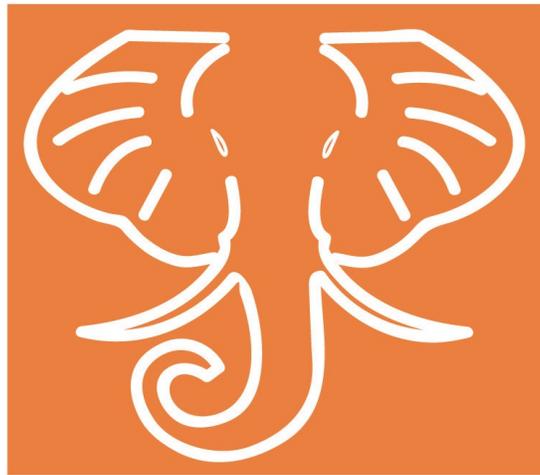


**Silver anniversary. Rev. Robert Stuart MacArthur, D.D., Calvary Baptist Church, New York. A loving tribute to a beloved pastor.**

Calvary Baptist Church (New York, N.Y.)  
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Silver Anniversary  
1870-1895

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*R. S. MacArthur.*





# SILVER ANNIVERSARY

---

REV. ROBERT STUART MacARTHUR, D.D.

CALVARY BAPTIST CHURCH

NEW YORK

...



*A loving tribute to a beloved pastor*

G. P. PUTNAM'S SONS

NEW YORK

LONDON

27 West Twenty-third Street

24 Bedford Street Strand

The Knickerbocker Press



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## A SILVER JUBILEE.

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A quarter-centennial anniversary, while not an unprecedented occurrence in the history of Baptist pastorates, is yet an event deserving of special recognition. When such an anniversary commemorates a first and only pastorate, and when that pastorate has grown more fruitful and more potential with each succeeding year, it becomes an event so uncommon as to excite wide and popular interest. The Calvary Baptist Church of New York was organized February 28, 1847. During the first twenty-three years of its history, it was served by four pastors—Rev. David Bellamy, Rev. John Dowling, D.D., Rev. A. D. Gillette, D.D., and Rev. R. J. W. Buckland, D.D. In February, 1870, a call was extended to Robert Stuart MacArthur, while he was still a senior in the Rochester Theological Seminary; and on May 15, 1870, he began his work as pastor.

In view of the position which the Calvary church has come to hold under the ministry of Dr. MacArthur, and of the great services rendered by him to the denomination, the members of his church determined to make his silver jubilee the occasion for

expressing the love and esteem felt for him and Mrs. MacArthur by their own and other denominations, and by the public at large. This memorial volume, prepared under the direction of the Historical Committee, is intended to present a simple account of the exercises attending the celebration, which may be preserved as a souvenir of that joyous occasion.

1870  1895

*The Officers & Members of  
The Calvary Baptist Church,  
of New York City,*

*Cordially invite you to be present  
at the Exercises Commemorative of the*

*25<sup>th</sup> Anniversary of the Pastorate of the  
Rev. Robert Stuart Mac Arthur, D.D.*

*to be held at the Church,  
57<sup>th</sup> St. bet. 6<sup>th</sup> & 7<sup>th</sup> Avenues,*

*on Sunday, May 12<sup>th</sup>  
10 & 11 A. M. 2.45 & 8 P. M.  
Monday, evening, May 13<sup>th</sup>  
8 o'clock.*

*Tuesday, evening, May 14<sup>th</sup>  
8 o'clock.*

*eighteen hundred and ninety-five.*



*Robert Stuart MacArthur*  
ANNIVERSARY **25TH** CELEBRATION  
*Calvary Baptist Church.*

57TH ST BET. 6TH & 7TH AVE'S.



## EXECUTIVE OFFICERS:

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G. M. BAYNE,  
MRS. W. A. CAULDWELL.

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MISS H. LITTLEFIELD.

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L. J. P. BISHOP,  
MRS. W. M. ISAACS.

### Music.

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W. G. ECCLES,  
MRS. C. F. RABELL,  
MISS KATE S. CHITTENDEN.

### Press.

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A. A. KENYON,  
DR. J. E. NEWCOMB,  
DR. W. C. PHILLIPS.

### Refreshments.

MRS. H. C. CONGER, *Chairman.*  
MRS. L. C. KING,  
MRS. W. C. PHILLIPS,  
MISS FLORENCE SMITH.

## Sunday, May 12th.

PRAISE AND CONSECRATION MEETING, IN CHAPEL,

At Ten o'clock, closing at Ten=forty.

HENRY C. CONGER, Presiding.

Assisted by Deacons RANSOM PARKER and JAMES H. MERCHANT.

## Morning Service,

In the Church, at Eleven o'clock.

The PASTOR in charge, assisted by

REV. THOS. ARMITAGE, D.D.

REV. FRANK ROGERS MORSE, D.D.

REV. JOHN B. CALVERT, D.D.

REV. HALSEY MOORE, D.D.

REV. S. B. WILLIS.

REV. T. J. MORGAN, D.D.

REV. B. W. BARROWS.

REV. HENRY C. VEDDER.

REV. JOHN LOVE.

PRELUDE . . . . .

CHORAL INTRODUCTION . . . . .

“Awake up, my glory, awake lute and harp; I myself will awake right early. This is the day  
which the Lord hath made. We will rejoice and be glad in it.”

DOXOLOGY,

THE LORD'S PRAYER (the Pastor leading).

HYMN,

Calvary Selection, 223. Announced by Rev. B. W. BARROWS.

RECITATION OF THE DECALOGUE,

Led by Rev. J. B. CALVERT, D.D.

RESPONSE,

People's Worship and Psalter, page 17.  
Calvary Selection, 1076.

*Liszt*  
*Barnby*

RESPONSIVE READING,	Rev. T. J. MORGAN, D.D.	People's Worship and Psalter, page 67, Psalm CIII.
GLORIA,	Calvary Selection, 1066.	
SECOND SCRIPTURE LESSON,	Rev. HALSEY MOORE, D.D.	Romans, Chap. xii.
TE DEUM		<i>Calkin</i>
PRAYER,	Rev. THOMAS ARMITAGE, D.D.	
RESPONSE (by the Choir),	"The Lord bless thee and keep thee."	
NOTICES,		
HYMN,	Announced by Rev. JOHN LOVE.	Calvary Selection, 219.
HISTORICAL SERMON,	By the PASTOR.	
RESPONSE (by the Choir)	"Lift thine eyes"	<i>Mendelssohn</i>
OFFERTORY	"King all Glorious"	<i>Barnby</i>
DEDICATION OF THE EASTERN GATE, ERECTED TO THE MEMORY OF HOWARD F. RANDOLPH.		
Addresses by the PASTOR, by Mr. H. C. CONGER, and Mr. ARTHUR F. RANDOLPH.		
RESPONSE (by the Choir),	"Lift up your heads, oh, ye gates."	
BENEDICTION,	By Rev. FRANK ROGERS MORSE, D.D.	
POSTLUDE		<i>Mendelssohn</i>

## Afternoon Service,

In the Chapel, at a quarter before Three o'clock.

THE SUPERINTENDENT, DR. WENDELL C. PHILLIPS, Presiding.

VOLUNTARY.

OPENING EXERCISES.

SCRIPTURE LESSON,

PRAYER,

Psalm C.

Mr. L. H. BLACKMAN.

DEDICATION OF THE WM. A. CAULDWELL MEMORIAL ORGAN, By the PASTOR and Mr. FREDERICK H. COOPER.  
DOXOLOGY,  
“ Praise God from whom all blessings flow.”

HYMN No. 86 (Calvary Hymnal).

DEDICATION OF TABLET TO THE MEMORY OF JAMES DUANE SQUIRES,

By the PASTOR and Rev. JOHN B. CALVERT, D.D.

HYMN No. 197 (Calvary Hymnal).

INTRODUCTORY REMARKS,

ADDRESS,

By the Superintendent.

By Col. ALEXANDER S. BACON.

CHOIR . . .

“ Saviour, o'er life's troubled deep ”

ADDRESS,

Mr. WM. M. ISAACS.

ADDRESS,

Rev. HENRY C. VEDDER.

HYMN No. 321 (Calvary Hymnal).

ADDRESS,

Mr. GEO. M. BAYNE.

ADDRESS,

Mr. L. A. GOULD.

ADDRESS,

Mr. BENJ. F. STONE.

RESPONSE,

By the PASTOR.

HYMN No. 154 (Calvary Hymnal).

CLOSING PRAYER,

By Mr. WILLIAM DEAN.

*Bendel*

## Evening Service,

In the Church, at Eight o'clock.

MR. WILLIAM M. ISAACS, Presiding.

PRELUDE . . . . . *Rubinstein*

ASCRPTION, . . . . .  
By the PASTOR.

HYMN, . . . . . Announced by Rev. HENRY C. VEDDER. Calvary Selection, 312.

RESPONSIVE READING, . . . . . People's Worship and Psalter, page 69, Psalm CXVI.

GLORIA, . . . . . Calvary Selection, 1066.

SECOND SCRIPTURE LESSON, . . . . .  
Rev. JAMES M. BRUCE.

ANTHEM . . . . . "Blessed be the Lord" . . . . .  
*Calkin*

PRAYER, . . . . .  
By Rev. F. R. MORSE, D.D.

CHANTING OF THE LORD'S PRAYER, . . . . .  
By the CHOIR.

NOTICES.

HYMN, . . . . . Calvary Selection, 563.

SERMON, . . . . .  
By Rev. JOHN HALL, D.D.

OFFERTORY . . . . . "Thou love of God, come in" . . . . .  
*Gounod*

BENEDICTION, . . . . .  
Pronounced by Rev. SAMUEL ALMAN.

RECESSIONAL, . . . . .  
"All hail to the Lord's anointed."

# Monday, May 13th.

## Evening Service,

In the Church, at Eight o'clock.

GENERAL T. J. MORGAN, Presiding.

PRELUDE	. . . Andante	. . . . .	<i>Beethoven</i>
DOXOLOGY,	"Praise God from whom all blessings flow."	. . . . .	
HYMN,	Calvary Selection, 753.		
SCRIPTURE LESSON,	Rev. W. C. BITTING, D.D.		
<sup>H</sup> ANTHEM	. . . "Praise the Lord"	. . . . .	<i>Buck</i>
PRAYER,	Rev. J. T. BECKLEY, D.D.		
LORD'S PRAYER, Chanted,	By the CHOIR.		
ADDRESS,	Rev. JAMES M. KING, D.D.		
HYMN,	Calvary Selection, 176.		
ADDRESS,	Rev. GEORGE C. LORIMER, D.D.		
ANTHEM	. . . "God, who madest earth and heaven"	. . . . .	<i>Aldous</i>
READING OF CONGRATULATORY MESSAGES.			
ANTHEM	. . . "How beautiful upon the mountains"	. . . . .	<i>Marsden</i>
BENEDICTION.			
POSTLUDE	. . . Hungarian March	. . . . .	<i>Berlioz</i>

## **Tuesday, May 14th,**

**In the Church, at Eight o'clock p.m.**

REV. JOHN B. CALVERT, D.D., Presiding.

PRAYER BY MR. L. J. P. BISHOP.

FIVE-MINUTE ADDRESSES BY

REV. JOHN J. BROUNER. REV. W. H. P. FAUNCE, D.D. REV. EDWARD JUDSON, D.D. REV. J. F. ELDER, D.D.

REV. JUSTIN D. FULTON, D.D.

## **Reception**

TO

**Rev. Dr. and Mrs. ROBERT STUART MacARTHUR,**

**At Half-past Eight o'clock.**

## **Sociable,**

**In the Chapel, from Nine until Half-past Eleven o'clock.**

MUSIC BY BERNSTEIN'S ORCHESTRA.

FAREWELL REMARKS BY MR. LEWIS C. KING.

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*Pastor.*  
**Rev. ROBERT STUART MacARTHUR, D.D.**

*Associate.*  
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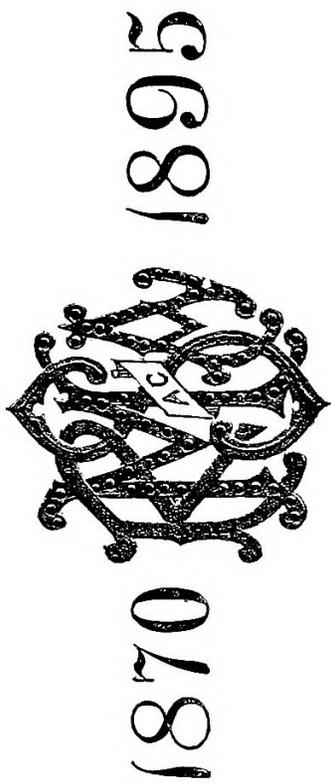
SIXTY-EIGHTH STREET BRANCH.

*Minister in Charge.*

WILLIAM DEAN.

*Superintendent Sunday-School.*

GRANT MACPHERSON.





## PRAISE AND CONSECRATION MEETING.

IN THE CHAPEL.

The anniversary exercises opened on Sunday morning May 12th with a prayer and praise meeting in the chapel at 10 o'clock. The room was most tastefully decorated with the flags of our own and other nations. A profusion of palms and flowers adorned the platform ; conspicuous among the decorations was a life-size painting in oil of Dr. MacArthur. Mr. Henry C. Conger, president of the Board of Trustees, presided and was assisted by James H. Merchant and Ransom Parker, both of whom had served nearly twenty-five years as deacons. On the platform with them sat Rev. John Love who was assistant pastor for seven years. Although the morning was threatening there was a goodly number present. Mr. Conger read Psalm ciii. and spoke of Dr. MacArthur's helpfulness to business men in their Christian life. Rev. John Love offered prayer. Deacons Merchant and Parker gave interesting reminiscences of Dr. MacArthur as a young man and of his early pastorate. Deacons A. Freeman, L. H. Blackman and Rev. Dr. O. C. Pope followed with appreciative words of Dr. MacArthur's helpful services. Many others gave

interesting testimonies or recited appropriate passages of Scripture. After a few words from Dr. MacArthur, expressive of his deep gratitude for God's manifold mercies to him and to the church, the meeting closed.

## ANNIVERSARY EXERCISES.

### IN THE CHURCH.

Although the rain had begun falling, an audience that completely filled the spacious auditorium assembled at the hour for morning service. The church needs no special decorations to add to its beauty, and only a few roses, lilies, and palms were grouped about the platform to give life and color to the magnificent pulpit. On the platform with the pastor were Rev. Drs. J. B. Calvert, Norman Fox, F. R. Morse, O. C. Pope, Rev. Messrs. John Love, Samuel B. Willis, B. W. Barrows, J. B. Haygooni, and Henry C. Vedder all members of the church, and Rev. Messrs. J. H. Luther and G. W. Smith of Texas. The order of service was of the usual elaborate and impressive character. After music the congregation recited the Lord's Prayer, led by the assistant pastor Rev. Dr. F. R. Morse. The hymn 223 Calvary Selection, "Come, thou Almighty King," was announced by Rev. B. W. Barrows, and the Decalogue recited by the congregation led by Rev. Dr. J. B. Calvert. The responsive reading, Psalm ciii., was led by Rev. Dr. O. C. Pope.

The second Scripture lesson, Romans xii., was read by Rev. Dr. Norman Fox and prayer was offered by Rev. Henry C. Vedder. The hymn 219 "To thee, O God, we raise our voice in choral singing," was announced by Rev. John Love. Dr. MacArthur then preached his anniversary sermon. As the sermon was largely historical and therefore necessarily long, portions of it were omitted in the delivery.

How happy is he born or taught  
Who serveth God's all-perfect will  
Whose armor is divinely wrought,  
And truth his never-failing skill ;

Whose passions not his masters are ;  
Who death doth never fear to face ;  
Who on the Lord doth cast his care,  
And trusteth where he cannot trace ;

Who God doth late and early pray  
More of his grace than goods to lend ;  
Who walks along the world's highway  
With man a brother, Christ a friend ;

That man is free from servile bands  
Of sin's control or error's thrall ;  
Lord of himself while God commands,  
And, having nothing, yet hath all

ANNIVERSARY SERMON  
OF THE  
REV. ROBERT STUART MACARTHUR, D.D.  
ESTABLISHING OUR WORK.

“ Establish thou the work of our hands upon us ; yea, the work of our hands establish thou it.”—Psalm xc : 17.

IT is with emotions of profound gratitude to God that the service is conducted this morning. Twenty-five years ago last February, in response to an invitation from the pulpit committee of the Calvary church, the present pastor visited you, preaching on two consecutive Sundays, and conducting two services during the intervening week. This visit gave the church the opportunity of becoming somewhat acquainted with him, and gave him a similar opportunity regarding the church. On March 9th of the same year he was called to the pastorate. He was then completing his course of study in the Rochester Theological Seminary. On May the 12th, 1870, at one P.M., he delivered his graduating address, and a few minutes later was numbered with the alumni of that institution of sacred learning; and at four o'clock on the same afternoon he was on the train for New York. Never will he forget his warm welcome in one of the homes of this church upon his arrival. A friendship was then formed which has continued to this hour with, on his part at least, ever increasing tenderness. On Sunday morning, May 15th, he first stood before you as the

pastor of the Calvary Baptist church. The text that morning was, "Bear ye one another's burdens, and so fulfil the law of Christ."—Galatians vi: 2. In the course of that sermon these words were used: "In entering upon this relation with you to-day, a relation which marks this day as one of the most important of my life, I may be permitted to speak more personally than would otherwise be fitting. Not unadvisedly and thoughtlessly, but, as I trust, in the fear of God and the love of Christ, do I come to you to-day. The strongest conviction of my life is that God has called me, all unworthy as I am, to preach His Gospel. Long did my rebellious heart strive against the promptings of his Spirit, until the tender love of Jesus, my Saviour, melted me into submission, and I said, 'Lord, what wilt thou have me to do?' God has led me by ways of which I never dreamed. He has revealed himself to me as a benignant Father who does not despise the weakest of his children. You have called me here—not you, I hope, but God. I am now yours in Christ's work. Having given him the early days of boyhood, I now consecrate to him the riper years of early manhood. Without the experience which comes from age and the discipline of trial, I shall have to ask you to bear with me my burdens; and, as God enables me, I hope to help you in bearing yours. Our joys and sorrows, our failures and successes henceforth, are mutual. We lay ourselves and all we have and are upon the altar of Christ this morning, beseeching him for his great love's sake to grant us the honor of spending and being spent in his service."

Did we dare, at that time, to look into the future for twenty-five years, the time would have seemed very long; but as at this time we look back over the twenty-five years it seems remarkably short. There has, however, been no small amount of personal, pastoral, and church history

crowded into this quarter of a century. We live at a rapid rate in the closing years of the nineteenth century. Life is measured now as never before, not so much by years as by deeds. A quarter of a century in our day gives possibilities for achievements greater than a millennium in the days of Methuselah. Any man can greatly multiply his powers of accomplishment by the practical applications of scientific discovery as compared even with a quarter of a century ago.

Standing to-day at the close of this period of twenty-five years, and looking back upon our work, we lift up our hearts in the words of Moses, praying, "Establish thou the work of our hands upon us; yea, the work of our hands establish thou it." This prayer, as offered by us, implies that our work will bear the test of inspection, and is worthy of perpetuation. Not all kinds of work can be submitted to this test; many men and institutions would be glad to pray that their work should be blotted out, lest it might appear in some way for their condemnation. It is, therefore, a solemn thing to offer regarding our work, the prayer offered so long ago by Moses on behalf of Israel. This prayer is taken from one of the most remarkable psalms in the psalter. It is a supplicatory song, and it is a songful supplication. Its unique simplicity, great grandeur, and peerless sublimity make it conspicuous in Hebrew literature. It is markedly unlike the psalms of David, or those of any author of later date. The Pentateuch, however, shows us in many places that Moses was truly a poet as he was lawgiver, leader, and statesman. The arguments against the Mosaic authorship of the psalms are of little weight. If Moses be the author, and there is no good reason to doubt that he is, the psalm is a relic of very ancient times. It was probably written near the close of the period of the wandering in the wilder-

ness. It has been well said that, compared with this psalm, the writings of Homer and Pindar are modern, and compared with it the other psalms are "as much more modern as Tennyson and Longfellow are more modern than Chaucer." The psalm seems solemn and majestic as a hymn of eternity rather than of time. It sets forth in sublime language the unchangeableness of God as compared with the fickleness of men. The sixteenth and seventeenth verses give us many objects of desire—objects for which we might well pray on this occasion. It is always fitting to pray that God's work should appear unto His servants, and that the beauty of Jehovah should be upon His children. But we limit ourselves to-day to the part of the prayer chosen as the text.

1. We pray to-day that our material work may be established by God. We have erected to his glory this house of worship; we have consecrated every part of it with appropriate services to the advancement of his work and the glory of his name. We have here given God a "sincere" building; there is in it no sham, no pretense, no imposition. Pretension is rebukable always and everywhere, but in the house and worship of God it is abominable and even execrable. This building consists of genuine materials, without any attempt to make them appear other than they are. Sincerity in all these regards was an object of thought at every point in the construction of this sacred edifice. Reality in the material of the house of worship has its beneficent influence upon the minds of worshippers. We have striven to make the house perfect acoustically, beautiful optically, appropriate æsthetically, and deeply instructive in its religious symbolism. Perhaps there is no church in our city in whose carved work and mural decorations appropriate religious symbolism has received so much conspicuity. The

more this edifice is studied in all its details of construction and decoration, the more will its sincerity be appreciated and its symbolism be admired.

We also took great pains that no seats in this house should be private property. The selling of pews in God's house is a custom much more honored of God and men in the breach than in the observance. No church can be fully consecrated to God's service so long as parts of it are under the control of private owners. There are great churches in this city some of whose pews are as much the property of their purchasers as are any portions of real estate. These pews are rented, or bought and sold, in the open market, as really as are other pieces of private property. Fortunately this custom is falling into disuse, but here and there evidences of its existence are occasionally seen in advertisements in the daily papers. We are grateful to God that this entire house has been consecrated to him, the pulpit, the baptistery, the pews, every part from the deep foundation-stone to the lofty cross.

This house belongs to God also in that it is now free from debt. We expected when we began its erection that when completed it would be entered without any financial burden, but a series of misfortunes disappointed our highest hopes. We delayed its consecration until it could be given to the Lord without a mortgage. The subscription list was completed in good faith, but some of the subscribers were unable to pay their subscriptions, and the work had to be done over again at least twice. The pastor pushed this work with a persistence that might have cost him his pastorate, but for the patient endurance of some and the earnest spirit of others. The last effort was the most trying of all. Some who had assisted in earlier efforts practically did nothing when the entire amount was finally secured. The pastor

never felt the burden so heavy as at that time. He was placed under restrictions in his method of raising the money, and he felt that he did not have the enthusiastic support of some on whom previously he had leaned. He will never cease to appreciate the loyalty, generosity, and love of the rank and file of the church. Many gave out of reduced incomes and some even out of their poverty. All was raised finally but \$10,000, and the trustees, notwithstanding their previous and generous gifts, came to the pastor's aid, divided this amount among themselves, and with the help of a few new friends carried it until every dollar was paid ; and to-day, with gratitude and joy, we are permitted to say that this property belongs wholly to God.

We desire to repeat the prayer of Moses regarding the preservation of this property to the work for which it is dedicated. There ought to be an endowment raised as soon as possible of at least \$150,000, in order that the continuance of the work here may be assured for many years to come. It is certain that in the course of time changes in the population will occur in this part of the city, as they have already taken place in lower New York. Our churches there are struggling to live, or are giving up in despair for the want of incomes to support religious work. Had a few men of wealth given even \$5,000 each, half a century ago, to the Mariners' Temple, there might be an income to-day which would carry on the great mission work in that field, thus leaving the offerings of the churches to-day to be used in the newer fields in the upper part of the city. It is to be profoundly regretted that the brethren of that day did not make provision for the continuance of the work in that field, and in other down-town localities. Our Baptist fathers erred greatly at these points ; their sons ought to act so wisely now that in the years to come they will not be sub-

jected to a similar criticism. I do not advocate an entire, but only a partial, endowment. An entire endowment is a doubtful blessing, if, indeed, it be not a curse. Worshippers ought always to give toward the support of the Lord's cause.

This endowment can be secured in several ways. Some can make direct contributions to the trustees for this purpose, these contributions being held by them in trust ; others can remember the church in their wills, taking great pains that the wills are so carefully drawn that there shall be no danger of diverting their gifts from their intended purpose. Others still might secure life insurance policies making the church their beneficiary. Had this been done a few years ago by several brethren, a considerable sum would now be in the treasury of the church without much cost to the brethren and with great profit to the cause we serve. It is fitting that to-day I call attention to these important matters and urge them upon your prayerful and prompt consideration. It has long been with me an object of holy ambition to see this sacred edifice built and consecrated to God's service without debt ; it is now another object of laudable ambition to see it partially endowed before my pastorate shall end and my higher blessedness begin.

We ought, also, to begin to secure funds for the erection of an appropriate chapel for our Branch work. There is no more fruitful, economical, and thoroughly wholesome work done in New York than we are now carrying on at our Branch on Sixty-eighth street. There ought to be a commodious house built in connection with that work, and built as speedily as possible. This building ought to be furnished with all the requirements for a cooking-school, a sewing-school, a gymnasium, a drill-room, bath-rooms, and all the other requisites for the most advanced forms of aggres-

sive Christian work. Our methods of work for Christ have changed greatly within the past quarter of a century ; and these changes in methods require changes in the architectural construction of churches and chapels. I have earnestly prayed that some one would start the work of erecting this chapel with a gift of ten to twenty thousand dollars. Had a gift of ten thousand been made last autumn to this work, the laying of the corner-stone of a chapel would have been one of the features of this present anniversary celebration.

We shall also need in the near future a parish house contiguous to the church itself. Many kinds of work are now required to be done by churches which were utterly unknown even twenty-five years ago. Some form of work ought to be constantly in progress ; some portion of our great house of worship should always be open. It is painful in the extreme to see churches costing from half a million to a million of dollars, practically closed with the exception of about four hours and a half each week. Our churches must come into more living touch with workingmen's and working-women's clubs ; they must have open hands, kind voices, and loving hearts for the many forms of benevolent, humanitarian, and industrial work, which are now going on outside of the churches entirely. The Church has too often put herself into the relations of indifference, if not of antagonism, to these many kinds of work ; and they, in turn, have become often indifferent or antagonistic to the churches. All such forms of opposition must cease ; the Church cannot afford to be indifferent to anything which makes for the welfare of humanity. A brighter day is dawning for the churches of Jesus Christ, if they will but see the light that is breaking and enter the door that is opening. I want the Calvary church to be ever ready for all forms of service for the salvation of men and for the honor of God.

2. We pray for the establishment of all forms of missionary work. This kind of work opens a broad field for effort and prayer. The church of Christ is nothing if it be not a great missionary organization. An anti-mission church is an anti-Christian church. Such a church must die, and the sooner it dies the better; but beside the dead body an honest minister could not say, "Blessed are the dead who die in the Lord." For such a church God has no use, the world no respect, and the devil no dread. I hope the time will never come when the Calvary church shall cease to be interested in all the great movements of all the churches for the conversion of the world to Jesus Christ. The Gospel is the harmonizer of all the conflicting experiences of human society; it is the divine specific for sin. It comes to the world at its lowest and darkest point with help and hope. Christ was a workingman; his apostles were workingmen; all that is true in communism is the offspring of Christ's religion; and all that is evil is opposed by that Gospel. Christ's religion means to conquer the world. This is its lofty ambition; this is its divine destiny. It stands unique among the religions of the world, because it knows nothing of the narrowness and bigotry of Judaic faith or of classic culture. No philosopher of Greece or Rome, or of the imaginative East, ever dreamed of a universal religion. Jesus Christ gave that idea to the world, and away over the hills of Judea and Samaria went his apostles preaching a Gospel needed by, intended for, and adapted to, all men. This Gospel revolutionized literature, architecture, religion, and the world. Jean Paul Richter was right when he said: "With his pierced hand Christ has lifted empires off their hinges, turned the stream of centuries out of its channel, and He still governs the ages."

God has greatly blessed the Calvary church in its local,

city, home and foreign mission work. God has greatly blessed the Baptist denomination in its mission work, in every land. God has given us the honor of conducting the most successful forms of mission work among the heathen ever known in the church of Christ. We have seen in fields under our direction days of more than Pentecostal power; we have seen the heathen flocking to the feet of Christ, to the waters of baptism, and to the table of Communion. The last twenty-five years have been a time of constant advancement in our great societies at home and abroad. We have markedly changed the methods of work in progress twenty-five years ago; we have correspondingly enlarged our horizons of hope, faith, and effort. A quarter of a century ago the problem was to find missionaries and to secure open doors into mission fields; to-day the problem is to find money to support consecrated men and women who are ready to enter the doors providentially opened. During the past few years our Home Mission Society has supported a larger number of laborers than ever before in its remarkably successful history. In 1883 the Livingstone Inland Mission came into our hands. In these great foreign fields we are maintaining schools, translating the Scriptures, and distributing many forms of religious literature. We have at this moment in our foreign field about three thousand laborers, including native preachers and Bible readers. We reported last year over thirteen thousand baptisms and a church membership of more than one hundred and seventy thousand. During the period covered by this pastorate, women have come into great prominence as missionary workers in raising money at home, and in laboring abroad. In 1871 two foreign missionary societies, with headquarters in Boston and Chicago, were organized by our noble Baptist women. They now have their missionaries in Burma, India, China,

and Japan, and a few also in Europe and some in Africa. During the past year they have supported more than one hundred missionaries, many Bible women, several hundred schools, and all at an expense of about \$200,000. In 1877, two Home Mission Societies were organized by our Baptist women. They have in Chicago their excellent training school for missionary workers. In 1888 the Women's Missionary Union was formed auxiliary to the Southern Baptist Convention. There is almost no limit to the possibilities open before our churches in mission fields abroad as well as at home. The great chapter of modern missionary work is the history of the Ongole mission field. On the east coast of the great Indian Peninsula is the field of the Telugus. For nearly fifty years the work in this field was well nigh hopeless; at one time it seemed certain that the mission would be abandoned. In 1876 there were four thousand Christians in the mission; then came the wondrous grace and mighty power of God, and more than nine thousand were baptized within sixty days. On the third of July, 1878, two thousand two hundred and twenty-two were baptized, being the largest number baptized in a single day since Pentecost.<sup>1</sup>

When the Calvary church was on Twenty-third street, on a certain Sunday night the ordinance of baptism was observed. There turned into the church that evening, apparently by accident, but doubtless by divine direction, a young Cuban exile named Alberto G. Diaz. Mr. Diaz was born in Havana in 1852, was graduated from the University in Havana, and then studied for the medical profession. Soon after completing his course in medicine he joined a rebellious movement against the government, and in order to escape capture by government officials he, with some friends, ventured out into the sea upon planks; and while

<sup>1</sup> See article in *Treasury* by Rev. John H. Mason, March, 1895.

his friends were lost, he was found by a vessel, taken aboard, and brought to New York. This patriotic exile was stricken while in Brooklyn by what seemed to be a mortal disease. While lying ill in a boarding-house he was converted to God by the faithfulness of a young Christian woman who lived in the same house and who daily read to him the Bible. He was raised up to health and his heart was on fire with missionary zeal. His great desire was that Cuba should know Jesus Christ, and he entered the Union Theological Seminary in this city to prepare himself for the Christian ministry. Later he was baptized in Brooklyn by the late Rev. R. B. Montgomery. His soul still glowed with zeal for the salvation of his countrymen; and in 1883 he landed in Havana with nothing but a box of Bibles and his faith in God. He immediately began to preach the glorious Gospel, but the Roman Church, true to all its history of sectarian bigotry and inquisitorial persecution, cast him into prison; but in prison he preached the Gospel. Our government finally interfered and Diaz was released. He continued to preach in Havana, and men and women were converted in large numbers. He had no book to guide him in the form of church government which should be adopted but the New Testament, and the New Testament made him and the other believers Baptists. For six months his mother refused to speak to him because of his heresy; but she herself found Christ as a personal Saviour, and was the first convert whom he baptized. At her baptism, he failed to repeat the usual formula, and said with great emotion, "O Lord Jesus, this is my mother!" Six years pass; it is now 1889, and there were reported twenty missionaries, twenty-seven churches and stations, and a total membership of nearly 1,500. Twelve years pass; brother Diaz returns for occasional visits to New York, receives a welcome in

the Calvary church and in every church, and is able to report to the glory of God a membership of nearly 2,500, besides twenty-six Sunday schools with 2,228 teachers and scholars. This Cuban work is without doubt one of the marvels of modern Christendom, and gives promise of constant enlargement under this noble man of God. One of the greatest events during the last twenty-five years in the history of Baptist Foreign Missions was the raising in 1892, the Centennial year of the modern missionary movement, of \$1,000,000 for that work. This enormous undertaking was wisely planned, vigorously pushed, and triumphantly concluded. May God help the Calvary church, the Baptist denomination, and all churches of Jesus Christ, to press forward in their mission work at home and abroad, until every creature shall hear the Gospel, and all the world shall lie in sweet submission at the pierced feet of Jesus Christ!

3. We pray, also, that God may establish our educational work. This church has striven to do her full duty in general and denominational educational work. There has never been a time when we have not had a large number of students in high-schools, academies, colleges, theological seminaries, and other professional schools. We have, at this time, a goodly number who are engaged in preparing themselves for the Gospel ministry at home and for mission work abroad. Among these students are representatives of several nationalities, as in the church itself there are as many nationalities as were present on the Day of Pentecost. Our interest in, and contributions for, educational work have marked the entire pastorate. During the last twenty-five years as a denomination, we have entered upon a new era in educational work in America. No movement has been more marked in our denominational ranks, and perhaps none in the history of the country, than recent educa-

tional work in the Baptist denomination. There were among our Baptist fathers those who did not attach due importance to education as a preparation for the Gospel ministry ; but new men and new movements came to the front a century ago, and still more markedly during the last quarter of a century. The formation of the American Baptist Education Society, in 1888, was an epoch-making event in our educational life. When this pastorate began, the total amount of property and endowment belonging to our colleges and theological seminaries was not more than \$3,500,000 ; to-day it is not less than \$36,500,000. The University of Chicago, promises to be one of the greatest, if not the greatest, educational institution in America. It is under Baptist control, one of its fundamental laws being that two-thirds of its Board of Trustees must always be members of Baptist churches. It is at the same time the broadest, most liberal, and most catholic institution of learning on this continent. The result has vindicated the wisdom of those who founded our Education Society ; its work is one of the noblest achievements in our history. It aids worthy schools of learning, establishes new schools where they are needed, awakens the desire for the highest possible education, and places constantly before our young men, and especially our ministers, the highest standards of attainment. Baptists ought to be leaders in every noble educational movement. We are not hampered by effete creeds ; we are not anchored to mediæval sentiments ; we are not enslaved to hoary traditionalism. We believe that the nineteenth century is as able to do its own thinking as any century in the history of the Christian church. We are disciples of truth from whatever quarter it comes and by whatsoever messenger it is brought. We fear no scientific discoveries, if only they bring us additional truth.

We regard many of the creeds of the churches as unsightly scaffolds standing round the temple of truth. We believe that when these creeds fall, the symmetry, splendor, and glory of the temple will be the more conspicuous. We have ever been the advocates of soul liberty in its largest and divinest privileges and applications. In this spirit we have moved forward in the founding of schools and colleges. Brown University was our earliest institution of higher learning, being founded in 1764. In the ten years from 1874 to 1884, we founded twenty-nine institutions; from 1889 to 1894, sixty-two. Our educational work is thus gathering force and moving on with vigor from year to year. The founding of the University of Chicago is certainly one of the three greatest events in our history as a people. The story reads like a fairy tale.<sup>1</sup> The dream of 1890 has become the transcendent reality of 1895. Here is a University but four years old, but with one hundred members on its Faculty selected from the most famous colleges in Europe and America, and with more than one thousand students on its rolls. Its doors are never closed; its work goes on in summer as in winter. It stands in close affiliation with other colleges and professional schools. It has already lifted the cause of higher education in every other institution of learning in the land. It has raised the salaries of professors literally all over the world; it has done more than any other one institution in the world to give appropriate pecuniary recognition to the profession of teaching. It is located in a city which is the capital of a vast empire. It has already given an enormously powerful impulse to higher education, and what its future will be neither man nor angel can fully foresee. Its honored founder has made his name immortal. Great institutions of learning are the most permanent crea-

<sup>1</sup> See Rev. J. H. Mason's article in *Treasury* already mentioned.

tions of man in the world. They are more enduring than anything this side of the eternal throne. It is conceivable that in some great political cataclysm the British throne may fall; but it is not conceivable that any human disaster can overthrow Oxford and Cambridge. They will stand in all the years to come, reflecting in a common ray the mingled lights of high learning and holy religion. Other Baptist laymen might well learn lessons from the generosity of the founder of the University of Chicago. One recently died leaving at least ten millions to his family, and leaving but ten thousand to all causes of God and man. Another recently died leaving eight millions and absolutely nothing to any cause of God or man. Such men have made great failures in their acquisition of wealth. Such men are not prepared to die. We are learning that millionaires have a great mission in life. The problem of the millionaire has practically arisen during the period of this present pastorate. The old French motto, *noblesse oblige*, must have its application to the possession of wealth. God will hold men responsible for their disposition of their great possessions. A wise disposition of money requires more talent, and vastly more religion, than its rapid acquisition. God multiply millionaires amongst us, if only He shall give them the spirit of consecration to the cause of God and man. Such consecration takes away all cause of criticism from anarchists and socialists; but the hoarding of vast wealth gives some reason for the criticisms of anarchism which are muttered in different parts of our country. May Baptists and all other American patriotic Christians move forward with large-hearted liberality, and with true Christian generosity for the support of all institutions founded in the interest of higher education, American patriotism, and a true Christianity.

4. We to-day pray that God may establish our denomina-

tional work in all its departments. We offer this prayer in no narrow or sectarian spirit. We believe that we stand for certain truths of Scripture either entirely neglected, or inadequately taught by other denominations of Christians. We hold that no distinct denomination has a right to exist except it teaches distinctive truths. No church ought to be maintained simply out of respect to a tradition, however honorable, or venerable. Many denominations, were this principle practically applied, would at once merge into other denominations; but we stand for great principles and distinctive truths. In all the ages of church history we have stood for the supremacy of the Word of God as the authoritative rule of faith and practice; we have stood for a regenerate church membership; we have stood for soul liberty in the interpretation of the Word of God, and in the relation of men to the state; that is to say, we have stood for the entire separation of church and state; and we have stood also for the integrity of the ordinances as given by Christ and his apostles. Our Baptist fathers witnessed to these truths on the rack, and at the stake. We have given many of our noblest souls as martyrs to the cause of civil and religious liberty. We have stained the snows on Alpine peaks, and we have enriched the soil in Alpine valleys, with Baptist blood. Our martyrs have given their testimonies by giving their lives in Old England and by many forms of suffering in New England. They have been imprisoned in Virginia and in other States, and evermore the blood of the martyrs has been the seed of the church. It was not uncommon in Virginia that when Baptists were observing the ordinance of baptism, efforts were made not only to throw ridicule on the divine ordinance, but to attempt to drown those who were thus obedient to Christ. We do not forget the brave Ireland and the Culpepper jail. His preaching through

the bars of that jail resulted in the conversion of many souls; and when the jail was torn down a Baptist church was erected on its ruins. About one hundred and fifty years ago, fourteen persons were arrested in Saybrook, Conn., simply for holding a Baptist meeting; they were tried, fined, and hurried on foot to New London, twenty-five miles away. There they were cast into prison and suffered many other indignities. About the same time Elisha Paine was arrested, tried, and imprisoned for preaching Baptist doctrine in the little village of Canterbury, Conn. But he preached behind prison bars so that his captives were glad to release him. Two young men, members of the Baptist church in Canterbury, were students in Yale College. While at home on their vacation they naturally attended their own church. For this offence they were summoned before the college authorities on returning, and were reminded that the business of Yale College was not to educate persons whose principles and practices were subversive to the visible church of Christ. The officers and tutors of the college, according to the records, November 19, 1734, adjudged that these young men, Ebenezer and John Cleaveland, had acted contrary to the rules of the Gospel, and the laws of the colony and the college, in attending services in the Baptist church, and that they shall be publicly admonished for their fault, and if they should refuse to make acknowledgment they shall be expelled from the college. They refused to make acknowledgment and were expelled. We do not forget the persecutions endured by John Clark, Obadiah Holmes, and James Crandall because of their advocacy of the doctrine of religious liberty and their persistent denial of infant baptism as Scriptural. When Clark stood at the whipping-post, having refused to pay his fine of £20, we are told that some kind-hearted person interfered and bought his release with a sum

of money ; also the fine of £5 was paid for James Crandall, and he was set free ; but Obadiah Holmes, a man of broad learning and invincible will, upon refusal to pay his fine of £30, was so cruelly whipped that for weeks he was unable to have rest in his bed except upon his knees and elbows. So our fathers suffered for the sake of the truth as it is in Jesus.

The growth of the Calvary church has been marked during the period of the present pastorate. The number of members twenty-five years ago to-day was 243 ; the number to-day is 2049. During that period 3274 have been received into the fellowship of the church. The population of New York twenty-five years ago was nearly 1,000,000. The number of members in our Baptist churches in this city, at that date, was 11,589 ; the population to-day is, according to the latest census, about 1,800,000 ; the number of members in Baptist churches in the city now, is 18,608. It will thus be seen that, notwithstanding the fact that we have almost no growth from immigration as do Romanists, Lutherans, Episcopalians, and Presbyterians, and notwithstanding the very large emigration from the city to Brooklyn and other places in the vicinity, we have about kept pace with the growth of our rapidly growing city. When this pastorate was begun twenty-five years ago the population of the United States was about 38,000,000 ; the number of Baptists at that time was about 1,500,000. The population of the country to-day is perhaps 67,000,000 ; but the total membership in Baptist churches to-day, not including seven or eight bodies that are Baptists, but not in full fellowship with us, is 3,637,421. The population of the United States will not double probably for ten years more, but the number of Baptists has increased more than two and a half times during this

period. It is thus seen that we are growing more rapidly than is the population of the country, notwithstanding the tidal waves of immigration which have rolled into it during these last twenty-five years. During the last twenty years—not to go so far back as twenty-five,—the number of Regular Baptist churches has increased from 20,458 to 37,910. The number of baptisms reported in the last *Year Book* is 205,857 as against 176,077 for the previous year. This is the largest number of baptisms, by an enormous margin, ever reported by us in a single year; the number of ministers has increased from 12,530 to 27,091. We have thus more than doubled the number of ministers during the last twenty years. If we were to add the statistics of other Baptist bodies not affiliated with us, the gains would be still larger. If we go back for a century or more we shall find that in 1784 there was one Baptist to ninety-four of the population; in 1812, one to forty-two; in 1840, one to thirty; in 1860, one to thirty-one; in 1880, one to twenty-three; and in 1890, one to twenty-one. Some of these facts may be summed up so as to give a better picture for the actual condition of our churches and of their relative growth. We have a larger Baptist membership in the United States by 1,022,207 than we had ten years ago. There has thus been a net gain of more than 102,000 each year for the last ten years; we also have 10,209 more churches than we had ten years ago; this is a gain of more than 1,000 churches each year. We have 8,027 more ordained ministers than we had ten years ago; this is an increase of over 800 a year. Now and then a pastor of a Baptist church leaves our denomination for some other body; but we have averaged an addition of more than two to our ministerial force every day during the last ten years. If we except the Romanists it will be found that one-fifth of all the church

members in the United States are Baptists. More than one-sixth of all the Sunday-schools are under our denominational care, and more than one-seventh of all the Sunday-school scholars in the United States are in Baptist Sunday-schools. God has wonderfully blessed our work in all these respects during the last twenty-five years, and especially during the last ten years. We are, in all our interpretations of Scripture, and in all our creedal relations in the most perfect sympathy with the advanced thought of the hour. We may safely predict an increase of 10,000 Baptist ministers during the next ten years, and also of at least 10,000 new churches. In no spirit of boastfulness but with profound gratitude to God for his manifold blessings in all these respects are these wonderful facts given. There are some financial facts to which attention ought to be called and which are equally encouraging. The value of our church property is now \$80,235,034. In 1891, we organized the B. Y. P. U., of America. This movement has already attained vast proportions. It holds annual conventions of great size and of corresponding enthusiasm. But the Christian Endeavor Societies in Baptist churches still continue their organizations. There is no opposition between the two bodies. The Baptist Congress was formed in 1892. It has been commended for the vigor and candor of its discussions. The trials for heresy in the Episcopal and Presbyterian churches show the value of our Baptist polity. The nature of our organization makes it impossible that we should have a great and distracting trial for heresy as in some of the other denominations. We are held together apparently by the loosest of bonds, but as a matter of fact we are bound together more securely and have vastly more unity in opinions and practices than any other denomination in America. God is with us in wonderful ways,

leading us forward in all lines of evangelical work and rewarding us with hopeful growth because of loyalty to his will as revealed in his Word.

There are marked and hopeful drifts amongst us. Nothing is more certain than that we have a larger, deeper, higher, and wider view of our relations to God, and to one another, than we had twenty-five years ago. We hold with no less tenacity to the Scripture as the only authoritative rule of faith and practice. We stand loyal to Jesus Christ as the only King in Zion. We recognize no bishop but the pastor of the local church; no priest but Jesus Christ our great High-Priest, and the priesthood of all true Christians. We shall continue to demand civil and religious liberty; we do not wish to waste time in controversy with brethren of other names. We are determined to hold the truth in love and to manifest it with charity. Our preaching to-day is not theological as it was a generation ago, but more simple, more practical, and more Christly. We are more disposed to declare the love than to magnify the wrath of God. There are fewer revivals amongst us than there were in former days; but many churches are never without the spirit of revival, and all our churches have larger yearly additions than they had, taken year by year, during the prevalence of great and sensational revivals. We believe in a larger liberty than we did a generation ago in the form of services in our churches. The desire is for a richer, more ornate, more worshipful, and more Scriptural service. The people have a right to participate in the public worship of God's house. We are leading as never before in the higher education of the country, having given during the past few years more money to this object than any other denomination in America. The standard of learning in our theological seminaries is vastly higher than it was a quarter of a century

ago. God is leading us as a people to the high places of honor, by leading us into lowly forms of service. We are at peace amongst ourselves as a local church and as a great denomination. It is not too much to say that more than one-sixth of the entire population of these United States are members or adherents of Baptist churches. Either the Methodist or the Baptist churches of America to-day stand associated with a larger proportion of the total population than does the Roman church. Our religious press and publication houses have made remarkable progress during the last twenty-five years. And yet, as a people, we have only begun to appreciate the great possibilities within our immediate reach. The following table gives in a summary way many of the facts already detailed, and it presents some additional facts which will be of marked interest. According to the *Baptist Year Book* just published, the statistics of denominational progress in the United States as indicated by figures are as follows, the tables for the years 1894 and 1895 being contrasted :

	1895.	1894.
Associations.....	1,530	1,498
Ordained ministers.....	27,091	25,354
Churches.....	37,910	38,122
Baptisms.....	205,857	176,077
Total membership.....	3,637,421	3,496,988
Sunday-schools.....	22,016	20,838
Pupils in Sunday-schools.....	1,500,834	1,430,933
Value of church property.....	\$80,285,034	\$78,605,769
Contributions to missions.....	\$1,138,059	\$1,467,293
Total contributions and expenses...	\$11,672,691	\$12,560,713

The facts already stated regarding the growth of the Baptist denomination have an interesting relation to the

growth of American Protestantism as a whole. The period since 1850 has been one of severe strain upon our evangelical churches, because of the great activity of rationalism, materialism, and spiritism, and especially because of our large and often undesirable immigration. The statistics quoted by Dr. Daniel Dorchester in the last edition of his *Religious Progress* showed that the evangelical churches have more than kept pace with the growth of the population, even during this trying period. "In the thirty years under consideration, the whole population increased 170 per cent., but the communicants of these churches increased 290 per cent., or a half faster than the population. And during the severe strain from 1870 to 1890, while the population increased 62 per cent., the communicants increased 107 per cent. The total increase of communicants from 1850 to 1880 was 6,535,985, or more than twice as large as the increase in the fifty years from 1800 to 1850. It has usually been estimated that at the close of the third century the number of Christians in the world was 5,000,000. In the United States the increase in thirty years was greater than the total increase in the first three centuries of the Christian era, and the figures appear to show that the growth of evangelical Christianity in this country in ninety years exceeded the growth of Christianity in the first eight centuries after Christ by an excess of more than 18,000,000.

5. We pray God to establish our distinctively spiritual work in our own church, our denomination, and our beloved country. No church is truly prosperous except God be using it in the conversion of souls and in the edification of saints. Its pews may be filled with people and its treasury with money, but it is not really a prosperous church of Christ except it is the means in God's hands of winning men to Christ. This church has never been the church of

the rich exclusively; nor of the poor exclusively; it has aimed to be the church of the rich and poor. It has never been a revival church in the technical sense of that term; but it has ever striven to be a "vival" church. It has constantly striven for the conversion and edification of men and women, the two processes going on side by side. Nothing is more certain than that a great change has come over the spirit of the world within the last twenty years in its relation to religious truth. A quarter of a century ago it seemed as if materialism, what Carlyle roughly called "a Gospel of dirt," was to dominate every department of scientific thought. That day, however, has passed away, and is not likely to return. There is now a markedly changed attitude on the part of scientific men toward Christianity. They are manifesting a spirit of reverence toward religious truth entirely unknown a generation ago. They may not have adopted the old dogmatic statements of Christian experience and Bible doctrine; but they certainly have a deeper perception of the relations of men to God and to one another than was formerly the case.

Two books have recently been published which illustrate the tendency of which we are speaking; the first is that by Benjamin Kidd. This striking book is widely read and earnestly discussed; it shows the changed attitude which many scientific men now maintain toward religious questions. Doubtless there are still scientific men who manifest a spirit of arrogant agnosticism, but the number is very much smaller than it was three decades ago. The other book is by the Right Hon. Arthur J. Balfour, and is entitled *The Foundations of Belief*. This is in many respects a remarkable book. It is true that Professor Fairbairn has severely criticised some of its features, but nevertheless it is a book which is destined to exercise a profound influence on the

most cultivated minds of our generation. There is, it is not too much to say, a religious revival among literary men and scientists. There is now no occasion for Christian people even to seem to be panic-stricken, as many were a generation ago. Agnosticism is not now to have everything its own way. When this pastorate was begun there was really a period of religious depression; it was a time when the intolerance of science was a thousand-fold greater than was ever the intolerance and bigotry of religion. It was then almost believed that no man of practical intelligence could be an evangelical Christian. The air was filled by the manufactured thunder of scientific drums. It was a time when many forms of science were essential so far as regarded the deepest experiences of the heart and the highest possibilities of the immortal life. Now, however, as has already been suggested, the tendency of the best modern thought is toward Christian theism. Mr. Balfour's great intellectual power places him in the first rank of British statesmen. In his interest in religious discussions he is the true successor of Gladstone. Doubtless he is himself destined for the Premiership. These are stirring words of his which he writes from a purely philosophical point of view: "What is needed is such a living faith in God's relationship to man as shall leave no place for that helpless resentment against the appointed order so apt to rise within us at the sight of undeserved pain. And this faith is possessed by those who vividly realize the Christian form of theism. . . . Among the needs ministered to by Christianity are some which increase rather than diminish with the growth of knowledge and the progress of science; this religion is therefore no mere reform, appropriate only to a vanished epoch in the history of culture and civilization, but a development of theism now more necessary to us than ever." He frankly

asserts his belief that there is better evidence for the existence of God than there is for the material world in which we are placed. The whole book is a longing and loving search for the living God who controls the affairs of men. He affirms that there is no ground for quarrel between theology and science, but that science itself presupposes the existence of God, and that without this indispensable hypothesis we can understand nothing of science. It is a most hopeful sign when a man of his political position, intellectual ability, and brilliant social and political prospects writes such a volume as this. If he lives, he is likely to be as conspicuous a figure in English history as the great Gladstone. He is beyond question the ablest parliamentary leader in the House of Commons. In one political party he is idolized, and in the other he is respected alike for character and ability. This brilliant debater, able politician, and successful administrator now appears as a thoughtful essayist and a religious teacher. In this volume he unites judicial serenity with dashing humor, and earnest faith with equally earnest inquiry. He illumines the dreary wilderness of metaphysics with the sunshine of genius and the calm light of faith. The pendulum has begun to swing back to the Bible, to faith, to Christ. Already the music of the opening century falls upon our ears; it is sweet music. Atheism, materialism, agnosticism, and other destructive forms of error of an earlier day, have proved utterly weak and worthless. Once more Christ has ascended His throne, and truth is coming down from its cross. The music of the coming years is tender with love, bright with hope, and divine with trustful faith.

We have seen great changes in the city of New York during the past twenty-five years. A new city has been built, partly on the west side of the Park, and partly in other

portions of the city above the Park. The older parts of the city have been rebuilt, in some instances two and three times. A city of brick has given place to a city of stone, and in some cases the stone is giving place to a city of iron and steel. The era of buildings of enormous height and of otherwise great proportions has come. A city of the greatest hotels in the world has gone up within the last decade. Great churches have been completed during that period or are now hastening toward completion. New York is taking the place which she deserves as the metropolis of the Empire state, and in some degree of the western world. The great political revolution of last autumn promises the best results for civic government in the near future. Vast problems still confront us, demanding the wisest thought and the highest patriotism of our noblest citizens. Great changes have taken place in the locations of churches, and in the encroachments of business. Parts of the city which twenty-five years ago were exclusively devoted to residences, are now almost exclusively used as places of business. The up-town movement has taxed the most thoughtful men both of the clergy and the laity as to necessary changes in church work, so as to take advantage of changed conditions.

Great changes have taken place, also, in the Calvary church. Twenty-five years ago there were four deacons—their names were Ebenezer Cauldwell, William D. Salisbury, William Conklin, and Benjamin T. Jessup. Of these four officers only Mr. Jessup is now living, and he is no longer a resident of New York. Of those elected to the office of deacon during the past twenty-five years but two brethren, Deacon Lawrence P. Bayne, and Deacon Edward Colgate, have died. They left behind them a record of earnest service for Christ and the church, and of pure and beautiful characters in all the relations of life which they sustained.

Of those who were members of the Board of Trustees twenty-five years ago, or who have been elected to the Board during that period, a number have finished their course. Their names are, Nathan Bishop, S. S. Constant, Robert Colgate, E. Littlefield, W. A. Cauldwell, and H. F. Randolph. A whole generation of ministers has passed away during the quarter of a century; the leading laymen in our churches at that time have also finished their work and received their crowns. The Calvary church has suffered very much from the emigrating tendencies of our New York population. The greater number of the members who formed two new churches in the upper part of the city have gone out from this church; the leading members of many churches in the vicinity of New York were brought into the kingdom and received their training for Christ in the Calvary church.

Great changes have taken place in the pulpits of this city during the twenty-five years of this pastorate. When I came to New York Rev. Thomas Armitage, D.D., was the honored pastor of the Fifth Avenue Baptist church; Rev. Thomas D. Anderson, D.D., of the First Baptist church; Rev. William R. Williams, D.D., of the Amity Baptist church; Rev. C. C. Norton, D.D., of the Central Park Baptist church; Rev. J. J. Brouner, of the North Baptist church; Rev. William Reid, of the Macdougall Street Baptist church; Rev. Joseph F. Elder, D.D., of the Madison Avenue church; Rev. J. R. Kendrick, D.D., of the Tabernacle Baptist church; Rev. W. S. Mikels, D.D., of the Sixteenth Baptist church; and Rev. Samuel Alman of the Mission, which later became the Emmanuel Baptist church. It is not possible to give the names of all the pastors in the Baptist or in other denominations, but a few in each denomination may properly be named. Among the Presbyterian

were: Rev. C. S. Robinson, D.D., Fifty-fifth Street church; Rev. R. R. Booth, D.D., University Place; Rev. James Kennedy, Fourth church; Rev. Samuel D. Alexander, D.D., Phillips Madison Avenue church; Rev. Joseph McElroy, D.D., Scotch church; Rev. S. D. Burchard, D.D., Thirteenth Street church; Rev. H. D. Northrup, Twenty-third Street church; Rev. John Hall, D.D., Fifth Avenue church; Rev. Howard Crosby, D.D., Fourth Avenue church; Dr. William Adams, Madison Square church; Dr. Murray, Brick church; Dr. Prentice, Church of the Covenant; Rev. Charles A. Stoddard, D.D., Washington Heights church; Rev. Thomas S. Hastings, D.D., West church; Rev. J. C. K. Milligan, First church, and Rev. David Gregg, D.D., Third church. Among the Congregational Churches were: Rev. George B. Cheever, D.D., Puritan church; Rev. J. P. Thompson, D.D., Broadway Tabernacle church, the predecessor of Dr. William M. Taylor; Rev. George U. Wenner, Lutheran, Church of Christ. Among the Methodist Episcopal were: Rev. M. D. C. Crawford, D.D., Eighteenth Street church; Rev. C. S. Harrower, D.D., St. Luke's church; Rev. H. B. Ridgeway, D.D., St. Paul's church; Rev. A. D. Vail, Thirtieth Street church; Rev. C. D. Foss, D.D., Trinity church. Among the Moravians were Bishop A. A. Reinke. Among the Reformed Churches were Rev. Isaac Riley, Thirty-fourth Street, and Dr. Rogers, Twenty-first Street and Fifth Avenue. Among the Protestant Episcopal; Rt. Rev. Horatio Potter, Bishop of the Episcopal Diocese; Rev. John Cotton Smith, D.D., Ascension church, Rev. W. T. Sabine, Atonement church; Rev. E. A. Washburn, D.D., Calvary church; Rev. Henry C. Potter, D.D., Grace church; Rev. Thomas K. Conrad, Church of the Heavenly Rest; Rev. J. P. Lundy, D.D., Church of Holy Apostles; Rev. F. E. Lawrence, D.D., Church of the Holy Communion; Rev. W.

Nelson McVickar, Holy Trinity ; Rev. S. H. Tyng, Jr., D.D., Holy Trinity, Madison Avenue, corner Forty-second street ; Rev. Henry E. Montgomery, Church of the Incarnation ; Rev. R. Heber Newton, Anthon Memorial ; Rev. Thomas Gallaudet, D.D., St. Ann's ; Rev. S. Cooke, D.D., St. Bartholomew's ; Stephen H. Tyng, St. George's ; Rev. W. F. Morgan, D.D., rector, St. Thomas' church ; G. J. Geer, D.D., St. Timothy's ; Rev. G. H. Houghton, D.D., Transfiguration ; Rev. Morgan Dix, D.D., Trinity ; and Rev. Horatio Southgate, Zion, Madison Avenue. Among the Reformed Dutch were the Collegiate pastors, Rev. Thomas DeWitt, D.D., T. E. Vermilye, D.D., T. W. Chambers, D.D., and James M. Ludlow, D.D. Among the Unitarian churches were : Rev. H. W. Bellows, D.D., All Souls' church ; Rev. George H. Hepworth, Messiah church ; and Rev. O. B. Frothingham, Third church. Among the Universalist churches were : Rev. E. H. Chapin, D.D., Fourth church, and Rev. James M. Pullman, Church of Our Saviour. Rev. Chauncey Giles, Swedenborgian First New church Society, 114 East Thirty-fifth street. In Brooklyn there were among Baptists such noble men as Rev. Wayland Hoyt, D.D., of the Strong Place church, and Rev. David Moore, D.D., of the Washington Avenue Baptist church ; there were also such men as Rev. Richard S. Storrs, D.D., who still lives and continues his noble work as one of the most eloquent men of the American pulpit ; Rev. Henry Ward Beecher who was then in his glory without a cloud in his sky ; Rev. T. DeWitt Talmage, D.D., had been in his pulpit about one year ; and the ubiquitous, loving, and eloquent Cuyler, was pastor of the Lafayette Avenue church.

No words of mine can express the tenderness I feel toward the noble men and women who have gone from this church militant to the church triumphant. Their memory is a pre-

cious legacy to this church of Christ. Their names will live in our hearts so long as these hearts continue to beat. Neither can any words of mine adequately describe the tender regard cherished for many still among the living. We have worked together amid joy and sorrow. Our prayers, our tears, and our songs have been united in common experiences of trial and triumph. We have striven to honor Jesus Christ in our work as members of the Calvary church. We have sought to bring men into loving obedience to him as Prophet, Priest, and King. We have nothing whereof to boast; we have everything for which to be grateful to the loving kindness and tender mercy of our Father in heaven. We now look thankfully to the past, and hopefully to the future. God alone knows what is before us in our personal, family, and church life. We know that He will never leave nor forsake us, and that whether our years be many or few, we shall continue to enjoy His presence and blessing, and when life shall cease we shall cast our crowns at His feet, and rejoice in His completed salvation throughout eternity. Our best work may never be fully established here. God grant that it may be such work that we shall be willing to meet it at the judgment-seat of Christ. May each one of us hear Him say at the last: "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

## DEDICATION OF MEMORIAL GATE.

After the sermon the beautiful gate erected at the eastern entrance of the church, to the memory of Howard F. Randolph, for fifteen years a trustee, was dedicated. His eldest son, Arthur, in behalf of his mother and in memory of his father, presented the key of the gate to Dr. MacArthur, who in receiving it spoke of Mr. Randolph's many services to the church and of his noble Christian character. He then handed the key to Mr. Henry C. Conger, president of the Board of Trustees, who said :

In accepting this key in the name of the Board of Trustees, whom I represent, I do it realizing that we do not need a monument or anything of a material nature to remind us of Howard F. Randolph. To have known him as a friend and co-laborer was to love him, for he was truly a lovable man ; and his memory we will cherish as long as life may last. To you, Arthur and Howard, may that gate always be a reminder of a father who loved the ways of Zion and the courts of God's house more than other earthly joys. And to you, my dear friend and sister in Christ, I extend the thanks of the Calvary Baptist church for this beautiful gate that now makes this noble building complete—the building to which your dear husband gave so much time and thought. Again

thanking you, be assured that our prayers will always ascend to the God of Israel for his divine blessing upon you and yours.

The inscription over the gate is :

ERECTED  
IN  
LOVING  
MEMORY  
OF

**Howard F. Randolph**

BORN MAR. 1  
1842

DIED AUG. 26  
1894

The choir sang “Lift up your heads, oh, ye gates,” and the benediction was pronounced by the venerable Rev. Samuel B. Willis.

## SUNDAY SCHOOL EXERCISES.

### AFTERNOON SERVICE.

In the chapel at a quarter to three o'clock the exercises in connection with the Sunday-school were held, the superintendent, Dr. Wendell C. Phillips, presiding. All available space was occupied. The room presented a beautiful appearance with its tasteful and elaborate decorations. After singing, which the Cecelia Bradford Trio Club accompanied, Psalm c. was recited by the school, and Mr. L. H. Blackman offered prayer. Then followed the dedication of a magnificent pipe organ, a beautiful memorial of Mr. William A. Cauldwell, who was for fourteen years superintendent of the school. Mr. F. H. Cooper, who made the presentation, said :

Shortly after the death of Mr. William A. Cauldwell, who for fourteen years was the honored superintendent of our school, a number of his friends thought that some memorial should be erected to him in the chapel. After many objects had been suggested, an organ seemed the most appropriate, and as chairman of the committee appointed, I assure you it has been a great pleasure for me to raise the money to perpetuate the memory of one so honored of God and so greatly loved and esteemed by all who knew him. And now, Dr. MacArthur, while the organ can tell of our love for him who has gone in a more beautiful way than language can

express, I am sure that in those sweet tones you can hear the echo of dear Mr. Cauldwell's voice, rejoicing with us on this your twenty-fifth anniversary. In behalf of the many friends who have so generously contributed to this memorial, it gives me great pleasure to present you with the key.

In his reply, Dr. MacArthur paid a feeling tribute to Mr. Cauldwell. It was Mr. Cauldwell, he said, who received him and entertained him when he came to New York, and the friendship formed then grew and strengthened with each passing year. Mr. Cauldwell was a man of great versatility. He was a poet, he was an architect, he was a practical business man. Yet, withal, his distinguishing characteristics were his tenderness of heart, his sweetness of spirit. He spoke of the grandeur of the organ as an instrument of music, and illustrated its fitness as a memorial of Mr. Cauldwell's life. The doxology was then sung, and the new organ used for the first time.

The organ was the gift of scholars and friends, and cost \$1600. It bears the inscription :

IN MEMORY  
OF

**William Alburdis Cauldwell**

SUPERINTENDENT OF THE CALVARY BAPTIST SUNDAY-SCHOOL  
FROM 1868 to 1881.

Mr. Ralph Wells offered the dedicatory prayer.

A beautiful bronze tablet to the memory of James Duane Squires, who succeeded Mr. Cauldwell as superintendent, and who served for ten years, was then unveiled by Rev. Dr. John B. Calvert.

## DR. CALVERT'S ADDRESS.

It is difficult for me in my thought, as no doubt it is for many of you in yours, to separate the work of Mr. Cauldwell and Mr. Squires; and it is not only very fitting, but to me it is a cause of great gratitude that, as Mr. Squires succeeded Mr. Cauldwell as superintendent, so the dedication of this beautiful organ to Mr. Cauldwell should be followed by the unveiling of a tablet to Mr. Squires. It seemed to me all during the morning services, and especially during the singing of the doxology and of this beautiful hymn, which seemed to bring heaven nearer, or to lift us toward heaven, as though our dear friends, Mr. Cauldwell and Mr. Squires, were very near, if not really here. They are here in their works, they live in our memories, they live in our hearts, they still live in God. They do not need either carved wood or inscribed bronze to recall their names to us, nor to proclaim their devotion to God and to this church and Sunday-school. We have only followed the promptings of our own hearts in giving these expressions to our love, and have honored ourselves more than we have them in erecting these memorials. We also have had some regard for the new generation which is soon to fill these places, when those of us who knew and loved these friends have passed away. When inquiries shall be made concerning the days that are past we have erected these memorials, as Lowell has so beautifully suggested:

“So that the memory of noble deeds  
Shall keep the heart of man forever up  
To the level of the old time;  
The Present moves, attended  
By all of brave and excellent and fair  
That made the old time splendid.”

My friendship for my dearest friend Mr. Squires began more than thirty-two years ago in those anxious days of the war, when fathers were being summoned to the front, and it ripened and strengthened with the passing years; and my love for him shall last so long as life and love endure. The memory of his cheerfulness, his fidelity, his bravery, his piety, his sorrow, his long and weary sickness, and his tragic end are ever fresh in our hearts. He was a true man, an open book, a living epistle. His influence shall widen, his work shall live, his memory shall be precious. Of him it can in truth be said as of Jean Paul Richter, "he loved God and little children." In the closing years of his life there was no place more dear to him than this church and Sunday-school, and during his long illness there was nothing harder for him to bear than his separation from his dear friends and these dear teachers and scholars. Well do I remember when he said to me: "I do not feel as though I can give up the superintendency of the Sunday-school. I think I shall be strong enough soon to resume my place." His earnest wish was never realized; but, dear friends, he never forgot you. When we returned to the home, after that sad service on a September afternoon, and opened his will we found this message: "I request my executors to purchase for each and every member of the Calvary Baptist Sunday-school some suitable book, as Drummond's *Greatest Thing in the World*, or Dr. Phelps's *Still Hour*, to be given as a memento of my love." We have selected Drummond's *Greatest Thing in the World* as the book we deemed most appropriate, and with it have had bound a short sketch of his life and work as superintendent, Dr. MacArthur's address, and some extracts from letters which bear tribute to the beautiful and lovely character of Mrs. Squires. These will be distributed as he has directed. And may I hope, dear friends, when you

read this book or whenever you enter this room and look upon yonder tablet (here the curtain covering the tablet was drawn) that you will be prompted to live earnest Christian lives, so that at the last it may be said of us as we can to-day so truly say of him: He fought a good fight, he finished his course, he kept the faith; henceforth there is laid up for him a crown of righteousness, which the Lord, the righteous judge, shall give.

And now in behalf of the Committee and of the dear friends who kindly contributed towards this beautiful tablet, whom I may be permitted to thank on this occasion, I present to you, Dr. MacArthur, as the representative of both church and school, this tablet as a memorial to my dearest friend, Mr. Squires.

In his response Dr. MacArthur said :

I have already alluded to my affection for Mr. Squires. It is impossible for me to think of him without thinking also of Mr. Cauldwell, so closely were both connected with the work of this church. I occupied a middle ground between them, being the junior of Mr. Cauldwell and the senior of Mr. Squires in years. When Mr. Squires came to New York my home was open to him as Mr. Cauldwell's had been to me. Mrs. MacArthur and our children loved him as one of our own family. He stood almost in the relation of a son to me. His beautiful wife promised to become his wife while she was our guest, and I was the first to whom he told of his joy. I shall never forget the trying circumstances connected with her death, and the bravery, the heroism with which he bore the great affliction. Mr. Squires died as he had lived, working for and praying for this Sunday-school. The cross and the crown on the tablet are emblematical of his life. His life was one of cross-bearing. But the time came

when the cross was laid aside and the crown was gained. The tablet and its inscription are fitting memorials of the man as we knew him. The words "Not slothful in business, fervent in spirit, serving the Lord," are especially appropriate. I saw him on board steamers and in hotels in many lands, but I never saw him when he was not a perfect gentleman and a consistent Christian. I never heard a word from him that might not be spoken in any presence. I remember when we stood together on that far North Cape watching the midnight sun and saw the clouds lifting at the midnight hour. It seemed that the gate of heaven was opened and the glory of the Lord streamed through. I met him again at St. Petersburg, and he said: "I am going home to New York before you and will be at the wharf to meet you when you arrive." He has gone before us and will be there to welcome us when we reach yonder shore.

Dr. MacArthur then offered a short prayer, after which the Sunday-school sang Hymn 197.

The tablet bears the inscription :

IN MEMORIAM

**James Duane Squires**

BORN FEBRUARY 8, 1855—DIED SEPTEMBER 12, 1893

SUPERINTENDENT OF THE CALVARY BAPTIST SUNDAY-SCHOOL

1882—1892

The gift of the church and school in grateful remembrance of  
his faithful services and of his earnest and consecrated life

Not slothful in business, fervent in spirit, serving the Lord.

Dr. Phillips then said that the Sunday-school had raised during the pastorate of Dr. MacArthur \$17,500 for mission purposes, and that in the same time from

900 to 1000 scholars had been baptized from the school.

Col. Alexander S. Bacon of Brooklyn, formerly a teacher in the Sunday school, followed in a vigorous and entertaining address. He said it had been given him to change the attention of those present from the loved and beloved ones gone to the loved and beloved ones left. He gave an imaginary picture of Dr. MacArthur's career from childhood, and paid a glowing tribute to his ministry.

Mr. William M. Isaacs, a member of the Calvary church for thirty-seven years, said :

#### MR. ISAACS'S ADDRESS.

TO many of us, not the least interesting part of that grand and comprehensive historical sermon to which we listened this morning was that relating to the circumstances attending the call of Dr. MacArthur twenty-five years ago to become the pastor of this church. By our invitation he had some time before preached for two Sundays in the pulpit of our old church in Twenty-third street, and so pleased were the people that a hearty and enthusiastic call was soon prepared, and I, as church clerk at that time, was directed to communicate it. I said the call was hearty and enthusiastic, and so it was ; but there was one brother who expressed a wish for further light as to the young man's doctrinal soundness. But he was a Scotchman, and you know, sir, that a Scotchman wants his doctrines strong. The call was in due time accepted, and then followed the council, composed of the elders and chief priests of the denomination, and a most careful and thorough examination of the young candidate

was made. And, finding that he needed no consideration at their hands, nor wished any, they, in the utmost good-nature, commenced to launch theological questions and problems, the solution of which no man has yet discovered.

In the front seat I see the Rev. William Reid, waving a palm-leaf fan, and firing off a five-cornered question with every wave. Well, the result was all one way, and on the retirement of the candidate the council was unanimous in its commendation, and enthusiastically recommended him for ordination. The usual services of ordination and installation followed, and then commenced a new era in the life of Calvary church. The history of our church has always been honorable in the highest and best sense, but now it took on new life. Under the inspiration of the new pastor even the drones went to work, and the workers worked harder in every department; and they have been at it ever since.

But before long it became apparent that the work of carrying on a New York City church was heavier than the young pastor had anticipated, for presently a short vacation was suggested. It was not then for the purpose of going around the world in quest of the "Taj Mahal," but for something that to him was infinitely more precious and beautiful; and when he returned from his vacation he brought a much-needed assistant-pastor; and there she sits, God bless her, the best and truest assistant that ever a church and pastor were blessed with, and were it any day but Sunday I would call for three cheers for her.

The later history of our church is known to many of you as having been one of almost unparalleled prosperity. But those who commenced the work twenty-five years ago are passing away, and those who are coming on must assume the burden and must take their places. And even as is so beautifully pictured in the Scottish poem so familiar to

many of us, when in a time of public danger, the tired messenger, bringing the emblem that should arouse the people to action, passed it to another, who, in turn having run his course, should give it to his successor, so is the work in the Master's service. Soon the older ones must pass away ; and yours must be the hands to lift and keep lifted the Banner of our Lord and Master.

Twenty-five years from to-day will be another celebration, a golden one ; and you, my boy, sitting before me in that class, having become a stalwart man and a stalwart Christian, will on that day stand where I stand. Your audience will be these your fellow-scholars, but then men and women working in the service of the Master. And here beside you will sit your pastor, full of years and honors in the happy and serene enjoyment of the results of fifty years of labor under God's blessing and direction. And you will tell him how much the prosperity of this church is owing to his fearless and convincing proclamation of the Word of God. And you will tell him, too, how he has entered every heart and endeared himself to every one of us by his tender sympathy and by his helpful and considerate counsel, and so you will voice the hearts of us all.

Dr. MacArthur, my dear friend and pastor, twenty-five years ago, first with pen and afterward with hand and heart, I welcomed you to this church ; and now going forward and not backward, again I welcome you to the far larger field of work that spreads out on every side of us. May your life long be spared to plant the seeds of divine truth in that field, and may God's blessing rest upon you and yours, and upon our beloved church.

Rev. Henry C. Vedder said that, unlike Col. Bacon, he was able to speak of Dr. MacArthur's college days not from imagination, but from actual knowledge,

having known him first when Dr. MacArthur was a senior in the University of Rochester. Manliness was even then characteristic of him. As a preacher, Dr. MacArthur possessed individuality. He was no imitator. He had never tried to become a pocket edition of a Beecher, or a Talmage, or any one.

The next speaker was Mr. George M. Bayne.

#### MR. BAYNE'S ADDRESS.

IT is always difficult to speak about a friend in his presence. If absent, how many pleasant things might be said, which on the morrow would prove interesting reading! But the old question in the Book of Esther, asked centuries before the Christian era, "What shall be done unto the man whom the king delighteth to honor?" satisfies us that even in those far-off times there were men worthy of being honored, and that the custom of showing respect unto a man in his life-time, and that, too, to his face, is a very ancient one, and one that should be commended. When, therefore, a man has done something for his nation, his State, or his city, which other men have not done, nor can do; when a man by some marvellous power has been able to touch the hearts of hundreds and of thousands, where others have failed to touch the hearts of tens; when one as a pastor has led a blameless life, has been faithful in his interpretation of the Word of God, and has, as it were, walked hand in hand with his people for a number of years, never, during all that time, deceiving them, nor failing them, then, in all of such instances, it is but just that there should be given unto him that meed of praise which is his due; although he neither demands nor desires it, but the rather shrinks from it, and avoids it. And this should be

done, not that he may withdraw himself from his people, and from a height look down upon them, as beings of an inferior nature ; not at all, but simply that he may be made the better, the purer, the stronger thereby, and that he may experience the appreciation of their love. It is, then, in this spirit that we are here this afternoon. After twenty-five years of intimate association with the school, it is eminently fitting that in some way we recognize Dr. MacArthur's services to us. During a part at least of the terms of Mr. Cauldwell, Mr. Squires, and of Dr. Phillips, I have been connected with this school as scholar, teacher, or officer, and throughout the whole of that period peace has been in our midst. True, there have been times when vexatious questions have been raised among us; times when we were in doubt whether to do this or to do that; times not, perhaps, to try men's souls, but to perplex their intellects and to try their tempers; times when the teachers were arrayed on different sides, and when, perchance, there was just a little excitement, and possibly a little feeling. At such times Dr. MacArthur was never found beating about the bush, he was never on both sides of the argument; on the contrary, he vigorously maintained his own theory, whatever it might be, and fought for it to the end. But when the battle was over, and the question once disposed of, I have never known him to fail to yield gracefully to the will of the majority, if he happened to be with the losing minority. For this I give him much credit, and the more so, because on one or more occasions his readiness to acquiesce to the wishes of others has made me heartily ashamed of my own tenacity.

Let me call attention to another matter. You know the church is kept open the year round. Of course you know that, for you have heard the Doctor so often, in his pulpit, make the statement, "This church never closes," that you

not only recall the words, but almost his attitude and expression, as he uttered them ; so that if only we were expert artists, we might reproduce on canvas the Doctor in the very act of making this assertion ; an assertion of which he is justly proud, for in this large city there are so many popular and prosperous pastors, who cannot, who dare not make it, much more 's the pity ! Well, there was a time when such a statement would not have included the Sunday-school, though it does now. Years ago, and not so very many either, the Sabbath-school was closed for the hot months. But there came a change over the spirit of our dreams, and we began to talk about a summer school, and finally we determined to have one, and the school for the summer was born. Not, however, without some little friction, for many opposed it, and year after year the subject was discussed, and we had no certain ground to stand on. But now there is no opposition, no discussion, the question is settled, and the Sabbath-school in the hot months is as much an institution as is the school for the rest of the year. In this movement Dr. MacArthur gave ready and earnest support, nor am I at all sure that he was not the originator of the idea, which has placed us as a school where we are to-day. There is one other thing to which I would like to refer. I think we owe much to Dr. MacArthur for his genial nature. Go with him on a picnic or an excursion and you will understand what I mean. On such occasions, having thrown off for the nonce the mantle of dignity, which so generally envelops him, he becomes one of us in more senses than one. Entering with zest into the spirit of enjoyment which prevails, he captivates with his sympathy in everything which gives or tends to give pleasure. With the aged he is considerate and gentle ; with those in the prime of life he is appreciative in every way ; with the boys he is a

boy, and with the girls, I had almost said he is a girl, so thoroughly is he in touch with those of every age and condition. Glancing at the clock, I find that the five minutes allotted to me have run their course, and I must close, and in doing so, I desire to express to Dr. MacArthur the wish, that the harmony and prosperity of the past will be supplemented and perfected by that of the future.

Mr. L. A. Gould and Mr. Benjamin F. Stone, a former superintendent, followed in brief speeches. Dr. Phillips presented the congratulations of the school, and Dr. MacArthur responded, referring to many of the teachers, among them to Rev. E. D. Simons, who at one time had charge of the West Sixty-eighth Street branch, but died after less than a year's service. Turning to those on the platform, he said a pleasant word of each. He thanked one and all for the hearty congratulations extended him. The closing prayer was offered by Mr. William Dean, and Rev. J. J. Brouner pronounced the benediction.

## SUNDAY EVENING.

SERMON BY REV. JOHN HALL, D.D.

A large audience assembled for the evening service, Mr. William M. Isaacs presiding. Among those who took part in the devotional exercises were Rev. William Humpstone, Rev. James M. Bruce, Rev. Dr. F. R. Morse, Rev. Henry C. Vedder, and Rev. Dr. MacArthur. Rabbi Gottheil, of Temple Emanuel, occupied a seat on the platform. Hymn 563, "How firm a foundation, ye saints of the Lord," was sung by the choir and congregation. Rev. Dr. John Hall, of the Fifth Avenue Presbyterian church, the preacher for the evening, chose for his text 1 Cor., xiv., 3: "But he that prophesieth, speaketh unto men to edification and exhortation and comfort." Dr. Hall said that it was fitting on the present occasion that he should speak of the Christian congregation. The object of the Christian congregation is to give us an opportunity to sanctify the Lord's day. It is not unreasonable for man to give up one-seventh of his time to God. The will of God is to be considered in the matter. If the Lord commands, we are to obey. We are not at liberty to think alone of ourselves, but must consider our example to others.

Again, the Christian congregation is established to maintain public worship. It is not sufficient that a man worship by himself. There is a social element in worship. Again, in the Christian congregation there is facility for receiving instruction in divine things. There is also exhortation to duty for Christ's sake. Then there is comfort. Men need comfort in the experiences of life. It can be found nowhere better than in the Christian congregation. There is nothing in science, philosophy, nor the systems of heathenism to be compared with the comfort of the Bible. Dr. Hall closed with a reference to the responsibility resting upon the Christian congregation to present the truth, and the whole truth, the truth that is serviceable for exhortation, edification, and comfort. The sermon was masterly in its simplicity. The services closed with a prayer and benediction by Dr. MacArthur.

## MONDAY EVENING.

### INTERDENOMINATIONAL GREETINGS.

The church was again crowded Monday evening, May 13th, many ministers of the Baptist and other denominations being present. Rev. Dr. T. J. Morgan presided, and Rev. Drs. Halsey Moore, W. C. Bitting, and J. T. Beckley conducted the devotional exercises. The first speaker was Rev. James M. King, D.D., pastor of the Union Methodist church and Secretary of the National League for the Protection of American Institutions. He made the last address in the old Twenty-third Street church.

### DR. KING'S ADDRESS.

THE presiding officer asked me if I had a special subject for my address which I desired him to announce. There is but one subject before us in this hour, and that subject is stirring all our hearts with gratitude and affection.

The quarter of a century of Robert Stuart MacArthur in New York City means *much* to MacArthur and *more* to New York.

When I came to this city twenty-one years ago, I found that Mr. MacArthur and Miss Manhattan, tired of waiting for me and clandestinely anticipating my arrival, had contracted a marriage four years before. The silver wedding

of that connubial relation we are now celebrating, and I am called as a rival lover to join in the felicitations.

It was my privilege to make the last address at the farewell meeting of the Calvary Baptist church when it was about to leave the fortifications it had so long occupied in Twenty-third Street and to move into this larger and better equipped fortress, where it has for many years not only held the territory for God, but from which its well drilled forces have gone forth and won many a victory.

MacArthur and I are both members of the Psi Upsilon Fraternity, the noblest of all the Greek Letter Societies; and that fact alone establishes a mystic bond between us, which we decline to discuss with the unregenerate and uninitiated public. This heart relationship we cherish as an affectionately brotherly bond which cannot be broken. Like his apostolic predecessor our friend is a "citizen of no mean city," and the city is less mean because he has lived and labored in it.

MacArthur and I are Methodists. That is, he preaches in Methodist churches, speaks at Methodist Social Unions, does his work on methodical plans, and captures and brings into his own church many Methodist members.

A pastorate of twenty-five years, and such a pastorate, is beyond accounting in beneficent and pregnant results.

This silver wedding means that business has been done here on a gold basis. The years of this wedding mean silver, but the invaluable service rendered means gold.

I have spoken on platforms for benevolent, interdenominational, humanitarian, and civic interests in this metropolis with Dr. MacArthur more than with any other man, excepting only the late Dr. Howard Crosby. How that royal soul would have rejoiced in being here to-night. Among his last utterances to me in personal conversation, Dr.

Crosby, whose confidential friendship I shared, said to me : “ Dr. MacArthur is one of four men in this city whom I can lean on and feel that I am secure.” Any man who knew Howard Crosby, the foremost citizen of the metropolis in his day, would count this the highest compliment.

MacArthur was foreign-born and is an adopted citizen by his deliberate choice, but the Republic has just cause for pride in such intelligently loyal citizenship. Born under a monarchy, he is perhaps for that reason an intensely loyal American citizen, having a conscientious conviction that individual sovereignty is the unit of self-government. American institutions mean something to MacArthur, and he has successfully sought to make them mean something to others.

The devil in his relations to this city does not like MacArthur. If I want to know what MacArthur is doing in the interests of morality and of decent self-government, I always look to the papers which villify and oppose him for my reports. Whenever I see in the papers the Bishop of New York referred to without any name being mentioned, I conclude that it must mean either Corrigan, Potter, Andrews, Hall, or MacArthur. Whenever I see in the papers the Metropolitan of New York referred to, I know that it is fully as liable to mean MacArthur as any other man.

I emphatically desire to-night to extend my salutations to Robert Stuart MacArthur, as he represents and emphasizes the highest type of manhood citizenship, which means aggressive conservatism. He has been in the habit of expressing his convictions on all matters which pertain to the well being of the individual, of the Church, and of the State, and this pulpit has thus come to be one of the chief educational powers in the metropolis. He has occasionally spoken a few words by way of public warning against en-

croachments on our American institutions by a politico-ecclesiastical power having its sovereign and throne on the Tiber. He has never apologized for telling the truth. He has firmly stood for the Christian and for the civil Sabbath, and has always righteously claimed that the civil Sabbath has no guarantee for its protection only as love for the Christian Sabbath inspires the enactment of wise laws. He has not been in the habit of defending the Bible, and has never thought it to be his duty to emasculate it by amending it. He has not preached about the Gospel, but he has preached the Gospel.

Dr. MacArthur has helpfully been connected with all genuine reform movements in this city; with all efforts at municipal reform which have not been transparent humbugs; with all political reforms which have not illustrated non-partisanship by the intensest partisanship; with all movements to perfect, protect, and perpetuate the American free common-school system of education; with all temperance movements which have not been intemperate in their methods; with all movements to place one flag only, and that the Stars and Stripes, over public and school buildings, and as you entered this sacred structure to-night you were obliged to pass under its starry folds.

He has occasionally paid his respects to that aboriginal tribe of Indians composed exclusively of every race except the American, styled Tammany.

His church has been a centre of missionary enterprise. The Baptist Church and missionary enterprise are synonymous terms. Judson is the name that typifies and illustrates the Christ spirit of missionary effort.

The *Tribune* of this morning says of Dr. MacArthur: "It is no exaggeration to say that his work in and out of the pulpit has been of more than average usefulness; he has

been ready with a timely word on every question of large public interest, and active in every movement for the betterment of the city."

He has exalted American citizenship both by precept and example. Of another public man it was once said: "We love him for the enemies he has made." By this test we are willing to judge our friend. All good people and all persons actuated by principle, honor and love him.

Our friend soon starts on his tour of discovery and conquest around the world. And now, Dr. MacArthur, we want to send some messages by you to some foreign friends who are members of the family of nations. All the world comes to New York, and we now send you, a genuine New Yorker by choice and culture, to tell all the world what that part of it called the United States stands for. No American could perform this service more loyally, faithfully, or intelligently. Tell the heroic little Republic of Hawaii, the last-born among the republics of the world, to be patient and the time is not far distant when she shall become one of the sovereign States of the great Republic.

Extend our congratulations to the Chinese over their great good-fortune in being whipped by Japan into an improved condition of civilization.

Tell the Czar of all the Russians to be more liberal and humane in his dealings with his people, and then he will travel more safely through his domains and sleep better nights.

Our salutations to Leo XIII. We are sure that you will not forget, as another eminent American citizen did, to tell his holiness something about our American Free Common-School System of Education, with which the American people will never allow foreign or domestic powers to trifle. Also tell him about the separation of Church and State

over here at the treasury point, and that the citizens of this Republic will strike with palsy the hand that shall be reached out to take the people's money for sectarian propagation. His Holiness will be glad to have some authentic information on these subjects, I am sure, because his recent manifestoes indicate the pressing need for such information.

Tell Humbert to be considerate of his Leonine prisoner, and to give him occasional opportunities to get the fresh air outside of his prison walls.

Tell Bismarck that America still looks upon him as both the creator and the sovereign of the German Empire.

Tell whoever shall be in power in Great Britain when you get around to London, that the Christian civilization of the world looks to her to put an end to the persecution of Christians in the East; to stop bolstering up the tottering throne of the "sick man" in Turkey; to stop fattening on the horrid opium traffic in China; and to settle the Irish Home-Rule question in such a way as to bring some measure of peace and comfort both to her and to us.

The friend whose work of twenty-five years we rejoice and glory in to-night, and who now is to take his well-earned rest by girdling the globe, proves to us in his stalwart personality the power of noble heredity and honest blood.

"One ruddy drop of manly blood  
The surging sea outweighs.

'T is life whereof our veins are scant,  
'T is life not death for which we pant,  
More life and fuller that we want.'

Manly blood propelled by a healthy heart has coursed in all these years through the veins and arteries of this man,

who has quickened multitudes of lives by his Gospel preaching, by his wise teaching, and by his courageous leadership.

My brother, standing with you at the end of your twenty-five years of magnificent service with and for this people, I pray that you may be spared to celebrate the golden wedding of your relation to work and worship in the church of God.

Hymn 176, Calvary Selection, "O God, the Rock of Ages," was sung. In introducing Dr. George C. Lorimer, the next speaker, Dr. Morgan said that Tremont Temple was the most important Baptist church in America outside of New York City. Dr. MacArthur had become a sort of co-pastor there, preaching there during the summer vacations. Its present pastor, Dr. Lorimer, has for more than thirty years occupied some of the most important pulpits in the principal cities of our country. He will voice to-night the greeting of the great Baptist denomination to Dr. MacArthur on this jubilee occasion. Dr. Lorimer's subject was "The Larger Ministry, or the Pastor's Relation to the Denomination."

#### DR. LORIMER'S ADDRESS.

STANDING last summer near the cross inlaid in the pavement at Oxford where Ridley and Latimer were burned for their faith, and lit a candle that has not yet been put out in England, and that indeed sheds its radiance wherever freedom of conscience is enjoyed, the world-wide ministry of exceptional men impressed me with peculiar power. These

bishops, in their sufferings, not only served the particular sect over which they presided, but in their heroism exalted the entire Episcopal Church and the Protestant world. John Wesley, whose chamber in Lincoln College has a charm for the visitor, could not restrict his labors to a narrow circle, and, as he himself realized, embraced in his parish the entire race. John Bunyan, though a Baptist, dreamt his immortal dream for all the Christian ages; Jeremy Taylor, though a churchman, penned his *Holy Living and Holy Dying* for all of every name, who are seeking to overcome; Samuel Rutherford, though a Presbyterian of the solemn covenant type, addressed his immortal letters from his prison house to the children of God where'er they live and whatever they profess; and even Thomas à Kempis furnished an *Imitation of Christ* for Puritans as well as Romanists. Of course, no man in reality lives unto himself; but there are some who live unto others more largely, more consciously, and more generously than their fellows. They may not be as gifted in imagination as Bunyan, neither may they be as eloquent as Taylor, nor as devout as Rutherford, nor as brilliant as Kempis, and they may never attain their fame; but they are bound by their qualifications, and perhaps too by their position, to something more than a local ministry.

In business there are merchants whose conspicuous success exposes them to all kinds of appeals. They are called on to serve as executors, to act as bank directors, to administer charities, and do many other things which generally yield much criticism and no compensation. Among lawyers there are Bar Associations and other forms of activity; and indeed every department of life overflows into some other, and entails unremunerative obligations. And were not the leaders in the several departments to manifest public spirit,

much of the work now carried on would stop, and in many ways social advancement would be arrested. The clergyman is no exception to the operation of this principle. While his first duty is to his particular church, he is related to his denomination and to society at large. This in the abstract is true of all. But in the concrete there are a comparative few who are specially called on to represent the body with which they are connected, and whose strength and energies are taxed to meet the various demands on their time. They are unordained and unrecognized bishops; they have no authority over others; and, indeed, were they to assume it, that would be the end of their usefulness. Neither do they seek position or office. "Greatness is thrust upon them." Napoleon used to say of Murat "that he was a fool, but a fine general of cavalry." So also there are preachers who are not wise, but they are capable of aggressive work. And then there are others who are not fitted to inspire a charge—and they are not *wise* either. When such is the case, after a few proofs of incapacity, the aspirants for leadership will generally be left alone by a discriminating public. Though they may bear themselves aloft "in a litter full of self," they will not be called down to meet an emergency. There are some among us who have apparently no aptitude for outside labors. A Scotchman summed up his estimate of such an one when he said of his pastor: "He is invisible all the week and incomprehensible all the Sunday." Alas, that with some of us it should be like sinking an artesian well to get at the bottom of our meaning: or as Emerson phrases it, "to be to-day an illimitable ocean, and next day only a pond." No wonder that we are not entrusted with affairs of great "pith and moment." The real leader never poses as such, never seeks command; he is always a "pressed" man, and is yet always a volunteer. And

he believes with Labouchere, "when the cause is good there is no necessary man"; and therefore while he will not shirk responsibility, he will not seek after its honors, and will never forget the modesty and confidence of Luther: "Were Luther dead, the Lord can raise up a dozen Luthers."

Among many notable men in our churches who have been thrust by their brethren, and by their gifts, as well as by their position, into what I like to call the larger ministry, must be included our friend, Robert S. MacArthur, in whose honor these services are held. Perhaps it may be perilous to say too many good things of a man before his face. Some flowers ought to be sacredly kept to the funeral obsequies. Dr. A. J. Gordon used to tell with peculiar unction how two clergymen agreed that the survivor should preach his brother's funeral sermon. But years sped and neither died. At last the desire became strong to hear what one would say of the other. An arrangement was made and one venerable preacher listened to the discourse that was to be pronounced over his remains. But at one point where the eulogism waxed high the much flattered man cried out: "Stop, stop, remember I am mortal." "Silence," exclaimed the preacher, "remember you are dead." Dr. MacArthur, however, is not dead, but very much alive, and I must be cautious not to offend against his modesty. And that I may not do so, I shall venture on a slight departure from the original design of this address. I shall try to show, not only his past and present relation to the denomination, but what it ought to be in the future: what such a man as he, as gifted, as trusted, as honored, on entering on the second twenty-five years of his ministry, should be ready and willing to do for the well-being and progress of the great Baptist body with which he is so closely allied.

Some churches are unreasonable. Of course the Calvary

Baptist church is not included. But there are others a long way off—farther than Boston—that are anxious for brilliant and public-spirited pastors and are not prepared to pay the penalty. They complain that the minister is everywhere, that municipal reform meetings, philanthropic and educational gatherings, national anniversaries, and educational institutions seek his counsel; and that he cannot be as frequent in parish feasts as could be wished. This becomes at times a subject of serious concern with elders, deacons, and other worthies. The poor clergyman is politely admonished. Thorns are strewn in his way instead of roses. The result is that pulpits are hastily abandoned, unless the incumbent can make up his mind “to complacently sit down on the handful of thorns.” It is unpleasant to feel on every appearance in one’s congregation that the grasp of an anatomist is on us, and that mutely we are being studied as only worthy of dissection. Still a vigorous soul, conscious of duty done, will pay little heed, and will press onward. But ministers ought not to be liable to this criticism and annoyance. A man who is capable of filling such a pulpit as this will have many burdens placed upon him. His opinion will be sought on all manner of subjects, from a sewing-machine to a type-writer, from the latest political device to the last educational fad. There are books to be endorsed, schools to be recommended, widows to be assisted, unemployed to be guided, articles to be written, boarding-houses to be found, poetry to be sampled, and no end of other things that available breath does not serve me to enumerate. He is entitled to the sympathy of his people, not to their censure. But mark the unreasonableness of their complaints. Were their pastor not sought after, were he ignored by missionary societies and public moral enterprises, and were not the poor, the suffering, and even the

good-for-nothing to press their claims on him, they would be among the first to deplore his lack of popularity, and to torture themselves with anxious questionings why the chief of such a parish as theirs was so often silently ignored. Churches everywhere ought to realize, as I am persuaded Calvary does, that the more service a pastor renders the public, the more they themselves are doing for the community, and the more he is honored the more they are honored for their enlightened enterprise in securing such a leader. While they may suffer in some respects from his absence, the law of compensation comes in, and what they may lose by his engagements elsewhere, they gain in the attention of the community drawn to themselves, and in the more masculine tone of his utterance derived from close intimacy with men and affairs.

But while the church ought to be reasonable, the pastor also ought to be considerate. He has no right to neglect his own charge. I speak more freely on this point than I would have done, were it not that the last twenty-five years of progress goes to prove that however manifold Dr. MacArthur's outside labors may have been, he has not failed in duty to his own parish. It would have been next to impossible to increase the membership to its present size, if the interests of the communicants had not been made paramount. A born leader does not attempt to do everything at first hand, or by personal direct effort; but rather by wise system and efficient assistance. In these respects our friend has succeeded remarkably, and credit is due to the members who have co-operated with him and to the pastoral helpers who have aided him. But the head to plan and the hand to hold have been his. I lay it down as a rule that the extent of a man's efforts must be determined by the strength of his base. The ribs of a ship must be proportioned to her

keelson ; the spread of her canvas to her tonnage and draught. He does too much who does nothing well ; he always scatters who ever misses a mark. An Indian story relates how a father tied a buzzard to a tree and called on his three sons to fire at it in succession. When the first had drawn the arrow to the head, the father inquired : “ What do you see ? ” — “ I see the woods, the flowing stream, the waving flowers. ” — “ Pshaw ! you see too much. ” The second son took the place and to him the question was propounded. “ I see the forest, and a tree, and a big bird tied. ” — “ Ah ! you see too much. ” Of the third when in position and the arrow strung he inquired : “ What do you see ? ” — “ I see a bird’s head and in it an eye. ” — “ Fire ! ” He shot the bird. So our friend has thus far and will, I doubt not, to the end ; and we may all learn of him, to make the church over which we have charge the supreme object of our solicitude and care.

But with these qualifications, the pastor in his larger ministry will uphold the distinctive principles of his denomination. Occasionally gentlemen of the “ cloth,” after they have climbed into a city pulpit, affect a singular superiority to the doctrines they are supposed to believe. Sneers and jeers are not uncommon on their part when anything Baptist is named. I am glad to say that such instances are few, and are, at the worst, only sporadic. But even these should be rebuked. Treason in a denomination is as villainous as in a camp, and should entail the same black infamy. If a soldier has “ no stomach for the fight,” let him seek an honorable discharge ; but every spark of manhood should keep him from ridiculing the uniform he wears. There are some clergymen who boast of their advanced thought, and who, according to John Ruskin, are “ mainly original in the invention of error. ” And there

are others who imagine that their task, as expressed by Browning :

“ is to refine, refine,  
Divide, distinguish, subtilize away  
Whatever seems a solid planting-place  
For footfall.”

It is said that Sir Joshua Reynolds was so firm a believer in the Venetian secret of coloring that he destroyed several fine paintings of that school for the sake of discovering the chemical mixture of paints. But now mark. Sir Joshua's own coloring was at first peculiarly brilliant; but already has it been fading away, and that too on account of his experiments. Similar the critical methods of some brethren. They must scratch and tear their Bibles all to pieces to produce what they think will dazzle their hearers. But this straining after novelty comes to nothing; the charm speedily dies out of their own performances, and their charge dwindles into an inconspicuous and inconsequential handful. I am emphatic on this point; for the Baptist cause rests on the authority of Holy Scripture; not on ecclesiasticism, not on rationalism, but on the Book. This is not said in the spirit of narrowness—for the Baptist spirit is not narrow, recognizing as it does Christians of all names as heirs with them of the same promise—but in the name of faithfulness is it uttered; for we cannot justify our dissent from Christendom on several points, unless we have a “Thus saith the Lord” for our otherwise divisive course. To Dr. MacArthur's credit it is to be said that he has served the denomination by being loyal to its principles. He has never been accused of causing sympathetic vertigo in his people by his Pisa Campanile deviation from the perpendicular of theology. He has been no leaning tower. Neither has he come before his people

with the ways of a veiled prophet, nor have his sermons limped on two unequal legs. The happy middle between frigidity of orthodoxy and gush of sentimentalism he has been able to maintain; and has demonstrated that it is not necessary for a minister to throw away his denominational principles or equipment for him to build up a large and flourishing church in New York. This is an important lesson to be learned by our younger clergy from this memorable occasion. Churches are not increased and strengthened even in New York by incoherence and ingratitude. The worshipper instinctively demands that the preacher shall have something definite to say, and that he shall not be indifferent to the generous kindness of his associates. Stars are in higher esteem than meteors, and even the moon, reflecting the light of the glorious sun, is worth more to the earth than the eccentric pyrotechnics of the aurora borealis. This our brother has demonstrated in the past, and I am sure, after this outpouring of love and honor, he will feel doubly bound to magnify in coming years the standard under which he has marched to leadership and influence.

The pastor, likewise, in his larger ministry will develop the grandest resources of his denomination. He will not be satisfied with seeing his own immediate charge prospering, developing its gifts, and increasing its benefactions. The blessings he enjoys he will assist in imparting to others. Often will he be perplexed to know how he can help to quicken the latent possibilities of the feebler churches. He will of course be in touch with his brother pastors. The more exalted his position, the broader and deeper will be his sympathies. He will always be neighbourly. Hesiod sang in the old time: "Potter hates potter and poet hates poet"; and it has fallen out that preacher has not always loved preacher. It has come to pass occasionally that

one clergyman has assumed a glacial manner towards others; and like the Levite has passed by on the other side, and at double-quick, when his fellow laborer in the vineyard has fallen among thieves. We ought to remember that generous interest taken in each other tends to draw out the noblest characteristics of the clergy and quicken many of their graces. Dr. MacArthur has always cherished this concern for his brethren, and hence has contributed his part towards the development of the ministry in New York; and in the future, as he has now joined the army of the more venerable, he will of course see to it that he uses all of his great abilities to draw out the latent powers of his younger brethren—even when they come on a visit from Boston.

While the mother of the Grachii regarded her sons as her treasures, even as the church may esteem her ministers as her rich possessions, it is not to be denied that the church has other jewels. She has a membership full of resources, intelligent, active, controlling enormous wealth, and capable of doing whatever is necessary to be done. I say it with the utmost regard for sober statement that the Baptists of America, have the men and the money to take the continent for Christ, that there is no real need for our missionary organizations being financially embarrassed, and no reason why hundreds of efficient preachers should be out of employment, and institutions of learning be paralyzed for lack of funds. Let us not be unmindful of what has been done. Much has been accomplished. Our people were never more intelligent, more liberal and aggressive than they are now. There has been an unparalleled quickening of energy and unfolding of resources during the last quarter of a century. The world has been led to admire, while it wonders, at the movements which have placed the Baptists of the world

abreast of any other religious body in the sweep of their missions, the magnificence of their educational endowments, and the nobility of their tolerance. The spectacle of Japan emerging from a modest political state, has been matched by the rise of our own people from obscurity to the foremost position they occupy to-day. Dr. MacArthur has borne his part in this wonderful onward movement. In education he has served on the Boards of Rochester University and Rochester Seminary; and in missions he has been identified with the Home Mission Society, with the Managers of the Missionary Union, and with the Baptist City Mission Society in New York. His voice and his pen have been eloquent for advance in every department of work. The relation of his church to denominational enterprises reveals his own devotion to them. But more will be expected of him in the future. He has attained the maturity of his powers. The best wine has been kept to the last. The next twenty-five years ought to yield fifty years' work. A man's ability increases geometrically not arithmetically—and consequently the most valuable part of his ministry has yet to come. There are waters of healing yet pent up in the Baptist rock; may his be the rod to smite that they may stream forth: and there is a pathway yet possible through the troubled Jordan; may his be the mantle to part them that the church pass through to victory.

But in addition to this, the pastor in his larger ministry will intensify the public spirit of his denomination. Time has been when churches were not expected to take any interest in secular affairs. But of late they are coming to realize that as the moral and spiritual are the basis of things, they must be felt and heard in everything that concerns humanity and the country. Mr. Chauncey Depew in one of his witty addresses said that Columbus were he to return

would not know New York, everything is so changed since he left, except the Democratic party which he would find just as he left it. But I think were he to speak again, he would say that that even had undergone a remarkable upheaval, mainly through the Church; and that unless the signs of the times fail the Republicans may have to share in the shaking up. The Baptists have borne their part in the municipal reform movement, and in the wonderful resuscitation of patriotism, and in the endeavors to correct abuses which doom multitudes to the sweating system and the tenement house. Concerning the latter, not long ago much sentimental nonsense was written and spoken regarding the poor. It was said that they had more delights than the rich, that they were saved from many temptations, and that, if they were not blest, it was their own fault. But, as Crabbe puts it:

“The Muses sing of happy swains  
Because the Muses never knew their pains ;  
Nor you, ye poor,  
O’ercome by labor and bow’d down by time,  
Feel you the barren flattery of a rhyme ?  
Can poets soothe you, when you pine for bread,  
By winding myrtles round your ruined head ?”

Christianity has been pushing aside the curtain that has too long obscured our social charnel-house. She is moving as never in the recent past to take her place as the bulwark of the nation. Dissatisfied with her position as a quiet refuge and hospice for the sick and wounded, she has converted herself into a fortress to batter down sin and corruption. It has been made clearer to her of late that He whom she worships is not interested in the cut of a minister’s gown, nor in a rubric, nor in ceremony, but only in consecrated effort to lift up and redeem mankind.

“ He asks no taper lights on high surrounding  
 The priestly altar, and the saintly grave ;  
 No dolorous chant, no organ-music sounding,  
 No incense clouding up the twilight nave.  
 Oh ! brother man, fold to thy heart thy brother !  
 Where pity dwells, the peace of God is there.  
 To worship rightly is to love each other ;  
 Each smile a hymn, each kindly deed a prayer.”

Unquestionably Dr. MacArthur has not failed to lend his voice to this onward march. His own public spirit has intensified the public spirit of our own people. He has done what he could to rebuke wickedness in high places. He has defended the cause of the poor. And he has defended the cause of our public schools and has manfully rebuked subserviency to the Papal Priest—who, whatever protests may be uttered to the contrary, maintains a system inimical to civil and religious freedom. But the battle is not ended. For a little while the Chevalier Bayard of Protestantism may rest, but there is need of his prowess in the years to come. We have a right to expect, and I dare believe we shall not be disappointed, that our brother, when he shall return, will take the field again and inspire the Lord's embattled hosts to strike manful blows for light and liberty, purity, philanthropy, and patriotism. And never will he be, as I trust none of us may be, like the Irishman at Donnybrook, who, on being interrogated after a row to explain which side he was on, looked upon one of the contestants who had an enormous shillalah and judiciously answered: “ Faith, sirs, I am on the side of the big shillalah.” Indeed, I am sure he will be found, where we all ought to be, first and last, on the side of the stars and stripes.

Bishop Potter, in the *Churchman*, describes an affecting

scene that occurred in the study of Rev. Edward Washburne after his decease. Several clergymen were present and bore testimony to his eminence and worth. All the time a slender woman stood near the door : his wife who had stood nearest to him in life. As the ministers passed out, with a reproachful look and with pathos in her voice, she said : “ Oh, if you loved Edward so, why did n't you tell him so while he lived.” My good friend, we have not waited until your body should be laid away to tell you how we admire your work or appreciate your service. We congratulate you on your past, and we congratulate the denomination that has benefited by your loyal services. And we can only pray that the larger ministry may grow into the largest, the ministry that depends not on church edifice, or pulpit, on health or voice, on printing-press or on any of the conditions necessary to ordinary success. Few are permitted to enter this ministry—the Fénétons, the Spurgeons, the Chalmerses, the Beechers are not many—but they are living forces and living presences now. Death has only emancipated them from earthly conditions, and related them as never in the past to humanity as a whole. May it be reserved for you when age shall wither your energies and the last change shall close your present service to join this goodly fellowship, and thus continue, while time shall last, to help and bless mankind. And who knows but that the highest ministry may be exercised in other worlds, and that there Robertson, Brooks, Carey, Gordon, and the rest may engage in missions of love to intelligences in other spheres? If so, may you likewise, with the rest, be made a harbinger of light and love for evermore.

After the singing by the choir of the anthem “ God, who madest earth and heaven,” Dr. J. E. Newcomb

read extracts from a few of the hundreds of congratulatory letters that have come to Dr. and Mrs. MacArthur. The choir sang "How beautiful upon the mountains," and the benediction was pronounced by Rev. D. W. Wisher of the Mount Olivet Church.







CALVARY BAPTIST CHURCH.



## THE RECEPTION.

TUESDAY EVENING.

On Tuesday evening the church was crowded to the doors, many ministers of the city and vicinity being in the audience. Rev. Dr. J. B. Calvert, who presided, called upon Mr. L. J. P. Bishop, deacon of the church, and Corresponding Secretary of the Young People's Baptist Union of this city, to offer the opening prayer.

*(Verbatim Report.)*

PRAYER.

Almighty God, our Creator, and Jesus, our Saviour! We thank Thee for Thy wondrous love to us. We praise Thy name, for Thou art good; Thy mercy is everlasting, and Thy truth endureth unto all generations. We thank Thee, Father, for this our dear church, and for what it has been. We thank Thee for our beloved Dr. MacArthur and his dear wife. We thank Thee for what they have accomplished as Thy instruments in the Kingdom of Christ. Bless them richly with Thy best blessings. Go with our beloved pastor as he journeys around the world. Protect him from all dangers. Give his heart warming, make it receptive to Thy revelations as they are in the grand and beautiful things of nature, as they are in the hearts and minds and souls of mankind, as they are revealed in Thy Holy Word. Bring him

back to us safely, Father, strong in the Lord, sustained by Thy grace. And may he as Thy instrument accomplish much more and greater good than he has accomplished in the past. Bless, we pray Thee, this social gathering. Cleanse all our hearts of sin, and fill us with Thy gentle, loving, sweet, holy spirit, that we may with joy and gladness be happy together and rejoice on this occasion, and in all things serve Thee faithfully, and be guided in all things by Thy holy spirit, now and for evermore. For Jesus' sake we ask these blessings. Amen.

#### DR. CALVERT'S REMARKS.

We are met here to-night not only as a church, but also as representatives of our denomination in this city, to express our regard for and our appreciation of the splendid services which Dr. and Mrs. MacArthur have rendered to all the Baptist interests in our city during the last quarter of a century. It is but due to myself and to these speakers to say that, like politicians, we are to-night in the hands of our friends. The Committee of One Hundred has given us only an hour for these exercises, and has enjoined me positively, if I do not keep the exercises within that limit, I shall not be asked to preside over the Golden anniversary. I cannot begin the exercises that we have before us, however, without expressing the great pleasure that I have in seeing so many present, and giving to you all a most cordial welcome, especially to these' speakers who represent the different churches of our city and State, whom you will have the pleasure of hearing this evening. Only a little time ago the North church celebrated the twenty-fifth anniversary of its pastor. He was then the senior pastor in point of service of the Baptist churches in this city. He was a poet, a preacher, a pastor. He has since become secretary of our City Mission

Society. There is scarcely anything which he has not touched, and which he does not touch but to adorn. It gives me great pleasure to welcome Rev. J. J. Brouner, the secretary of our Baptist City Mission Society.

REV. J. J. BROUNER'S RESPONSE.

Mr. President and kind friends,  
My heart to yours warm greeting sends ;  
To make a speech five minutes long,  
To do it well and make it strong,  
The soul of wit with grace to wed,  
And say the things that should be said  
At such a time with half the power  
That fits the joy of this glad hour,  
Are aims so high that few can reach them,  
Are arts so rare that few can teach them.

To sing a song whose notes full sweet,  
Shall grace the scene 'mid which we meet,  
To weave a crown whose laurel bright  
Shall deck the hero of this night,  
To pay a tribute leal and true  
And coin the love we feel is due,  
Would tax, we think, a ready writer's pen,  
And prove a task far past a poet's ken.

Of all the friends who speak to-night  
In glowing terms, with rare delight,  
Of all who come from far and near  
Their songs to sing in notes most clear,  
The friend who now inflicts this rhyme  
Alone the equal heights can climb,  
And grasp MacArthur's friendly hand  
And greet him in that lonely land

Where only here and there a pastor's found—  
The land where Silver Jubilees abound. (*Applause.*)

Through all the years whose passing flight  
Our minds recall this gladsome night,  
The man whom all unite to praise  
For worth, for work, and winsome ways  
Has bravely stood, firm at his post  
The trump to sound 'gainst hostile host,  
Watching for souls by day and night as one  
Who gives account when work is done :  
To God and Man and Country true,  
Christ's cross his theme and glory too.

We hail thee, preacher, patriot, friend,  
May God His richest blessing send  
To keep the flock you love so well,  
And spare you long to them to tell  
The story sweet, and new, and olden,  
Of Jerusalem the Golden.  
And of the Christ, whose wondrous power,  
Can make man strong in duty's hour.  
All hail this Silver Jubilee !  
This festival of love !  
And may its joys a foretaste be  
Of endless joys above.  
May coming years still brighter be,  
And all life's burdens lighter be,  
Till on the evening air shall swell  
Sweet music of your Golden Wedding bell.

In introducing Dr. Judson the chairman said: The name of Judson is synonymous with missionary work the world around. We are honored to-night in having with us the

honored son of the honored father, who brings to us the greetings of the Memorial Church, of this city. I now take pleasure in presenting to you Rev. Dr. Edward Judson.

ADDRESS OF REV. EDWARD JUDSON, D.D.

I am grateful that I have the privilege of sharing in the joy and inspiration of this historic occasion. I think it is good for us to speak pleasant things about our friends before they die. I remember that Francis Murphy once expressed his desire that his friends should declare their appreciation and love for him before the time of his funeral. He said: "I don't want you to bring your flowers to my bier. There are some of you that have never given me even a button-hole bouquet, who will come when I am dead and bring great armfuls of flowers, and say, Smell of them, will you." (*Laughter.*) And there is deep truth in that cynical apostrophe addressed by a woman to her husband:

“Carve not upon a stone when I am dead  
The praises that remorseful mourners give  
To women's graves, a tardy recompense ;  
But speak them while I live ;  
Forget me when I die. The violet  
Above my rest will blossom just as blue,  
Nor miss that tear ; yea Nature's self  
Forgets ; but while I live be true.”

As I have been meditating upon the events of this long and fruitful pastorate of Dr. MacArthur, the thoughts have been thronging into my mind at such a rate that I seem hardly able to compress them within five minutes. I am going to try to do so. But these words came into my mind among those thronging thoughts: "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit

in his season ; his leaf also shall not wither ; and whatsoever he doeth shall prosper." I think that Dr. MacArthur is like a tree planted by the rivers of water. Now a tree has an architectural character. It is not like a telegraph pole that you stick into the ground. It widens out at the base, so that it can be braced against the storm. It gives you an impression of stability ; it looks as if it had come to stay. And so also must we be impressed by the quality of stability in our noble leader, that staying quality, that capacity for sustained enthusiasm.

Now if you follow a tree down from its leafy top to the earth, and then imagine to yourself that the solid earth should become transparent, you would see another tree, a tree of roots. And so when we see a strong character maintaining, holding its own amid the forces that contend against Christ in this great metropolis, when we see a character holding its own for twenty-five years, we may be sure that that character is well rooted, that its roots strike deep down into the soil.

I think that one of the roots, perhaps the tap root, in this character is fidelity to the Word of God. Dr. MacArthur never speaks with wavering tones. His expression is not taunt and subtle ; his utterance is not uncertain ; his trumpet gives a clear sound, and it rings forth the note of fidelity to the Word of God. Now there are some, perhaps, that are a little like Savonarola as described by George Eliot. She said of him, that he who has often to speak for the satisfaction of the public must to-day speak on the strength of yesterday's faith, hoping that it will come back to-morrow. But Dr. MacArthur speaks from the faith of to-day. Why, I heard of a minister once, who said that there are certain things that he believed while he was preaching them. Dr. MacArthur gives us an illustration in his preaching of

earnest, profound conviction. It seems to me that that is the very tap root of the character which has manifested such stability; and this is why he has been characterized by such inextinguishable optimism; optimism like that you see gleaming in the writings of the old prophets. Why did they have such optimism, when there was so much around them to depress? It was because they had such a strong faith in God, their Father, and their Redeemer. This is the secret of Dr. MacArthur's optimism,—of this I am convinced. And while he has this firm conviction, he never steps out of his path to contend. He seems to possess that nature which does not carry a chip around on its shoulder, and wastes itself in unnecessary friction and antagonism. You remember that it was a wise man who said, that controversy puts great men and fools on a level; the fools know it, and great men know enough not to be brought into controversy, because it lowers them to the level of fools. Dr. MacArthur has not given to New York his speculations, he has not given to New York the miasma of his depressed moods; there are many questions that he has doubtless let hang up to dry. It is only when he comes to clear conviction that he hurls it like a mighty projectile against the citadel of sin. It was a true word that Carlyle spoke of Froude, in reviewing one of his books, when he criticised the tone of pessimism found from beginning to end: Let him burn up his own smoke, and not trouble the nostrils of others with it. So it is well for us to keep our speculations, our doubts, our uncertainty to ourselves. We should never declare ourselves until we can speak with ample, solid certainty.

Another root of this tree, it seems to me, is his missionary spirit—that his heart has beaten, warm, hot, and close to the hearts of the common people. The very movement this church made, instead of being a movement straight up the

island, was a movement something like that of a knight on a chess-board, who advances not in a straight course, but makes many turnings. It was to bring the church into closer touch with the great mass of the people, and it is a movement that betokens the missionary spirit of Dr. Mac-Arthur.

The last thought, the last root, is the loyalty to his denomination and to the Cavalry Baptist church. He has held to local church thought, and in that there is power. He has not attempted to cure the poverty of this town by wholesale, but he has tried to build a social nucleus which shall conform to the teaching of Christ, gathering into itself people that shall live the life of Christ.

And so, friends, this pastorate of twenty-five years, oh, how packed full it is of hard work, of hard, humble work. It seems to me that this pastorate finely suggests and exemplifies those words of Lowell with which I shall close :

“ The longer on this earth we live  
 And weigh the various qualities of men,  
 Seeing how most are fugitive,  
 Or fitful gifts, at best, of now and then,  
 Wind-wavered corpse-lights, daughters of the fen,  
 The more we feel the high stern-featured beauty  
 Of plain devotedness to duty,  
 Steadfast and still, nor paid with mortal praise,  
 But finding amplest recompense  
 For life's ungarlanded expense  
 In work done squarely and unwasted days.”

*(Applause.)*

The chairman said : It is known to most or all of you that the Fifth Avenue church and the Calvary church are daughters of the old Stanton Street church, now the Twenty-third Street church, and therefore these two churches are

sisters, and their pastors must be brothers. It is very delightful that we may have the greeting of the younger brother to-night to the senior on this anniversary occasion. Dr. Faunce of the Fifth Avenue church needs no introduction to this audience.

## ADDRESS OF REV. W. H. P. FAUNCE, D.D.

Dear Friends: I bring you to-night heartiest greeting from the Fifth Avenue Baptist church. It is written in this old book that when a man becomes conscious of possessing a treasure, he calleth together his friends and neighbors saying, Rejoice with me. If Dr. MacArthur should call together all his friends, this room would not begin to contain them. But when he calls together his neighbors, I feel that I and my church have a right to a place. With the exception of one, or possibly two Baptist churches, we are the nearest to this church, and I beg leave to say to-night as this church celebrates its happy anniversary, if neighbor means one that is nigh, my church is nigh to this church and neighbor to this church, not only geographically, but is nigh to-night in heartiest felicitation and congratulation, nigh as it joins with you in all your multitudinous thanksgiving, and calls for God's blessing to be with you in the many days that are to come.

Yet what can I say after the words of those who have spoken, so eloquent and so tactful. I remember hearing of a Western schoolmaster who was examining his pupils. He asked one very dull boy the derivation of the word "excavate," and the boy gave it up. Then said the master: "*cavo* means to hollow out; now if *cavo* means to hollow out, what does *excavo* mean?" And the boy answered: "I suppose it means to holler out louder." (*Laughter.*) How can I holler out louder after all the eloquence and the tactful

speeches which you have heard to-night and have been hearing for these three days. When Mr. Alman recently celebrated his own anniversary, one of my young men came to me and said: "Now, to-night I hope you will not indulge in too much epitaph-y." On occasions like these a generous amount of taffy is pardonable, but no epitaph-y. We have not come to bury Dr. MacArthur or any of his associates (*Laughter*), but to rejoice that he is very much alive, and to believe that he will be much more alive even during the next quarter of a century.

I believe this ministry has been peculiar in its insistence on the present tense. A little time ago I read a story by Rudyard Kipling entitled *The Man That Was*. I think men of our church have fallen into thinking and believing God a God that was; was with Moses, was with the prophets, was with David and with Samuel, but that somehow He has retired from being with His Church to-day. Indeed, they say, at His word the sea was cleft and the army of Moses passed through, but that was in the age of miracles; such things do not happen to-day. The people were fed with manna in olden times, but now they must work for their daily bread. Our God is not only a God that was, but is and is to come. This old book is to me like a patch of blue sky on a cloudy day, showing us through the rifts in the clouds the blue color of the sky, which we should see everywhere, if only we had eyes to see it. The same sky that was over Moses and the prophets and David and Samuel, is the sky that bends above the Church of Christ to-day. All that God ever did for His people He will do now, and in that faith Dr. MacArthur has worked and labored.

I think that this also has been a ministry of joy. Every time any one has come into this church, there has been a joy in the work of God from the pastor to the humblest

member of his flock. The men I know may be divided into two classes: those who are made poor by life's work, and those who are constantly enriched by it. I know men who, when they return home after their day's work, will say: Something more of my vitality has been expended, something more of my energy has departed from me. I know other men who come home at night feeling that for every word of sympathy spoken they have a larger word of sympathy, for every kindly deed done and for every address made for truth and duty there is a larger receptivity within. I think this ministry has been enriched by its own efforts. It is like the difference between a fountain and a tree. The iron fountain lets the water trickle through its iron lips all summer long, and at the end of the season it is simply a poor old piece of iron still, with a little more rust gathered on its lips than in springtime. But the tree that sends the juice through every limb, through every leaf, as it produces the fruit, adds to its own girth; and for every flower and leaf put forth, there is a new amplitude, a new umbrageousness, a new prolific power in the tree itself.

One other thing is true of this ministry. It has been a ministry of constant sympathy for weak and struggling churches and causes. I am at home every day from twelve to one, and during that time I have a procession of tramps, ecclesiastical vagabonds, and paupers from all quarters of the earth who come to see me. I have just one thing against my friend and elder brother, and that is, that three quarters of these vagabonds declare that Dr. MacArthur sent them down to Forty-sixth Street. (*Laughter.*) But as I have found that they are liars in many respects, I trust they are also in this one. But they also declare to me, almost every one of them, that Dr. MacArthur received them kindly, bade them God-speed, and promised to help them if he could.

I believe there has been a radiation of sympathy and generosity and kindly encouragement from this pulpit and this church to all the unfortunate and struggling churches of our land. I bless God for it. I believe that this ought to go on and on, so that the rise of one church should not mean the downfall of others; but it should be like the rising of a mountain that lifts on its broad shoulders a score of towns and villages, and makes all rejoice because they have climbed nearer to the sky. These are your ideals of success in the past, and the promises of your success in the future. And so we may say as we bid our friend God-speed:

“ He shall hold no broken clue,  
 Men shall unto him be true,  
 Day shall nerve his arm with might,  
 Slumber soothe him all the night.  
 Summer’s peace and winter’s storm  
 Help him all his will perform.”

*(Applause.)*

The chairman said in introducing the next speaker: In former services our attention has been called to Dr. MacArthur’s coming to New York and to the council of ordination which followed shortly after his coming. None of us can tell how much of his success is due to the good advice given at that time. We are very fortunate to-night in having with us the one who preached the sermon at the ordination council, Rev. Dr. J. F. Elder, pastor of the Calvary church of Albany, who will now speak to us.

#### ADDRESS OF REV. J. F. ELDER, D.D.

It is simply cruelty to animals to order a man to make a speech only five minutes long on an occasion like this. It puts one in the position very much of the minister who ac-

counted for his failure in a certain sermon by the fact that he had a big subject, and it caved in on him. (*Laughter.*) I suppose that Dr. MacArthur, as well as myself, has been contrasting this evening as well as the two preceding ones with the occasion to which the presiding officer this evening has just made allusion. How plainly it rises before the minds of some who are here to-night, that old-fashioned but comfortable meeting-house on Twenty-third Street, the not too numerous audience that had gathered there to witness the ordination of this unknown and untried young man, who had come to the great city fresh from the seminary. I was not the original appointee for the preaching of the sermon on that occasion. Dr. Behrends of Yonkers had been appointed to preach, but he had unfortunately run afoul of some poison ivy, and was not in a presentable condition that night. So the lot fell to me to fill his place. I can but contrast this noble edifice with that simple building in which Dr. MacArthur began his ministry in this city. I think especially of that dingy old lecture room, and its hard and uncomfortable benches, and the attempts at something home-like and parlor-like that were made when they hung up lace curtains to cover those dingy windows on occasion of their sociables. It is a contrast that speaks volumes for what he has accomplished.

But, friends, the contrast between the two edifices, the one of to-night and the one of twenty-five years ago, is not so great and not so marked as the contrast between the man that stood there twenty-five years ago and the man who is the presiding genius of this magnificent achievement to-night. You have the bigger church simply because he is the bigger man. He was well rooted, and he has grown. He was rooted in the affections of his people, he was rooted in divine truth, he was rooted in manly and masterful pur-

pose, knowing what he wanted and striving earnestly to attain to it ; he has grown intellectually, in spiritual power, he has grown in popularity, until we are here to-night to witness the result in this anniversary. It has not been due to mere factious circumstances. I think the keynote of his success has been simple, genuine, downright hard work ; nothing else has accounted for it. Hard work does not always bring success, but there is no success such as this without hard work. It has been simply a combination of divine grace and Scotch grit that has brought it all about. (*Applause.*)

I tell you, friends, God's best gift to humanity is a man. Never can God, out of the richness and fulness of all His love and wisdom and power, give to us any thing better than a man. It was so when He gave us His own son, Jesus Christ, and it is so when He gives us those born in Christ's image, who are to become the leaders of human thought, and the directors of successful human endeavors. We need men above everything else to-day ; men for leaders, men in the pulpit. Men wonder sometimes what is the secret of a successful sermon. You cannot separate its effectiveness from the man that is behind the sermon. Christ's effectiveness lay in this wonderful fact, that the Word that was made flesh was God, and that Word was the full expression of God, simply because it was God. And a sermon is strong and effective because the full expression of the man is behind it. And if you have a strong and effective man, you will have a strong and effective sermon, and under no other condition whatsoever.

But if a man be God's best gift to humanity, a good wife is God's best gift to a man. (*Applause.*) I understand this is a service for joint congratulation, and I was glad to note that the brother in his opening prayer remembered the pastor's wife. Doctor Holmes points to a noble ship moving

up stream against wind and tide, with no propelling power apparently visible until you get around to the other side of the ship, and there you see the little tug that is doing the work, completely eclipsed by the big hulk of the ship that it propels. There is many a pastor's wife, and this is one of them, who has been doing just the work of that little tug. I remember the days when the young brother and his bride came to this city without the domestic cares they now have; when they started out together, and went through the streets of this town doing joint pastoral work in the building up of that church. It was the beginning of the magnificent success that has crowned their efforts to-night. There is more power in these pastors' wives than we dream of, in the cheer that they give to their husbands, in the counsel that they lend them, and in the judicious and kindly criticism as well.

May God bless them both! May there be many happy years for them to serve this people, and until our good brother's tongue shall cleave to the roof of his mouth, and his hand shall forget its cunning, may this people have the joy of the faithful and comforting words that fall from his lips, and the direction of that guiding and strong hand upon them! (*Applause.*)

The chairman said: It is with special pleasure that I give welcome for myself and for you to our last speaker, Rev. Dr. Justin D. Fulton. As you all know, he is one of the most prolific writers, one of the most popular lecturers, one of the most eloquent preachers, one of the most warm-hearted friends of our denomination. He comes to us to-night from the pastorate of the First church of Somerville, Massachusetts. We give him hearty welcome as he brings greetings from the old Bay State.

## ADDRESS OF REV. JUSTIN D. FULTON, D.D.

Legend has it that Roland in a fight with the Saracens was outnumbered; the bravest and the best of his followers had fallen. Charlemagne, with the main army, was far away. What was to be done? There was his trumpet and that was all; the men to wield the sword and battle-axe were far away. He took the trumpet, put it to his mouth, and standing on a mountain peak of the Pyrenees, blew one more blast. It leaped from crag to crag, from mountain peak to mountain peak, reverberating through the valley and reaching the ears of the army, and they came to his help. Robert S. MacArthur is our trumpet. He will speak for us to the people of all the earth concerning God and the principles of American liberty that underlie our hopes and our prosperity. He will carry to them our assurances that if they do good work in China, in Japan, in Russia, in Sweden, in Africa, in Italy, Rome, anywhere, everywhere, if they do good work for God wherever they are, it will help us to greater victories here in America. Our brother goes forth from us as a Baptist. Born in Quebec of parents that loved truth, with a Scotch grit in them, dwelling amidst rocks where a sheep with his sharp nose could hardly find a blade of grass, yet they grew and prospered and came to wealth, and reared and educated this boy who is to-day the wonder of America. (*Applause.*) They had a pastor. I sat at his feet. He was famed in Quebec, famed also in the little town, for he had been a pastor there for over fifty years. I heard him and his good wife talk about Dr. MacArthur when he was converted, when he was baptized, when the conviction came upon him to preach the gospel, when he began to study, when he went on from steep to steep and from step to step, until he graduated with the highest honors of the

University of Rochester and the Theological Seminary of Rochester. He distinguished himself in Rochester not any more for his knowledge of books, than he did for his knowledge of the human heart. He walked miles and miles in Rochester every Sabbath day, and preached in a little chapel or school-house, the chapel that is to-day one of the strongest churches of that magnificent city. It was there the youth slew his lion and his lamb, and when he came to New York, he was met with the remark: You are too young for the work here; but he could look them squarely in the face and say: No, the preparation I had when I was a student at Rochester and wrought for God are my credentials for believing that something can be done for God Almighty in New York. He came to New York with a prestige on him of being a marvellous worker. Men that were judges of talent and character gave him welcome.

I do not praise him alone for what has been done by him. I see behind Dr. MacArthur the marvellous men and women, some of whom are to-night in the better land, that wrought by him, wrought with him, heard him with their love, gave him the brain power and the money power, and stood by him from first to last, until he climbed to the top-most round of greatness in our commonwealth.

I love to think that there is another thing about him, which is, that from first to last he has led a godly walk and conversation. While others have oscillated and compromised, he has been true in Rochester, true in New York. (*Applause.*) The value of that utterance cannot be understood, until his sheaf of influence shall be unbound in the harvest hour. As a Protestant of the old type, he represents us against the mighty following of Romanism; and as he meets them in India, in China, in Japan, in Russia, all over the world, he will tell them how we win our battles

here at home. He shall be our banner chieftain, voicing our sentiments, electrifying people with enthusiasm for liberty, and educating them with portrayals of truth that they need to hear. He goes at a wonderful time, when all over the world these principles are finding champions as never before. Truth is to have the middle of the road, because God is God. We are not to be beaten.

My brother spoke magnificently of the greatest gift of God to the world, which is man, and, God be praised, the world is filling up with men. They are not only here, but in every land of the world. The banner of the cross is being unfurled in the sight of man, in China, in Japan, in Russia, everywhere, because God's true soldiers are at their posts. In New York, in New England, as in other portions of our land, his example has been of immense value. And now, my brother, God has cared for you, taken mighty good care of you; there is hardly a man of the ministry of this land or any other land that has had as good a time as you. (*Laughter.*)

I think of Spurgeon on the last night that I saw him, when he came with two men to help him get into his pulpit, with the pain marks on his face, with trepidation in his voice as he began, and I seem to see him in the agony of that moment, as by the power of divine grace he climbed above the pain and got into the realm of praise, and spoke there for more than an hour as I never heard a man speak elsewhere. I saw him climb into the very heights of glory, and stand before the throne carrying 6000 people with him. My brother, you have been marvellously well, and I praise my God for your health quite as much as for anything else. (*Applause.*) You hold a place of commanding influence because of your fidelity to the truth, and because of the fidelity of the people round about you. They came

to Spurgeon one day and asked him for a man to fill a house, for they had none big enough. Spurgeon replied that he could not give them a man to fill a house, but that he would give them a man, and those that followed after him would fill the house. Dr. MacArthur has had many followers, and he has built the most magnificent church of our denomination in America.

My brother, you are beloved by those whom you have served as a minister and as a friend, and amongst that number I rank myself. These men with myself remember you as a help that came to them in trial, and did for them what Jonathan did for David when he went out into the wood and strengthened his hand in God. Hungry men have come to you, and you have fed them; tired men have come to you, and you have given them rest; discouraged men have come to you, and from your great heart you have brought them cheer. Christ's benediction rest upon you, my brother, as you part from us now. It will be a dark day for us when you go; it will be a bright day for very many of us when you return.

You represent an ideal American home. Those who know your wife feel that almost any minister could have climbed to a decent height with such a helpmate. (*Great applause.*) With wife and children I take my stand to-night, with some who love you dearly, some who are beyond the river, some here, and we pray our Heavenly Father to have you in His keeping, and to give you comfort wherever you may wander, because of the consciousness you take with you that those who know you best love you most, and are bound to you with hooks of steel, and will be glad to feel that you will walk a path that shall brighten unto the perfect day. God bless you and God bless yours is our prayer. (*Applause.*)

The chairman said : On the previous evenings our services have had something of an interdenominational as well as denominational character. I have taken the liberty to introduce that feature this evening and therefore take great pleasure in presenting to you Rabbi Gottheil, of the Temple Emanu-el, of this city.

#### ADDRESS OF RABBI GOTTHEIL.

I love my own church. I love my own faith. I am devoted to the traditions of my people ; and after forty-five years of service I feel my attachment to be as strong as it was in the early days of my youth. But I shall be frank with you, friends, in this hour, and confess that I sometimes love to forget that I am an Israelite, to forget that there are synagogues in the land, to forget that I have to approach my maker and teach others to do so in a peculiar way, and to breathe the sacred atmosphere of the vaster temple of God, that where no divisions are known, and where all ways, all roads, lead to the foot of the same throne. I love and rejoice to be amongst brother men and to join in their devotion, as I did some years ago over from that gallery, when I listened to the stirring words of your pastor, watched him in his ministry, and heard the magnificent tones of your organ. I love to feel myself allied to vaster communities than those to which I belong in the first place. And if there is one reason stronger than another why I feel that admiration for your pastor, it is that I know him to be of that character as a preacher and teacher which holds in itself that vaster gospel of the universal world and the brotherhood of men ; that he preaches the doctrine of liberty, of soul liberty, claiming it for himself, willingly according it to others.

But here I shall confess my weakness. I do not know whether I ought not to acknowledge myself a sinner, but I

do envy him, and I know that the commandment says, "Thou shalt not covet thy neighbor's house." That night I did covet his house. (*Laughter.*) I could not help it, and if I have sinned, may God have mercy upon me. When I came in and saw the vast sweep of this gallery, and the perfect ease with which I could take in and understand every whisper almost of his voice, I could not help saying to myself: Why have not all churches and temples been built on this pattern?

I hear that our brother will go on a journey around the world. He will see the works of God in all their magnificence and admire the works of men in all their grandeur. Well, we can have something of that even in our America. But what we cannot have is to forget so easily as he will forget, that he belongs only to a portion of the human race. That which I long for is to feel myself a simple worshipper in this world of God. If any throb of devotion is to be found amongst the inhabitants of Asia and the poor toiling slaves of Africa, what grand moments of worship, of edification, of visions of the infinite God will he not have. And then when under the guardianship of God he will be led back to you stored with that vaster knowledge which he will have gathered, illumined by the rays of light which he will have collected, with that expanded experience of our race in all the four quarters of the world, what great preaching may you not then expect from him! You may perhaps have thought that these twenty-five years of blessed work have given you all that there is in your pastor. I think you will find that you are mistaken, and that he will begin the new quarter of a century of his ministry a yet stronger, greater, and more effective servant of God at His altar than he ever was before. My blessings, the blessings of a brother, follow him, and I shall rejoice to be amongst those, if you will allow me to be, who shall welcome him back to this pulpit. (*Great applause.*)

The chairman said : We now come to a part of the service that is a little more personal, a little more fraternal, a part of the service if I may say it, more properly within the limits of the church than those which have just been held. We have sat here in the pews for twenty-five years and have listened to the words that have come from this desk, without once answering back. We are not willing to let Dr. MacArthur get away on his trip without giving him a few words of advice, and we have decided to do this through one of the deacons. If Dr. and Mrs. MacArthur will take their place here in front of the platform, they will receive the greeting and best wishes of the church for them and a few farewell remarks by Deacon Lewis C. King.

#### ADDRESS OF MR. LEWIS C. KING.

Beloved Friend : I suppose it was the intention of your people to have me give you some idea of our affection and esteem. But it appears that they did not rely entirely upon that, because all of these exercises have been a sort of expression, not in language, not in words, but in something more eloquent than words, of our interest in you and our love for you. And I want to say now that we of the church are pleased and delighted with the interest that has been manifested in your joy by those in the community, those of our fellow-Baptists in other churches. You have with your eloquent and happy spirit helped us in our time of rejoicing, and we thank you with all our hearts, and feel drawn more closely together as a band of Christian men and women.

You have been likened by one of the speakers to a tree, and I thought before I came here that you were somewhat like a tree, and that you came here like a tree of life obliged to find a root upon a pretty rocky soil. The spiritual condition of the metropolis is not unlike the rock upon which

our city is built, and the roots of the tree often have to shoot through crevices in the rock in order to find strength to support the superstructure. A pastor who attempts to take a New York city church, takes his life in his hands. We should suppose by the rural population moving to the cities that our numbers would be greatly recruited. But the fact is that the people who come from rural parts stop at the suburbs, and they are met at the suburbs by another lot of people from the city who are thrifty, and have left us to build their homes in the suburbs. Nor are those the only heavy losses. Think of the loss a city church must stand by death. Many of us have felt that you have lost in this way some of the bravest and best men who ever belonged to this church. And as we have witnessed the unabated courage with which you have borne this loss, we have felt evidence of divine grace resting upon you. While we rejoice with the living to-night, we ought to honor and cherish the dead who have left our church and are with God. I rejoice in the spirit which prompted some to bring portraits of some of the deceased, and wish that more had been brought.

I have thought also of another remark, that certain things radiate from you. Happy expression. If any one thing has been an element of success in your character and in that of your noble wife more than another, it has been sound integrity, and the sweetness and purity of your private lives. I feel that in an age when so much of sham, so much deceit and fraud are carried on, we ought to emphasize these qualities, because nothing better exists; whatever you may have beyond that, you can have nothing unless you have absolute integrity of character. And that we have felt you have had, and you have radiated those principles not only by your preaching, but your house has been thrown open to us. We

young men, when we came here twenty to twenty-five years ago, were taken into your family circle, and there we learned a great deal of comfort and consolation. We would struggle through the week, with life seeming to us like climbing a stone wall fifty feet in height, with no ladder or any other aid. But after we came here Sunday, and heard your bright and cheering words, we would start out Monday morning bound to scale that stone wall. It was the enthusiasm which we absorbed from you that helped us in many ways.

Now I am going to give to you a sort of material token of our esteem and regard. It does not take the form which we wish it might take. We knew that you would like, if possible, that we should build some house of brick or stone where the work of God might be carried on. That has also been our wish, and we shall do it in the future, but owing to the stringency of the times it did not seem advisable to do so at the present. We do not wish you to think that because our gift takes the form of money that it is a measure of value of the love we have for you. Money is a standard, a measure of value, which utterly fails, however, to measure many things. It certainly fails to measure the love and affection which your people have for you. (*Applause.*) Whenever you think of that, you will please remember that it is a voluntary, an entirely free, spontaneous offering, obtained without any pressure whatever. We know that you are going away, and we do not feel at all disconsolate over that. We simply feel that you are going to round out and complete the education which has been going on all these years. We hope that you will dismiss every care from your mind, and that you will have the best time you can, and we shall take care of what remains to the best of our ability. (*Applause.*)

Mr. King then presented Dr. MacArthur with an envelope which he afterwards found contained a beautifully illuminated check for \$5,000.

REPLY OF DR. MACARTHUR.

*(Hearty and continued applause.)*

Dear deacon King and good friends, I think it would be quite unwise in me now to multiply words, as the hour is growing late. So much has been said, and said so kindly, that I ought not to detain you too long from the social pleasures which are in store for us all. I must, and with great heartiness do, thank the brethren who have spoken to-night; their words I appreciate more than I can well express in any response which I can make. I appreciate most fully all the fraternal words that have been spoken.

It is perhaps fitting that I should express a special pleasure in the cordial wishes conveyed to us by our brother, Rabbi Gottheil, coming as he does from another body, and expressing the sympathy which he feels in his heart with the work that we are doing, and with the aims which we are attempting to realize. I have had the honor on several occasions of speaking with him on the same platform. On behalf of this church, and I think on behalf of all my brother ministers, I can extend to him and to his people our most hearty good wishes, as he has come to give us a similar expression on his own part and the part of his people. *(Applause.)* I am quite sure that those of you who know my methods of thought and modes of speech regarding the great and ancient people whom he so worthily represents, know how hearty my appreciation is, how cordial my sympathy is, and how desirous I am of doing justice to all men, of whatever creed, and of whatever nationality. *(Applause.)*

There are a great many things naturally in my heart to-night of which I should like to speak, but for the limitation I ought to put upon my words because of the growing lateness of the hour. I can only touch in a very simple and brief way one or two of the thoughts that lie uppermost in my mind. In the first place, I shall never cease to be grateful to the brethren of the ministry, especially of our own denomination, who a quarter of a century ago gave me a cordial welcome to this city. We have listened with great interest to the words of Dr. Elder to-night; and I shall not forget during my ministry the words of wisdom he spoke in the sermon which he delivered at my ordination. Neither shall I forget the prayer offered by Rev. Christopher Rhodes on that occasion. It was to me an interesting thing to receive to-day a beautiful letter from Mrs. Rhodes, telling of the affection which her husband cherished for me, and reminding me, although it was not necessary to remind me, of some of the thoughts that were expressed in the prayer which he offered when I knelt and the hands of the ordaining presbytery were laid upon my head. With the exception I think of Dr. Elder, there is no one present to-night, no one now living, who participated in the services of my ordination. Dr. Gillette, my predecessor, my courteous and my noble friend, has gone; Dr. Buckland, my learned predecessor, has gone; Rev. William Reid, so loyal and devout, has gone; Rev. Dr. Mikels, the successful pastor, has gone, and others who participated in those services have gone also. I shall not forget the welcome which some other brethren gave me who did not participate in the services of the council. Soon after coming I met Dr. Thomas Armitage, name illustrious among Baptists in New York and throughout the world. (*Applause.*) Dr. Armitage was a father and a brother to me; I love him in every drop of my blood, and among the

memorials of this occasion, to which my wife and myself and our children will look back in the years to come, is his most beautiful and loving letter, part of which was read here last evening. May God be gracious to him in the evening of his life! May God lift upon him the light of His countenance, and give him peace, for Jesus' sake!

Neither shall I forget the welcome given me by Dr. Thomas D. Anderson, so gentlemanly, so courtly, and so brotherly in all the noble elements of his character. He belonged to a school of clergymen of whom not very many are found now in the churches. He was distinctly clerical in dress; he was a gentleman of the old school, formal and distinguished in manner, while he was gentle and beautiful in spirit. I can see still his beautiful white hair, and his equally beautiful white beard. I see the glance of his soft and kindly eyes, and hear the music of his brotherly speech.

I might mention others, it is not possible to mention all; but it is with special pleasure to-night that as I look to this pulpit I see there Mr. Brouner and Dr. Elder, both of whom were pastors in this city when I came here, Mr. Brouner being pastor of the North church and Dr. Elder of the Madison Avenue church. There has never been a thought in my heart regarding either of them but appreciation and affection, and that appreciation and affection continue to this hour, and will continue in all the years to come, constantly increasing in all the nobler elements of both characteristics.

Did time permit I should like to call the roll of some of the men who entered upon this pastorate with me as members of this church. Dr. Fulton was quite right in what he said regarding the character of the men and women who have been associated with me in this work. I would not intimate even by a tone or suggestion that I have had the

noblest laymen in any of the churches, and yet I should like to hear the roll-call of nobler laymen and more beautiful women than we have had in this Calvary church. (*Applause.*)

I shall limit myself to-night to only three names, and they the names of the dead and not of the living. I think of Dr. Nathan Bishop. It is not too much to say that there was not in any church of any denomination on Manhattan Island the superior among the laity of Dr. Nathan Bishop. He was a king amongst men! He was a masterful man! How kind he was to me, how considerate, how helpful! I think of Samuel S. Constant, the Chairman of the Board of Trustees when this church was erected. Though not technically a member of this church, yet the liberality of his contributions, the generosity of his spirit, the brotherliness of his entire deportment could not have been surpassed if he had been a member in full fellowship with us. I think of William A. Cauldwell, then our superintendent, always my friend and brother. Oh, noble trio! Oh, superb triumvirate! I think of others, some of whom have gone, and some who are still with me, here before me now. I love them and I know they love me. Some of you were younger then; you and I are growing a little older together. We are marching side by side, our hearts beating in unison as brothers, walking to the music of the name of our Lord and Master.

But I must not wander on in this way, else I shall detain you too long. My heart is filled with gratitude to God for all the patience and generosity and the loving-kindness which you have shown me. And I here and now lay myself anew upon the altar of God, giving Him and giving you all that He and you have given me, for His glory and for the salvation of men.

We have not been without our trials. No man can go

through the work of building a great house like this without bearing heavy burdens. Some of you, brethren, are willing to admit that I was right when I wanted you to raise our church debt when we did, although you advised me not to make the attempt. I am glad that there is no talk about a church debt to-night. You took my advice, and I took your money, and the debt was paid. (*Laughter.*) The trials of many kinds which beset us are but a part of the discipline of life. But there has been more joy than sorrow, a thousand-fold more gladness than sadness, and we lay ourselves, as I have said, anew to-night upon the altar of God. I am going to say here that if any member of this church does not like it and wants some one to leave it, he will have to perform that part himself. I am not going away permanently just now. (*Laughter.*) I think this is the best church in the world. I am going around the world, but I am coming back, and with God's help, to do better work for you and for our common Lord and Master than I did before. Mrs. MacArthur was asked to take her place near me. If she had been asked to come near me in doing some form of good work, she would have come; but inasmuch as she thought that it was to receive a little honor, she declined. She is just as ready to speak the good word and do the good work as ever in the past, and readier for both than was ever her husband. (*Great applause.*) We thank God, the Calvary Church, and all of you with all our hearts for all the unmerited kindness which you have shown us in the past; and we trust that God's richest blessings may rest upon you and all who love God by whatever name they are called.

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A reception to Dr. and Mrs. MacArthur followed. Hundreds took the opportunity to congratulate them

and to wish the Doctor an enjoyable time on his trip around the world.

SOCIABLE.

After the reception there was a sociable in the chapel, which was largely attended and which was characterized by that cordial and generous spirit so marked a feature of this church. Abundant refreshments were served. The music was furnished by Bernstein's Orchestra. A pleasant feature of the sociable was the presentation to Dr. and Mrs. MacArthur of a case of silver knives by the Armenian class through Dr. Abkarian. He said :

“No words of mine can fully express the gratitude of the Armenians to Dr. MacArthur. He has always treated them kindly and courteously, and he has always shown himself a true friend in their time of need. When the members of the class heard that the church was to celebrate the twenty-fifth anniversary of his pastorate, they at once decided to take part in the celebration in some way, and to express their appreciation, so they had provided this set of silver knives as a token of their loyalty and affection. My dear pastor, in presenting this gift to you we hope that you will not compare our love and loyalty with its size or weight, but we trust you will measure all our affection for you with the kindness and sympathy which you have always manifested towards us. Should you meet the Sultan of Turkey on your journey, please tell him that he must have the flag of his country washed from the blood of his slaughtered subjects, and from the stains of his cruel government. Tell him, unless he redress his atrocities against the Armenian

people, and cease to persecute them, we will no longer hang the flag of his country side by side with the flags of other nations, especially beside the flag of our own glorious country.”

In accepting this gift from the Armenian class, Dr. MacArthur said that he warmly appreciated this token of friendship from the Armenians, in whose temporal and spiritual welfare he had always felt a deep interest. It had been his privilege to welcome some of these Armenian brethren into the fellowship of the church, and to give them what encouragement he could in the religious work that they were trying to do for their fellow countrymen. He then referred to the recent massacre of Armenians in Turkey, and characterized it as brutal, merciless, and worthy of the strongest condemnation of all the enlightened nations of the earth. He believed that these were the last atrocious deeds that would be committed against this people during the reign of the empire, and expressed the conviction that the decay and complete overthrow of this cruel power were in the near future. While the Turkish Government is strongly entrenched in ignorance, it cannot stand many more years against the forces of civilization and the light of Christianity.

Dr. MacArthur at this time took occasion to speak of the beautiful illuminated check for \$5000 which was in the envelope presented to him by Deacon

King at the close of the public exercises. He appreciated this magnificent gift from his loving people, and the memory of the occasion and the thoughts awakened by its presentation would go with him in his journeyings around the world. The reception closed at a very late hour and was greatly enjoyed by all present.



## CONGRATULATORY LETTERS.

Rev. Dr. MacArthur was the recipient of a great number of congratulatory letters and telegrams from which the Committee have selected the following for insertion in this volume.

FROM REV. ALEXANDER McLAREN, D.D.

FALLOWFIELD, MANCHESTER, ENGLAND,

April 25, 1895.

TO DR. J. E. NEWCOMB, CHAIRMAN.

*Dear Sir* :—I am much obliged by your kind invitation to take part in the services in connection with the twenty-fifth anniversary of Dr. MacArthur's pastorate. I should have been extremely glad to have had an opportunity of being present to testify to the high regard in which I in common with others in England hold Dr. MacArthur. It is, however, quite impossible for me to be out of England again, as I have only just returned after a two months' quest for health, in the East. I shall be greatly obliged if you will kindly convey to Dr. MacArthur my very best wishes for both him and his church, and also my extreme regret that I am unable to be present at the services.

Believe me,

Yours sincerely,

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ALEXR. McLAREN.

FROM REV. THOMAS SPURGEON.

METROPOLITAN TABERNACLE,

NEWINGTON, S. E., April 3, 1895.

TO THE CHAIRMAN.

*My Dear Sir* :—I am sorry indeed to have to say "nay" to your hearty invitation to the silver wedding of your church and pastor

You do well to celebrate such an event, and to honor such a man.

I know enough of Dr. MacArthur to make me wish to know him better. In his good work I greatly rejoice. Gladly would I rejoice with you and him in person were it at all possible. I have happy memories of a flying visit to New York and of the kindness shown me by the pastor and the people of Calvary Baptist church. May your next quarter of a century together be still more bright and blest.

I am heartily yours,

THOMAS SPURGEON.

CABLEGRAM FROM REV. HUGH D. BROWN.

DUBLIN, IRELAND, May 11, 1895.

TO REV. R. S. MACARTHUR, D.D.

Heartiest rejoicings of Irish Baptists.

HUGH D. BROWN.

TELEGRAM FROM MR. A. A. AYER.

MONTREAL, May 13, 1895.

TO REV. DR. R. S. MACARTHUR.

My congratulations to pastor and church on this anniversary. Regret I cannot be present.

A. A. AYER.

FROM REV. THEODORE L. CUYLER, D.D.

BROOKLYN, May 9, 1895.

*My Beloved Brother* :—I deeply regret that important duties elsewhere will prevent me from joining in the expected ovation on the 13th and 14th inst.

But as large a cargo of heartfelt congratulations as one postage-stamp will cover I gladly send you.

The especial glory of your long, popular, and powerful pastorate is that you have never blinked a vital truth,—never compromised with error,—and never lowered the dear old ensign of Calvary's cross by a single hair's breadth.

It is but a small matter that you hear the tributes of applause from all sides in comparison with the approval of your own conscience, and the smiles of that Master whom you have so faithfully served.

May the same rich blessings that have gladdened your past ministry be continued on, and on, and on till the crown sparkles on your brow !

Yours most lovingly,

THEODORE L. CUYLER.

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FROM REV. CHARLES S. ROBINSON, D.D.

NEW YORK, May 3, 1895.

*Dear Dr. MacArthur* :—I am going—God willing—to be at your church on your twenty-fifth anniversary, and give you my heartfelt congratulations for your splendid achievements during the whole bright time. My hand lies in yours this minute, as I speak, my beloved old friend ! God keep you and love you for the full rest of the half-century of usefulness and growth.

Yours faithfully,

CHAS. S. ROBINSON.

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FROM REV. ARTHUR BROOKS, D.D.

NEW YORK, May 13, 1895.

*My Dear Dr. MacArthur* :—Allow me to express to you my warmest congratulations on your twenty-fifth anniversary.

I greatly regret that I am unable to attend any of the exercises to which I have received an invitation. And I take pleasure in sending to you and to your congregation my best wishes for the future. With cordial regards, I am

Yours very sincerely,

ARTHUR BROOKS.

*Silver Anniversary.*

FROM REV. C. C. TIFFANY, D.D.

NEW YORK, May 6, 1895.

*Dear Dr. MacArthur* :—I regret that absence from town will prevent my attendance at any of the meetings to be held next week in connection with the twenty-fifth anniversary of your pastorate of the Calvary church, to which the officers and members of the church have kindly sent me an invitation.

I congratulate you and the church heartily on the occasion so full of thankful memories, and, because of these, of pleasant anticipations. You have worked faithfully in the light of your convictions for the truth and life of Christ in our great and growing city, for a quarter of a century. You have seen large measures of success attending your efforts to convert and upbuild individual souls and to purify and enlighten the life of the community. You are to be congratulated on the strength of the parish to which you minister and the influence which has gone out from it to the community at large. It is a delightful retrospect to think that one has been permitted for so many years “to testify the gospel of the grace of God,” has been enabled to stand for the right as God has given you grace to discern it, and to believe that such labor is not in vain in the Lord. Every one understands and laments his own errors and shortcomings, but these limitations of human frailty cannot take away from them the solid satisfaction that life has been devoted to the best things and been largely blessed of God in attaining them. I trust this remembrance of the past will be an inspiration for the future both for you and your people, and that the light of the coming years will be yet brighter than that of the past.

Very sincerely yours,

C. C. TIFFANY,

*Archdeacon of New York.*

*Congratulatory Letters.*

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FROM REV. WILLIAM SABINE, D.D.

REFORMED EPISCOPAL CHURCH,  
MADISON AVENUE AND FIFTY-FIFTH STREET,

NEW YORK, May 10, 1895.

*Dear Dr. MacArthur* :—Accept my fraternal congratulations on the completion of the quarter century of your useful pastorate and kindly convey to the officers and members of Calvary Baptist church my thanks for the invitation to be present at the commemoration services.

My own church duties will make it impossible for me to attend most of the exercises, but I will try to be present as opportunity allows.

With best wishes for the divine blessing and continued prosperity and usefulness, I am

Very sincerely yours,

WM. T. SABINE.

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FROM REV. WILLIAM LLOYD, D.D.

NEW YORK, May 16, 1895.

*My Dear Dr. MacArthur* :—Until the last minute I looked forward to being present on Tuesday night last to present my congratulations to you, and express my appreciation of the noble work you have done for God and humanity during your twenty-five years' pastorate. But my wife sailed on Wednesday morning to visit her sister who has been suddenly widowed. Friends came in on Tuesday night to say "good-bye" to her and stayed so late I could not get away.

I shall never forget the kindly manner in which you have treated me in my effort to do, in my own way, what I believe to be the Master's work, and at my family altar and in my church we offered earnest prayers to God for your continued prosperity.

It is a grand thing to have demonstrated, as you have in your long pastorate, the truth by so many now questioned—that the

Gospel is still the power of God. Sensational preaching may attract for a time, but the truth of Jesus holds its sway forever. I trust you will have a safe journey when you leave for other shores and strange lands.

Earnestly praying that our Father will keep you and your dear family safely under His wings, permit me to subscribe myself,

Yours sincerely,

WILLIAM LLOYD.

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FROM REV. SAMUEL H. VIRGIN, D.D.

NEW YORK, May 13, 1895.

*My Dear Dr. MacArthur* :—Accept my warmest congratulations on the completion of twenty-five years of faithful and successful service in the Christian ministry in this great metropolis. At a fair estimate of ordinary living, you have done the work of fifty years. Day and night, in season and out of season, you have lifted your voice against every form of religious error, every species of social and civic wrong, and you have not forgotten devout loyalty to the great nation under whose flag you live.

You have, without faltering, held aloft in this community the cross of the crucified Redeemer, and your call to it has been sonorous and winsome. With broad sympathies and tender affections, you have won the confidence and love of brethren of all denominations. Your untiring industry has made your utterances of permanent value. The city rejoices to crown you, as the Master will by and by.

I regret that other duties will prevent my attendance at the festivities on Tuesday evening, but I earnestly pray that your influence may deepen and widen through another quarter century.

Affectionately yours,

SAMUEL H. VIRGIN.

FROM REV. THOMAS S. HASTINGS, D.D.

PRESIDENT'S OFFICE UNION THEOLOGICAL SEMINARY,

May 10, 1895.

*My Dear Sir* :—I regret that I cannot respond in person to the invitation of the officers and members of the Calvary Baptist church to attend the exercises commemorative of the twenty-fifth anniversary of your pastorate. I have three engagements on the Sabbath, and one on Monday evening, and another on Tuesday evening, all of which are imperative. But you will permit me to join my congratulations with the chorus which will greet you. It does not seem possible that you have been twenty-five years with the Calvary church. You seem to me a young man—and you are young, and I trust always will be. Canning said: “There’s nothing so fallacious as facts except figures”; and so I question those figures which are so conspicuous in the invitation which *lies* before me. You are young. You have a work before you, and may forget what is behind you. I forgive you for being a Baptist, because you are so Christian that you seem like a Presbyterian, and a Methodist, and a Congregationalist, &c.

With cordial congratulations,

Yours truly,

THOS. S. HASTINGS.

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FROM REV. J. B. REMENSNYDER, D.D.

NEW YORK, May 11, 1895.

*My Dear Dr. MacArthur* :—I had promised myself great pleasure in attending your reception to-morrow evening, but summoned away to Barre, Mass., this morning, I must forego it.

Allow me to congratulate you on a pastorate of a quarter of a century in this metropolis, which you have made a conspicuous success without either stooping your pulpit to secularism, or compromising it by creedless rationalism.

It is by such splendid examples as these that men see that it is

still by the old Gospel, and by "the faith once delivered to the saints," that Christianity is to conquer.

Not doubting but that you will have a most pleasant occasion,  
Very sincerely yours,

J. B. REMENSNYDER.

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FROM REV. A. E. KITTREDGE, D.D.

NEW YORK, June 4, 1895.

*My Dear Brother* :—I was out of the city during the days of celebration, and a distance of a thousand miles made my presence with you impossible, but my heart was with you all the time. And now I could not have you leave the city without sending to you my loving "Good-bye," and "God bless you." He has blessed you these twenty-five years, and He will bless you, keeping around you the everlasting arms, giving you sweet fellowship with Himself in all your journeyings.

I wish I was going with you, and if I had remained in Chicago this would be my twenty-fifth anniversary. But you are busy in these few last moments, and I must stop.

Assuring you of my love and prayers for you and yours,

Faithfully your friend,

ABBOTT E. KITTREDGE.

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FROM REV. B. B. TYLER, D.D.

NEW YORK, May 14, 1895.

*My Dear Dr. MacArthur* :—Permit me, my dear brother, to congratulate you on the completion of twenty-five years of faithful and successful Christian service in our great city. We all believe in and love you.

Fraternally,

B. B. TYLER.

FROM REV. GEORGE L. PRENTISS, D.D.

NEW YORK, May 11, 1895.

*My Dear Dr. MacArthur* :—Allow me to send you on this very interesting occasion the assurance of my fraternal regard and my heartiest congratulations. Although during all these five and twenty years I have met you once or twice only, yet I seem to know you almost as well as if we were old friends. At all events, I have known your faithful work for the blessed Master, and your manly devotion to the public good, and gladly join with your people and your friends in doing you honor on this memorable anniversary.

May your eminent usefulness, both as a pastor and a citizen, continue to bear still more abundant fruit during another quarter of a century !

Very truly and fraternally yours,

GEO. L. PRENTISS.

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FROM REV. LYMAN ABBOTT, D.D.

BROOKLYN, April 25, 1895.

*My Dear Dr. MacArthur* :—My sincere congratulations on your quarter century of useful pastoral work. It is a great thing in these days of perpetual change to be for twenty-five years with one people. I wish I could bring my congratulations in person ; but I am to be out of town that week.

Yours sincerely,

LYMAN ABBOTT.

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FROM T. DE WITT TALMAGE, D.D.

BROOKLYN, April 29, 1895.

TO THE CHAIRMAN.

*Dear Sir* :—Thanks for your invitation. I regret that other engagements will hinder me from being present at the approach-

ing meetings. But I send my heartiest congratulations to Dr. MacArthur and his people on the great work accomplished, and I pray for them many more years of successful service in the cause of Christ.

Yours, &c.,

T. DE WITT TALMAGE.

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FROM REV. JAMES S. DENNIS, D.D.

NEW YORK, May, 1895.

*Dear Dr. MacArthur* :—I appreciate highly the kind courtesy of an invitation to participate in the celebration of your twenty-fifth anniversary. It is, indeed, a memorable event in the history of Calvary Baptist church.

The magnificent roll-call of achievements in your own denominational advance, and in the larger record of general religious progress will give a special lustre to a review of the last quarter of a century. Your own happy and unclouded pastorate, so fruitful in large and beneficent results, will make the occasion an inspiring one to you and your people.

Please accept my hearty congratulations and best wishes for you and your church.

Yours most cordially,

JAMES S. DENNIS.

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FROM REV. CHARLES H. EATON, D.D.

NEW YORK, May 6, 1895.

REV. ROBERT STUART MACARTHUR, D.D.

*My Dear Doctor* :—I congratulate you most heartily on your twenty-fifth anniversary. Your noble work is known of all men. I am to be out of town until Wednesday and cannot therefore give myself the pleasure of attending any of the congratulatory exercises. With sincere regrets and a God-speed to you and your people, I am,

Sincerely yours,

CHARLES H. EATON.

FROM REV. C. S. HARROWER, D.D.

NEW YORK, May 13, 1895.

*My Dear Dr. MacArthur* :—To-morrow night I hope to be among your many friends to congratulate one of the most faithful and successful of my friends on the completion of twenty-five years here in one church. It has been and is a ministry to thank God for, as well as to praise you for, to praise your church for, too—for such things mean that many have been devoted to the same great service. If I fail to be with you, it will be through illness calling me from town. But my heart will be with you; and I pray you may see as many more years, with as high an average of power and joy in your work.

Very affectionately yours,  
C. S. HARROWER.

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FROM REV. JOHN C. BLISS, D.D.

NEW YORK, May 14, 1895.

*Dear Dr. MacArthur* :—I find that I shall be prevented from being present at the services this evening, but this will not hinder me from rejoicing with you and your people on this occasion of the celebration of your ecclesiastical “Silver Wedding.”

It would seem that you are together verifying the prophet's precious word : “Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward” (Isaiah, lviii : 8).

May you abide in the peace and the blessing of the Lord, and abound in the work and joy of the Lord, more and more, in the coming years.

Yours sincerely,  
JOHN C. BLISS.

FROM REV. HENRY A. STEBBINS, D.D.

ROCHESTER, N. Y., April 26, 1895.

JAMES E. NEWCOMB, M.D.

*My Dear Sir* :—You do me great honor to invite me to be present at the joyous celebration of the twenty-fifth anniversary of the pastorate of your beloved minister. I exceedingly regret that previous and imperative engagements will not let me be there. I seize the alternative, however, of putting on record my superlative appreciation of the significance of the coming event.

Dr. MacArthur's career has been simply phenomenal. His long term of service, upon which he entered, immediately, I think, after leaving the Seminary, the way in which he has sustained himself in the very heart of the metropolis, the many and growing demands for which he has been more than equal, his singular versatility, his beautiful exemplification of "the scribe instructed unto the kingdom of heaven," the remarkable balance he has maintained between his preaching and his pastoral functions, the time he has commanded for diligent study and generous culture, his enthusiastic interest in everything pertaining to the Kingdom of God, his fearless and eloquent defense of good morals, good citizenship, and Christian loyalty, and, withal, his genuine character as a man of God, delighting to do His will; these are some of the things that make his course so phenomenal. He has endeared himself, beyond all expression, to Calvary church. They have loved him because he first loved them; and he has endeared himself to the denomination and to the Church at large. Few men have such an enviable reputation as he. I add my congratulations to those of innumerable friends and admirers, congratulations to him, to Calvary church and to the Christian world that have been enriched by his devoted service.

Most cordially,

HENRY A. STEBBINS.

FROM REV. CHARLES L. THOMPSON, D.D.

NEW YORK, May 13, 1895.

*My Dear Dr. MacArthur* :—My congratulations on the quarter century past and my earnest hope that blessings on you and your people yet more abundant are waiting for you in the years to come.

Ever your friend,  
CHAS. L. THOMPSON.

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FROM REV. THOMAS ARMITAGE, D.D.

YONKERS, N. Y., May 6, 1895.

*Dear Dr. Morse* :—Your very kind and pressing letter to be present with you and take a part in the twenty-fifth anniversary of Dr. MacArthur's settlement was received. Nothing would prevent this pleasure, but the severe infirmities to which I have been lately subjected, which have left me very weak, and are of such a character that I cannot sit or stand in one position more than fifteen minutes without a change.

No eulogy of Dr. MacArthur or his work is either needful or allowable from me. His work is his providential biography. For twenty long years I toiled at his side, and ever found him all that Paul meant by a "true yoke-fellow," or that John denominated a "helper in the truth." I have ever believed him to be as true as the truth, and to all eternity Christ will be reproducing His precious history in the divine reward which will follow him in the fruits of a quarter of a century's toil and cross-bearing. I knew Rev. Mr. Fox, of Ballston, N. Y. (his father-in-law), long before I knew him, and I hope that the ministerial benediction may rest upon his sons, so that the succession will mark the household for coming generations. The Doctor may or may not see a second quarter of a century in his heavenly work—may his years be multiplied abundantly. I have been personally acquainted with all the pastors of the Calvary church, and they

have been a golden chain of the sons of God. May the Head of all the Churches be ever with your beloved pastor and his sacred flock.

Yours affectionately,  
THOS. ARMITAGE.

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FROM REV. GEORGE DANA BOARDMAN, D.D., LL.D.

PHILADELPHIA, March 7, 1895.

*My Dear Mr. King* :—I deeply regret that I cannot accept the honorable distinction which your courtesy proffers me in connection with the twenty-fifth anniversary of Dr. MacArthur's pastorate. My duties as lecturer before the University of Chicago begin in April, and I cannot be released till the latter part of June.

I lament this keenly because it is my privilege to number Dr. MacArthur among my earliest and noblest ministerial friends. Were I able to be present at the anniversary, I should esteem it an honor as well as a delight to speak of his loyal friendships, his strong convictions, his courteous bearing, his tireless enthusiasm, his many versatilities, his brave championships, his denominational loyalty, his catholic endeavors, and his incorruptible integrity. It is just as well as pleasant that a career of such exceptionally brilliant usefulness should be recognized by the public demonstration which you propose.

Again heartily thanking you for your courteous invitation, and again expressing my regret that I cannot do myself the pleasurable honor of a personal participation, I remain, with great respect,

Your Comrade in the Kingly Service,  
GEORGE DANA BOARDMAN.

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FROM PRESIDENT DAVID J. HILL, LL.D.

OFFICE OF THE PRESIDENT,  
UNIVERSITY OF ROCHESTER, April 30, 1895.

*My Dear Dr. MacArthur* :—The Committee having charge of the commemorative exercises on the twenty-fifth anniversary of

your pastorate has kindly invited me to be present. I very sincerely regret my inability to be present, but gladly avail myself of the opportunity of the occasion to express to you the pride and satisfaction of your Alma Mater in the honor you have reflected upon her during these twenty-five years of pastoral service. It is really wonderful that so long a period should be passed with one people in this era of change and restlessness. The characteristic feature of our age seems to be a desire to change places and to enter into new relations. I suspect it is a symptom of that degeneration which Max Nordau has so much exaggerated in his recent book. Your position is somewhat unique in this, that it has given adequate room for motion and development within its own limits. Looking back over what you have accomplished in these twenty-five years, it is easy to see why neither you nor your people have desired a change. You have been leading a marching column.

Please to accept both for yourself and for your people my most cordial congratulations upon this twenty-fifth anniversary, and may you live to celebrate your golden wedding with the Calvary Baptist church.

Very sincerely yours,  
DAVID J. HILL.

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FROM PRESIDENT JAMES M. TAYLOR, LL.D.

VASSAR COLLEGE,

POUGHKEEPSIE, N. Y., May 13, 1895.

*My Dear Dr. MacArthur* :—When I knew you thirty years ago, I was not accustomed to put on all the handles to your name which your present dignity and position demand, but certainly if there ever was a time when there should be the full recognition of your work, and of all your titles, the present is the hour. I rejoice most heartily with you in your great achievement, and in all that it means to you and yours, as well as to your church. It is sufficiently remarkable in these days for a man to have held

one pulpit for twenty-five years, but when to that is added the fact that it is your first pulpit, and that your church has grown to its present great size, with an ever increasing efficiency at home and abroad, it is an occasion for heartfelt rejoicing, both on the part of your friends and of all friends of Christian progress.

I had hoped that I might be present, and by my presence express my friendly feeling, and my cordial rejoicing, in all that these days symbolize, but I find myself unable to leave to-day, and I have an appointment to speak in Troy on Thursday morning, and I really feel that I should do injustice to my duties here if I were to attempt to satisfy my feeling and visit the city to-morrow. I therefore send you this word of personal greeting and of congratulation.

May the days that are reserved for you be as bright and as prosperous, may they, indeed, grow brighter and brighter until the perfect day.

Sincerely yours,

J. M. TAYLOR.

FROM PRESIDENT THEODORE H. RAND, D.D., LL.D.

TORONTO, May 7, 1895.

TO THE CALVARY BAPTIST CHURCH.

*Dear Brethren:*—Nothing would give me more pleasure than to share by my presence in the exercises commemorative of the twenty-fifth anniversary of the pastorate of my friend, Dr. MacArthur.

As this cannot be, permit me to express my esteem and admiration for Dr. MacArthur as a faithful and able servant of Jesus Christ, and for the noble work it has pleased God to do through him as pastor of Calvary church. The praise of this church has come abroad in all the world, and the name of your beloved pastor is a sweet note in the song.

May the future be yet more glorious for pastor and church.

Very truly yours,

THEODORE H. RAND.

TELEGRAM FROM PRESIDENT AUGUSTUS H. STRONG, D.D.,  
LL.D.

ROCHESTER, N. Y., May 11, 1895.

TO REV. R. S. MACARTHUR.

Congratulations of the Rochester Theological Seminary, on the most successful pastorate of any one of its many graduates.

AUGUSTUS H. STRONG.

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FROM PRESIDENT WILLIAM H. WHITSITT, D.D., LL.D.

SOUTHERN BAPTIST THEOLOGICAL SEMINARY,

LOUISVILLE, KY., May 2, 1895.

REV. ROBERT STUART MACARTHUR, D.D.

*Dear Brother* :—Acknowledging an invitation to attend the exercises commemorative of the twenty-fifth anniversary of your pastorate at Calvary Baptist church, I beg leave to congratulate both yourself and your people on the happy event. May the favor of the Lord attend you, and may the pastoral relation continue until you shall come to your golden anniversary.

Fraternally,

WM. H. WHITSITT.

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FROM PRESIDENT ALVAH HOVEY, D.D., LL.D.

NEWTON CENTRE, May 16, 1895.

*My Dear Dr. MacArthur* :—I trust you will pardon me for not responding at an earlier date to the “Invitation to be present at the exercises commemorative of your twenty-fifth anniversary as pastor of the Calvary Baptist church.” I should have been greatly pleased to enjoy the exercises, but that was impossible without neglecting my duties here. But I can congratulate you on so long and notable and useful a pastorate over one church. I rejoice in your joy, and beg to be numbered among those who have watched your course many years with great delight. The Lord has blessed you and made you a blessing, and I trust that

many years of equally courageous and useful service to the Head of all things for the Church are still before you. With highest esteem and admiration,

I am truly yours,

ALVAH HOVEY.

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FROM REV. E. H. JOHNSON, D.D.

CHESTER, PA., May 16, 1895.

*My Dear Dr. MacArthur* :—Congratulations are no doubt a superabundant commodity in your market just now, if not always ; but one has to be the victim at least of his old acquaintance on such occasions as your church's jubilee.

The large proportions as well as genuine worth of the work carried on by the Calvary church are a subject of rejoicing to every good Baptist, not to say good Christian. It has always been so with me, and I am glad that the pleasant and inspiring tale comes out in the *Examiner*. That you have remained so vigorous through it all, and have promise of so many years of usefulness, is just the one additional item that makes the occasion one of complete satisfaction.

Yours fraternally,

E. H. JOHNSON.

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FROM PROF. BENJAMIN O. TRUE, D.D.

ROCHESTER THEOLOGICAL SEMINARY,

ROCHESTER, N. Y., April 29, 1895.

TO THE CHAIRMAN.

*Dear Sir* :—I wish it were possible for me to convey in person my congratulations to Dr. MacArthur and the Calvary church upon the fortunate completion of a quarter centennial pastorate. Dr. MacArthur is the only member of the class which graduated at Rochester Theological Seminary in 1870 with such a record. The pastorate of Rev. C. E. Bascom at Potsdam, New York, covered twenty-two years and is the only one of any member of

that class which approaches the continuous service of Dr. Mac Arthur. The rest of us must be contrasted rather than compared with these.

No words of mine can emphasize the effective achievements of this remarkable pastorate. The possessor of a new and spacious church edifice, in a new location, itself renewed, enlarged, generous, and aggressive, with a tireless and indomitable leader—such is Calvary church in 1895. May the church never be less useful and its pastor never be less happy until the silver change to gold and the reflected light of earth be exchanged for the undimmed glory.

Faithfully and fraternally yours,

\_\_\_\_\_ BENJAMIN O. TRUE.

FROM REV. T. HARWOOD PATTISON, D.D.

ROCHESTER, N. Y., May 2, 1895.

TO THE OFFICERS AND MEMBERS OF THE CALVARY BAPTIST  
CHURCH, NEW YORK.

*Dear Brethren:*—I regret that it may be impossible to attend any of the exercises commemorating the twenty-fifth anniversary of Dr. MacArthur's pastorate.

But even though unable to be present I shall join with innumerable friends of the church and its pastor in appreciation of the noble work which you have done, and in the fervent hope that you may together round out the half century of service in due time.

Faithfully yours,

\_\_\_\_\_ T. HARWOOD PATTISON.

FROM REV. D. L. JAMISON, D.D.

DIVINITY DEPARTMENT, THE UNIVERSITY OF CHICAGO,

May 10, 1895.

*My Dear Doctor MacArthur:*—I see that you are just closing a twenty-five-years' pastorate of Calvary church and that appro-

appropriate exercises are to be held Sunday commemorative of the fact.

Allow me to extend sincerest congratulations and express the hope that God may grant you a long life of usefulness and continue to bless you with unmistakable evidences of His approval.

Very respectfully yours,

D. L. JAMISON.

FROM REV. SAMUEL W. DUNCAN, D.D.

BROOKLINE, MASS., May 11, 1895.

*My Dear Dr. MacArthur* :—I extremely regret that I cannot be one of the grateful and happy number who will in person congratulate you to-night upon the completion of a wonderfully sustained and richly fruitful pastorate of twenty-five years, in a city of such exacting requirements as New York. It is impossible, however, to refrain from expressing my deep interest in this occasion, and assuring you how heartily I rejoice in every token of love and appreciation, that a loyal people are bestowing upon you.

This is only the just reward of fidelity to a great trust; for you have not shrunk from declaring the whole counsel of God. Every sin and wrong, whether individual, or social, or national, you have manfully rebuked. All the important interests of the Redeemer's Kingdom, whether pertaining to the Church at home, or the Church in foreign lands, or to Christian education, have found in you a steadfast champion. At the same time you have kept in such sympathetic touch with our great humanity, that the struggling and deserving have recognized in you a friend and helper.

Your noble church in thus honoring you honor themselves. With the sincere wish that the quickening influences and inspirations of this occasion may reach far into a ministry to them prolonged yet for many years, and with warm personal regard, I am,

Sincerely yours,

SAML. W. DUNCAN.

FROM REV. HENRY C. MABIE, D.D.

BOSTON, MASS., May 13, 1895.

*My Dear Dr. MacArthur* :—I join with your numberless friends throughout the denomination and throughout Christendom in congratulating you on the completion of the cycle of twenty-five years of distinguished service in the pastorate of the Calvary church. Jointly with that service you have stood forth as the advocate of all worthy philanthropy and mission enterprise.

The amount and the quality of the labors you have performed furnish an occasion for gratitude to Him whom you so royally serve and who has so sustained you. In the cloud of incense now rising to our Heavenly Father, none joins more heartily than

Your Affectionate Brother,

HENRY C. MABIE.

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FROM REV. T. EDWIN BROWN.

PHILADELPHIA, May 8, 1895.

*My Dear Dr. MacArthur* :—I congratulate you with all my heart on the rounding out of twenty-five years of a noble and successful pastorate. Surely God has wonderfully blessed you. I well remember how things looked that day at Twenty-third Street, when I preached to the scattered few the Sunday before you entered on your pastorate. If any one had then prophesied such an outcome, even you, sanguine as you were, would not have believed it. I told the people there to let you wear your own harness and fight with your own weapons, and not hamper you by any mediæval armor or traditional notions. They have done what they were told. Hence I claim for my advice a small share in your glory.

I envy you your projected circumnavigation. How I should like to do Berlin, Dresden, Potsdam, and Wittenberg over again, with you and your good wife, and my own wife along. I wish you a safe and every way prosperous journey.

May God spare you to your people even to the jubilee year, and may your last years be the best and most fruitful of all.

With kindest regards to the wife without whom such success as yours would have been impossible, I am

Your friend,

T. EDWIN BROWN.

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FROM REV. A. J. ROWLAND, D.D.

PHILADELPHIA, May 6, 1895.

REV. R. S. MACARTHUR, D.D.

*Dear Brother* :—I very greatly regret that it is impossible for me to be personally present at the celebration of your twenty-fifth anniversary, but very pressing engagements here prevent my doing so. Please allow me on my own behalf, and also on behalf of my fellow workers in the Publication Society, to offer you my sincerest congratulations and best wishes. May the great Head of the Church long continue you in your present position and give you in the future as in the past abundant evidences of His presence and approval.

Very truly yours,

A. J. ROWLAND.

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FROM REV. P. L. JONES, D.D.

PHILADELPHIA, March 22, 1895.

TO THE CHAIRMAN.

*My Dear Sir* :—I am in receipt of your kind and cordial invitation to participate in the celebration of the twenty-fifth anniversary of Dr. MacArthur's pastorate with the Calvary church. I am more than pleased that such a notable observance of the event is to take place, and it will afford me unusual pleasure to be present with you at, at least, a part of the services, and to share in your rejoicing.

Very truly yours,

PHILIP L. JONES.

FROM REV. HENRY M. SANDERS, D.D.

NEW YORK, May 7, 1895.

*My Dear Dr. MacArthur* :—When invited several weeks ago to speak at your Anniversary, I wrote Mr. King that I had made plans to spend that week out of the city and could not do so. Now that that project has fallen through and I am to remain at home, I had hoped I should be able to be present and join my brethren in celebrating that most worthy occasion. But alas! My services have been solicited to officiate at a marriage on next Tuesday evening, one of the parties being a very dear personal friend, and I am obliged to deny myself the very great pleasure of being present at your “silver wedding,” with the Calvary church.

But I want to assure you, my dear friend, that I enter most heartily into all that the occasion commemorates and share in the joy and gratitude which so many hearts now have on account of you and your most successful and beneficent ministry. You have been a very tower of strength in our city, both to our common Christianity and to our denominational interests. You have certainly done a most remarkable life-work already, and all the more deserving of praise because it has been accomplished here where Christian work has been considered, and justly I think, exceedingly difficult. We all honor you and are proud of you, and I do not want to be considered one of the last to acknowledge it, and to thank God for it. In the variety and magnitude and the arduousness of the work you have done, you have been a constant marvel to some of us. I, for one, do not understand how you have done so much and done it so excellently well. The quality has kept pace with the quantity, and that is saying a very great deal. I cannot adequately tell you how thoroughly I rejoice in your successful ministry in our great city. You will understand how deep is my regret that I am unable to say in person all that it is in my heart to say on that most worthy occasion.

I am, dear Dr. MacArthur,

Yours very cordially,

HENRY M. SANDERS.

TELEGRAM FROM REV. JOHN HUMPSTONE, D.D.

BROOKLYN, N. Y., May, 13, 1895.

*Rev. R. S. MacArthur, D.D.*:—My heartiest congratulations on twenty-five phenomenal years,—many more.

JOHN HUMPSTONE.

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FROM REV. EDWARD BRAISLIN.

COLORADO SPRINGS, May 25, 1895.

*My Dear Dr. MacArthur*:—Never have I said “Amen” to other people’s giving of thanks, so heartily as, during the past few days, over the congratulations showered upon you. Deeply grateful am I that you are alive to hear them—alive too to be heard this many a year I trust.

May God bless you and yours on land and sea ; and bring you home laden with the treasures of all lands as came Solomon’s ships to Judea.

If I were not in Colorado, I should venture to express the hope that you may come to your golden anniversary without a silvered head, as it is I may hope the interval may prove your golden age.

Affectionately yours,

EDWARD BRAISLIN.

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FROM A. C. DIXON, D.D.

BROOKLYN, N. Y., May 21, 1895.

*My Dear Brother MacArthur*:—I regretted that I could not attend one of your anniversary services, but, having two meetings every day, it was impossible for me to do so. I congratulate you on the auspicious occasion. It was an event in the history of the Baptists in New York city. I hope that you will have a delightful journey around the world, and will come back invigorated for another twenty-five years’ siege.

Cordially yours,

A. C. DIXON.

FROM REV. H. L. WAYLAND, D.D.

PHILADELPHIA, May 25, 1895.

*My Dear Dr. MacArthur* :—I greatly reproach myself with my omission to write to you on your silver jubilee. I remember that when I was a tutor at Rochester, many, many years ago, at a meeting of the Faculty, at the beginning of the term, Dr. Kendrick was asked if he had written a certain letter which he was to write in the course of the vacation. He replied, characteristically : “ No ; I had a thousand things to do, and I only did nine hundred and ninety-nine—and that was the only thing I left undone.” Whereupon Prof. Raymond said : “ If I had got as near the end as that, I would have sat up nights, but I would have written that letter.”

I assure you that no one rejoices more heartily than I in the great success which God has granted you for the past twenty-five years, and in the hope of the perpetually increasing success which I trust lies in the twenty-five years to come. You have wrought a good work for Protestantism, for religion, and for the denomination.

But there is one thing I hope you will do ; that is, to leave a recipe telling how a man may work with so little vacation, and not only himself work, but keep everybody else at work, and still enjoy constant health. I trust that you and Mrs. MacArthur (to whom I beg to be remembered) will greatly enjoy your journey abroad, and that you may return re-invigorated, to do the work of twenty men.

With the best wishes, and most sincere regard,

Truly yours,

H. L. WAYLAND.

FROM REV. GEORGE C. BALDWIN, JR.

SPRINGFIELD, MASS., May 8, 1895.

JAS. E. NEWCOMB, M.D.

*Dear Sir and Brother* :—I am grateful for the courtesy of your committee in inviting me to a participation in the services to the

glory of God and the honor of your pastor, and am only sorry that home duties prohibit other than this service on my part.

I deem your exercises alike honorable and honoring. Your pastor has fairly earned the high place he holds in your affections and in the esteem of a constituency much larger than your church. But it is not always or often that such faithful service secures its outward and fitting appreciation. And to my mind your proposed anniversary exercises are in themselves fine demonstrations of the work your pastor has wrought. "The tree is known by its fruit," and such fruitage of fine large-hearted acknowledgment is token of fine large-hearted as well as laborious service. My own esteem and affection for Dr. MacArthur is of earlier origin than yours, and my mind has been running back to the days of college life when your pastor stood with us hopeful and ambitious of the future. I can see *now* that even then his future was foreshadowed. What I saw then was a fine manly man, exuberant in some directions, notably the oratorical, with a substratum of principle and purpose which was not common with us "boys" as we loved to call ourselves.

Many, many pleasant memories come thronging as I think—but their testimony is concurrent as to the lovable as well as the masterful qualities of the man you honor in these services. And I confess to an honest, earnest joy over this life well lived for the better and the best things, and with great gladness I pay the homage of a respectful and loving admiration to the man, and to the good grace of the good God which has reinforced the man and wrought the good work we and you rejoice in.

Thanking you again for this kindness, and trusting that the services may be all and more than you have planned,

I am, yours respectfully,

G. C. BALDWIN, JR.

FROM REV. NATHAN E. WOOD, D.D.

BOSTON, May 8, 1895.

REV. R. S. MACARTHUR, D.D.

*My Dear Brother* :—I regret that I cannot be present at some part of the services in honor of your long and useful ministry in New York city. God has given it to you to be a great force for good, and an especial force for Baptist good in a ministry of singular diversity, breadth, and unity. Your success in usefulness has been inspiration to us all, and we have rejoiced in you and in your work. Indeed, in an especial sense, your work has been a work for us all, because of the commanding metropolitan position of Calvary church under your ministry. I wish for you the happiest of anniversaries, and many succeeding years of service for our Lord. Give my warmest congratulations to Mrs. MacArthur also.

Always sincerely yours,

NATHAN E. WOOD.

FROM REV. JAMES. M. BRUCE.

NEW YORK, May 9, 1895.

*My Dear Dr. Newcomb* :—I anticipate much pleasure in being present at your service next Sunday evening, in celebration of the twenty-fifth anniversary of Dr. MacArthur's pastorate of the Calvary church.

I have had the happiness of enjoying Dr. MacArthur's friendship since our Seminary days at Rochester. Although belonging to a class two years later than that with which he was graduated, I had the good fortune to see much of him in the Seminary, and was greatly interested in his coming to New York which has always been my family home. I have followed his career in this city with growing admiration. He has shown a many-sided power in his ministry and has won by tireless labor and whole-hearted devotion the distinguished place he holds. His influence has been widely and beneficially felt. All his friends will most

cordially rejoice with you in this fitting demonstration, and will unite in hoping that the silver anniversary may be followed, after twenty-five more prosperous and useful years, by a golden one.

Very cordially yours,

JAMES M. BRUCE.

FROM REV. KERR B. TUPPER, D.D.

DENVER, COLO., April 29, 1895.

TO THE CHAIRMAN.

*My Dear Sir and Brother*:—Unable to be present at your great love-feast, in celebration of Dr. MacArthur's twenty-fifth anniversary as your pastor, I desire, as one who has been so generously treated in the past by Calvary church, to send my congratulations and to extend to both pastor and people the best of wishes for their future union. It is a great and glorious thing for Dr. MacArthur to have been so long identified with so noble a people; it is a great and glorious thing for Calvary church to have had so long as their under shepherd so consecrated a servant of Christ as Dr. MacArthur.

With appreciation of your invitation to be with you on your gladdest occasion, I am,

Most fraternally,

KERR B. TUPPER.

FROM REV. FRANK M. ELLIS, D.D.

BROOKLYN, N. Y., May 15, 1895.

*My Dear Dr. MacArthur*:—I very deeply regret that a series of engagements, filling each evening of your twenty-fifth anniversary week, prevents my sharing in the joys and triumphs of this great occasion which so beautifully crowns your years of devotion, and the success of your splendid work at the Calvary church.

My thoughts have been often with you, and, though comparatively a stranger to you, be assured, my dear Doctor, I have been an interested and appreciating observer of all that has come to me in the reports of your gatherings, addresses, etc.

With your better known brethren, permit me—if I may, without presumption, claim this privilege—to extend to you my most fraternal and cordial congratulations, together with my sincere thanks to God that he has enabled you to rear to His glory the magnificent monument into which you have built the heart and brain work of a rounded quarter of a century. Such a life, illustrated by such results, is an inspiration to your fellow-workmen.

May that loving Providence that has so honored your laborious ministry with such blessed tokens of approval, continue to favor you, that your coming years of labor may be the best of all your ministry.

Yours cordially and fraternally,

FRANK M. ELLIS.

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FROM REV. HENRY S. BURRAGE, D.D.

PORTLAND, ME., April 29, 1895.

TO THE CHAIRMAN.

*My Dear Brother* :—I have received the invitation of the officers and members of the Calvary Baptist church inviting me to the exercises commemorative of the twenty-fifth anniversary of the pastorate of the Rev. R. S. MacArthur, D.D., at the church May 12–14, 1895. It would give me great pleasure to accept this invitation if New York were not so far away. The Baptists in Maine hold Dr. MacArthur in the highest honor. He has met with us in our State Conventions, he has participated in our Commencement occasions, he has been heard upon our lecture platforms, he has visited our summer schools, he has been in our homes, and at all times and everywhere he has been a most welcome guest.

We have known, too, of the great work he has been doing year by year at the Calvary church, and we have thanked God for giving to you such a pastor and preacher, and to the Baptists of the United States such a helper in every good work. You can show Dr. MacArthur no honor in connection with this anniversary over which we shall not rejoice. May he be permitted long

to continue the grand work already performed, and may God give the Calvary church increasing prosperity in connection with Dr. MacArthur's blessed ministry.

Very truly yours,  
HENRY. S BURRAGE.

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FROM REV. D. B. JUTTEN, D.D.

FALL RIVER, MASS., May 6, 1895.

*Dear Brother MacArthur* :—I have received an invitation to attend the exercises commemorative of the twenty-fifth anniversary of your pastorate of the Calvary Baptist church. I thank the committee for it.

I most heartily congratulate you, not only upon the completion of so long a pastoral period—in itself an unusual event—but also upon the remarkable success that has attended it. To take a pastoral charge, and that, too, a first one, in a great city, in all the inexperience of youth, and retain it for so long a time, to display in it a versatility, to achieve in it a success, and to gain for it a prominence, that are the wonder and admiration of your brethren, is something that few men in the pastorate have been able to do: something, indeed, of which you may justly be proud. I rejoice that this twenty-fifth anniversary of your settlement finds you in the possession of unimpaired physical and mental vigor: with a heart large, generous, and sympathetic; a spiritual life, deep and rich, an experience extensive and varied, and with every prospect of larger usefulness and still greater success. I am indeed glad that the expectation of many more years of honored service in the cause of the Master is so good. In view of the abundant gifts with which God has endowed you, and of the conspicuous service He has enabled you to render, I thank Him that “He has counted you faithful, putting you into the ministry.”

I congratulate also the church of which you have had for so long a time the pastoral charge. While you may look with pride upon an excellent people, as the result largely of your faithful

and able ministry, they may look with equal pride upon a pastor, whom they have so largely helped to make by their sympathy and their support, their affection and their prayers. They have been sympathetic with your plans and responsive to your desires. They have stood intelligently, firmly, earnestly, and heartily by you in all the trials and in all the toils of your long pastorate. They have marched in solid, unwavering column behind you, their chosen, honored, and beloved leader, cheering you in your time of trial, rejoicing with you in your success, and inciting you to greater effort and larger achievement. The congratulations of the auspicious hour are properly mutual ; for the pastor who has made such a church, and for the church that has made such a pastor. May God richly bless both.

Fraternally yours,

D. B. JUTTEN.

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FROM REV. J. J. MUIR.

WASHINGTON, D. C., May 7, 1895.

*Dear Dr. MacArthur* :—In view of the approaching anniversary, the twenty-fifth of your pastorate, permit me to extend heartiest congratulations upon the magnificent record which you have been enabled to make during those years of service. The work you have done, the successes you have achieved, and the position which you have made for yourself in the esteem not alone within our denominational lines but far beyond them, rejoice your friends, and evidence that loyalty to convictions and consecrated toil shall certainly be rewarded.

May the Lord have still greater blessings in store for you through the years to come, and even surprise your largest expectations by the increased usefulness with which He shall crown your future ministry.

Wishing to you and Mrs. MacArthur *bon voyage* on your proposed tour around the world and a happy home-coming,

Yours sincerely,

J. J. MUIR.

FROM REV. STANLEY WHITE.

ORANGE, N. J., May 7, 1895.

*Dear Dr. MacArthur* :—I regret that my absence at the General Assembly will prevent my giving to you in person the congratulations that I now send in this letter. I cannot say more than that I shall pray for God's blessing to abide with you in the future as it has in the past.

Very sincerely yours,

STANLEY WHITE.

FROM REV. S. GIFFARD NELSON, L.H.D.

Ere thy bark puts out to sea,  
 Brother, take "farewell" from me,  
 Whence the Southland and the North  
 Pour their blended fragrance forth,  
 Whence the white magnolia shines  
 Through the ranks of northern pines.

Blossoms from Canadian snows ;  
 California's southern rose ;  
 Jasmine from Georgian lawn ;  
 Flowers that flame by Oregon,  
 Perfumes blend of praise and prayer  
 In this soft South Jersey air.

Thus, on thee, the South and North  
 Breathe commingled blessings forth ;  
 Gulf to pole, and sea to sea,  
 Brethren one (in love of thee),  
 Send adieu ! May Christ divine  
 Tour and fare with thee and thine !

S. GIFFARD NELSON.

MOUNT HOLLY, N. J., May 10, 1895.

# CHURCH GREETINGS.

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FROM THE EMMANUEL BAPTIST CHURCH.

EMMANUEL BAPTIST CHURCH,  
SUFFOLK STREET NEAR GRAND, N. Y.

At the covenant meeting of the Emmanuel church, held on Friday evening, May 3, 1895, it was unanimously voted that the pastor and church clerk be a committee to send a letter of congratulation to the Calvary Baptist church of this city and their pastor, Rev. R. S. MacArthur, upon the completion of a quarter century of his pastorate with them.

It is with pleasure, after having so recently celebrated a like event in our own history, that we rejoice with you on this glad occasion.

Recognizing the large prosperity, wonderful growth, and national reputation which under God has been wrought through the faithful, energetic, and devoted services of both pastor and people, it is well that we record our appreciation and gratitude as a Baptist church in the same blessed communion.

Praying that the future may be richly laden with even greater fruits, and the joint relationship continue for many years to come,

We are yours in the tie of Christian fellowship,

SAMUEL ALMAN, *Pastor.*

GEORGE W. LESSELS, *Church Clerk.*

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FROM THE FIFTH AVENUE BAPTIST CHURCH.

THE FIFTH AVENUE BAPTIST CHURCH TO THE CALVARY BAPTIST CHURCH, SENDETH GREETING.

*Dear Brethren:*—Whereas your church has recently celebrated the twenty-fifth anniversary of your pastor, Rev. Robert Stuart MacArthur, D.D., in most appropriate services; and

Whereas, we received from you a most courteous invitation to those services ;

*Resolved*, That we as a church do heartily congratulate you on the successful and impressive observance of this anniversary, which recalls so much noble endeavor and achievement, and foreshadows as we trust a still greater service in days to come. We rejoice with you in your constant growth, your steadfast adherence to truth, your inner harmony and your effective presentation of Christ to this community. We realize that your growth is a means of strength to all our denomination in this city and this land. We pray that the Lord will bless you more and more, you and your children, and that the present happy relations may long continue.

To your pastor, so soon to journey round the world, we extend our best wishes for a happy voyage and safe return. May he come back laden with mental and spiritual treasure to be used in the service of our common Lord. And may our churches, having one Lord, one faith, one baptism, have one great blessing resting upon both, even the illuminating and sanctifying presence of the great Head of the Church, our Lord Jesus Christ. To him be glory and honor, dominion and power, now and for ever.

W. H. P. FAUNCE, *Pastor.*

JOHN D. ROCKEFELLER.

J. W. GILBOUGH.

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FROM THE BOARD OF TRUSTEES OF THE MADISON AVENUE  
CHURCH.

May 1, 1895.

TO THE OFFICERS AND MEMBERS OF THE CALVARY BAPTIST  
CHURCH, N. Y. CITY.

The invitation extended to the Board of Trustees of the Madison Avenue Baptist church, to be present at the exercises commemorative of the twenty-fifth anniversary of the pastorate of the Rev. Robert Stuart MacArthur, D.D., to be held at the church in

57th Street, on Sunday, Monday, and Tuesday, May 12th, to 14th, and a card of admission for Tuesday evening, May 14th, have been duly received. We thank you for the same, and congratulate you that you have had, for so many years, a pastor who has served you so faithfully. Extending to you our best wishes for your future prosperity, under the pastorage of your present beloved pastor.

We remain, very truly yours, in behalf of the Board of Trustees of the Madison Avenue Baptist Church,

HENRY C. YALE, *Sec'y.*

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FROM THE MOUNT MORRIS BAPTIST CHURCH.

NEW YORK, May 12, 1895.

REV. R. S. MACARTHUR, D.D.

*Dear Brother:*—At a special meeting of the Mount Morris Baptist church, held this date after our morning service, the following Preamble and Resolutions were unanimously adopted:

*Whereas*, the Rev. Robert S. MacArthur, D.D., as Pastor of the Calvary Baptist church of New York City, has completed twenty-five years of service, which have been, to a marked degree, blessed to both pastor and people, therefore be it

*Resolved*, That the Mount Morris Baptist church sends her greetings and congratulations to both the pastor and the church upon the completion of so long and happy a union.

*Resolved*, That, in their season of rejoicing, we join heartily in spirit with the church and pastor, who have made each other known over the world, and assure both shepherd and sheep of our sincerest Christian affection, and genuine prayers for their unlimited growth in mutual love, the graces of the Spirit, and power for righteousness in the world.

*Resolved*, That we extend our thanks to Dr. MacArthur for the many kindnesses he has shown us as a church, and testify to his willingness to minister to us in any way and at any time consistent with other and stronger obligations.

*Resolved,* That we express our appreciation of his services to the Kingdom of God, to the denomination to which we belong, and to the city in which we live, by which services he has made us all his debtors, as well as sharers in what he has achieved. In the sphere of sacred music, the rostrum, journalism, authorship, civic affairs, missions, philanthropy, and more than all in the pulpit which his heart and voice have made as powerful as it is prominent, he has conferred blessings on thousands such as few have bestowed.

*Resolved,* That we also, apart from our high estimate of his public services, express our admiration for the Christian manhood which his personal life has revealed, and follow the example of his Lord and ours in uttering this appreciation of his noble-hearted, unselfish, and consecrated life while he lives to hear our words.

*Resolved,* That it is the desire of this church that the fraternal ties which now bind us to the Calvary Baptist church and its pastor shall grow stronger with age, and that to their increased strength the Calvary Baptist church and its pastor will be able to testify, when our pastor shall celebrate the twenty-fifth anniversary of his union with us.

*Resolved,* That a copy of these resolutions, signed by our pastor and clerk, be sent to the Calvary Baptist church and the Rev. Dr. MacArthur.

WILLIAM C. BITTING, *Pastor.*  
THOS. FRANKLIN SMITH, *Church Clerk.*

FROM THE MT. OLIVET BAPTIST CHURCH.

THE MT. OLIVET BAPTIST CHURCH, 161 WEST 53D STREET, TO  
THE CALVARY BAPTIST CHURCH, WEST 57TH STREET, REV.  
ROBERT S. MACARTHUR, D.D., PASTOR, GREETING.

Dear Brethren in the Lord Jesus, accept our best wishes and congratulations upon the completion of your pastor's twenty-fifth anniversary.

We thank God exceedingly for his having cast his lot with you. While he has labored arduously with you, we have in no small degree felt his influence in more ways than we are able to express by this communication.

His warm heart of love, his burning words of truth, have inspired our hearts to nobler things ; his zeal for the Master's cause has been an example for us ; his moral courage to speak his convictions against wrong and the wronged have endeared our hearts unto him with cords of love which cannot be broken.

We are not unmindful of his inestimable worth to the denomination, morally, intellectually, and religiously.

We are also aware that our dear brother truly recognizes, in the true sense of the term, the Fatherhood of God and the brotherhood of man.

We are pleased to know that while he has proclaimed it, he has also exemplified that of one blood God has made all nations of men for to dwell on all the face of the earth.

While reviewing the past, we realize the present ; let us look into the future with brighter anticipation, and as he enters upon another era, may his path of duty be as bright as the sunlight, may his history be as fair as the moon, and may his strength be " terrible as an army with banners " against every evil.

Our prayer is that your dear pastor may live long, and the good work continue to prosper in his hands manifold ; and may his soul be continually watered with the dews of heaven, and you his people shout for joy.

" Now may the God of peace that brought again our Lord Jesus from the dead " bring pastor and people to meet around His throne in heaven when our earthly labors are over.

Done by order of the Church.

D. W. WISHER, *Pastor.*

J. E. DECKER, *Church Clerk.*

May 17, 1895.

FROM THE SIXTEENTH BAPTIST CHURCH.

NEW YORK, May 12, 1895.

At a special business meeting of the Sixteenth Baptist church held on Friday evening April 19, 1895, a motion was made, that the pastor and clerk be instructed to write a letter of congratulation to the Rev. Robert S. MacArthur, D.D., on the twenty-fifth anniversary of his pastorate with the Calvary Baptist church.

In pursuance of these delightful instructions we would say that it affords us unqualified pleasure to tender the hearty congratulations of the Sixteenth Baptist church to the Rev. Robert S. MacArthur, D.D., on the completion of his quarter century's service with the Calvary Baptist church. We rejoice with him and his beloved people at the phenomenal spiritual prosperity vouchsafed by Almighty God to the Calvary Baptist church since he has been its pastor, and we earnestly pray that this marked manifestation of our heavenly Father's favor may be continued in the future in a greater degree than in the past.

We desire to bear testimony to the acknowledged position of influence and power occupied by him in the denomination of which he is such a bright and shining light.

Towering high in intellect and knowledge, in will power and nobility of character, in breadth of culture and refinement of manners, God has bestowed on him powers for usefulness in His service which have been industriously employed and abundantly blessed.

The Baptists of this city and country are under a debt of lasting gratitude to him for his fearless championship, at all times, of the distinctive principles of our cherished faith, and we are happy in the knowledge that many of his brightest and best thoughts are imperishably embalmed in type and can be perused by us at pleasure.

In conclusion we would say that our earnest wish and prayer is

that the services of a commemorative character to be observed in the Calvary Baptist church on Sunday, Monday, and Tuesday, May 12-14, may be of the most delightful character and in the years to come, called to remembrance with gladness and delight.

A. W. H. HODDER, *Pastor.*

MILES E. JENKINS, *Church Clerk.*

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Dr. MacArthur left New York for San Francisco June 4, en route for his tour around the world. He returned by the steamer *Berlin* from Southampton, November 4.



# CHURCH OFFICERS AND ORGANIZATIONS.

## HOUSES OF WORSHIP.

- 1847 Coliseum, 450 Broadway.  
1851 Hope Chapel, opposite Old New York Hotel. Name changed to Broadway Baptist Church in 1852.  
1854 Calvary Baptist Church in West 23d Street. Name changed to Calvary Baptist Church in September, 1854.  
1883 Calvary Baptist Church in West 57th Street. The present beautiful edifice cost over \$500,000.

## PASTORS.

- 1846-1849 . . . . . Rev. David Bellamy.  
1850-1852 . . . . . Rev. John Dowling, D.D.  
1852-1863 . . . . . Rev. A. D. Gillette, D.D.  
1864-1869 . . . . . Rev. R. J. W. Buckland, D.D.  
1870- . . . . . Rev. R. S. MacArthur, D.D.

## ASSISTANT PASTORS.

- 1878-1885 . . . . . Rev. John Love.  
1881-1886 . . . . . Rev. John B. Calvert, D.D.  
1887-1888 . . . . . Rev. E. D. Simons.  
1888- . . . . . Rev. Frank Rogers Morse, D.D.

## CONSTITUENT MEMBERS WHO WERE LIVING IN 1870.

Wm. Conklin,	Mrs. Sarah A. Fanning,
Mrs. Anna Conklin,	Mrs. Eliza Jarvis,
Henry Estwick,	Augustus C. Lewis,
Mrs. Mary A. Estwick,	Abram M. Lyon,
Wm. H. Field,	Sarah J. Lawrence,
Mrs. Abbie H. Field,	Wm. D. Salisbury,
Abraham M. Fanning,	Mrs. Margaret Salisbury,
	Elizabeth Winegar.

## CONSTITUENT MEMBERS NOW LIVING.

Abraham M. Fanning.                      Mrs. Sarah A. Fanning.

## DEACONS OF THE CALVARY CHURCH.

1855-1873.....Wm. D. Salisbury.  
 1855-1875.....Ebenezer Cauldwell.  
 1855-1883.....Wm. Conklin.  
 1866-1871.....Benjamin T. Jessup.  
 1871.....James H. Merchant.  
 1872.....Wm. M. Isaacs.  
 1873-1884.....Lawrence P. Bayne.  
 1874.....Ransom Parker.  
 1876.....Louis H. Blackman.  
 1878-1891.....Edward Colgate.  
 1882.....L. A. Gould.  
 1883-1893.....Wm. Bawden.  
 1883.....Lewis C. King.  
 1884.....Henry L. Bean.  
 1885.....Newel Bliss.  
 1893.....Alpheus Freeman.  
 1893.....Thomas C. Aldrich.  
 1893.....John H. Cheever.  
 1894.....L. J. P. Bishop.  
 1894.....E. W. Beardsley.

## TRUSTEES OF THE CALVARY CHURCH.

1858-1876.....James H. Merchant.  
 1851-1873.....D. W. Manwaring.  
 1862-1871.....B. T. Jessup.  
 1867-1877.....Wm. M. Isaacs.  
 1867-1884.....Wm. A. Cauldwell.  
 1868-1879.....Geo. W. Fanning.  
 1869-1872.....W. H. Barmore.  
 1870-1879.....Nathan Bishop.  
 1870-1889.....H. J. Chapin.  
 1871-1877.....George H. Chase.  
 1872-1878.....H. C. Yale.  
 1873-1879.....S. Wilkins, Jr.

1876-1885 . . . . . John H. Deane.  
1877-1885 . . . . . Samuel S. Constant.  
1877-1886 . . . . . Erastus Littlefield.  
1878-1881 . . . . . P. B. Marsh.  
1879-1886 . . . . . George G. Coffin.  
1879-1894 . . . . . Howard F. Randolph.  
1879-1885 . . . . . Robert Colgate.  
1881-1887 . . . . . Charles Hall.  
1884- . . . . . Henry C. Conger.  
1885- . . . . . Carter A. Saunders.  
1885-1894 . . . . . David Mitchell.  
1885-1895 . . . . . Edward B. Harper.  
1886-1889 . . . . . Duncan D. Chaplin.  
1886-1889 . . . . . Gilbert T. Woglom.  
1887- . . . . . Eugene H. Conklin.  
1889-1893 . . . . . Wm. A. Cauldwell.  
1889-1895 . . . . . G. Benedict Frisbie.  
1890 . . . . . Henry P. Porter.  
1894 . . . . . Charles Hall.  
1894 . . . . . David C. Link.  
1895 . . . . . C. F. Meek.  
1895 . . . . . J. B. Calvert.

TREASURERS OF THE BOARD OF TRUSTEES.

1858-1876 . . . . . James H. Merchant.  
1876-1889 . . . . . Henry J. Chapin.  
1889-1895 . . . . . Eugene H. Conklin.

TREASURERS OF THE BENEVOLENT FUND.

W. H. Baldwin.  
H. W. Grimwood.  
T. C. Aldrich.

TREASURERS OF THE FELLOWSHIP FUND.

William Conklin.  
Edward Colgate.  
L. H. Blackman.

## CHURCH CLERKS.

1863-1874 William M. Isaacs.  
 1874-1876 A. W. Rand.  
 1876-1885 E. A. DesMarets.  
 1885-1890 David A Haynes.  
 1890- L. H. Blackman.

## THE CHOIR.

1879- Miss Kate S. Chittenden, Organist.  
 1880-1894 Mrs. Evelina Hartz, Soprano.  
 1894- Miss Myrta French, Soprano.  
 1885- Mrs. J. W. Macy, Contralto.  
 1889- Mr. Albert G. Thies, Tenor.  
 1880- Mr. Cornelius Judson Bushnell, Barytone.

## SUPERINTENDENTS.

1848.....Stephen Salisbury.  
 1849.....Joseph P. Simpson.  
 1850-1852.....Abram M. Fanning.  
 1853-1854.....Gasherie De Witt.  
 1854-1856.....H. H. Salmon.  
 1857-1860.....Rufus F. Andrews.  
 1861.....James Sanford.  
 1861.....John M. Davies.  
 1862.....Thomas Playford.  
 1863-1864.....Benjamin F. Stone.  
 1865-1867.....Alfred M. Loomis, M.D.  
 1868-1882.....William A. Cauldwell.  
 1882-1892.....James Duane Squires.  
 1892- .....Wendell C. Phillips, M.D.

Mrs. Susan Hall, for twenty-one years of Dr. MacArthurs' ministry, rendered faithful and effective service as missionary, and was a most devoted Sunday-school teacher.

*Church Officers and Organizations.* 171

CALVARY BAPTIST SUNDAY-SCHOOL.

Officers 14. Teachers 82. Scholars 775.

CALVARY BAPTIST BRANCH.

Missionary, William Dean.  
Superintendent, Grant MacPherson.  
Officers 8. Teachers 29. Scholars 350.

ADVISORY COMMITTEE, APPOINTED DEC. 29, 1871.

WOMAN'S MISSIONARY SOCIETY, ORGANIZED MARCH, 1872.

First President, Mrs. J. H. Merchant.  
Mrs. C. C. Bishop.  
Present President, Mrs. R. S. MacArthur.

WOMEN'S BENEVOLENT SOCIETY.

Mrs. W. M. Isaacs.  
President, Mrs. C. G. Dobbs.

PRESIDENTS, YOUNG WOMEN'S MISSION BAND.

1886-1887 Mrs. J. W. Krafft.  
1887-1892 Mrs. J. B. Calvert.  
1892- Miss Mary E. Ramsey.

YOUNG PEOPLE'S ASSOCIATION, ORGANIZED MAY 1, 1874.

Present President, A. A. Kenyon.

LITERARY CLASS, ORGANIZED 1888.

Teacher, Rev. F. R. Morse, D.D.

*Silver Anniversary.*

CHORAL CLUB, ORGANIZED 1891.

President, David C. Link.

Conductor, Miss Kate S. Chittenden.

BAPTIST BOYS' BRIGADE.

Captain, Grant MacPherson.

JUNIOR CHRISTIAN ENDEAVOR SOCIETY.

Leader, Miss Mattie Joyce.

CONTRIBUTIONS TO BENEVOLENCE DURING THE QUARTER  
CENTURY.

Foreign Missions.....	\$65,958.11
Home Missions.....	187,467.23
Woman's Foreign Missions.....	7,650.93
Woman's Home Missions.....	13,174.51
Baptist Publication Society.....	11,971.99
City Mission Society.....	174,860.74
Ministerial Education.....	212,884.19
State Missionary Convention.....	22,175.23
Home for the Aged.....	26,640.75
Special for Home Missions.....	30,000.00
Individual Contributions.....	99,428.00
Miscellaneous.....	256,664.76
	<hr/>
	\$1,108,876.44

Home Expenses, Including Pastor's Sal-  
ary for the Quarter Century..... 336,775.40  
Contributions to the new church edifice  
in 57th street in addition to the re-  
ceipts from the 23d street property 300,000.00

SUNDAY-SCHOOL COLLECTIONS.

1870.....	\$301 82	1884.....	\$694 49
1871.....	366 53	1885.....	946 09
1872.....	450 10	1886.....	1,063 54
1873.....	573 67	1887.....	1,118 78
1874.....	587 56	1888.....	1,121 99
1875.....	571 98	1889.....	996 42
1876.....	546 02	1890.....	952 03
1877.....	573 03	1891.....	770 93
1878.....	532 16	1892.....	807 93
1879.....	531 80	1893.....	808 79
1880.....	589 85	1894.....	650 05
1881.....	601 32	Fresh Air Home.....	5,142 20
1882.....	609 06		
1883.....	646 82		
			\$22,727 96

STUDENTS FOR THE MINISTRY SINCE 1870.

Joel W. Abraham,	I. N. Merrifield,
M. Attarian,	John Mitchell,
William H. Bawden,	Addison Moore,
C. A. Carter,	James Morman,
Thomas W. Dammas,	Charles Murch,
Jacob David,	E. F. Roberts,
Robert E. Farrier,	Ablahot Samuel,
W. W. Giles,	Bacile Savmast,
J. B. Haygooni,	L. J. Sawyer,
Theodore Heisig,	Y. H. Shahbaz,
W. T. Henry,	Sumner W. Stevens,
H. W. Hillier,	Francis Waldron,
Chester Hine,	W. A. Walling,
George B. Lawson,	Joseph Weston,
	Ismail Yohanen.

ORDAINED MINISTERS MEMBERS OF THE CALVARY  
CHURCH SINCE 1870.

B. W. Barrows,	N. W. Miner, D.D.,
Ruel C. Bowen,	Halsey Moore, D.D.,
Edward Bright, D.D.,	T. J. Morgan, D.D.,
Edwin Bullard,	F. R. Morse, D.D.,
John B. Calvert, D.D.,	Edwin Oakes,
W. F. Coburn, M.D.,	C. V. Patterson,
E. K. Cressey,	O. C. Pope, D.D.,
Norman Fox, D.D.,	M. Saragianian,
W. W. Giles,	Sumner W. Stevens,
A. P. Graves, D.D.,	Henry C. Vedder,
J. B. Haygooni, M.D.,	John T. Vine,
Theodore Heisig,	W. A. Walling,
W. T. Henry, D.D.,	James Waters,
John Love,	George Webster,
Jacob Michaelian,	Joseph Weston,
	Samuel B. Willis.

A QUARTER CENTURY'S GROWTH.

	Baptized.	Letter.	Experience.	Restoration.	Dismissed by Letter.	Died.	Dropped.	Excluded.	Increase.	Decrease.	Gain.	Number at Last Report.	Total Number.
May 15, 1870	30	40	1		7	7	1		71	15	56	243	243
Sept. 25, 1871	23	45	2	2	12	10	25	2	72	49	23	299	299
Oct. 1, 1872	20	45	2		11	2			73	13	60	322	322
Oct. 1, 1873	34	54	2		7	1			90	8	82	382	382
Oct. 2, 1874	83	35	5		17	4	3	4	123	28	95	464	464
Oct. 1, 1875	105	45	6		16	2			156	18	138	559	559
Oct. 1, 1876	57	48	3	1	30	10			109	40	69	697	697
Oct. 1, 1877	38	43	7	1	32	5	32	1	89	70	19	766	766
Oct., 1878	27	37	7		25	9	2	3	71	39	32	785	785
Oct., 1879	42	65	4	1	19	5			112	24	88	817	817
Oct., 1880	69	50	4		21	11			123	32	91	905	905
Oct., 1881	72	38	13		33	10		3	123	46	77	996	996
Oct., 1882	73	58	14		44	19		3	145	67	78	1073	1073
Oct., 1883	81	130	10		42	13		4	221	55	166	1151	1151
Oct., 1884	79	43	10		34	11			132	47	85	1317	1317
Oct., 1885	85	56	7		58	10		1	148	69	79	1402	1402
Oct., 1886	82	53	17		61	19			152	80	72	1481	1481
Oct., 1887	70	77	5		43	23	6		152	72	80	1553	1553
Oct., 1888	92	95	6	1	47	16	5	1	194	69	125	1633	1633
Oct., 1889	107	51	9		63	17	2		167	82	85	1758	1758
Oct., 1890	103	67	11		96	20			181	116	165	1843	1843
Oct., 1891	88	48	3		89	27	29	1	139	146	48	1908	1908
Oct., 1892	89	62	5		68	20	18	2	156	108	48	1901	1901
Oct., 1893	91	81	11		74	16	7	1	183	98		1949	1949
Oct., 1894													2034
May 12, 1895													2049
	1646	1366	164	6	949	287	132	23	3182	1391	1813		















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