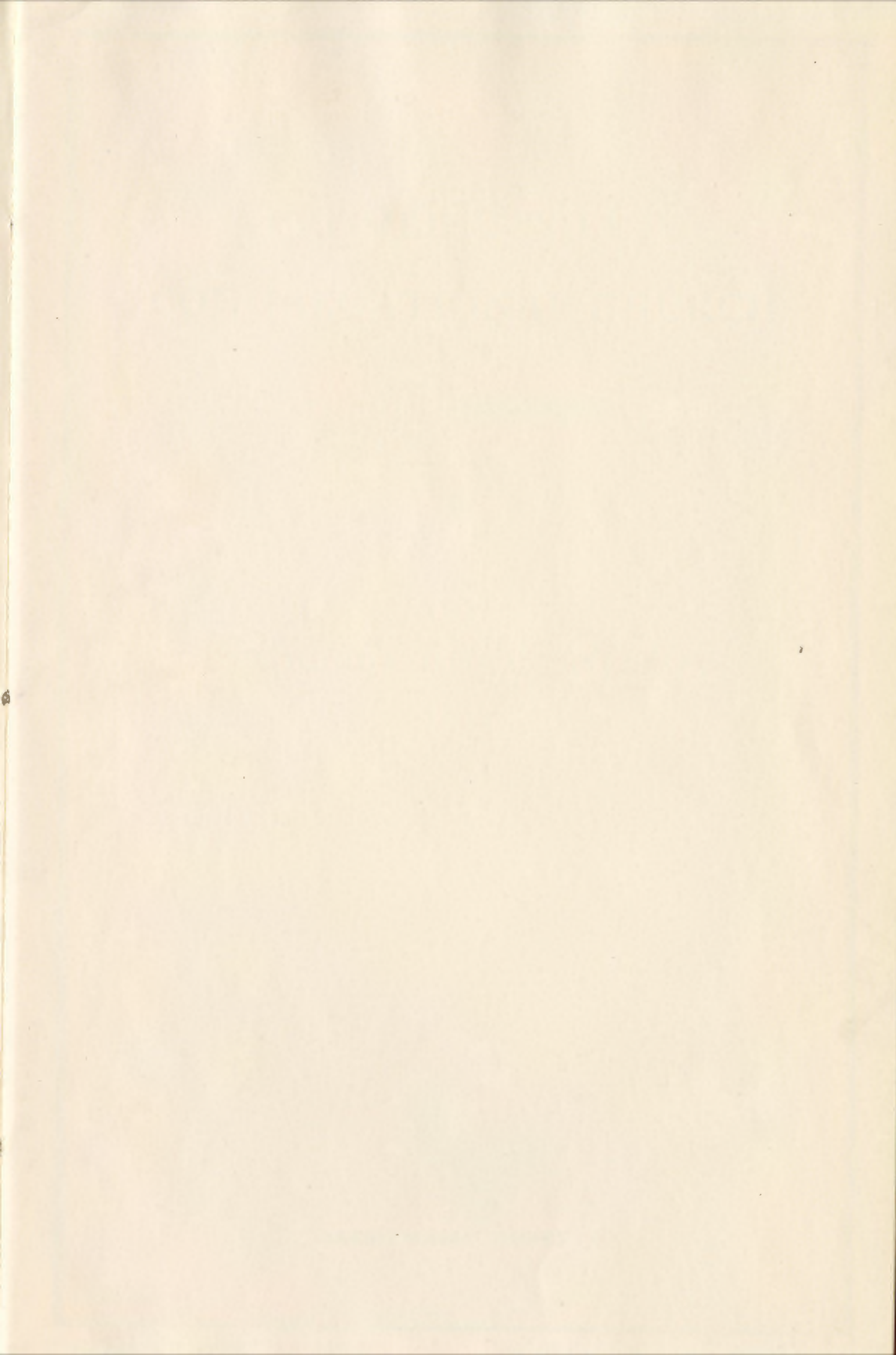


1832

CROMBIE STREET
CONGREGATIONAL CHURCH

1932

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CROMBIE STREET
CONGREGATIONAL CHURCH

REV. CARL HEATH KOPF, *Minister*



1832

ONE HUNDREDTH ANNIVERSARY

1932



SALEM, MASSACHUSETTS

CROMBIE STREET CONGREGATIONAL CHURCH



1832 - 1932

ONE HUNDREDTH ANNIVERSARY
OF THE GATHERING OF THE

CROMBIE STREET
CONGREGATIONAL CHURCH



Love the Truth and Peace

This Church Founded, May 3, 1832
House Dedicated November 22, 1832



SALEM, MASSACHUSETTS

MAY 1-15, 1932

SERVICES IN COMMEMORATION OF THE CENTENARY
OF THE CROMBIE STREET CONGREGATIONAL CHURCH



SUNDAY, MAY 1ST

10:45 a. m. Centenary Communion and Reception of new members.

4:30 p. m. Vesper Hour, with the Schubert Society of Malden, as guest singers.

TUESDAY, MAY 3rd

7:30 p. m. Service of Gratitude, Historical Sketch and Drama, "Highlights of 100 years".

SUNDAY, MAY 8th

10:45 a. m. Men's Club Anniversary Sunday, with the men as hosts to the mothers. A chorus of men will sing. Preacher, Rev. Harry J. Newton.

TUESDAY, MAY 10th

4 to 6 p. m. Centenary Tea given by the Women's Association. There will be an exhibit of interesting souvenirs.

WEDNESDAY, MAY 11th

7:45 *p. m.* 100th Annual Meeting of the Church, with reports of the work of the 100th year. Rev. George Lawrence Parker and Rev. John H. Leamon will be special guests.

FRIDAY, MAY 13th

6:30 *p. m.* Centenary Dinner at the Hotel Hawthorne. Rev. Dr. A. A. Berle will be the speaker of the evening, and greetings will be brought by other special guests. Music by Mr. Raymond Eaton.

SUNDAY, MAY 15th

Anniversary Sunday

10:45 *a. m.* The Anniversary Service, with sermon by Rev. John Wright Buckham, D. D., of California.

7:30 *p. m.* The Fellowship Service, with Sir Wilfred Grenfell of Labrador as the guest of the evening. The ministers and people of neighboring churches are invited to this service.

The Procession of the Clergy will form outside the Church at 7:20



THE MINISTERS

WILLIAM WILLIAMS 1832-1838

Graduate of Yale. Ordained and installed as pastor of the Howard St. Church, Salem, in 1821, resigning in 1832 to lead a group in the founding of the Crombie St. Church. Later in life Mr. Williams was a practicing physician in Salem, with an active interest in this Church.

ALEXANDER J. SESSIONS 1838-1849

Graduate of Yale. Mr. Sessions held pastorates in Melrose, Scituate and North Beverly after leaving this Church in 1849.

JAMES M. HOPPIN 1850-1859

Graduate of Yale. After leaving this Church Mr. Hoppin became Professor of Theology at Yale, later becoming Professor of the History of Art in the same college.

JOSEPH HENRY THAYER 1859-1864

Graduate of Harvard. Mr. Thayer labored for the freedom of the slave and the union of the states. In 1862 he obtained leave of absence from his parish to serve as chaplain of the 40th Massachusetts Infantry. In 1864 he became Professor of Sacred Literature at Andover Seminary. From 1870 to 1880 he served as one of the American company of New Testament Revisers.

CLARENDON WAITE 1866

Graduate of Brown. After a brief ministry here Mr. Waite died while on the way to Wisconsin to accept an appointment as Professor of English in Beloit College.

HUGH ELDER 1868-1884

Graduate of Edinburgh. His is the longest pastorate in the history of the Church, and even now in 1932 there are people in Salem who recall with appreciation the solid strength of his Scotch character. Mr. Elder resigned to accept a call to the Airedale College Church in Yorkshire, England.

LOUIS B. VOORHEES 1885-1889

Graduate of Princeton. Mr. Voorhees left the pastorate of this Church because of ill health, after four years of faithful service.

JOHN WRIGHT BUCKHAM 1890-1903

Graduate of the University of Vermont, where his father was president. Directly from this Church, after a long and faithful ministry, Dr. Buckham assumed the Professorship of Theology at the Pacific School of Religion in California. His writings are eagerly sought by all students of religion.

ADOLF A. BERLE 1904-1908

Graduate of Harvard. Called to this Church after a long and brilliant pastorate at the Brighton Congregational Church, Dr. Berle's ministry was marked by an intensive interest in social issues. He left to become pastor of the Shawmut Church in Boston. He later turned to educational work in which he is now interested.

GEORGE LAWRENCE PARKER 1908-1912

Graduate of Yale. Came to Salem from the American Church in St. Petersburg, Russia. He resigned to accept a call to Somerville, later going to Newton, and after that to Toledo, Ohio. He has been a liberal contributor to religious publications.

HARRY J. NEWTON 1913-1923

Graduate of Bowdoin. Just after the firm foundations of his ministry had been set, Mr. Newton left to serve in France during the World War with the Y. M. C. A. From Salem he went to the Lawrence St. Church in Lawrence, and is now minister of the Dwight Place Church in New Haven.

JOHN H. LEAMON. 1923-1928

Graduate of Albion College. After a ministry of quiet power, marked by unusual love and care for his people, Mr. Leamon accepted a call to Melrose Highlands, which church he now serves.

CARL HEATH KOPF 1928-

Graduate of Princeton. Called to this Church from the Eliot Congregational Church of Boston, where he had been Assistant Minister.

HISTORICAL SKETCH

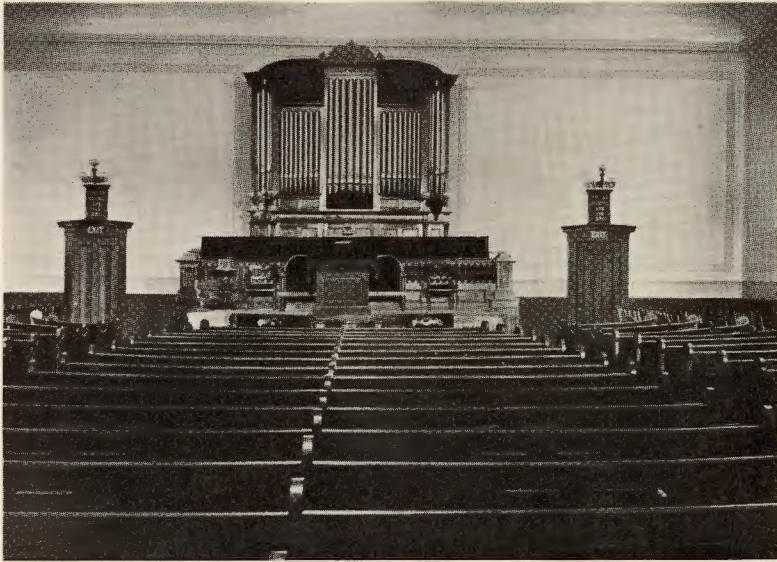
Montesquieu's cryptic remark, "Happy the people whose annals are tiresome," may explain in part why this Church has, on the whole, lived such a happy life. Our history is not racy. The years have been filled with quiet, steady, care for the deep things of God. No convulsions have torn the group asunder. Sensationalism has been allowed no quarter. The stream is deep and placid, not shallow and frothy. Children have risen to call her blessed, and to praise her for the depth of faith and life found within these century-old walls.

In 1828 Salem's first theatre was being erected on Crombie Street, much to the distress of many pious people who believed it a work of Satan. Tradition says that one dark night two men knelt on the lumber and the bricks, and spoke a fervent prayer that God would bring this diabolical venture to quick ruin. Their prayer was soon answered, for in spite of the acting of Mary Duff and Edwin Forrest the enterprise proved quite unprofitable. The stage was destined to give way to the pulpit, for in the meantime Rev. William Williams was having trouble in his Howard Street Church.

How a mole-hill can grow into a mountain! It seems that some of the proprietors of the Howard Street Church favored a Presbyterian form of communion service, with the deacons seated in the altar facing the congregation. Most of the church members favored a Congregational form, with the deacons in the front pew facing the minister. The discussion of this question led to personal accusations, then to a church trial, then to a called council which decreed, "Brethren who cannot live together in peace, ought to separate."

The proprietors held the church property, so 139 members joined Mr. Williams in forming a New Congregational Church. Preliminary meetings were sponsored by Hon. Rufus Choate and held in his office. On May 3rd, 1832 the church was founded, and soon the failing theatre was purchased and changed from a house of Thespis into a house of God. On the day of dedication, Nov. 22nd, 1832, a notice appeared in the Salem Register, "The doors will be open at 10 o'clock. The slips (pews) on the middle aisle will be reserved for gentlemen." Such masculine presumption was characteristic of the day, and had Pauline authority. Not until 1875 did women join the men in voting for deacons.

Over the pulpit in those early days was the legend, "Love the truth and peace." Now erased from the wall, that imperative is written on the hearts of the people instead, as inwardly real as ever, though less outwardly evident.



The years between 1835 and 1850 formed an era of plain-dealing, wherein the records are evidence of several cases of discipline, often ending in excommunication. One Sunday two men walked out of Church because they did not agree with the pro-slavery views of a visiting minister. There was a consequent censure in public-meeting. A most Christian attitude is revealed in a vote in 1839 when a committee was appointed to help a brother who had a weakness for alcohol to "secure a situation in business which will be attended with less temptation." Did he work in or near a bar-room?

In 1861 it became necessary to pass a three-minute rule covering prayers and remarks made in church meetings. No notice is given as to whom the time-keeper should be. To the glory of these men of faith, let it be said that when Mr. Thayer left to serve for nine months as chaplain of the 40th Massachusetts Infantry in the Civil War, seventeen men of the Church agreed to take turns leading the weekly prayer service. This was in 1862, a year in which the Church gave over \$1000 to benevolent causes, and raised over \$400 to provide their pastor chaplain with a handsome white horse and saddle outfit. "Old Whitey", as he was known, returned after the nine months with his master, and lived in Salem. During the war the Sunday School contributed eleven dollars for religious books and tracts to be sent to the rebel soldiers in Chicago. Thirty-two

of the men of the Church went to war, five never to return. A memorial window on the north side of the Church is dedicated to them.

Mr. Thayer later became Professor of Sacred Literature at Andover Seminary. A copy of the Revised New Testament, which he helped to prepare, was presented by him to the Church. Once Mr. Thayer published a Greek-English Lexicon of the New Testament, in regard to which one reviewer commented, "Christmas is coming. Do not bombard your pastor with a fifteen-pound Bible. Hang rather on the bending bough this ripe fruit of sacred learning." One of Mr. Thayer's immortal thoughts is, "That age, that church, that man cannot go far astray who strives after a life hidden with Christ in God."

In 1877 special prayer meetings were held in the Church for two weeks, "at the request of D. L. Moody who is now laboring in Boston."

Dr. Buckham, through the end of the last century, led the people beside the still waters and into green pastures. Then came Dr. Berle with his dynamic passion and the Church became a center of discussion for the issues of the day. One of the beautiful points in the history of this Church is the loyalty given by a faithful people to these two men of great, but different, powers.

The Salem Fire of 1914 left twenty-five families of this Church destitute. But there was a haven of refuge here, and \$800 as well as bundles of clothing helped to assuage the suffering.

During the World War the Church gave another minister to the cause. Rev. Harry J. Newton went to France with the Y. M. C. A., and several young men of the Church followed him.

Since the War the Church has tried to keep the Light shining in a darkened world. And with more eagerness than at any time within the generation, people are turning to the Light, weary of the gloom.

The Church School observed its 100th anniversary February 19th and 21st, 1932.



To each individual, this Church may have a particular quality, but to all people these marks are known:

1. A peaceful walk. In these hundred years no group has left the Church, and no Council has been called to deal with internal dissension.
2. A march in advance. In a day when the freedom of the slave and the abolition of intoxicants were unpopular causes this Church stood for them. New truth has never been unwelcome here.
3. A stimulus to preachers. Five of the ministers of this Church have taken up labors in colleges or universities. A preacher's best powers have been called forth by people who expect the best.
4. An outreach of love. From 1833 when the Church contributed to six missionary projects to 1932 when a full missionary quota was met, this has been a place where sharing is understood.



The third minister, Rev. James Hoppin, once said, "This Church has its own place and work to do in this community. Let it not be afraid to do it and let it call no man Master but Christ." This is a charge for the second century.

C. H. K.



OUR WORSHIP AND WORK

1932

Sunday Morning Service every Sunday in the year, 10:45.

Evening Forum meetings in the winter, with four other churches.

Church School at 9:30 a.m., with classes for every age.

Young People's Group at 7 every Sunday evening.

Choir of 25 voices under the direction of Wilfred Brouillette.

Mid-week services in union with Tabernacle Church during Lent.

Women's Association with four units, comprising the former Benevolent Society, Missionary Society and Koinonia. This Association meets every other Tuesday with a rich program of devotions, missionary work and cultural programs.

Men's Club, continuing the fine traditions of our first club for men, The Thayer Club, meeting once each month, and having a membership of over 100.

Boy Scouts, and Girl Scouts, meeting in this Church.

The Standing Committee and the Deacons care for the material and spiritual ministries of the Church.

There are about 200 active members, May 1, 1932.



PRAYER FOR THE CHURCH

O God, we pray for thy Church, which is set today amid the perplexities of a changing order, and face to face with a great new task. We remember with love the nurture she gave to our spiritual life in its infancy, the tasks she set for our growing strength, the influence of the devoted hearts she gathers, the steadfast power for good she has exerted. When we compare her with all other human institutions, we rejoice, for there is none like her. But when we judge her by the mind of her Master, we bow in contrition. Oh, baptize her afresh in the life-giving spirit of Jesus! Put upon her lips the ancient gospel of her Lord. Fill her with the prophet's scorn of tyranny, and with a Christ-like tenderness for the heavy-laden and down-trodden. Bid her cease from seeking her own life, lest she lose it. Make her valiant to give up her life to humanity, that like her crucified Lord she may mount by the path of the cross to a higher glory. Amen.

Walter Rauschenbusch



