Dr. Anderson is attracted to Amherst, in part at least, by the existence here of the Agricultural College. He has written books entitled *The Country Town* and *The Minister and the Rural Community*. It is 1907. The movement back-to-the-land is under way, and Kenyon Butterfield is its prophet. In 1933 your narrator will be present at Ocean Park, attending the celebration of the twenty-fifth anniversary of what is everywhere known as The Amherst Movement. The Amherst Movement is a program to revitalize the rural churches of New England, and the one to originate it, to be its great leader, is Dr. Butterfield.

Dr. Anderson resigns in 1913. All seems to be well with the church, and with the world. The Hague Tribunal is a symbol of our achievement in the name of The Prince of Peace. But there are marching feet around the corner. We do not hear them,—yet.

God bless and preserve this our church!

---

*The hymn was "Onward Christian Soldiers" and the fourth narrator, Mr. Haskins.*

It is Sunday, Washington's Birthday, 1914. And John Hawley begins his pastorate in the First Church of Amherst.

On New Year's Day we held our annual meeting. Dr. C. S. Walker, as usual, was moderator. 275 people enjoyed a supper served by a committee under the chairmanship of George Cutler, Jr. Presi-

dent Butterfield is chairman of the Prudential Committee. Professor Sears is chairman of the Board of Trustees. Professor Machmer is superintendent of the Sunday School. The Music Committee is: William A. Burnett, Madame Martha Bianchi and George Cutler. The Church appropriates \$800 for music. The new trustees are: Herbert T. Cowles and James F. Page.

There have been gifts during the year: an electric motor for the organ, a rostrum for the Sunday School room, linoleum for the same.

Mr. and Mrs. Hawley were present, and the pastor spoke briefly.

It is 1914,— the beginning of a new era in the story of civilization. Bert Whitcomb will still come, as in the picture, to buy old paper from the young people's society, but the horse and buggy days are over.

On October 30th the church are assembled again. Mr. A. L. Hardy makes the following motion: "that the trustees be instructed to proceed with the work of remodeling the basement, and that money be raised by subscription." It is carried.

The new minister has financial judgment rare among professional men, and he undertakes the renovation of the plant with assurance and finesse. Already he has helped the young people to build a tennis court behind the church. And he has seen the possibilities of utilizing idle space in our basement, and also the possibilities of enlisting the capital of First-churchmen for the purpose. Mr. Hawley actually likes to raise money, and he does it most expertly. This is the proposal: a new heating system, a men's seminar where the present dining room stands, an enlarged and modernized kitchen, and a new dining room in what is now storage space. It all costs money,— \$13,000 to be approximate. But the trustees secure the funds and the new accommodations come to pass. Thereupon the men organize a class to use the seminar, and the women take over the culinary department. We divide the church community into districts, and thereby distribute the privilege, and the burden, of serving suppers. It works out very well.

We still rent our pews. But the idea of possessiveness, fostered in the days of pew ownership, is pretty much gone. Moreover, being in a college town, a two-barreled one, we have a large transient element in our congregation. The pastor feels that there is something about pew rentals that is out of harmony with the ideals of Christian brotherhood. So in 1915 we emancipate the pews and institute the Every Member Canvass. Sometimes Mr. Hawley makes use of what he calls The Chest of Joash, and we deposit our pledges publicly, circulating about the auditorium to the music of Mrs. Tillson's organ. There are reticent souls who object, but it is in many ways a stirring experience.

The men's class, which has established itself so comfortably in the new seminar room, will in 1936 celebrate its twenty-first anniversary. Having reached the proverbial years of discretion, it will have its picture taken. There is George Cutler over to the right. And beside him, Fred Sears. And then Audubon Hardy, whose cordiality



21ST ANNIVERSARY OF MEN'S CLASS  
October, 1936

out in the vestibule starts every Sunday service right. Over to the left is George Moore, for years the class treasurer. "And what shall I say more? For time would fail to tell of" Josephs Lindsey and Thompson, of Charles and Warren Green, of S. R. Williams! Forty-two First-churchmen,—good men and true.

The pastor is temperamentally a man's man,—one who can talk with brother Rotarians and understand their language. But both he and Mrs. Hawley are deeply interested in the young people. The second preaching service did not survive the Anderson period; it was disappearing from the churches everywhere about that time. The Hawleys therefore found the Sunday evenings available for something else. They promptly began using them for young people's gatherings, sometimes with something to eat, always with a program. The young people are responsive, and the experiment becomes a tradition.

There is a new camaraderie as between men and their boys. Father-and-son suppers are coming into vogue. Here at the Gun Club First-churchmen are hosts to the youngsters, and apparently having a host's proper share of the fun. Some of these men will no longer be alive in 1939. In the back row, to the left, there are Dr. Sprague and Mr. Sanderson. In the center Mr. Frary and Mr. Blair. To the right, sitting down, Harry Kidder. Beyond him J. O. Cook and George Allen. Ard Amherst is very lovely, lying off to the north in the twilight.

Then there are the elderly people, so often relegated to the front pews and then more or less forgotten. This picture is of a Sunday School class,—twelve saintly ladies, almost as though representing the twelve Apostles. Mrs. Rideout has for the last year or so been the teacher. But more generally Mrs. Sarah Cowles,—whose step-son, Herbert Cowles, is so frequently and faithfully an officer in our church. To the left of Mrs. Cowles is Mrs. Gaylord, to whose generosity we are indebted for the organ.

One of Mr. Hawley's innovations is an old people's party. It is to be an annual affair. The gentleman to the right, sitting just beyond Mrs. Hawley, is Dr. Beal, the distinguished botanist, who is also the father of Mrs. Ray Stannard Baker. The First Church has gotten well away from the practice of electing its advisory officers more or less for life. There is no hierarchy of deacons, bearded and bent, to insist upon maintaining the traditions of a distant past. Rather, as with the church suppers, the duties of the church are distributed, so that each of us is easily able, and likewise willing, to do his bit. But the old people are not without our honor, and our love.

But while these pleasant churchly associations are taking place, the shadow of the catastrophe of 1914 creeps slowly across the Atlantic and engulfs our western world. America is at war, quite sincerely, although perhaps naively, to make the world safe for democracy. The church is torn by conflicting loyalties. On Sunday mornings our choir is led down the long aisle by the Stars and Stripes. On April 7, 1918 Professor Waugh makes a formal pre-

sentation of our service flag, which will also be upon display until the tumult and the shouting dies. There are thirty-five stars in that flag, including a gold one for Arthur S. White, who has died at Camp Devens. Our faith in man, if not in God, is rudely shaken. But the church, which has outlived wars innumerable, carries on.

Then peace again,—but peace with a difference. On a Washington's Birthday the minister tramps down to Mill Valley and runs onto one of his parishioners, known as "David Grayson." Thereupon, in the words of *The Countryman's Year*, they stand "for some time in the broad road, with the open sky above and a touch of spring in the air, discussing the fate of the nation."

Still, over in China, something sane and pleasant is going on. It is October 8, 1921. We are at Oberlin's mission college in Taiku, Shansi Province. A First-churchman, Kenyon L. Butterfield, who is in China making a survey for The American Board, stands in front of a new college building, unveiling a tablet. We read: "In loving memory of Henry Dwight Hawley and his wife, Elizabeth Keeler Hawley, both of whom had an unfailing faith and interest in Christian missions and education." Our minister, with his brothers and sister, has given this building. It has five classrooms on the lower floor, and upstairs an assembly hall which accommodates three hundred students.

The First Church has been notable, among churches, in its support of missions. The year the corner stone of this building was laid and we were assuming a gigantic financial obligation, we contributed to missions over \$1300. During the last quarter century of our history our benevolences will have reached a total of \$107,000.

We have also been constantly represented by missionaries themselves, over twenty of whom have gone out from this church into the foreign field.

There are, for example, the Wards: the sisters, Miss Laura Ward and Mrs. Ruth Ward Beach, of Foochow, China; Dr. Mark Ward of the staff of The American Board in Boston; and Miss Mary I. Ward, still a member of our church, although serving the Master in Turkey.

Pre-eminent, perhaps, are Dr. and Mrs. Taylor, who first went into South Africa in '99. A pioneer, he had first to translate the Bible into the native tongue. Always he has been expert in the amicable adjustment of baffling racial conditions in the region of Johannesburg. Always his furloughs have been an inspiration to his church in Amherst. He will be obliged to miss, by only two days, its anniversary in 1939.

In 1923 we give our attention to the church manual, and particularly the covenant, which is much as it was in the time of Dr. Jenkins. The half century has brought some changes in thought, and we therefore at this time introduce some changes in form. We also consider our edifice, and find that it too needs both repairs and refurbishing. The electric light fixtures, installed in the early 90's, are no longer very smart. It is time to dress up a bit. So, under the senior trusteeship of Harry W. Kidder and George B. Burnett,

we raise, during 1923 and 4, the sum of over \$26,000, in consideration of which we now enjoy: new lighting fixtures throughout, new floor coverings in the auditorium, new wall finish everywhere upstairs, and a balcony in the Sunday School room. There are also at this time: a new roof, and a new porch. Our building is, all in all, rather better than new.

As we come up toward the close of Mr. Hawley's ministry, we realize that in a steady, unspectacular way he too has been one of the great builders. The spirit of the men of '68 has been abroad in our midst. It is true that the Hawley Sunday School isn't as large as the Jenkins one; well, there aren't so many children now. But the church membership is fifty per cent greater than in Jenkins' day. We have no revivals any more, as in the time of Aaron Colton, with some hundred converts crowding into the fold in a single year. But from 1914 to 1926, the first twelve years of Mr. Hawley's ministry, 460 new members have been added to our roll, a yearly average of almost forty.

If our edifice is the scene of no such memorable secular occasions as used to take place in the meeting-houses upon the hill, still our associations in it are more dignified, more reverent, more tender. And if we seem to have drifted a little from our daughter, Amherst College, now that her presidents are no longer chosen from the Congregational ministry,—still Mr. Hawley can count on that great institution in time of need. And during his regime all four of the State College presidents, Messrs. Butterfield, Lewis, Thatcher and Baker, have been both members and worshipers in our church. In fact there is at least one Sunday, in 1933, when three of these men may be seen together, each in his accustomed pew, in our morning worship. Our church has also become the home of other clergymen, many of them retired from active service, and the pastor can frequently count four or five of them among his congregation on Sunday morning.

As we have seen, this church grew out of the revivals of Jonathan Edwards in 1735. Edwards' most famous sermon was entitled "Sinners in the Hands of an Angry God." He delivered it in the church in Enfield, Connecticut, in 1741. One hundred and ninety-five years later members of a pulpit committee of the First Church in Amherst linger about the horse sheds of that Enfield church. They have been listening to a young minister, still in his twenties, and only recently graduated from the seminary in Hartford. They look into each others' eyes. There is no discussion. None is needed. Some one remarks, "Well, we've found him." They climb into their cars and hurry home. The name of the minister is Raymond Waser.

As the Israelites rallied about young David of old, so do we respond to the ardor and the spiritual integrity of our new pastor. We like his innovations,—the Easter communion, the somewhat more ritualized order of worship, the introduction of the Sunday School into the hour of churchly service,—partly for their own sakes, partly for his. We fill the auditorium to the very front, and come away



REV. RAYMOND A. WASER  
Entering Church by the Pastor's Door



from his ministration quickened with new zeal. We glory in his leadership.

It may not be a churchly event, but a memorable experience of this period is the hurricane of 1938. The beautiful plantings of Austin Dickinson are a crushing sight. Even the lofty weathervane is bent over at a rakish angle. It is a daughter of Dr. Jenkins who contributes \$250 for its repair. In the manner of their forefathers the men of the church come together to give labor of their hands. Here they are, as you can see: Henry Thacher, a trustee, from the Amherst College staff, at one end of the log and O. C. Roberts, a deacon, from the State College, at the other. Paraphrasing the famous epigram about Mark Hopkins, we may say that this constitutes truly a liberal churchly education.

During the Waser pastorate the women of the church rejuvenated and reorganize their activities. There aren't as many women's groups as at some times, and, with the exception of the newly established Young Women's Guild, they are having a rather routine existence. Now, in 1937, they combine in what is known as The Women's Union, and under the leadership of Mrs. S. R. Williams and Mrs. A. K. Harrison, they initiate a program of new and enthusiastic church work.

In 1938 the choir, too, experiences a rebirth of ardor, by virtue of the personality and direction of Mr. Doric Alviani.

Like Peter upon the mountain top we feel: It is good for us to be here.

It is November 4, 1939. Our second century has completed its cycle. We pause to take stock, to reconsecrate.

It isn't a jubilee. Far from it.

Our pastor's resignation has been a blow to us, but we congratulate our fellow churchmen in Denver, and wish for Mr. and Mrs. Waser, stirring and sunlit days.

There is something else. The Prince of Peace is being crucified once more.

Our anniversary is a time not for praise, but for prayer.

In some measure Mr. Waser has taught us to pray. Because of the wish and initiative of other Congregational ministers here in the Valley, he is leaving with us a book of prayers,—prayers that have been given in this auditorium, and including the one to be used tomorrow. This book is a labor of love so far as its author and promoters are concerned,—a lofty and aspiring record of yearnings in the heart of man.

Thus, without a pastor, but with proud memories and high courage, we of the First Church in Amherst, enter upon our third century of work and worship.

God bless and preserve this our church!

*"Faith of our fathers, holy faith,  
We will be true to thee till death."*

*The benediction was spoken by Mr. Waser.*

# The Program

---

## Saturday, November Fourth

4:30 P. M. Informal Gathering and Exhibition of Memorabilia in the Parish Room.

Tea will be served by the Women's Union.

It is hoped that the Parish Room and Parlor will be used quite generally as a place of meeting friends during the days of the Anniversary Observance.

Memorabilia of many kinds, gathered and arranged by the Exhibit Committee, will tell the story of the years, and stir many pleasant memories.

Before and after the more formal programs members of the Welcoming Committee will be glad to meet you there.

6:00 P. M. Anniversary Dinner.

This will be served by the women of the Wesley Methodist Church, who have graciously consented to take over our equipment and serve dinner in our Dining Room; so that our first Church women may be freer to share in the Anniversary Exercises.

After-Dinner Speaking. Prof. Frank A. Waugh, Toastmaster.

Greetings from the Mother and Daughter Churches:

Rev. Roderick MacLeod, The First Congregational Church, Hadley

Rev. Eben T. Chapman, The Second Congregational Church, Amherst

Rev. Leland O. Hunt, The South Congregational Church, Amherst

Rev. Theodore T. Dixon, The North Congregational Church, Amherst.

Brief Words from the Amherst Church: Revs. R. A. Waser and John A. Hawley.

The candles on the birthday cake are given by the children of the Primary Department.

8:00 P. M. Two Hundred Years in View and Review.

Narrators: Rev. John A. Hawley

Prof. Charles E. Bennett

Mrs. Frank Prentice Rand

Principal Ralph H. Haskins

## Customs Concerning Colonial Church Worship

---

The following procedure, based on various historical descriptions of the customs prevailing in the New England churches from 1620 until after 1700, will be followed in the Sunday morning service of worship.

The people were called together by the beat of a drum or the blowing of a conch-shell. For protection they often came in groups, the men bearing arms. Assembling at the Meeting House, the men sat on the right side, facing the pulpit, and the women on the left. The boys and youths sat with their fathers, or in a special section, usually the gallery, if there was one, and were kept in order by the tithingmen. One or two soldiers were placed as sentinels, either in the belfry or outside the door. The rest of the guard sat in seats nearest the door. The deacons or elders occupied seats facing the congregation, in front of the pulpit, but on a lower level, behind the Communion Table.

When the minister, clad in Geneva gown and bands, entered the pulpit, the people arose as a mark of respect. They stood during the prayer and sat during the singing of the psalms and the exposition of the Scripture lesson. As a mark of reverence for the Word of God, they also stood while the preacher read his text. One or more tithingmen, armed with a rod which had a thorn on one end and a tuft of feathers on the other, kept order and aroused sleepers. There was usually an hour-glass on the pulpit. It would of course be unwise to duplicate the length of the service, which often lasted three hours.

Until after 1700 there was no instrumental music in the New England churches. After that date, the viol and bass viol began to be used, generally after much controversy. The first organ to be used in a meeting house was set up in Boston in 1740.

The pitch for the psalm tune was given out by the singing leader, usually a deacon, by means of a pitch-pipe or fork.

Another old custom, which, however, will not be followed in this service, was for the entire congregation to remain standing, after the Blessing, until the minister has escorted his wife down the aisle, after which the men passed slowly out, followed by the women and children.

THE FIRST CONGREGATIONAL CHURCH IN AMHERST  
AND HER DAUGHTER CHURCHES

North, Second and South, Unite in this Service of Worship,  
Planned according to the tradition of 200 years ago.

Sunday, Nov. 5, 1939  
10:45 A. M.

---

ORDER OF WORSHIP

PRAYER OF INVOCATION (The people standing)

Rev. Eben T. Chapman,  
Minister of the Second Congregational Church

READING OF THE SCRIPTURES, with Free Paraphrase

Rev. Leland O. Hunt,  
Minister of the South Congregational Church  
The Puritan Divines disapproved of the public reading of  
the Scriptures without exposition, calling it "Dumb Read-  
ing." The Geneva Bible was commonly used.

A PSALM (the people seated)

Doric Alviani

(This psalm will be "lined out.")  
Psalm C. *Jubilate Deo* Old Hundredth Tune L. M.

All people that on earth doe dwell,  
Sing to the Lord with cheerful voice,  
Him serve with fear, his praise forth tell:  
Come ye before him and rejoyce.

The Lord ye know is God indeed,  
Without our aide he did us make:  
We are his flocke, he doth us feed,  
And for his sheepe he doth us take.

For why the Lord our God is good,  
His mercy is forever sure:  
His truth at all times firmly stood,  
And shall from age to age endure.

THE ANNOUNCEMENT OF THE TEXT (The people standing)

THE SERMON: The Prevailing Church

Rev. Robbins W. Barstow, D.D., LL.D.  
President of Hartford Seminary Foundation,  
Hartford, Connecticut

THE PRAYER (The people standing)

Rev. Raymond A. Waser,  
Minister of the First Congregational Church

## THE BRINGING OF THE OFFERING

The offerings were usually brought to the Communion Table by the heads of families, after a deacon or elder had announced, "Brethren of the congregation, now there is time left for contribution: wherefore as God hath prospered you, so freely offer." This procedure will be followed by the heads of the families in costume. The present system of the plate will be used for the remainder of the congregation.

### A PSALM (The people seated)

*"O God, Our Help in Ages Past,"* St. Anne C. M.

O God, our help in ages past,	A thousand ages in thy sight
Our hope for years to come	Are like an evening gone;
Our shelter from the stormy	Short as the watch that ends
blast,	the night
And our eternal home!	Before the rising sun.

Under the shadow of thy throne	Time like an ever-rolling
Thy saints have dwelt secure;	stream,
Sufficient is Thine arm alone,	Bears all its sons away;
And our defense is sure.	They fly, forgotten, as a dream
	Dies at the opening day.

Before the hills in order stood,	O God, our help in ages past,
Or earth received her frame,	Our hope for years to come,
From everlasting thou art God,	Be Thou our guard while life
To endless years the same.	shall last,
	And our eternal home.

## PRAYER OF THANKSGIVING AND SUPPLICATION

(The people standing)

Rev. Theodore T. Dixon,

Minister of the North Congregational Church

THE BLESSING (The people standing) Rev. Raymond A. Waser

The conch blower is W. Homer Watts.

The two sentinels are: Charles W. Newkirk and Franklin P. Nicholson.

The tithing-men are: George H. Pushee, William H. Davenport, Paul Sturtevant, Frank E. Nestle, Harry A. Dow, Mason A. Dickinson, Jr.

The following men are serving as deacons: George Merwin, The Second Congregational Church; O. C. Roberts, First Congregational Church; Arthur P. French, The North Congregational Church; Robert S. Schoonmaker, The South Congregational Church.

The two families in costume are Mr. and Mrs. Earle F. Blair and their four daughters, Sylvia, Marilyn, Dorothy and Barbara; Mr. and Mrs. Leland C. Allen and their three sons, Robert, Richard and Leland, Jr.

The musicians: Frank A. Waugh, Flutist; Edward King, Cellist; Philip H. Therrien, Violinist.

# Sunday Afternoon

3:00 P. M.

*A Service of Commemoration and Remembrance*

ORGAN PRELUDE: The Pilgrim's Song of Hope

*Batiste*

\*PROCESSIONAL HYMN: 444

\*CALL TO WORSHIP

\*DOXOLOGY

\*INVOCATION (Minister and Congregation)

O God, who makest thyself known in the stillness; let us feel thy presence in this sacred place; make us to be of the company of brave saints who have worshipped here in spirit and in truth; through the voices of men and the instruments of praise give us to lift our hearts to thee; and so, O Lord, purify our lives that, going forth into the world, we may live and labor in thy strength and in thy love; through Jesus Christ our Lord.

\*THE LORD'S PRAYER

GREETINGS FROM FRIENDS AND FORMER MINISTERS

1. From Rev. Daniel Bliss, Greenwich, Conn.
2. From Dr. Frank L. Goodspeed, Rev. Henry R. McCartney, Dr. James D. Taylor and others by letter.
3. From Dr. Oliver Huckel, New York City

ANTHEM: The Wilderness

*Goss*

THE CHURCH AND THE LARGER FELLOWSHIP

Rev. George A. Tuttle, Field Secretary of the Massachusetts  
Congregational Conference

THE SACRAMENT OF BAPTISM

Fayette Hinds Branch  
Stephen Pritchard Doran  
Joan Newkirk

George Henry Phinney  
Mary Ann Ritchie  
Margaret Cecelia Warne

RECEPTION OF NEW MEMBERS

By confession of faith:

Leland C. Allen, Jr., Fayette Hinds Branch, Barbara Ruth Buxton, Stephen P. Doran, Walter S. Eisenmenger, Theodore Foote, Donna Alfretta Graves, Ann Guyott, Marjorie Hurlburd Hamlin, David Frederick Leland, Alfred Dwight Montague, Joan Newkirk, Kenneth Langroise Parkhurst, George Henry Phinney, Mary Ann Ritchie, Phillip Allen Vondell, and Margaret Cecelia Warne.

By transfer of letter:

Robert R. Bartley—The Calvinistic Congregational Church, Sandwich, Massachusetts; Elizabeth M. Bartley (Mrs. Robert R.)—The First Congregational Church, Niagara Falls, New York; Arthur B. Beaumont, Grace D. Beaumont (Mrs. Arthur B.) Helen E. Beaumont—East Dallas Presbyterian Church, Dallas, Texas; Alice M. Cleland (Mrs. James T.)—

The Union Congregational Church, Upper Montclair, New Jersey; Emily B. Eisenmenger (Mrs. Walter S.)—The United Evangelical Church, Meyerstown, Pennsylvania; George E. Taylor—The First Congregational Church, Shelburne, Massachusetts; Emma P. Taylor (Mrs. George E.)—The North Congregational Church, Amherst, Massachusetts.

Associate Member: Marion C. Phillips.

Welcome by the Church: (Members of this church rising)

We then, the members of this church, welcome you with joy into our communion and fellowship. We pledge to you our sympathy, our help, and our prayers that you may evermore increase in the knowledge and love of God. God grant that loving and being loved, serving and being served, blessing and being blessed, we may be prepared while we dwell together on earth for the perfect fellowship of the saints above.

Welcome by Members of Others Church: (Standing)

We then, the members of the church universal greet you in Love and extend to you the hand of fellowship. God grant that in the communion of this church you find the life that overcomes the world and the peace which surpasseth all our understanding.

The Right Hand of Fellowship

\*The Hymn of Fellowship: 451

The Pastoral Blessing

THE COMMUNION MEDITATION      Rev. Raymond A. Waser

THE SACRAMENT OF HOLY COMMUNION

Rev. Raymond A. Waser and Rev. John A. Hawley

Hymn of Access: (Congregation seated) 192; verses 1, 3, 6

The Words and Prayer of Institution

The Distribution of the Bread

Hymn: (Congregation seated and singing in the spirit of prayer as the deacons return to the table)

Break thou the bread of life,

Dear Lord, to me,

The Distribution of the Wine

Hymn: (Congregation seated and singing in the spirit of prayer as the deacons return to the table)

My faith looks up to thee,

Thou Lamb of Calvary.

The Communion Prayer

The Communion Hymn: 452

The Benediction

POSTLUDE: Adagio Religioso (Hymn of Praise)

*Mendelssohn*

## ORDER OF WORSHIP

*Eventide*

7:30 P. M.

The church welcomes the young people of the Hampshire Association of Congregational Churches at this closing service of worship on the occasion of its Two Hundredth Anniversary.

ORGAN PRELUDE: March in F. major. Op. 46, No. 5     *Guilmant*

\*THE HYMN OF PRAISE: 97

\*THE CALL TO WORSHIP     *The Massachusetts State College Choir*

\*THE SACRIFICE OF PRAISE

Minister—Lift up your hearts

People—We will lift them up unto the Lord.

Minister—Let us give thanks unto our Lord God.

People—It is meet and right so to do.

Minister—It is very meet and right, our bounden duty and gracious privilege, that we should at all times and in all places give thanks and praise unto thee. Therefore, with angels and archangels and with all the company of heaven, we laud and magnify thy glorious name; evermore praising thee and saying,

People—Holy, holy, holy, Lord God of Hosts; heaven and earth are full of thy glory.

\*THE INVOCATION: (Congregation and Minister)

Lord of life and love and beauty, help us to worship thee in the beauty of holiness, that some beauty of holiness may appear in us. Quiet our souls before thee with the stillness of a wise trust, and a sense of being not in our own hands, but in thine. Lift us above dark moods and the shadows of sin, that we may begin today, from the height of a prayer, to live our lives in the breadth and depth of the spirit that was in Christ Jesus.

\*THE LORD'S PRAYER

ANTHEMS:

Jesus, Joy of Man's Desiring     *Bach*

The Women's Glee Club of The Massachusetts State College

Grant Us to Do with Zeal     *Bach*

The Men's Glee Club of The Massachusetts State College

Dear Land of Home     *Sibelius*

The Combined Glee Club

PRAYER

Rev. Ray Gibbons, Minister First Church of Christ,  
Northampton, Massachusetts

SCRIPTURE: The Gospel according to St. Luke 5:1-11

OFFERTORY: Lo, a Voice of Heaven Sounding     *Bortnyanski*

The Massachusetts State College Choir

Ye Watchers and Ye Holy Ones     *Traditional*

The Combined Glee Clubs



SERMON: "Launch Out into the Deep"

Rev. James T. Cleland

Associate Professor of Religion, Amherst College

PRAYER

Teach us, good Lord, to serve thee as thou deservest; to give and not to count the cost; to fight and not to heed the wounds; to toil and not to seek for rest; to labour and not to ask for any reward, save that of knowing that we do thy will; through Jesus Christ our Lord. Amen.

\*HYMN OF CONSECRATION: 368

\*BENEDICTION

POSTLUDE: Sortie Festivo

*Boslet*

---

\*Congregation Standing

---

## Historical Sketch

---

### THE BEGINNING

The first permanent settlement in what is now the town of Amherst was made in 1725. By 1731 there were eighteen actual settlers. In 1734 the General Court organized the district as the Third Precinct of Hadley, on condition that "the Precinct should build a meeting house and settle a learned Orthodox minister in three years." The next year a precinct meeting was called for organization; and it was voted to hire a minister for six months. Rev. David Parsons was employed and began his labors in November 1735. The next April he was invited to settle as pastor; but did not accept.

Three and a half years later he was again called, and accepted, and was ordained pastor the same day the church was organized, with sixteen male members, on November 7, 1739. The next January twenty-four persons were received from other churches, one male and twenty-three females.

The revival promoted by Jonathan Edwards of Northampton, known as the Great Awakening, greatly stirred the people of the Connecticut Valley at just this time, and in the next two years thirty-five new members united with this church on confession of faith. Thus a great and spiritual beginning was made.

### THE MEETING HOUSES

*The First Meeting House.* This was about 35 feet square, and stood near the site of the present Octagon building of Amherst College, nearly opposite the president's house. This building was occupied in 1741, but was not completed until 1753.

*The Second Meeting House.* The first house of worship having been outgrown, in 1788 it was taken down and a larger house,

"65 feet in length, of a proportionate breadth and height," was erected on the same site. This took place early in the ministry of the second David Parsons.

*The Third Meeting House.* This was built of brick in 1828, during the pastorate of the Rev. Royal Washburn, the fourth pastor of this church. It was located on the opposite side of the street, on the south west corner of South Pleasant Street and Northampton Road. It was used by the church for forty years; then sold to Amherst College; and is now known as College Hall. In that building all Amherst College Commencements were held for over a century.

*The Fourth Meeting House.* This was built on the south side of Main Street, during the pastorate of the Rev. Jonathan L. Jenkins, and was dedicated Sept. 23, 1868. It was built of granite, on gothic lines and with ample proportions, and has made a commodious and beautiful home for all First Church activities for over seventy years.

In 1894 the Auditorium was redeccrated.

In the summer of 1915 the entire basement of the church was remodelled, and a new heating plant installed at a cost of over \$13,000. These rooms which were dedicated Oct. 17, 1915 gave the church enlarged facilities for its social activities.

In 1923 and 1924 extensive repairs were made upon the church plant, including a new porch, a new roof and a new balcony in the Chapel. The vestibule was enlarged; new electric lights were installed in the Chapel and the Auditorium, and both rooms were refinished. The total cost of these improvements was something over \$26,000.

## THE MEMORIAL GIFTS

*The Pulpit.* This is made of cedar of Lebanon and olive wood, which came from the Lebanon Mountains in Syria, sent to us by the Rev. Daniel Bliss; a member of this church, who in 1868 was a missionary in Beirut, Syria.

*The Baptismal Font.* This was given the year our church was built in memory of Harriet Gilbert Cutler, by her brothers Thomas D., and Francis B. Gilbert.

*The Communion Service.* Early in this century, this was given to the First Church by George Cutler, in memory of his mother.

*The Memorial Organ.* This organ was given by Fidelia S. Gaylord in 1909 "Unto the praise of God the Father, and to the memory of her husband Flavel S. Gaylord." The organ was thoroughly reconditioned about two years ago, by gifts of the congregation.

*The Hymnbooks.* Our present hymnbooks were provided for this church in February, 1920, by the bequests of Miss Irene H. Dexter, and Miss Harriet L. Dexter, whose love for this church survived many years of absence from Amherst.

*The Bird Bath.* This adorns the east lawn of the church grounds during the summer season. It was given in 1934 and endowed to the extent of one hundred dollars, by Miss Eleanor Marshall in memory of her aunt. Dr. Marion B. Rockwell, who was a lover of birds and all nature.

*The Communion Linen.* Two gifts of linen have been given in recent years, the first by Miss Martha R. Wiley and her sister Mrs. Elizabeth W. Hooker; and the second by Mrs. Roland Verbeck in memory of her father.

*The Steeple and Finial.* Mrs. Grant Squires, who is a daughter of Rev. Jonathan L. Jenkins who was pastor here when the church was built in 1867-8, made a gift of \$250.00 last year to repair the damages suffered by our steeple in the hurricane of Sept. 21, 1938. Mrs. Squires has also recently given the church a beautiful silver vase.

---

## HONOR LIST OF FIFTY-YEAR MEMBERS

The following list of people have been members of this church for more than fifty years:

Mrs. Emma L. Bates	Miss Harriet D. Kellogg
Miss Emila P. Cutler	Mrs. M. B. Kingman
Miss Anna W. Dickinson	Mrs. Minnie Harkness Newton
Miss Kate I. Dickinson	Mr. Edgar T. Scott
Mrs. Mason A. Dickinson	Miss Edith A. Strikland
Miss Hattie Harkness	Mrs. Katherine G. Taylor
Mrs. Fred D. Kellogg	Mrs. John M. Walsh
Miss Margaret E. Williams	

---

## THE MINISTERS

Rev. David Parsons; Ordained Nov. 7, 1739; Died Jan. 1, 1781  
Rev. David Parsons; Ordained Oct. 2, 1782; Dismissed Sept. 1, 1819  
Rev. Daniel A. Clark; Installed Jan. 26, 1820; Dismissed Aug. 5, 1824  
Rev. Royal Washburn; Installed Jan. 5, 1826; Died Jan. 1, 1833  
Rev. Matthew T. Adam; Installed Dec. 26, 1833; Dismissed Dec. 10, 1834  
Rev. Josiah Bent; Installed April 19, 1837; Died Nov. 19, 1839  
Rev. Aaron M. Colton; Ordained June 10, 1840; Dismissed Jan. 4, 1853  
Rev. Edward S. Dwight; Became Acting Pastor Aug. 21, 1853; Installed July 19, 1854; Dismissed Aug. 28, 1860  
Rev. Henry L. Hubbell; Ordained April 24, 1861; Dismissed April 4, 1865  
Rev. Jonathan L. Jenkins; Became Acting Pastor Feb. 17, 1867; Installed Sept. 24, 1868; Dismissed Feb. 5, 1877  
Rev. Howard Kingsbury; Installed Dec. 6, 1877; Died Sept. 28, 1878  
Rev. Forrest F. Emerson; Installed June 12, 1879; Dismissed Feb. 21, 1883  
Rev. George S. Dickerman; Installed Sept. 19, 1883; Dismissed July 19, 1891

Rev. Frank L. Goodspeed; Installed Feb. 16, 1892; Dismissed Nov. 12, 1894  
Rev. Oliver Huckel; Installed Dec. 4, 1895; Dismissed July 26, 1897  
Rev. Henry R. McCartney; Installed Oct. 11, 1898; Dismissed March 19, 1901  
Rev. William E. Strong; Installed Oct. 24, 1901; Dismissed Oct. 24, 1906  
Rev. Wilbert L. Anderson; Installed Jan. 12, 1907; Dismissed July 1, 1913  
Rev. John A. Hawley; Began his ministry Feb. 22, 1914; Dismissed Jan. 10, 1937  
Rev. Raymond A. Waser; Began his ministry Jan. 17, 1937; Installed Nov. 10, 1937; Dismissed Dec. 1, 1939

---

### DESCENDANTS OF ORIGINAL MEMBERS

Members of the First Congregational Church in Amherst, in 1939, who are descendants of the sixteen original members, 1739.

(This list was prepared by Mrs. M. B. Kingman  
and Miss Ethel M. Smith)

Descendants of the following four, Ebenezer Dickinson, Samuel Hawley, Sr., John Ingram, Jr., and Nathaniel Kellogg are:

Mrs. Esther Hyde Cadwell, Mrs. Leila Kentfield Crowther, Miss Anna W. Dickinson, Mr. John Hyde, Mr. William Hyde, Miss Florence Kentfield, Mrs. Jeannette Hawley Kingman, Miss Ethel Smith, Mr. William Smith.

Descendants of Samuel Hawley, Sr., and Nathaniel Kellogg are:

Miss Harriet D. Kellogg, Mr. Neil H. Kellogg, Mrs. Ruth Kellogg Puffer, Mr. Winthrop Kellogg.

Descendants of John Ingram, Jr. are:

Mrs. Mason A. Dickinson                      Mrs. Edith A. Strickland  
Fannie Dickinson Lindsey, Mrs. Julia Dickinson Nickerson,  
Mrs. Elizabeth I. Boynton.

Descendants of Jonathan Cowles are:

Mr. Austin C. Cowles and Miss Mary Henderson Cowles.

Descendant of Samuel Hawley, Sr. is:

Mrs. Ethel Bardwell Kentfield.

## INVESTED FUNDS

---

### *For General Church Purposes*

Bathsheba Scott Fund	\$ 500.00
Mary Strong Fund	500.00
Flavel Gaylord Fund	1,000.00
Louisa Baker Fund	3,550.00
George Cutler Fund	500.00
Herbert T. Cowles Fund	1,000.00
Eliza Rideout Fund	1,000.00
Susan I. Whitaker Fund	500.00
Oliver W. Bartlett Fund	2,000.00
Marion B. Rockwell Fund	500.00
Anna V. Towne Fund	10,000.00
Arthur W. Hamlin Fund	1,000.00
Nellie L. Marsh Fund	1,000.00
	<hr/>
	\$23,050.00

### *For Special Purposes*

#### *For Sunday School and Religious Books*

S. C. Carter Fund	\$500.00
Louisa Baker Fund	500.00

#### *For Repairs and Unusual Expenses*

Adeline Leonard Fund	\$5,000.00
----------------------	------------

#### *For Missions*

Eliza E. Rideout Fund	2,000.00
-----------------------	----------

#### *For the Christian Endeavor*

Arthur W. Hamlin Fund	1,000.00
-----------------------	----------

#### *For Care of the Organ*

Fidelia Gaylord Fund	2,000.00
----------------------	----------

#### *Contingent Fund*

From Towne Estate	4,250.00
	<hr/>
	\$15,250.00

## BICENTENNIAL COMMITTEES

---

### GENERAL COMMITTEE

F. A. Waugh, *Chr.*  
R. A. Waser, *Chr., ex-officio*  
C. R. Green  
R. W. Haskins  
Mrs. C. E. Bennett  
Mrs. M. B. Kingman  
Mrs. F. P. Rand  
J. A. Hawley

### COSTUME COMMITTEE

Mrs. John M. Walsh, *Chr.*  
Mrs. J. T. Cleland  
Mrs. C. J. Fawcett

### DECORATIONS COMMITTEE

Mr. and Mrs. R. H. Otto, *Co-Chr.*  
Lincoln Moody  
R. Muller  
C. L. Thayer

### FINANCE COMMITTEE

W. A. Munson, *Chr.*  
L. C. Allen  
J. Cambridge  
E. S. Carpenter  
W. R. Cole  
M. A. Dickinson, Jr.  
H. M. Elder  
C. J. Fawcett  
C. I. Gunness  
H. A. Leland  
R. E. Moser  
E. H. Nodine  
W. S. Ritchie  
O. C. Roberts  
W. W. Stifler  
R. T. Sturtevant  
H. B. Thacher  
R. H. Verbeck

### HISTORICAL COMMITTEE

J. A. Hawley, *Chr.*  
George Cutler  
R. B. Parmenter  
F. P. Rand  
F. C. Sears

### HOSPITALITY COMMITTEE

Mrs. K. L. Bullis, *Chr.*  
Mrs. K. L. Butterfield  
Miss C. L. Gates  
Mrs. R. E. Moser  
Mrs. R. T. Sturtevant

### INVITATION COMMITTEE

Mrs. J. B. Paige, *Chr.*  
Miss E. P. Cutler  
Miss E. M. Dickinson

### PRINTED-PROGRAM COMMITTEE

Mrs. C. E. Bennett, *Chr.*  
J. A. Hawley  
R. A. Waser

### SUNDAY MORNING SERVICE COM.

R. A. Waser, *Chr.*  
R. W. Haskins  
Mrs. M. B. Kingman

### EXHIBIT COMMITTEE

George Cutler  
Mrs. M. A. Dickinson, Jr., *Chr.*  
Mrs. O. S. Flint  
Miss E. M. Smith  
Miss E. Whittlesey  
Miss M. E. Williams  
J. H. Trott

### MUSIC COMMITTEE

M. A. Dickinson, Jr., *Chr.*  
G. B. Burnett  
Miss E. H. Cooley  
Mrs. K. L. Butterfield

### ENTERTAINMENT COMMITTEE

Mrs. O. C. Roberts, *Chr.*  
Mrs. W. W. Kimball

### WELCOMING COMMITTEE

Mr. and Mrs. S. R. Williams,  
*Co-Chr.*  
Mr. and Mrs. S. R. Parker  
Mr. and Mrs. W. M. Fisherick  
Mrs. J. D. Willard  
Mr. and Mrs. E. W. Elwell  
Miss E. P. Cutler  
Mr. and Mrs. F. J. Sievers  
Mr. and Mrs. R. W. Redman  
Mr. and Mrs. E. F. Blair  
Mr. and Mrs. J. W. Mead  
Mr. and Mrs. W. L. Achmer  
Mr. and Mrs. F. H. Guyott  
Mr. and Mrs. E. A. Elder  
Mr. and Mrs. W. K. Green  
Mr. and Mrs. B. O. Moody  
Miss E. M. Dickinson  
Mrs. M. B. Kingman  
Mr. and Mrs. J. H. Trott  
Mr. and Mrs. A. L. Hardy  
Madame M. D. Bianchi

## THE OBSERVANCE OF THE ANNIVERSARY

Although Tuesday, November 7, 1939 would have been the exact date for the Two Hundredth Anniversary of the organization of the First Church in Amherst, the celebration was brought forward to November fourth and fifth, because it was felt that many more people could arrange to attend the exercises if they were held on Saturday and Sunday rather than during the middle of the week. The large attendance justified the selection of dates. Saturday the weather was clear and warm and beautiful.

When the people began to gather at four-thirty Saturday afternoon, it soon became apparent that very many former residents of Amherst and friends of the First Church had come together from near and far to participate in the Anniversary.

The Exhibit Committee under the chairmanship of Mrs. Mason A. Dickinson, Jr., had gathered together in the Parish Room a most interesting collection of photographs of our church buildings, of former ministers and persons prominent in the Church's work and history: also pictures of young people's groups, Sunday school classes, old folks' parties, men and boys' outings; to mention only a few. There were programs of important church functions such as installation services of our former ministers, and the dedication of the Gaylord Memorial Organ; and perhaps most interesting of all, the old "konk" and the baptismal font reminiscent of the earliest days of our church.

Promptly at six o'clock about 225 people sat down to a sumptuous feast of good things—in short a chicken-pie supper—prepared by the women of the Wesley Methodist Church.

The program as printed was carried out to the enjoyment and inspiration of all who were present.

The Saturday evening program, Two Hundred Years in View and Review, was unique and very impressive; calling forth much favorable comment, and many requests that it be printed. This pamphlet is an answer to these expressions of desire to have these historical data in permanent form. About two hundred and fifty people are purchasing copies of the same. There were probably four hundred people in attendance Saturday evening.

Our Daughter Churches, the Second, North and South of Amherst, omitted their Sunday morning services and joined with us. Although it began to rain about the time for the service, nine hundred people gathered, crowding the church to capacity, and requiring two hundred people to be seated in the Chapel where they were served by a loud speaker. The conch-blower, and the sentinels, and the tithing-men and the deacons and the ministers and two families were all attired in costumes giving a touch of colonial atmosphere, yet the service was a deeply spiritual one. The sermon by Dr. Robbins W. Barstow was a challenge to all to live out our religion and to make the church a Prevailing Church.

Although the rain continued through the day, both the after-

noon and evening services were well attended. The afternoon service was true to its title: "A Service of Commemoration and Remembrance." Gathered around the table of our Lord, all felt themselves to be members of that great cloud of witnesses, a glorious company, who through many generations have had fellowship with Christ and with one another.

The concluding service in the evening took thought for the future. Hundreds of young people from all over Hampshire County came together to be thrilled with the beautiful music rendered by more than one hundred men and women from the Glee Clubs of the Massachusetts State College under the leadership of Mr. Doric Alviani; and to be inspired by the sermon of the Rev. James T. Cleland of Amherst College entitled: "Launch Out into the Deep."

The Two Hundredth Anniversary is over, and now the Church with renewed faith and courage enters another century prayerfully seeking God's guidance and blessing.

### REMINISCENCES AND RESPONSES

Three hundred and eighty-nine invitations were sent out to people in thirty states, the District of Columbia, and six foreign countries. Returns were received from persons living in seventeen states. The large number of pleasant responses render it most difficult to make a selection for printing.

Congratulatory messages were received from neighboring churches such as The Pelham Federated Church, The Edwards Church, Northampton, and The Congregational Church in Belchertown, which celebrated its bicentennial in 1937.

Gifts of money were received from several people.

Some descendants of former ministers sent responses. Mr. W. Ives Washburn inclosed with his good wishes a copy of the program used when his great-grandfather, the Rev. Royal Washburn, was installed as fourth pastor of this church, Jan. 5, 1826. A note of appreciation was received from Mrs. Sally E. J. Squires, a daughter of the Rev. Jonathan L. Jenkins, during whose pastorate of ten years the present church edifice was built. Miss Elizabeth S. Dickerman responded with a volume of poems written by her father, the Rev. George S. Dickerman, who was pastor here at the time of the celebration fifty years ago.

Mrs. William E. Strong, widow of Dr. Strong, was in attendance and warmly welcomed by the many who remembered her. Mrs. Wilbert L. Anderson, widow of Dr. Anderson, sent regrets that she could not attend.

Dr. Oliver Huckel, pastor here from 1895 to 1897, was present and had a prominent part on the Sunday afternoon program. Rev. Henry R. McCartney, who had been uncertain of attendance, was present and gave in person practically the same message which he had sent in a letter, which is printed herewith.

Rev. Carl Stackman of Burlington, Wis., and Rev. Alden H.



Clark, a Secretary of the American Board, both of whom had grown up as boys in the church and town, sent appreciative letters.

Three of the letters appear below:

834 Calmar Avenue,  
Oakland, California,

October 17, 1939.

Dear Mr. Hawley:—

It is now almost fifty years ago that as a young parson recently out of school, I entered upon my brief pastorate in Amherst. Very few now remain of the dear friends who helped to make our stay there one of the happiest periods of our life. The beauty of the place, the academic atmosphere, the fine cordiality of the college people, the patience, appreciation and kindness of the members of the congregation, all combined to make those three years an ideal experience and one which memory still greatly enjoys.

I should also like to record my gratitude for the helpful spirit and cooperation of the retired ministers who were then residing in Amherst. There were, as I remember, eleven such clergymen in the congregation, and I had considerable solicitude as to my ability to please so many brethren of such learning and such various and long experience. But my fears were groundless, for without exception they all proved to be sympathetic and long-suffering parishioners, and I resolved then that if I should be spared to reach the age of retirement I would try to be a model parishioner—a resolution I am now striving to carry out.

But I must not prolong this letter. One by one the dear friends of long ago have passed to the church triumphant and few now remain who remember even my name. To those few who remember the closing years of the last century and to all who now make up the ranks of the faithful in the First Church of Amherst, I send hearty congratulations and assurance of prayer for your future happiness and your usefulness in the Church.

Very truly,

F. L. Goodspeed.

Keene, N. H.

October 10, 1939.

Dear Mr. Hawley:—

As I look back over a period of forty years what remains in my memory most clearly and pleasantly is the splendid fidelity of the officers and workers of the church during my brief pastorate. There was then a rotation of deacons, and five were closely associated with me: Jackson, Phillips, Kellogg, Nims and Kingman. These were men of sterling character with open minds and sound judgment, and were unfailing in their support of the church and the pastor.

I might say the same of many others, but the catalogue would be too long. However, I should like to mention Mrs. Willard, who made the musical part of the Sunday worship truly devotional. Also I appreciated the work of Miss Hunt in the Sunday school and with

the young people. From another point of view, Mr. George Cutler, Jr., did a splendid work among the needy and suffering.

I feel that the success of the church has been due to this loyalty of the members as well as to the ability of the ministry, which has been superb. There is no reason why the church cannot expect another two hundred years of splendid service and achievement.

Thanking you for your invitation, I remain sincerely,

Henry R. McCartney.

Amherst, Mass.

Oct. 21, 1939

Dear Friends of First Church, Amherst,

Mrs. Taylor and I very much regret that we shall not be here to share in the celebration of the Two Hundredth Anniversary. We are to sail from New York for South Africa on Nov. 6th. (War conditions delayed their sailing several days.)

We must be content, therefore, just to send this word of greeting and of appreciation for what First Church has meant to us. We have enjoyed its fellowship and felt the inspiration of its worship: first, during college days and then during four furlough periods in the forty years of our service in South Africa. During these periods we have shared with you the ministries of six of your pastors. The church has been a true spiritual home to us whenever we have had opportunity to share its fellowship.

We do not forget also that it was First Church which made possible our first step upward from ox-cart and horseback travel, by providing the motor cycle and side-car which was our first motor vehicle. Some may remember that the money for it was raised by selling shares after the manner of the old mission ship, *The Morning Star*. There may be some who still have one of the share certificates with a cut of the Indian motorcycle of that period.

We have been glad, too, to feel through all these years that we were still counted as members of the church, and to know that prayers were offered for us and our work.

It has been a joy during the furlough just ended to see the splendid congregations filling the house of worship, and to know that the church is fully keeping pace with the progress of the colleges and the town, and especially that it is ministering to the deepest needs of new generations of young people as it has done in each generation through its long history.

We pray that God's rich blessings may be yours not only during the Anniversary Celebration but through all the third hundred years upon which you are entering.

We trust also that you will continue to think of us and pray for us, and for the people of South Africa to whom we are Christ's ambassadors on your behalf.

Yours for Christ and the Church,

James Dexter Taylor  
Katherine Guernsey Taylor