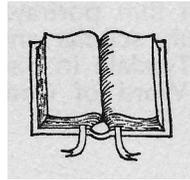


HERITAGE:

A History of Amoskeag Presbyterian Church

by

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Preaching the Christ of Scripture

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PRESBYTERIAN HERITAGE

Presbyterianism in New England

Reformation truth took deep root in our soil from the earliest times. Presbyterianism in particular developed in its initial form in Calvin's Geneva in the mid sixteenth century. From there men like John Knox brought the principles they had learned and developed during the Marian exile back to Britain. Under Knox in Scotland Presbyterianism found its first expression in creedal form. In England Cartwright developed the Presbyterianism which found its highest expression in the *Westminster Confession* in the 1640's. This was the document that came to our shores in the seventeenth and eighteenth centuries. 140 Presbyterians attempted to sail to a tract of land at the mouth of the Merrimac (sic) River in 1636, but bad weather forced the *Eagle Wing* back. Cromwell exiled thousands of Scottish Presbyterian prisoners to these shores in the 1650's. In the early 1700's a number of Scotch-Irish landed in Casco Bay near Portland, Maine.

Presbyterianism was once a strong force in the Manchester area. The area was largely settled by immigrants of Scotch-Irish descent who brought their Presbyterian-Calvinistic beliefs with them. There were Presbyterian churches in Goffstown, New Boston, Nottingham, Dunbarton, Frankestown, Candia and many other communities.¹ Along with the many Congregational churches in the area the faith summarized in *The Westminster Confession* had a powerful and pervasive influence. In the nineteenth century Protestant Liberalism and Unitarianism weakened the foundations of Trinitarian orthodoxy and opened the floodgates to the secularism of modernity which now dominates our culture.

Beginnings: Westminster Presbyterian Church

In a very real way the history of our building and its former occupants, Westminster Presbyterian Church, is our history. When the original congregation was formed in 1884 and the building was built in 1892 there was only one northern Presbyterian Church denomination. It was not until 1936 that what is now the Orthodox Presbyterian Church was formed in order to continue the historic Christianity represented in the *Westminster Standards*.

The Westminster Presbyterian Church came into existence as the result of Scottish immigration just after the end of the Civil War in 1865. The German Presbyterian Church (First Presbyterian) was organized on the Westside of Manchester in 1882. The Scots wanted their own congregation, so they organized the Second Presbyterian Church in the north end in 1884. The Amoskeag Manufacturing Company played a large part in the history of this congregation and its building. "1868 and 1870 brought substantial contingents from Scotland."²

The arrival of James Reid, master dyer from Glasgow, to assume responsibility for the entire dyeing department of the corporation, was an outstanding event in this period, since his skill and efficiency contributed inestimably to the success of the enterprise. The year 1881 brought from Glasgow another master dyer, Andrew Mungal, who, with

¹Alexander Blaikie, *A History of Presbyterianism in New England*, 1881.

² Grace Holbrook Blood, *Manchester on the Merrimack*, Manchester, NH: Lew A. Cummings Co., 1948, 249.

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his three sons, Robert, Samuel and Thomas, played important roles in the gingham industry.³

The dye-house still stands on the west side of the Merrimack River. The four story brick structure, with its porthole windows, is just north of the Notre Dame Bridge, next to Interstate 293. Each dyeing kettle held 1200 pounds of raw cotton.⁴ Beginning with the construction of its first mills in 1838 Amoskeag aspired to rival the great mills of Manchester, England and Glasgow, Scotland. New immigration laws passed near the end of the Civil War, along with a shift to the manufacture of woven gingham, caused by a shortage of cotton in foreign mills during the war, motivated the corporation to recruit skilled workers from the Scottish mills in Glasgow.⁵

“Andrew Mungall, his family, and the workers of his dye house together with earlier immigrants joined to form the nucleus of the group which, in 1884, petitioned for the establishment of a Presbyterian Church in Manchester.”⁶ Mrs. A. Mungall presented the east stained glass window in memory of Mrs. P. W. Leatham. One hundred and one people signed the petition to the Presbytery of Boston. The “Narrative of the Origin and Organization of the Second Presbyterian Church of Manchester, New Hampshire Organized October 28, 1884” states: “Several Presbyterian families in Manchester, having been impressed with the fact that there are many Presbyterian families and individuals in their midst, some of whom though in connection with other denominations, did not feel satisfied with variations from the faith and forms of worship in which they have been trained, and others, who have not found any church at all, resolved, if possible, to organize a Presbyterian church in this city.”⁷

At first the new church was called Second Presbyterian Church because the German Presbyterian church on the Westside was called First Presbyterian Church. Two ruling elders and one deacon were elected, ordained and installed. By 1888 there were five elders. In that same year John Muir joined the church and became a ruling elder in 1891. His grandson, Joe Higgins, presently attends Amoskeag Presbyterian Church. The Session took its work seriously. One young single woman was disciplined for being pregnant. After a public confession of her sin, however, she stopped attending worship. A visit by the elders was to no avail. These first worshipers were described as “honest, frugal, industrious and God-fearing.”⁸

Meanwhile, due to the growth of the textile industry, the city prospered as never before. The population of Manchester in 1884 was 32,630. By the turn of the century the population was 55,000. During the first year as a congregation the church enjoyed the ministry of stated supply Daniel Deruelle. He instituted a Cottage Prayer Meetings in various parts of the city; a library for the Sunday School; a monthly benevolence offering; as well as other funds to further the ministry of the young church. In 1885 the Session passed a resolution condemning the sale and reading of Sunday newspapers.

³ *Ibid.*, 250.

⁴ Tamara Hareven and Randolph Langenbach. *Amoskeag: Life and Work in an American Factory-City*. (New York: Pantheon Books, 1978) 224.

⁵ Virginia Erskine. *Westminster Presbyterian Church Historical Booklet* (Manchester, NH, October 14, 1984). Due to the absence of page numbers in this work, all other information concerning Westminster Presbyterian Church should be assumed to come from this work unless otherwise noted. Only direct quotations will be referenced.

⁶ *Ibid.* Blood spells Mungall with one “l”, Mungal. “Mungall” appears in the east window in the Brook Street church building.

⁷ *Ibid.*

⁸ *Ibid.*

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In 1887 the congregation called its first minister, George Karner, and changed the name of the church to Westminster Presbyterian Church. What a fitting name in light of the fact that since the middle of the seventeenth century the doctrinal standard of Presbyterian churches in Britain and America has been the venerable *Westminster Standards*. The Session's resolution regarding the sale and reading of newspapers on Sunday was simply consistent with what the Scriptures and the *Westminster Confession of Faith* (chapter 21:7) clearly teach: "As it is the law of nature, that, in general, a due proportion of time be set apart for the worship of God; so, in His Word, by a positive, moral, and perpetual commandment binding all men in all ages, He hath particularly appointed one day in seven, for a Sabbath, to be kept holy unto Him." The name is permanently present in our building as part of the design of the stained glass transom over the Brook Street entrance door.

On May 11, 1887 Amoskeag Manufacturing Company sold 1,000 square feet of land on the corner of Hazel and Brook streets to the church for \$1.00 "with the express condition that a house of worship be erected on it."⁹ Until the building was built the church worshipped in City Hall and the Session held its meetings in Mission Chapel on the corner of Merrimack and Beech streets. The church was governed by the Session of elders and the Trustees. The Session governed spiritual matters and the Trustees directed financial concerns. While the Trustees did part of what Biblical Deacons are called to do this represents a typical New England departure from the Biblical form of government. In 1889 "Session members apparently succumbed to the pressures of the times and substituted social services instead of regular services on Sabbath Evenings."¹⁰ It seems, however, that later on regular evening worship services were held.

In 1890 Pastor Karner resigned. The Clerk of Session, Robert Fisher, resigned too, because he believed that the attempt to establishment of the church had been unsuccessful. But with good Scottish determination, and we hope not a little faith, the Trustees went ahead with the construction of the building. A mortgage for \$6,622.50 was received from Meade, Mason and Company. In an age when the average weekly wage was \$10.00 it is a tribute to the congregation's faithfulness that by 1901 only \$1,500.00 remained to be paid.

Thomas Davies began his seven year ministry in 1891. The north stained glass window behind the pulpit was presented by the Sunday School class of Mrs. Davies. The first worship services in the new building were held on September 4, 1892. The present Fellowship Hall, known then as the "Chapel" was not completed until several years later due to the fears of some that this would promote social activities not commensurate with the spiritual ministry of the church. In 1893 some members absented themselves from worship and stopped tithing as a protest against responsive readings. Whatever we might think about this particular protest it is encouraging that the congregation seemed to have taken the Regulative Principle seriously. Again, based on the clear testimony of Scripture, the *Westminster Confession of Faith* (chapter 21:1) declares: "But the acceptable way of worshipping the true God is instituted by Himself, and so limited by His own revealed will, that He may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in the Holy Scripture." Of the era of the twenties Virginia Erskine reports: "Westminster, during this era, was still strictly Calvinistic. Crosses, candles and litany were not

⁹ *Ibid.*

¹⁰ *Ibid.*

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acceptable because of their association with Catholicism. The preachers always wore black suits.”¹¹ A furor was caused by the first minister to wear a robe.

From 1897 to 1992 twenty different men ministered to the congregation. The turn of the century was not auspicious for the young congregation. Pastor E. A. Nelson had delivered his farewell sermon on the last day of the nineteenth century and the session was depleted, due to dissension and resignations, to one elder, the Clerk of Session, David Cupples. Perseverance, however, yielded some progress by 1904; and by 1909 immigration had caused attendance to increase. Sometime thereafter the seating capacity was increased by turning the pews to face east and building a balcony along the west wall. This probably when the present pressed tin ceiling was added, covering the collar ties and the quatrefoil tracery windows on the east and west walls.

By the celebration of the fortieth anniversary on October 28, 1924 the membership had grown to 256. Around this time a new cork floor was installed in the sanctuary along with a new Estey organ (1922). During this same period the church supported the Anderson Tent Revival Services by canceling evening services; and allowed the Anti-Saloon League to occupy the pulpit one Sunday. During the thirties the children of the Manchester Children’s Home on Webster Street attended the Sunday School each Sunday. Sunday School was held after morning worship in those days.

On Christmas Eve of 1935 Amoskeag Manufacturing announced that it was closing its doors, as it had been hard hit by the Depression. By 1942 the question “Is this congregation worth keeping alive?” was again asked. The congregation answered a firm “Yes” and directed the Session to continue looking for a candidate to fill the pastoral vacancy. During the war years the basement was excavated and finished, and the tiny kitchen in the present Pastor’s Study was eliminated in order to locate a larger one in its present location. In 1946 the sanctuary was restored, and in 1948 the rest of the building was restored. At that time the reorganized Amoskeag Industries, Inc. issued a quit-claim deed to the church for \$1.00, relieving it of the original deed restrictions.

Of special interest is the ministry of Doctor James I. McCord (1919-1990), who was interim minister for a year and a half from 1942 to 1944. He went on to become the fourth president of Princeton Theological Seminary (1959-1982) and a leader in the World Council of Churches. McCord’s theological Liberalism increasingly characterized his denomination after the great debate of the twenties in which J. Gresham Machen defended the historic Christian position of the *Westminster Confession* over against the signers of the *Auburn Affirmation* (signed at Auburn Seminary in December, 1923). The Liberals insisted that the inspiration of Scripture, the virgin birth of Christ, the substitutionary atonement of Christ, His bodily resurrection from the dead on the third day, and His miracles, were not essential to the system of doctrine taught in the Scriptures and enumerated in the *Westminster Confession*; and were therefore not necessary for ministers to affirm. Machen insisted that these doctrines had always been essential to Christian orthodoxy throughout its two thousand year history. Machen went on to establish the Independent Board of Foreign Missions to insure that church members would be giving their money to missionaries who believed and preached historic Christianity. In 1935 he was found guilty of supporting the Independent Board. He was not allowed to present the doctrinal reasons for his position. In 1936 the Orthodox Presbyterian Church was founded by ministers, elders and members of the Presbyterian Church (U.S.A.) who wished to

¹¹ *Ibid.*

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continue a clear witness to the historic Christian Orthodoxy expressed in the *Westminster Confession*

The fifties proved to be a “golden era” for American churches. In 1953 the church purchased a manse at 182 Ray Street in the North End. The manse was sold in 1970. By 1954 morning worship attendance was up to 90 to 100 people, and by 1957 membership stood at 216. In that same year the General Assembly put a mandatory elder rotation system into effect, limiting individuals to two consecutive three year terms. In 1957 the first two women were elected to the Session. In 1955 along with other renovations, the stairway to the basement from the Hazel Street narthex was eliminated, and a double door replaced the single door and sidelights at that entrance and two stairways to the basement were added to the Fellowship Hall and the Brook Street entrance.

The “troubled sixties” proved a challenge to the church. Self-professed “Liberal Democrat” Pastor Arthur Haverly’s views did not sit well with his more conservative congregation. Membership dropped to 46 by 1967. The land on which the church stands was finally sold to the congregation on April 1, 1968 by Amoskeag Industries, Inc. for \$1.00. During this time a merger with First Presbyterian Church on the Westside was considered. This consideration continued throughout the seventies and led to deterioration of the property. In 1982 merger was called off. In 1973 Plexiglas was installed to protect the windows from vandalism. The windows at that time were appraised at \$47,550. In 1980 this was replaced by the present Lexan. This year also saw the first use of the building by outside groups. In 1981 the “Fellowship Hall” was renovated and dedicated. In 1983 the Wurlitzer theater organ, which had been donated in 1947, was replaced by a Steer & Turner mechanical action pipe organ (1878). In 1984 the congregation celebrated its centennial.

From 1982 to 1984 Rev. Dr. Daniel Poling, who had been minister of the Fort Washington Collegiate Church in New York City from 1947 until his retirement, served as interim pastor. During this time, Gregory and Robin Reynolds, who were home visiting Robin’s parents David and Josephine Cheney, worshipped at Westminster, and heard Pastor Poling preach a fine Biblical sermon. Reynolds later reflected, “I remember thinking how wonderful it would be to have an Orthodox Presbyterian Church here in Manchester. Little did we realize that fifteen years later just such a church would own the very building in which we had worshipped on that warm summer Sunday.”

AMOSKEAG PRESBYTERIAN CHURCH

New Beginnings

Amoskeag Presbyterian Church began as the hope of Pastor Gregory Reynolds, back in the 1970’s, to plant Reformed churches in New Hampshire. After a thirteen year pastorate at Westchester Orthodox Presbyterian Church in New Rochelle, Pastor Reynolds and his family moved back to Manchester in 1992. His original desire to start a church in Portsmouth, NH was turned down by the presbytery due to the lack of a core group. Thus, in God’s Providence the Reynolds needed to move to Manchester, so that they could live with Robin’s mother on the Westside until Pastor Reynolds could find full time employment so that they could buy a home. After a brief stint with a surveying company in Salem, Pastor Reynolds found work in the area of his early training as an architectural designer, while ministering in a Congregational church in Nottingham which held to the *Westminster Standards*. Meanwhile, a group of Reformed believers in Jaffrey sought his

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help in establishing a work there. Beginning in 1996 the Nottingham and Jaffrey churches each agreed to pay half of his salary.

In the spring of 1996 Pastor Reynolds began to advertise and seek contacts interested in starting a Reformed church in Manchester, the largest city north of Boston. At the end of August an “interest meeting” was held in the “Winchell Room” at the Carpenter Memorial Library. The advertisement in the Union Leader read:

A Presbyterian Church emphasizing: God centered worship, Biblical teaching, and God glorifying living is being formed in North Manchester. An Interest Meeting will be held in the Winchell Room of The Manchester Public Library on Thursday, August 22 at 7:30 PM, The work of the church will be explained and your questions will be answered. Call: Greg Reynolds at 644-8435, The Orthodox Presbyterian Church.

Only three attended besides Pastor Reynolds and his wife, Robin. None of the three became part of the original core. In church planting it is very important not to measure the progress of the work by a meeting or a month, but by long term progress. On September 12 at 7:30 PM Pastor Reynolds started a Bible study in the book of Ephesians in the “Hunt Room” at the Library. Thereafter, the Bible study was held every other week in Room #164 at 400 Commercial Street at the Manchester campus of the University of New Hampshire in the historic Amoskeag mills. Six to ten people attended throughout the fall. Among the original core were Al Green, Burt and Mary Green, Stash Lunt, Jo Cheney, Robin Reynolds, Al and Lorraine Bailey, John Yazel and Tai Ford. In October the Presbytery of New York and New England called Pastor Reynolds as its first Regional Home Missionary.

The Name: “Amoskeag”

Meanwhile, it was decided that having public worship would be the best way to build a church, since that is its central activity. Literature, consisting of a brochure and tracts were developed and the name Amoskeag chosen. “Amoskeag” was chosen because of its unique regional character. Our commitment to building the church here in the Manchester area includes taking the history of this place into account.

It is believed that the Indian word “Amoskeag” (Probably originally Namoskeag) means “one takes small fish.”¹² In 1651 John Eliot, founder of Dartmouth College (?) and “Apostle to the Indians,” preached to the Penacook Indians, part of the Algonquin nation, just north of us. Eliot also motivated the establishment the Society for the propagation of the Gospel in New England in 1649.¹³ Jesus said to his disciples, “Follow me, and I will make you fishers of men” (Matthew 4:19). It is our intention to build on the heritage of our forefathers by spreading the same gospel to a fallen and lost world. Just as the early settlers caught fish at the Amoskeag Falls, so from its inception the desire of Amoskeag Presbyterian Church is to catch people for Christ in order that they may be saved from sin and eternal death, and be nourished on His life-giving Word. It is a cause with eternal consequences.

Worship

Meanwhile, in the process of searching for rental quarters in the spring of 1996 Pastor Reynolds had learned from a local real estate agent that Westminster Presbyterian

¹² Blood, *Manchester on the Merrimack*, p. 9.

¹³ Daniel G. Reid, *Dictionary of Christianity in America* (Downers Grove, IL: InterVarsity Press, 1990) 387.

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Church (a PCUSA congregation) on Brook Street was considering putting their building on the market. Just two weeks after doing so they received an offer. In October Pastor and Mrs. Reynolds met Clerk of Session Richard Ackerman at the building to discuss rental arrangements. The church was very receptive to letting us rent the sanctuary on Sunday afternoons and Wednesday evenings and generously allowed us to rent for the nominal fee of \$90 a week. The Westminster congregation was in the process of selling the building. In the spring Brady Sullivan Properties bought the property for \$100,000. Arthur Sullivan had been raised in a house across Brook Street in which his mother still lives.

On January 5, 1997 Pastor Reynolds began leading morning worship in Jaffrey and evening worship at 6:00 PM in Manchester as the Amoskeag Presbyterian Church with a mid week Bible study and prayer service. Pastor Reynolds continued preaching through Ephesians, and taught the Book of Acts on Wednesday evening. Amoskeag Presbyterian Church was the only interested renter; so in October of 1997 the church signed a one year lease for \$900.00 per month with responsibility for all utilities. The congregation began to pray that if the building would be a good location for the future that the Lord would enable us to continue renting, and perhaps one day buy it. It seemed a distant dream at the time. But attendance was steadily from 25-30 people, and the giving was excellent. The group was designated a mission work, under the oversight of the presbytery Committee on Home Missions of the Presbytery of New York and New England, and received its first fifteen members on June 15. They were: Annamae Dykstra, Alfred Green, Burton and Mary Green, Bruce Reardon, Roberta Reynolds, Thomas Reynolds, Rhonda Springhart, Michael Springhart, and covenant children: Rebekah and Christopher Reynolds, Elicia, Nathan, Aaron, and Kyle Springhart.

During 1997 two regular conferences were instituted: the Missions Conference each May, and the Reformation Day Celebration each October. The presence of Jonathan Falk, Dr. Herbert Prawius, and Samuel Folta have knit the hearts of the congregation in a special way to the work in Uganda among the Karamojon people, and the work in China and North Korea. On the Home front we desire to become a center for Reformed home missions in New Hampshire. In 1998 Pastor Allen Tomlinson and Pastor Reynolds incorporated the Granite State School of Theology and Missions in order to help train local church leadership. It is hoped that this educational effort will bear fruit on the local mission field.

On November 2, 1997 at 10:30 AM Amoskeag Presbyterian Church held its first morning worship, as the Jaffrey mission work called organizing pastor Stephen Migotsky. Attendance in Manchester averaged 40, with a high of 61 in April. Giving was well over budget from the first evening worship service in 1997. In May two checks, each for \$10,000, were placed in the offering. Suddenly the dream of buying the building seemed more possible. We continued to pray, as a number of potential buyers looked at the building, sometimes during Wednesday prayer meeting. Our studies in the book of Acts encouraged us to trust God to do great things, and to be guided by His will, not our dreams. Our first Sunday School program, based on the Shorter Catechism, was started in February with three classes: adult, teen and youth. By the end of 1997 another nine members joined. They were: George and Lydia Garneau, Marjorie House, and Andrew and Ethel Sharpe, with their covenant children Aaron, Rachel, Timothy, Rebecca. This brought the total to twenty-four.

The emerging congregation was a wonderful group of mature believers, along with several new converts, who worked together with a remarkable unity. They loved Reformed worship and had a deep desire to spread the gospel of our Savior. In the spring

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of 1998 every single person in the group contributed to a major evangelistic effort, by having a booth at the NH State Home Show, at which 25,000 people were present over four days. Around this time they united to help a recently widowed member, with no prodding from the pastor. Several potential officers began to demonstrate Biblical leadership qualities.

In February Pastor Reynolds received a call from Arthur Sullivan. He wanted to discuss the possibility of the congregation buying the building. Just like the pastor's home on Chestnut Street the Lord had prevented anyone from buying it for a long period of time. His timing is perfect. His plan encompasses everything. On April 24, 1998, just one year and four months after our first public worship service, and six months after our first morning worship, Amoskeag Presbyterian Church purchased the former Westminster Presbyterian Church building at 95 Brook Street. It is believed that New York architect Ernest Flagg designed the building in the uniquely American Victorian style known as "Shingle Style". It was built in 1892. Holding to the same historic Protestant doctrinal standards, known as *The Westminster Confession and Catechisms*, as the original nineteenth century congregation, Amoskeag Presbyterian Church began the work of restoring the building to its original beauty as it continues the worship of its founders, unashamedly Calvinistic.

Although it is unusual for a mission work to purchase a building in the early stages of its development, we believe that the Lord gave us a unique opportunity to reclaim a building built by Scottish Calvinists at the end of the last century. The congregation was unanimous in its desire to undertake this project. God gave us the spiritual and monetary resources to buy this building and build a substantial congregation in this strategic city. The overseeing session of the mission (a subcommittee of the presbytery Committee on Home Missions) unanimously concurred.

1998 saw an influx of thirty three new members and two Presbyterian ministers. They were: David and Dianne Gordon with their covenant children Grace and Dabney, Thomas Littlefield with his covenant child Sarah, Jack and Thelma Unangst, Jack (III), Tanna and Aubrey Unangst, Arline Sobolewski, Josephine Cheney, Stella Lunt, Kevin and Jeanine Petriel with their covenant children David and Sarah, Brian and Tammy Marsha with their covenant children Trista White and Michael, Kristin Oxford with her covenant child Rachel, Peter and Donna Cordima with their covenant child Collin, James and Elizabeth Graves, and Nathan Graves. Aaron and Rachel Sharpe made their public professions. It was a pleasure to have two pastors: David Gordon and Jack Unangst present in the congregation.

The deaths of Burt and Al Green in the fall of 1998 left a large empty space in our congregation and in our hearts. "Precious in the sight of the LORD *is* the death of His saints" (Psalm 116:15). These two men were New Hampshire originals, who exemplified the courage and character of the pioneers who first settled the Granite State. Most importantly they shared the faith of our Pilgrim and Puritan forefathers. It is this, more than anything else, which will be remembered by all who knew them.

Another seventeen people joined in 1999. They were: Thomas and Lore Laaman with their covenant children John, Reina and Kristen, Carl and Jennifer Foley with their covenant child Mason, Carol Zylstra, Hank Stankiewicz, Matthew Mair, Jesse DeConto, Morgan and Dorothy Fitzpatrick, and Daniel Lascaze. Jonathan Petriel joined by being born and baptized, and Trista White made her public profession of faith. One of the great joys of 1999 was the marriage of Mary Green and Hank Stankiewicz. The Gordons and

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Springharts left another large space in the congregation as they moved to Pennsylvania and Mississippi.

Space does not permit the record of the hundreds of wonderful answers to prayer; the remarkable conversions of people like Tom Littlefield, Joanna Baqqi, and Matt Mair; or the many ways in which the Lord has matured people and enlisted them in His service in the church. One great lesson in all of this is summed by what the Lord told His people through the prophet Zechariah: “For who has despised the day of small things?” “With God all things are possible,” and “My grace is sufficient.”

Sufficient indeed! On June 3, 2000 Amoskeag Presbyterian Church was received into the Presbytery of New York and New England of the Orthodox Presbyterian Church. John Hilbelink, pastor of Second Parish Orthodox Presbyterian Church in Portland Maine, preached a sermon titled: “Listen to What Your Grampa Told Me.” Gregory Reynolds was installed as the congregation’s first pastor. Retired minister Wendell Rockey, Jr. moderated the meeting, and offered prayer for the newly formed congregation. Stephen Migotsky, pastor of Jaffrey Presbyterian Church (OPC), Jaffrey, New Hampshire, gave the charge to the congregation. Allen Tomlinson, pastor of First Congregational Church of Merrimack, New Hampshire, gave the charge to Pastor Reynolds. George Garneau was ordained as an elder, and he and Andrew Sharpe were installed as the first elders of the congregation. Charles Wingard, pastor of First Presbyterian Church, North Shore (OPC), Ipswich, Massachusetts, gave the charge to the elders. Finally, John Coskery, elder in Merrimack Valley Presbyterian Church (OPC), in North Andover, Massachusetts, prayed for the newly installed officers.

By God’s grace a dream had been realized. By God’s grace a history of God-glorifying worship and service had begun.

Psalms 61:5 “For You, O God, have heard my vows; You have given *me* the heritage of those who fear Your name.”

Psalms 111:6 “He has declared to His people the power of His works, In giving them the heritage of the nations.”

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