

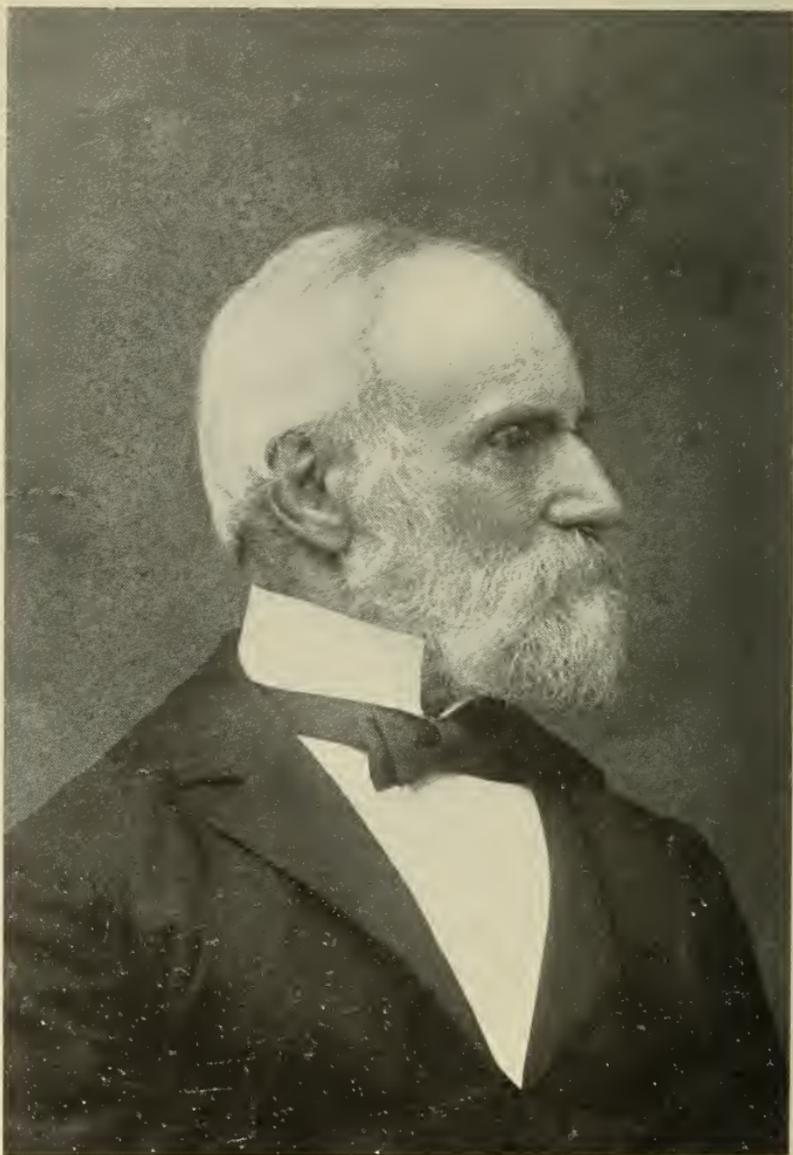
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Geo. W. Haswell

REMINISCENCES
OF BAPTIST CHURCHES
AND BAPTIST LEADERS
IN NEW YORK CITY AND
VICINITY, FROM 1835-1898

BY
GEORGE H. HANSELL



With an Introduction

BY
W. H. P. FAUNCE, D. D.

PHILADELPHIA
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INTRODUCTION

THE following reminiscences of Baptist history in the metropolis are so lucidly written that the only introduction needed is a word of friendly appreciation. The writer makes no claim to original and scientific research, but he may justly claim intimate association with most of our church leaders for the past sixty years. And while he would be the last to say *quorum pars magna fui*, I may be allowed to say for him that no man among us has been more alert to the conditions of church life in this city, or has rendered more devoted service, than himself.

America is usually impatient of archives and documents. Its face is toward the future and the sunrise. Consequently we are sadly lacking in the historic sense, and in breadth of view. "In to-day already walks to-morrow," said Coleridge. True; but in yesterday once walked to-day; and no man is competent to guide the church to-day unless he knows the church of yesterday. The causes of our present strength, the reasons for present weakness, all lie deep rooted in the years that are gone.

The Baptist churches of this city have had some notable leaders, both in the pulpit and in the pew; men of marked and powerful personality, who im-

pressed themselves deeply on their generation. To revere the memory of past leaders is the way to create leaders in the present. When Israel sang :

We have heard with our ears, O God,
Our fathers have told us,
What work thou didst in their days,
In the days of old,

then Israel was ready for any battle with any foe. Amid the changed conditions of modern city life, new methods are needed ; but the old heroism and simple faith and unswerving devotion are forever indispensable to the coming of the kingdom of God.

Mr. Hansell's friends have urged upon him the duty of writing down a narrative of men and movements. It has been a labor of love on his part, and his only object is to quicken memory and kindle hope and stir us all to new ambition. And though he well knows that he is working in the light of the sunset, he works with serene and steadfast faith in God's great to-morrow. It is an inspiration to us all to see those who have been long in the service growing daily younger in hope and courage and genial optimism, and recalling the past only for the sake of instructing and molding the future, and cheering the young men for their new task. So in the old Greek races, one runner handed on the torch to another. So Jacob cried : " The Angel which redeemed me from all evil bless the lads ! "

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REMINISCENCES OF BAPTIST CHURCHES

AND

LEADERS IN NEW YORK CITY

CHAPTER I

INTRODUCTORY

IN carrying out my purpose to write these Reminiscences, I make no apology for the frequent use of the personal pronoun, wherever it may seem necessary or convenient. Furthermore, I beg that no one will think that I aspire to literary distinction. What I shall attempt will be to narrate what has come under my own observation concerning Baptist churches and Baptist leaders in New York, since I have known the city.

It will be readily seen, however, that in order to make my narrative intelligible, I have had to gather from others some account of persons and events living or happening prior to my personal knowledge of the city. Beyond this, my only aim will be to relate the same in simple phrase, and so far as a tolerably retentive memory will permit, with the most perfect accuracy and impartiality.

Perhaps my task will be easier, and my narrative better understood, if (without intending to be egotistic) I introduce a little of my personal history.

I was born in England in the year 1814, in a little village in the county of Essex, called Hatfield-Peverel. This village is situated on the great eastern thoroughfare (called locally, the London Road) between London and Harwich,—the former, as everybody knows, the metropolis of Great Britain, and the latter her principal eastern seaport,—and distant from each just thirty-six miles.

In this village I lived until I was twenty-one years of age, without going more than twenty-one miles from home, and without seeing a town of more than five thousand inhabitants, until three days before I sailed from St. Catharine's Dock, London, on my way to America. To me, therefore, New York, in which I landed, was a big city, although its geographical limits did not extend much beyond where Cooper Union now stands, and its population was three hundred thousand. London at that time had one million two hundred and fifty thousand. I arrived in this city August 4, 1835, landing at Castle Garden, after a voyage of forty-eight days, on the old packet ship Samson, Captain Daniel Chadwick, from London. I stopped for a few days after my arrival at a hotel in Frankfort Street near Chatham. Having adjusted my baggage and eaten my dinner, I strolled out for a walk, and providentially met my first acquaintance in New York. I had dropped

into a boot and shoe store in William Street to ask a question, and noticed, lying on a settee, a newspaper called "The Gospel Witness." Taking it up I found it to be a Baptist journal. As my parents were both Baptists, I entered into conversation with the proprietor of the store, Mr. Samuel B. Combs, and learned that he was a member of the First Baptist Church of New York. Thus commenced my first friendship in New York. Deacon Combs invited me to call again, and we saw each other frequently. His kindly manners and fatherly counsel so endeared him to me that we became fast friends, and continued to be such until the day of his departure to the "better country." Perhaps there are some yet living who remember the genial smile with which the good deacon welcomed his friendly callers, and invited them to "take a seat and sit down."

The following Sunday found me in the Oliver Street Baptist meeting-house listening with delight to a sermon by Rev. Daniel Dodge, of Newark, N. J., who was for that day supplying the pulpit, while the pastor of the church, Rev. Spencer H. Cone, was enjoying a brief vacation at his favorite summer resort, Schooley's Mountain, N. J. Here he was buried in 1855, and here his honored dust sleeps beside that of his beloved wife, waiting the resurrection of the just.

I cannot say that my interest in the Oliver Street Church and its pastor commenced with the day on which I first entered its meeting-house, for I had

heard of both while at home from a friend of my grandfather, who had formerly spent a few years in this city, during which he sat under Doctor Cone's ministry. It was this prior knowledge that induced me (the day after my arrival) to visit Oliver Street to get a view of the exterior of the house of worship. It was the structure that preceded the building now occupying the same site, and, according to a tablet on its front, was erected in 1819. The pulpit, conforming to the prevailing custom of that day, was at the entrance, so that the preacher stood with his back to the street. I had seen but one Baptist meeting-house in England, and that would hold less than three hundred persons when crowded to its utmost capacity. I thought, consequently, that the Oliver Street house was really an imposing edifice. Baptists, as I had known them, usually worshiped in barns or small schoolrooms, or, these not being attainable, in private houses. At one time while I was a boy I attended public worship regularly in a long, low, narrow building which had formerly been a rabbit-warren, and was still in contempt so called. My father and mother were both immersed when I was about fifteen years old, going to a town seventeen miles away to have the ordinance administered. But although until that time unbaptized I have reason to thank God that they were both Christians before I was born. A godly parentage is the best of all earthly heritages.

When I came to this city I had made no public

confession of Christ, and entertained no assurance that I had been converted; but I had read the New Testament from early childhood. When I was but four years old and did not "even know my letters," my grandfather gave me my first "reading lesson," from Gen. 1 : 1. At the end of a month's hard study I could read a chapter in the New Testament, and never doubted that immersion is the only baptism. Yet I had never seen it administered until one Lord's Day shortly after my arrival in the city, when I saw Mr. Cone lead several converts, both men and women, down into the pool in front of the pulpit, where he immersed them in the name of the Holy Trinity. I then received an impression concerning the solemnity and beauty of the ordinance such as I can never forget.

About a year thereafter I was led down into the same baptistery by another administrator, Rev. John Dowling, and was baptized into the fellowship of the West Baptist Church, then worshiping in what was known as Doctor Mitchell's old (Universalist) church, standing on the corner of Duane Street and City Hall Place. The site now belongs to Roman Catholics, who took down the old building and erected a new one, which is still standing.

Doctor Mitchell, as I have been told, was not a Unitarian, but believed and taught that the Christ had suffered and made an atonement for the sins of the whole world and every one that is born into it, and by virtue of that sacrificial atonement every in-

dividual would be saved. The reasoning seems logical, but I do not think the conclusion is scriptural.

From this time forward my interest in Baptists and Baptist churches, the purity and constancy of their faith, the rectitude of their lives, the independence of their church government, acknowledging no head but Christ their Redeemer and Lord, the regularity of their order, and the inviolability of their discipline, has ever been deep, constant, and abiding.

CHAPTER II

THE BAPTIST CHURCHES OF THE CITY

THE following list comprises all the Baptist churches existing in New York City in 1835, with the dates of their organization (so far as ascertained), their location, and the pastors then occupying their pulpits :

Churches.	Organ- ized.	Location.	Pastors.
First,	1762,	Gold St.,	Wm. Parkinson.
Oliver Street,	1791,	Oliver St.,	Spencer H. Cone.
Abyssinian,	1808,	Anthony St.,	Wm. Spelman.
North Beriah,	1813,	Macdougall St.,	Duncan Dunbar.
South,	1822,	Nassau St.,	Chas. G. Somers.
Stanton Street,	1823,	Stanton St.,	George Benedict.
North,	1827,	Bedford St.,	Jacob H. Brouner.
Amity Street,	1832,	Amity St.,	Wm. R. Williams.
Zion,	1832,	Pearl St.,	John T. Raymond.
Sixteenth,	1833,	Sixteenth St.,	Jas. L. Hodge.
Broome Street,	1834,	Broome St.,	
Mulberry Street,		Mulberry St.,	Archibald Maclay.
East,		Grand St.,	John Middleton.
Second (so claimed)		Chrystie St.,	Johnson Chase.
Second (so claimed)		Bowery,	Wm. G. Miller. ¹

Mr. Chase did not remain in Chrystie Street long,

¹ For such information as I have been able to get regarding the last two claims I am indebted to my friend, Mr. G. M. Vanderlip (see later pages). I do not know on what those claims rest.

but preached in a small church in Mott Street near Broome.

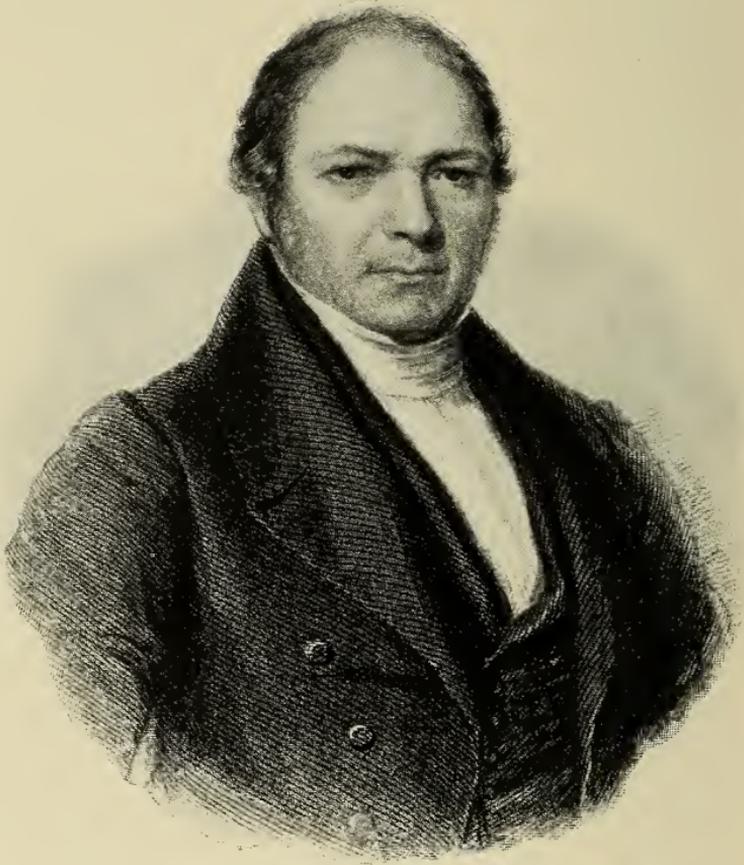
From my friend, Mr. Vanderlip, I have learned the following: "In the year 1770 a division arose in the First Baptist Church on the question of lining the hymns before singing, as had been the custom, or using hymn books. By a vote of the church the latter course was adopted, and thereupon fourteen persons asked for letters of dismission, and organized the Second Baptist Church of New York City. In 1789 another difficulty arose in the First Church, resulting in the exclusion of thirteen persons, for opposition to the pastor, for what they called his 'new divinity.'

"These persons were at once received into the Second Church, and trouble between the two churches very naturally followed. But in January, 1890, leave was given by the First Church to all who desired (including the excluded members) to take letters. Eighteen persons availed themselves of this privilege, and these also joined the Second Church. Among the constituent members of the latter, was one Francis Van Dyke, who manifested a disposition to rule the whole church. The new members resisting this, Van Dyke, who owned the house in which their meetings were held, closed the door upon them. This occurred late in 1789 or at the beginning of 1790. From 1791 the Oliver Street Church has full minutes of its proceedings, but previously the minutes were kept by Mr. Van Dyke,

and he retained them. The majority of the members protested against his action, and strove to convince him and his adherents of their wrong-doing, and to effect reconciliation, but in vain. Two parties now claimed to be the Second Church. One was represented by Jeremiah Dodge, Rev. John Dodge (who joined the church in 1770), Thomas Garniss, Samuel Jones, and Ezekiel Archer; the other by Mr. Van Dyke and his adherents. After numerous hearings by conventions, councils, and investigating committees, it was decided that Thomas Garniss and his associates were the Second Baptist Church. Van Dyke appealed, and a mutual council was called, but Van Dyke refused to appear before it. Finally, in 1802, both churches abandoned the title of Second Baptist Church. The body led by Van Dyke took the name of Bethel Baptist Church, which is now extinct. The other party took the name of the Fayette Street Baptist Church, which, when the name of the street was changed, became the Oliver Street Baptist Church."

In the list of Baptist churches given in this chapter there are but fifteen, but as a sixteenth necessarily implies fifteen before it, there must have been, either then or previously, another. Where was it? I have heard that there was once a small body which for some cause separated from the First Church and assumed the name of the Zoar Baptist Church, but of its history I can find no trace. It must, I think, have been a short one. However

this may have been, it seems necessary to assume the existence of a Baptist congregation somewhere not far distant, in order to account for the building of so large a church as that in Mulberry Street. It was a large structure, with a gallery all around. It would seat fifteen hundred people, and was the largest Baptist house of worship ever erected in this city, if that in Sixteenth Street is not an exception, until the Calvary Church built their new house in Fifty-seventh Street. Surely so large a house would not have been built for Baptists if there had not been a congregation of Baptists, or persons holding Baptist views, ready to enter it; yet it is well known that Mulberry Street Church was never other than a Baptist church.



ARCHIBALD MACLAY, D. D.

CHAPTER III

THE MULBERRY STREET CHURCH AND REV. ARCHIBALD MACLAY

THE following interesting facts relating to Rev. Archibald Maclay, first pastor of the Mulberry Street Church, are gathered from the "Maclay Memorial," a copy of which was presented to the writer by the late Robert Maclay of this city:

"Rev. Archibald Maclay, D. D., was born May 14, 1776, at Green End, on the outskirts of the village of Killearn, Stirlingshire, Scotland, in a rural cottage which is said to have been in the family for many generations. His paternal grandfather was a man of high repute and an elder in a Presbyterian church. He lived to a great age. When on his deathbed he looked at his children with a complacent smile, and said: 'One generation goeth and another cometh. Blessed be the name of the Lord.'"

Dr. Maclay's father was born in 1749, and died at the age of thirty-six years, when his son (who bore his name), was nine years old. His mother instructed her son carefully in the religion of the Bible. He read the Book of books over and over, and practised daily prayer. Subsequent experience taught him, however, that he had only the religion

of a young Pharisee, until he heard a sermon by Rev. Mr. Wallis, from Eph. 1 : 7. From this he dates his conversion.

“In the first transports of my love and gratitude,” he says, “I could have embraced the preacher through whom was made known to me the wisdom and power of God unto salvation. But I was a diffident and friendless boy, and did not dare speak to him. I had never seen him before, and have never seen him since, but in my old age I met his son, Rev. Dr. Wallis, professor of theology in Kings College, Toronto, and acknowledged to him the debt I owed to his father.”

When the boy had experienced this change, his mother made him leader in their family worship. He joined the Church of the Seceders to which his mother belonged, and began to take part in their public meetings for prayer and conference.

Up to this time his opportunities for education had been very limited. Subsequently (the family having removed to Glasgow) he was two years under the tuition of Rev. Greville Ewing, of that city. He finished his education at the University of Edinburgh, where the celebrated Dugald Stewart was one of the professors, and was chiefly indebted for the means to do so to his lifelong friend, Mr. Robert Haldane, after whom he named his oldest son. He was ordained to the ministry in 1802, and became pastor of a church in Kircaldy, opposite Edinburgh, and the same year was married to Miss Mary Brown, of Glasgow. His ministry at Kircaldy was

attended with great success. In 1804 his mother died, and he then determined to carry out a plan formed long before, to emigrate. The missionary spirit in him was always dominant, and seeing no immediate prospect of an open door for missionaries in the East, he turned his attention to the West, and (with the advice of Mr. Haldane) chose America for the field of his future labors.

Thereupon he resigned his pastorate, and on October 28, 1805, he sailed from Greenock with his wife and two children. After a tempestuous and perilous voyage, the family arrived safely on our shores, and Dr. Maclay preached his first sermon in America on shipboard in New York harbor. His standing as an accredited minister of the gospel, his confidential relations with well-known representative characters in Great Britain, and his letters of commendation from such men as Dick, Haldane, Fuller, and Hall, gave him a favorable introduction to men of standing and influence in America. He was kindly received in the community and churches of New York, and was soon installed in a pastorate of his own.

In this relation he continued to preach without any considerable intermission for thirty-two years, being from 1809 to 1837 pastor of the same church in Mulberry Street.

But the question still remains unanswered, Where did Doctor Maclay preach before that time? On this the "Memorial" is silent. It is certain that he

commenced his ministry in New York as a Presbyterian. It is also certain that the Mulberry Street Church was never other than a Baptist church; moreover, Doctor Maclay's ministry there did not commence until the year 1809. Where was he the four previous years? It has been said that shortly after his arrival in New York, he was led to change his views regarding believers' baptism, and that he was immersed, but still continued preaching to the same people, until the larger part of, if not the entire congregation, embraced the same views. *It has been fully ascertained* that he received baptism at the hands of Rev. John Williams, in the Oliver Street meeting-house, but it does not appear that he ever became a member of that church. This information was obtained from James M. Whitehead, now of Washington, D. C., a former clerk of the Oliver Street Church. The probability of the above is moreover strengthened by the fact already recorded, the erection of the large church edifice in Mulberry Street, for it seems clear, as has been said, that so large a house would not have been built for Baptists had there not been somewhere not far distant a congregation of Baptists ready to occupy it. If so, where was it located? Probably in Rose Street, where "a moderately capacious meeting-house" is said to have been standing at that time.

Doctor Maclay was esteemed a very earnest and able preacher, and a ripe scholar for that day. Multitudes flocked to hear him, and the large meet-

ing-house in Mulberry Street was crowded. After a while, however, such is the unsettled character of all earthly things, his popularity began to wane and his congregation to dwindle. For this two reasons will hereafter be assigned, neither of which, however, detracted from, or in the smallest degree diminished, the high personal esteem and affection in which he was always held, not only by Baptists, but by Christian people of all denominations.

Doctor Maclay retired from pastoral work in 1837, at the age of sixty-one, to become the traveling agent and efficient advocate of the American and Foreign Bible Society, then recently formed, with Spencer H. Cone for president. The church, while accepting his resignation, passed the following resolution :

Although it is painful to part with our pastor, especially when we consider that he was the means, under God, of planting this church, and has so long been its faithful, affectionate, and devoted pastor, yet, believing that Providence has opened a wider field of usefulness for him in the Bible cause, and eminently qualified him to labor in it, we desire to acquiesce in this dispensation of Providence, and at the same time express our undiminished and affectionate attachment to him.

Thenceforth Doctor Maclay devoted the remainder of his public life to the Bible cause, under the auspices of the American and Foreign Bible Society and the American Bible Union, having this object, as he expressed it, "To give the Bible translated to

all nations, without any human addition, diminution, or concealment." Engaged in this work he traveled extensively in the United States, Great Britain, and in some of the British Provinces, and was everywhere well received. At home and abroad his name was as potent as his face was familiar. His sermon on the Bible cause was one of great power, and was published by the hundred thousand. It was translated into the Welsh language, and to this day its influence is felt among the English and Welsh-speaking people throughout the United Kingdom, as well as in the United States.

Doctor Maclay encountered many perils while traveling in the Bible cause, from some of which he narrowly escaped with his life. A firm believer in the doctrine of special Providence in the affairs of men, he always attributed his escape to the merciful interposition of Almighty God.

Surely these escapes and exemptions were neither few in number nor ordinary in kind. One, and perhaps the most remarkable, occurred in 1845, and may be remembered by some of my older readers. In this catastrophe Doctor Maclay lost everything but his life. He had taken passage on the steamer Bellezane, of Zanesville, Ohio, bound for New Orleans, which was "snagged" on the Mississippi, fifteen miles above the mouth of the Arkansas. Out of one hundred and twenty-five passengers sixty-five perished. Of the experience of the night's disaster, Doctor Maclay says :

During the four hours I was on the wreck I spent most of the time in mental prayer. I felt resigned and composed, and I would with gratitude raise another Ebenezer, and say: "Hitherto the Lord hath helped me. What shall I render to God for all his mercies toward me?"

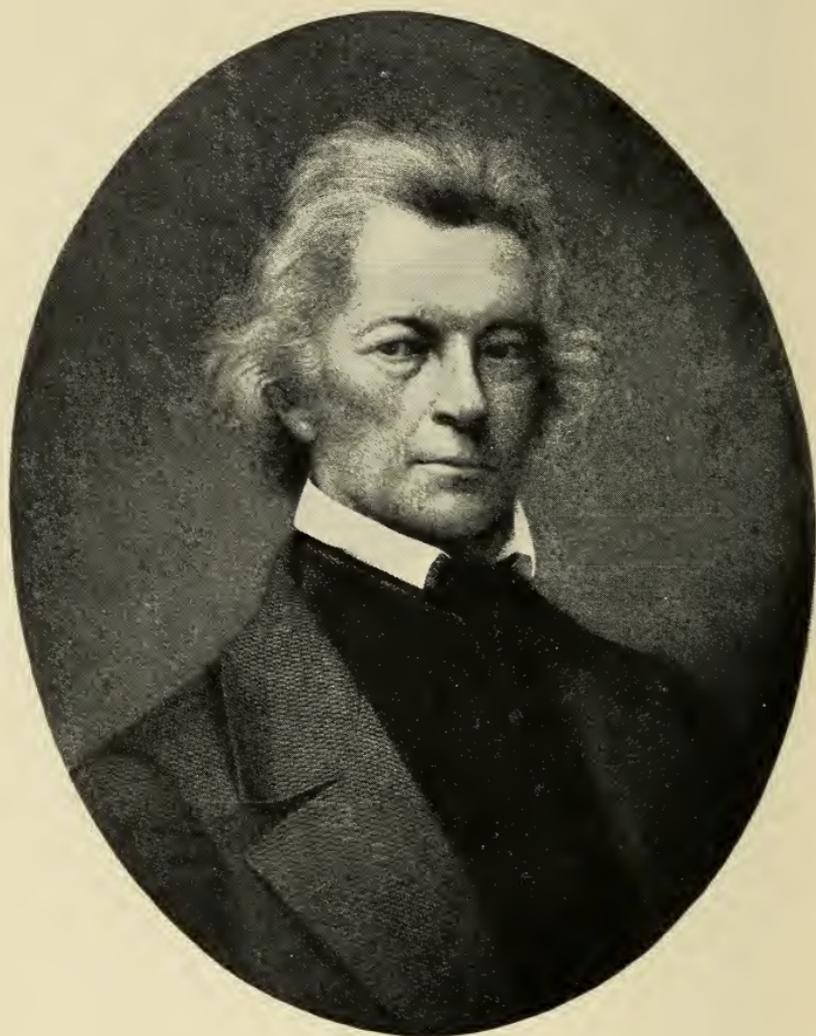
Doctor Maclay was neither disabled nor disheartened by this terrible ordeal. After a brief interval he resumed his work, and added to his already protracted service nearly ten years more of arduous labor. The fruits of his labors did not fall off with the lapse of years. The experience and wisdom of age more than made up for the inevitable failure of physical energy, so that the acme of his usefulness was at the close of his earthly career.

To return to the history of Doctor Maclay's pastorate in Mulberry Street. The first and perhaps the more potent of the causes hinted at as tending to deplete Doctor Maclay's congregation, was the coming to the church in Oliver Street, little more than a stone's throw distant, of a young, eloquent, and already famous preacher, in the person of Spencer Houghton Cone, whom that church had called to assist their venerated pastor, Rev. John Williams. Multitudes flocked to hear him from all parts of the city, and perhaps the Mulberry Street Church suffered most because it was the nearest.

Another reason appeared thirteen years later, when many of the members, among them some of the wealthiest, were dismissed by letter for the pur-

pose of forming a new Baptist interest on the west side of the city, to be known as the West Baptist Church—a laudable object certainly, but not destined to be successful. A church was organized and publicly recognized, receiving a hearty welcome into the family of Baptist churches. The new church held its first assemblies in Gothic Hall, then on Broadway (east side) one door below Pearl Street, and shortly afterward called Rev. John Dowling, then pastor of a church at Newport, R. I., to become their pastor. He accepted the call and preached with great acceptance. But the contemplated church edifice could not be built. The commercial panic which struck the entire country in 1837 and spread its disastrous results over the two following years, and which proved especially disastrous to this city because of the “great fire” of 1835, swept away the fortunes of nearly, if not quite all, the brethren who had embarked in the new enterprise. The now enfeebled West Baptist Church, though heroically led by its pastor, was forced to abandon its name and its independent existence. It was finally merged in the new organization, thenceforth to be known as the Tabernacle Baptist Church, of which church more will be said.

In order to facilitate this merging of interests, Doctor Dowling resigned, and shortly after became pastor of the Second Church, in Providence, R. I., then worshipping in Pine Street, of that city.



SPENCER H. CONE, D. D.

CHAPTER IV

THE OLIVER STREET CHURCH AND SPENCER H. CONE

SPENCER HOUGHTON CONE entered upon his work in May, 1823, having just passed his thirty-eighth birthday. His sermons were entirely unlike the usual preaching of that day, both in their structure and the manner of their delivery, and they at once charmed and captivated his hearers. Although but little above medium height, his erect and graceful figure gave him a distinguished personality which was at once impressive and pleasing. Added to this, he had an easy, even flow of language, never hesitating for a word, and rarely, if ever, recalling one. Perhaps the most wonderful of his gifts was his inimitable voice. It was not loud and startling, not metallic, except as it was golden; not sometimes like a clap of thunder, and then an almost inaudible whisper—but it is easier to say what it was *not*, than to say what it *was*. Yet none ever listened to its mellifluous cadences without feeling a charm indescribable, but never to be forgotten. Mr. Cone was not a stranger in our city when he came to take up his work in Oliver Street. His first visit (as we learn from the “Life of Spencer

H. Cone," page 160) was in the fall or early winter of 1818, and the errand on which he came throws a forelight on his future career as the successful promoter of missionary work at home and abroad. He had been pastor successively of the little churches in Washington, D. C., and Alexandria, Va., and in both places his preaching attracted large congregations, and resulted, through divine blessing, in the conversion of many persons.

In 1818 he was pastor of the church in Alexandria. Gracious showers of divine blessing had descended on his ministry, and there were many conversions and great spiritual prosperity, but the people were poor, and then, as now, New York, always supposed to be rich and known to be generous, was the objective point to which the needy turned for help, and then as now, a church in such condition sends its pastor to plead its cause. Mr. Cone accepted the commission and the responsibility. A good friend, who knew how to put him on the right path, gave him a letter to Deacon Thomas Garniss (living then on the corner of James and Chatham Streets) and the next Lord's Day morning the young preacher from Virginia was heard (for the first time in New York) from the pulpit of the Oliver Street Baptist Church, pleading the cause of the little church under his pastoral care, which he rightly contended was a mission field.

Mr. Cone's second visit to New York occurred a little later, when he preached in several of our

churches with such *éclat* that steps were immediately taken to induce him to leave his isolated position in Alexandria, and come to New York. This solicitation, first extended to him in 1818, was now pressed upon him by many of the acknowledged leaders and wealthiest members of our churches, with the assurance that a new interest should be started and a new church edifice be at once erected on the most eligible spot in the city, provided he would accept a call.¹ But Mr. Cone chose to remain in the locality where the Master first called him to labor, until he should have a fuller revelation or conviction of the divine will. This did not come to him, as we have seen, until 1823, nearly five years later. In the month of May of that year, he began his work in Oliver Street as assistant to Rev. John Williams, and on the death of that venerable man, on May 30, 1825, Spencer H. Cone, who had already been elected junior pastor, became the pastor of the Oliver Street Baptist Church.

From this time forward his popularity as a preacher, his personal magnetism, and his marked ability as a presiding and executive officer, made Spencer H. Cone a central figure and an acknowledged leader in our Baptist Israel. The Oliver Street Church became a rallying center for the friends, especially, of foreign missions. The "monthly concert of prayer for foreign missions," held in the large lec-

¹ Life of S. H. Cone.

ture room of the church the first Monday of each month, attracted large numbers from all the other churches to hear reports from laborers on foreign fields, with all of which the Oliver Street pastor had put himself in communication, and with many of whom he had been more or less closely in touch for years before his coming to New York. His heart warmed with encouragement as he found himself surrounded with coadjutors, willing and able compeers in the work of extending the knowledge of the Saviour throughout the whole world. The church in Oliver Street had heard and heeded the great commission: "Go ye into all the world and preach the gospel to every creature," and numbered among its members many of the most liberal contributors to carry out that command. It is a pleasing thought that God has honored their devotion, insomuch that their children and grandchildren are among the most active and efficient co-operators in the same good work to this day!

"Faith" proved by "works." Perhaps there have been few periods in the history of our churches when God's people labored more faithfully, and when the divine blessing resting on their labors was more conspicuous. At no period, certainly, were the "weekly prayer meetings" better attended, the "neighborhood prayer meetings" more numerous, or supplication more earnest! This too was the period of "early prayer meetings," often held as early as five o'clock A. M., in the depth of winter too. How well I re-

member the Sunday morning prayer meeting, held in the gallery back of the pulpit in the old Oliver Street Church, and led by one of the deacons, to seek preparation for, and ask a blessing on, the Sunday-school instruction, the preaching of the word, and all the exercises of the sacred day.

CHAPTER V

A DIGRESSION

IF asked why, after giving a list of our churches in the order of their organization, I omit the First Church, organized in 1763, and pass on to the Oliver Street Church, organized twenty-eight years later, I reply, With a single exception, I am indebted for all the knowledge I possess concerning the former church, prior to 1841, to my friend Roger H. Lyon, Esq., and an address read by him at the laying of the corner-stone of their present church on Boulevard, corner of Seventy-ninth Street. The exception: In the latter part of 1835 or the beginning of 1836, I attended public worship in the meeting-house of the First Baptist Church, in Gold Street between Fulton and John Streets. The ground on which the house stood was afterward a coal yard, and is now occupied by Robert Hoe & Co., for some part of their business as printing press manufacturers. There I heard a sermon from Rev. William Parkinson. He was a man of noble presence and dignified bearing, much above medium height and far past the meridian of life. I did not then consider him an orator, although I believe he was so considered, but he impressed me as a re-

markably clear, cogent, and forceful preacher. In these particulars perhaps there are few superiors to him even in the present day. I have been informed that Doctor Parkinson was accustomed to preach on Sunday afternoons during suitable weather from the steps of the City Hall, where he sometimes spoke to one thousand persons, and that when he resigned his pastorate in the First Church it was his purpose never to accept another, but to continue these Sunday afternoon addresses so long as he should have strength to do so. Afterward, however, he was persuaded otherwise, as we shall see when we come to note the organization of the Bethesda Baptist Church.

The writer trusts too, that he will be pardoned for continuing this digression long enough to record what he knows of the history of two noble churches, composed of people of color, which were in existence in 1835.

The first of these, the Abyssinian Church, was located in Anthony Street, corner of Church Street. The church was organized in 1808. Its pastor, Rev. William Spelman, was of Southern birth, a barber by profession, and like Onesimus, once a slave. He possessed great strength of character and ruled like an autocrat; but his people respected and loved him, and his church-membership was at one time the largest of any Baptist church in the city. The up-town movement of business forced them to abandon their location, and they found

scant shelter in the small frame building in Waverly Place, where they still remain. The old pastor saw much trouble in his later days through some who sought to create divisions in the church, but he lived to a good old age and retained to the last the sympathy and respect of all his white brethren, both ministers and laymen. But the strife in the church continued, and for twelve years they were deprived of fellowship in the Southern New York Baptist Association, because of their persistent litigation in the courts.

In 1897 they reported to the Association that they had withdrawn all their suits, and on the strength of this report they were restored to fellowship and to their original position in the list of churches. The church is now under the pastoral care of Rev. R. D. Wynn, and is believed to be prospering, spiritually at least, its present (1898) number being eight hundred and eighty.

The second, the Zion Baptist Church, was organized in 1832. In 1835, and many years later, it was under the care of Rev. John T. Raymond. It worshiped in Pearl Street a little west of Chatham.

After Mr. Raymond's death it had a very checkered history, but still maintains its visibility at 164 West Twenty-sixth Street, where it enjoys the excellent ministry of Rev. J. W. Scott, its present (1898) membership being three hundred and ninety-six.

CHAPTER VI

OLIVER STREET CHURCH (CONTINUED), 1841-1890

AFTER the resignation of Spencer H. Cone, the Oliver Street Church called for their next pastor Rev. Elisha Tucker, D. D., of Rochester, N. Y. Doctor Tucker entered upon his pastoral work on the first Sunday in October, 1841, and served the church with great acceptance until May, 1848, when he resigned to accept the pastorate of the First Baptist Church in Chicago, Ill. His resignation was accepted with deep regret, and the church voted him a half-year's salary as a token of their love and appreciation of his faithful services.

After Doctor Tucker resigned the church was without a pastor for a year and a half, but was faithfully supplied by Rev. Lemuel Covell. During Doctor Tucker's pastorate the church was greatly afflicted in the loss of their meeting-house by fire, the house in which they and their fathers had worshiped since 1819. No time was lost in preparing to erect a new edifice; but many tender memories were stirred, and many hearts made sad. Yet Doctor Tucker's pastorate is still remembered as one of the most successful on their records.

The following description of a monthly Commu-

ion, copied by permission from a paper read by Mr. George M. Vanderlip, at the thirtieth anniversary of the Hudson River Baptist Association, South, is a pen-picture worthy of an artist :

On an elevated platform in front of the pulpit, sat in the center the imposing and dignified form of the pastor, Doctor Tucker, a man of fifty years, whose long hair was turning silvery gray, supported by six venerable-looking deacons, all older than himself. On one side sat the gentle and well-beloved Thomas Purser, then James Wilson, then Robert Edwards ; on the other side Jacob Smith (the oldest deacon), then Roger Pegg, and then the youngest deacon, Isaac Newton. It was a goodly sight. They are all in heaven now. "They rest from their labours and their works do follow them."

Doctor Tucker died in 1853, while on a visit to his son in Cumberland, Md. At the solicitation of many members of the Oliver Street Church who had been converted under his ministry, the family permitted his remains to be brought to this city to be buried from the Oliver Street meeting-house, and to rest in Greenwood Cemetery, where a lot was purchased and a monument erected by the same friends, and then made over to the survivors of the family.

In 1849 the church extended a call to Rev. E. L. Magoon, of Cincinnati, O., to become their pastor, and he consented to supply their pulpit for six months, at the end of which time he accepted a permanent call. The widespread reputation of the gifted pastor attracted large numbers to their house

of worship ; but the tide of the church-going population had set up-town and stores and tenement houses had begun to fill the streets where had been the dwellings of a large proportion of the church-members. The movement was a sudden one, and the churches which followed the population prospered. For several years there was much encouragement in large congregations, and numerous conversions, but the steady drain by removals continuing, left little to hope for. The prospect of removal being still remote, on June 30, 1857, Doctor Magoon tendered his resignation, which was finally accepted, the church voting him a present of one thousand dollars. During the pastorate of Doctor Magoon, Rev. C. C. Norton was ordained to the ministry, and accepted the pastoral care of the Sixth Street Baptist Church, and Rev. Howard Osgood, formerly an Episcopalian, was immersed. Rev. Doctor Norton preached the gospel in this city forty years, and recently went to his rest. Dr. Howard Osgood now fills a professor's chair in the theological seminary at Rochester, N. Y.

In April, 1858, and again in February, 1859, the Oliver Street Church extended a call to Rev. Henry G. Weston, of Peoria, Ill., to become their pastor. These first calls were declined, but being providentially in the city in March of the same year, he was invited to preach, and finally agreed to accept the call. His acceptance gave great joy to the church, and his preaching gave universal satisfaction, but

each passing month made the necessity for speedy removal more apparent and more pressing, and a committee of judicious brethren was appointed to examine into the matter and report some plan of action. After the report had been received, authority was given to sell the property and purchase lots somewhere within the territory bounded by Third and Fourth Avenues, and Thirty-Second and Thirty-fourth Streets. Before anything definite had been accomplished the church received a communication from the Madison Avenue Baptist Church, whose pastor, Dr. William Hague, had resigned, suggesting a union of these two churches. The proposition was so far favorably entertained as to lead to the appointment of a committee consisting of deacons Wm. Phelps, Samuel Raynor, Richard Stout, and brethren Wm. D. Murphy, Alfred Decker, John M. Ferrier, and Geo. M. Vanderlip, to meet a committee of the same number of the Madison Avenue Baptist Church, consisting of brethren Geo. W. Abbe, Hiram Huston, Joseph F. Lake, Wm. H. Chapman, Thos. Porter, Wm. J. Todd, and Jeremiah Milbank, who were instructed to consider the whole matter, and if they thought it advisable, to report some plan for uniting the two churches in one. These brethren, after serious consideration, agreed upon a plan of union which they recommended to their respective churches, and which said churches adopted, recommending that application be made by each church to the Court for permission to sell their

respective properties and to become one church, under the corporate name of the Madison Avenue Baptist Church, with the following stipulations :

First. That the Madison Avenue Church shall convey all its property, real and personal, to the Oliver Street Baptist Church, and that its corporate powers shall then cease ; that said church shall then make a list of its members, duly certified by its clerk, for the purpose of its union with the Oliver Street Church ; that on such list being presented, they shall be constituted members of that church, and thereupon the regular services shall be held in the house of worship of the Madison Avenue Church.

Second. The trustees of the Oliver Street Church are to resign, and an election for new trustees ordered by the congregation united, shall be had ; the resignation of the present trustees to take effect when others shall have been elected.

Third. The Oliver Street Baptist Church then to take the necessary steps to cause its corporate name to be changed to that of the Madison Avenue Baptist Church.

Fourth. The real and personal property now owned by the Madison Avenue Baptist Church and that owned by the Oliver Street Baptist Church, upon such transfer and union as aforesaid, is to become liable for the indebtedness of both said churches.

On September 29, 1862, at meetings duly called,

the report of the joint committee was adopted by both churches respectively, and the trustees of both churches were authorized and directed to take the necessary steps to perfect the union of said two churches.

On October 6, 1862, at a meeting duly called, the trustees of the Oliver Street Baptist Church adopted and approved a resolution pledging themselves to carry out and perfect said plan and agreement for effecting and perfecting a union of said two churches. Other stipulations were added and mutually agreed to, and thereupon formal application was made to, and obtained from, the Supreme Court to issue an order to complete the same. Said application was signed by S. V. Bagley, attorney, in behalf of the petition of the Oliver Street Church, and by William H. Chapman, chairman, and George W. Abbe, secretary of the Board of trustees of the Madison Avenue Baptist Church.

The order of the Court was issued, and so far the union of the two churches seemed to be perfect and to promise the happiest results. But alas! it turned out far otherwise. Slight misunderstandings led unhappily to acrid disputes; criminations and re-criminations followed, resulting in an "appeal to Cæsar." A fierce litigation ensued which lasted twenty years, causing sorrow to every Christian heart, while the ungodly pointed the finger of scorn, and said—*not*, "See how these Christians love one another," but, "How they bite and devour one an-

other." Yet these litigants were earnest Christian men, and both sides believed they were in the right. Among those on both sides the writer cherishes the memory of many who were his very dear friends. Let us remember their many virtues, and cast the mantle of charity over their human failures. The litigation was at length brought to an end by the final decision of the Supreme Court, which ruled that, owing to a defect in the deed of conveyance, the property in dispute had never passed from its first owners to the new organization (the united church), and consequently the Oliver Street Church had paid its money without receiving the stipulated consideration. On the other hand, they (the Oliver Street people) had had the use of property to which they had no legal title, and must therefore pay rent.

The Court subsequently awarded what it considered an equitable sum to the Oliver Street party, and with the amount so awarded, and very large contributions among themselves, they purchased the ground and built the edifice which they now occupy on Madison Avenue, corner of Sixty-fourth Street.

In 1879 they called Rev. J. F. Elder, from Orange, N. J., to become their pastor; and in 1882 they assumed the name of the Baptist Church of the Epiphany. Doctor Elder resigned the pastorate May 12, 1890, but supplied the pulpit several months before leaving to accept the call of Calvary Baptist Church, Albany, N. Y., where he is an honored and much-loved pastor.

Doctor Elder was succeeded in the Church of the Epiphany by John T. Beckley, D. D., and on his retirement from the pastoral office, the church called its present highly efficient pastor, Rev. Howard L. Jones. While their edifice was being built they worshiped in the church edifice in West Fifty-third Street, now the Mount Olivet Baptist Church. Its present membership (1898) is two hundred and sixty-five. May the Lord bless this grand old church, and make it a blessing from generation to generations yet unborn!

CHAPTER VII

NORTH BERIAH AND SOUTH BAPTIST CHURCHES

THE North Beriah Baptist Church (now the North Baptist Church) was organized in 1813. Its pastor, in 1835, was Rev. Duncan Dunbar, a typical Scottish Highlander. I do not know whether he spoke the *Gaelic*, but his speech was very different from that of the lowlands of Scotland, and it never changed, although he lived most of his days in America, and had been a pastor in Boston and other Eastern cities. He was a large hearted man whom everybody loved and who loved everybody. His preaching was full of *unction* and largely experimental, a word much in vogue in those days. He fed his people on the word of God, and many strong men and gifted women were the fruit of his ministry. The church might well have been called a *nursery* for Christian workers, as many able teachers and preachers were raised up there. Mr. Dunbar was pastor of this church at two different times, between which he was pastor in South Boston and Philadelphia. The church Sunday-school was superintended by Mr. S. W. Seton, an Episcopalian. In 1859 the church assumed the name Macdougall Street Baptist Church, which it retained until quite

recently, when it was merged into the North Baptist Church, now in West Eleventh Street. The church had many pastors after Mr. Dunbar, but their old meeting-house is still standing in Macdougall Street, opposite Van Dam Street, and presents the same general appearance that it did more than sixty years ago. The present number of members (1898) is three hundred and nine.

South Baptist Church (now West Thirty-third Street). This church was organized in 1822. It was located on Nassau Street. Its pastor was Rev. Chas. G. Somers. The building in which the church worshiped is still standing on the east side of the street, between Fulton and John Streets, but has long since been turned into offices for business. Mr. Somers was born in England, but was educated in some part of Germany. He found much difficulty with the letter *r*, being obliged to substitute *w* in its place. This, however, was by no means unpleasant to his audiences. He had a deep-toned and very musical voice, which gave a peculiar charm to his speech. He was withal an earnest and impressive preacher, and a pleasing platform speaker.

An old friend of the writer, who had been a member of the South Church, informed him that Mr. Somers, when a youth, was in the employ of John Jacob Astor, and that on one occasion Mr. Astor demanded of him some secular services on the Lord's Day, which young Somers refused to render, giving as his reason, that on that day he served exclusively

another Master. The same friend also informed me that the meeting-house in Nassau Street was built and owned by Mr. Somer's father-in-law, Deacon Skelding, who desired to give him the title deed. Mr. Somers declined to accept the gift; thereupon Deacon Skelding made the property over to the church, with the proviso that Mr. Somers should receive therefrom a salary of one thousand two hundred and fifty dollars yearly, so long as he remained their pastor.

Somewhere about 1852 the church moved to a meeting-house located on the corner of Hammond (now West Eleventh) Street and Factory Street, and subsequently to the building corner of Eighth Avenue and Twenty-third Street. While there Doctor Somers retired from the pastorate. In 1856 the church purchased and moved into the meeting-house in Twenty-fifth Street, between Seventh and Eighth Avenues, and called Rev. A. H. Burlingham to become their pastor. Doctor Burlingham served the church successfully until 1865. Rev. John Dowling, D. D., and others, supplied the pulpit for a few months, after which Rev. Halsey W. Knapp was pastor for one year, and was succeeded by his brother, Rev. S. J. Knapp.

In 1872 Rev. M. G. Hodge became pastor. He was followed two years later by Rev. A. C. Osborne. Doctor Osborne resigned in 1874, and a few years later the church received into its fellowship the members of the Plymouth Baptist Church, which

had been organized ten years before in West Fifty-fourth Street, and the pastor of that church, Rev. A. Stewart Walsh, became pastor of the South Church, which shortly after ceased to exist as an independent church, and was merged into the Pilgrim Baptist Church, located in West Thirty-third Street. This latter church grew out of the efforts of two brethren, James M. Peck and H. H. Salmon. These brethren hired a hall in Thirty-fourth Street, where they gathered a large Sunday-school, which served as a nucleus to the Pilgrim Church. Their first pastor was Rev. G. A. Peltz, who was followed by Rev. Halsey W. Knapp, and later by Rev. J. Spencer Kennard. Among those who helped to build up this church were brethren Wm. B. Waite, Calvin Stevens, R. G. Cornell, and many others, who have passed on to the better world. The church is now under the successful pastorate of Rev. Edwin S. Holloway, with a present membership (1898) of three hundred and fifty-two.

CHAPTER VIII

STANTON STREET BAPTIST CHURCH

THE Union (now Stanton Street) Baptist Church, was organized in 1823, assumed the name of the Stanton Street Baptist Church in 1834, and entered fully upon the prosperous career that has marked its history.

The following account of its origin, taken from "A History of the Stanton Street Church, by Charles B. Stout and his associate in the clerkship of the Church" (Mr. Thomas J. Grout), will be found full of interest :

In the latter part of the year 1823, a number of members in good standing in the Mulberry Street Church, New York, expressed a wish to be dismissed, for the purpose of constituting a new church in another part of the city. After considering their request, the following letter was granted them :

TO ALL WHOM IT MAY CONCERN : This is to certify that the brethren and sisters whose names are hereunto affixed, are hereby regularly dismissed from the Baptist Church in Mulberry Street, New York, under the pastoral care of Rev. Archibald Maclay, for the purpose of uniting together in the formation of a new and regular Baptist Church in the same city, and may the great Head of the Church crown their efforts with success and his rich and effective blessing, that they may be built on

the foundation of the apostles and prophets, Jesus Christ being the chief corner-stone.

Done by order of the church.

WILLIAM WINTERTON, *Church clerk.*

NEW YORK, SEPTEMBER 23, 1823.

John Hazlett,	Michael Noe,
Zilpah Hazlett,	Elizabeth Noe,
Jane Hazlett,	Wm. B. Swift,
Stephen Hyde,	Charlotte Blakeley,
Caroline Hyde,	Catharine Clark,
Frederick Pattillo,	Mary Cheeseman,
Catherine Pattillo,	Hannah Ashford.

Immediately on receiving this letter, these brethren and sisters procured a place to meet at 63 Chrystie Street, then far up-town, and they had public worship the next Sunday, Brother John W. Gibbs being the preacher. It was resolved to engage Brother Gibbs at a salary of two hundred dollars per annum, but they subsequently voted fifty dollars additional. Shortly afterward a council assembled at the house of Brother Noe, to which the new church submitted their articles of faith and covenant.

This council was composed of Revs. Archibald Maclay, Charles G. Somers, Johnson Chase, John Williams, and — Smith. After due deliberation, the council resolved unanimously that these brethren and sisters should be recognized as a regular Baptist church, and the names of William S. Duzenbury and Ann Elgreen were added to the original number. The council then adjourned to the meeting-house,

where a sermon was preached by Rev. Charles G. Somers, and the hand of fellowship was given by Rev. Archibald Maclay. The writer has a distinct recollection of all the persons mentioned above, except Rev. John Williams and Rev. ——— Smith.

On Lord's Day, November 2, Ann Hulse was proposed for baptism, and was the first believer baptized into the fellowship of the new church. It was soon ascertained that Brother Gibbs' salary was not sufficient for his support; but the little church was unable to increase it, and therefore released him from his engagement, and voted to depend on such gratuitous supplies as they might be able to obtain. On April 16, 1824, the church voted a license to Deacon Noe to preach the gospel.

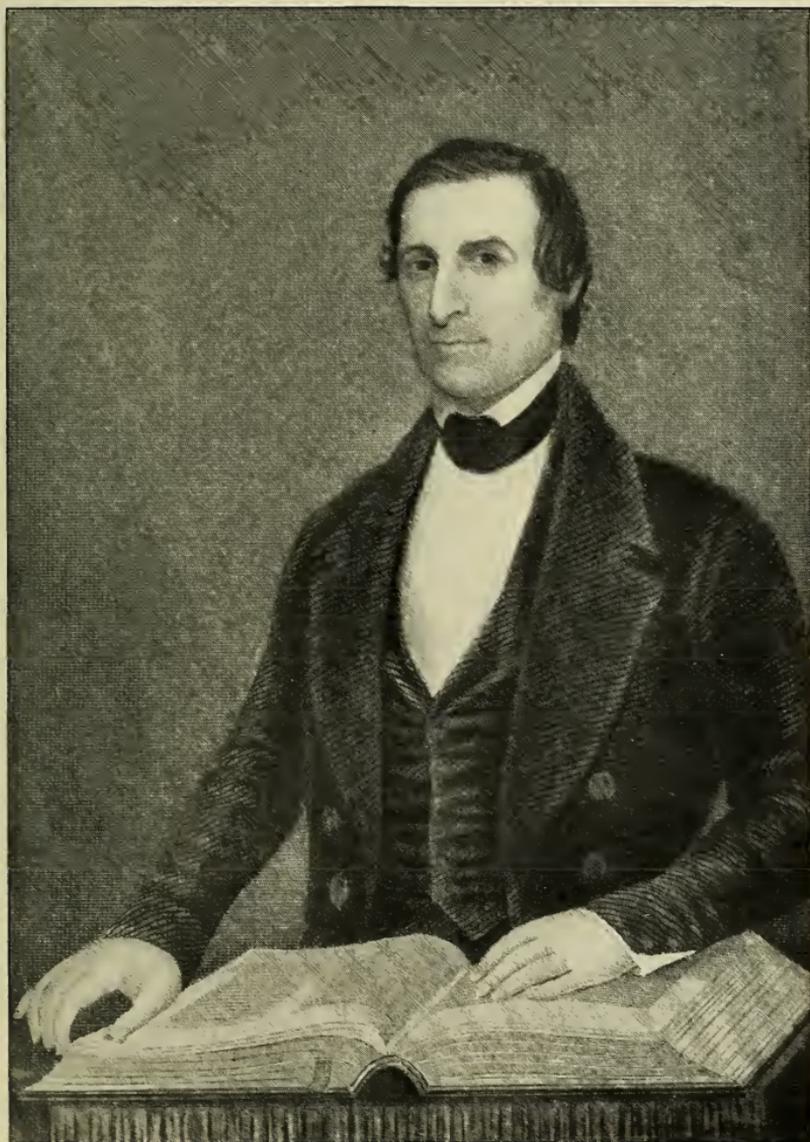
About this time the church moved to the school-room over the watch-house in Eldridge Street, and the same year invited Rev. Samuel Eastman to become their pastor. The call was accepted, and Mr. Eastman entered on his pastoral labors in the summer of 1824. The same year the church voted unanimously, as usual, to connect itself with the Hudson River Baptist Association, in which fellowship it has always continued. The membership at this time only numbered twenty-four.

After six years of faithful labor, during which he baptized one hundred and twenty-six persons, failing health compelled Mr. Eastman to resign the pastorate, and in the year 1831, the church, consisting then of one hundred and ten members, ex-

tended a call to Rev. George Benedict, of Danbury, Conn., to become its pastor. They could only offer five hundred dollars salary, but the call was accepted, and Mr. Benedict entered at once on what proved to be his life-work in New York City. He was a man full of faith, and richly endowed with the Holy Spirit, and his faithful labors, both in and out of the pulpit, were rewarded with an abundant harvest. The church was blessed under his ministry with a continual outpouring of the Holy Spirit and large accessions to its membership.

In 1841 the church, whose house of worship was no longer large enough to accommodate the large congregations that assembled, sent out its first colony to establish a new church in Norfolk Street. Mr. Benedict elected to go with it, and there this devoted servant of God finished his earthly toil for the church on June 19, 1848, and on October 28 of the same year he went to his eternal rest.

It was during Mr. Benedict's pastorate, and largely the result of his strenuous efforts, that the house of worship in Stanton Street was erected. The church had for two years occupied the small wooden building which stood first on the southeast corner of Houston (then North) and Forsyth Street, but was moved afterward to the opposite side of Houston Street. Subsequently the church accepted the invitation of the Bethel Baptist Church, then worshiping on the corner of Chrystie and Delancy Streets, to meet with them until it could erect a



REV. GEORGE BENEDICT.

meeting-house. The first steps toward the building enterprise were taken at a church meeting held in December, 1822, and in June, 1823, the lots in Stanton Street were secured. The corner-stone was laid in August of the same year; and on Sunday, March 23, 1824, the church solemnly dedicated to God the meeting-house that was to be its sacred religious home for fifty years.

After Mr. Benedict's resignation in 1841, the church was without a pastor for several months. It then extended a call to Rev. David Bellamy, of Ithaca, N. Y., and he entered upon his pastoral work in September, 1841. He remained five years, and baptized three hundred and nine converts, when he tendered his resignation, and shortly afterward accepted the call of a small body of brethren who had withdrawn from the parent church and organized a congregation to be called the "Hope Chapel Congregation." On Friday evening, November 27, 1846, a committee was instructed to secure the Coliseum, number 450 Broadway, for a place of worship, and to invite Rev. David Bellamy to preach on the following Sabbath. On Sabbath evening, January 3, 1847, an invitation was given to all who were interested in Hope Chapel to remain, to consider the expediency of organizing an independent Baptist church. A large number remained, and it was unanimously resolved to take immediate measures to form such an organization. Among the leaders at the time were W. D. Salisbury, B. S.

Squire, M. G. Lane, William E. Sibell, D. W. Manwaring, Henry Estwick, William Conklin, Abraham Fanning, and John Fanning. On Sunday evening, February 28, 1847, the organization was completed by the adoption of the following resolution :

Resolved, That herein and hereby, by the adoption of this resolution, we constitute ourselves into an independent Baptist church, by the name of the Hope Chapel Baptist Church, in the city of New York.

One hundred and seven names were attached to this resolution, of whom very few, if any, are living. After about two years Mr. Bellamy's health failed, and he retired from pastoral work. He was succeeded by John Dowling, D. D., who remained pastor until 1852. Rev. A. D. Gillette was chosen as the successor of Doctor Dowling, and in 1852 the name of the church was changed to that of the Broadway Baptist Church. Doctor Gillette went with the church to West Twenty-third Street, between Fifth and Sixth Avenues, when the name was again changed to Calvary Baptist Church, which name it still retains.

On the resignation of Doctor Gillette he was succeeded by Rev. R. J. W. Buckland, and upon Doctor Buckland's resignation to accept a professorship in Rochester Theological Seminary, Calvary Church called, upon his graduation, Rev. Robert Stuart MacArthur, the noble man and able preacher who is still their leader and spiritual guide, and who, in 1895, celebrated the twenty-fifth anniversary of his

pastorate, simultaneously with the fiftieth anniversary of the church. In 1883, the church removed from West Twenty-third Street into their present handsome and commodious church, West Fifty-seventh Street, where, on special occasions, come together the largest assemblies ever gathered in a New York Baptist church since Elder Knapp preached in Mulberry Street, almost sixty years ago.

The Stanton Street Church has been called "Mother of Churches." How many children and grandchildren she can lay claim to I do not know, but it is safe to say that her two eldest daughters (Fifth Avenue and the Calvary churches), do no discredit to their parentage. After Mr. Bellamy's resignation, the church called Rev. Stephen Remington, who (like Rev. Thos. Armitage, Rev. D. Henry Miller, and many others) began his Christian career as a Methodist. Mr. Remington served the church faithfully five years (baptizing two hundred and eleven persons), when he resigned to become pastor of a Baptist church in Philadelphia. The writer knew him well as a devoted Christian, an earnest and able preacher, and a most genial and companionable man. He went to his rest and his reward many years ago.

The church then called their next pastor, Rev. Edward T. Hiscox, who is still living at the age of eighty-three years, and constantly engaged in literary work, although not now a pastor. He served the Stanton Street Church thirteen years, and bap-

tized two hundred and seventy-nine persons. Doctor Hiscox is a recognized authority on matters of Baptist polity, and has published many works of special interest to Baptist churches, notably "The Baptist Church Directory," a guide to the doctrines, discipline, officers, ordinances, and customs of Baptist churches, a new edition of which has been recently issued from the press of the American Baptist Publication Society. In 1866 Doctor Hiscox resigned the pastorate, and was succeeded by Rev. Christopher Rhodes, who remained eight years, and baptized one hundred and fifty-six persons. The church then called Rev. W. H. Leavell, who was succeeded by Rev. Samuel J. Knapp. About this time they decided to change their location to what was then called the upper part of the city. They worshiped first in Association Hall, in Twenty-third Street, then in the lecture room of Doctor Crosby's church, corner of Fourth Avenue and Twenty-second Street, and again in Association Hall. While there Pastor Knapp's health failed entirely, and he was compelled to resign. The church then called Rev. H. O. Hiscox (a son of Edward T. Hiscox, D. D.). Mr. Hiscox accepted the call and remained three years, during which he baptized thirty-four converts. It was during this pastorate that the church built the beautiful little house of worship on the corner of Twenty-third Street and Lexington Avenue. Mr. Hiscox was followed by Rev. L. A. Crandall, D. D. The church was greatly

strengthened during his ministry which continued over four years, in which time he baptized one hundred and twenty-one converts.

Doctor Crandall resigned to become pastor of the Euclid Avenue Baptist Church, Cleveland, Ohio. Rev. Thomas Dixon was chosen to succeed Doctor Crandall. He was settled as pastor of the church in 1889, and remained six years, during which he baptized one hundred and eighty-eight persons. During his pastorate, the increase of the congregations was so great that it became necessary to go back to Association Hall. After Mr. Dixon's resignation the church called their present pastor, Rev. Boardman B. Bosworth, and returned to their own house of worship on the corner of Twenty-third Street and Lexington Avenue. Mr. Bosworth's devotion to his sacred calling soon won the hearts of his people, and his labor among them has been greatly blessed of God.

In December, 1896, the church sold the property on Twenty-third Street for one hundred and ten thousand dollars, and on Lord's Day, February 27, 1897, they held their last meeting on the old field, ending their work there by observing the ordinances of baptism and the Lord's Supper.

Removing then to a hall in the United Charities Building, 105 East Twenty-second Street, they maintained public worship there until March 26, 1897, when they removed to their present field on West One Hundred and Forty-ninth Street, under the

corporate name of the Washington Heights Baptist Church. Thus cometh to an end what might be called Vol. I. of the history of the Stanton Street Baptist Church, a down-town church, which having borne the "banner of the cross" under one regimental flag sixty-three years, now begins Vol. II. on a new field, in a new edifice, with new hopes and increased numerical strength, consisting in part of forty-three members received from the disbanded Grace Baptist Church. As Vol. I. will ever be precious as a gracious record of faithful labor crowned with abundant evidences of divine blessing, so may the record that Vol. II. shall bear, by the same divine favor, be made still more glorious. The present membership of the church (1898) is two hundred and fifty-two.

CHAPTER IX

THE NORTH BAPTIST CHURCH

THE North Baptist Church, located on Christopher Street, corner of Bedford Street, was organized in 1827. Its pastors have been as follows: Rev. J. W. Gibbs supplied the pulpit one year. The church then called Rev. Jacob H. Brouner, whose pastorate continued a little over twenty years, when he was suddenly called to his rest. He was a man of simple and kindly manners, and greatly beloved both for his own and his work's sake. He labored faithfully and died "with the harness on." He was stricken in the pulpit on Sunday morning, September 9, 1848, and expired on the following Tuesday without recovering consciousness. After Mr. Brouner the church was served successively by Revs. A. C. Wheat, Aaron Jackson, and John Quincy Adams, who died in his study chair in the summer of 1881.

Rev. Frank Remington, of whom it was said he had "gifts, grace, and gumption," was the next pastor. He was succeeded by Howard Osgood, D. D., a ripe scholar, now filling a professor's chair in Rochester Theological Seminary, an able preacher, a most genial man, and the readiest, most up-to-date

Sunday-school superintendent I ever knew. I saw him in that position in the Second Baptist Church, Rochester, N. Y., where only half an hour is given to the study of the lesson, and judge from what I saw and heard. Perhaps some of my readers do not know that we are indebted to the Episcopalians for this able, sturdy, and always courteous Baptist, but such is the fact.

Rev. A. Cleghorn was the next pastor. On entering his pastoral work he soon found himself confronted with a difficult problem, which, however, he met with courage, dealt with judiciously but firmly, and by the help of God, solved successfully.

He found a strong Sunday-school organization claiming an independence of its own, separate from the church. To overthrow this vaunted independence and to make the Sunday-school work part of the church work and subject to its control, was the task to which he bent the force and fearlessness of his strong character. He stirred up much opposition, but the church stood nobly by him. Needed discipline was rigidly enforced, and thus where a weaker man might have failed, Mr. Cleghorn succeeded. The relations of the Sunday-school to the church were finally adjusted. All honor to the man who brought it to pass!

Mr. Cleghorn was succeeded by Rev. John J. Brouner, who was called from his first pastorate of four years at Staten Island, to fill the pulpit so long occupied by his revered father. The church was

greatly blessed under the ministry of the son, as it had been under that of the father. A large congregation was gathered, outpourings of the Holy Spirit were frequent, and the church grew rapidly in liberality, influence, and numbers.

On January 7, 1877, the pastor preached a jubilee sermon from Ps. 90 : 16, 17, a few extracts from which cannot fail to prove interesting :

The site of the first meeting-house on Christopher Street was bought for three thousand five hundred dollars. The pastor, Elder Brouner, collected the greater part of the money and worked with his own hands on the building. At length the foundation was laid and the walls were raised, but before the roof could be put on the funds gave out, and it seemed that the work must cease. The walls were braced, and passers-by were reminded of the Scripture saying, "This man began to build, but was not able to finish." . . . More money was raised, the building was enclosed, and the eager flock entered the yet unfinished house with its unplastered walls. Temporary seats, made with pine slabs, were provided, and on November 14, 1836, the house was dedicated to the service and worship of God, Doctor Cone preaching in the morning and Doctor Maclay in the afternoon.

Elder Jacob H. Brouner served as pastor twenty years and five months, during which time he baptized three hundred and thirty-four converts. Rev. John J. Brouner was then but nine years of age. Mr. Brouner remained pastor until he resigned to become secretary of the Baptist City Mission Society. He left the church in an excellent condition,

with a membership of three hundred and nine. A few most touching words from Mr. Brouner's semi-centennial sermon may fittingly complete my record of the North Baptist Church:

I came to you, not as a stranger, but as your loved pastor's son, and as one whose manner of living from my youth up, was known to you. It was to the Sunday-school of this church that Christian parents led my infant steps. Here, in boyhood days, I listened to the preaching of God's word. Here, in my early youth, the Holy Spirit opened mine eyes. These walls echoed the first glad songs of my new-born love, as I rejoiced in the pardon of my sins. In the baptistery of this church I was baptized. In its pulpit I preached my first sermon. By your vote I was licensed to preach, and by your liberality I was educated. In this house I knelt to receive the laying-on of hands in ordination, and I only added another to the cords already strong, when I came home to be your pastor. And now, looking out for the future, while we thank God for all that is past, let us pray as did our fathers: "Let thy work, O God, appear unto thy servants, and thy glory to their children, and let the beauty of the Lord our God be upon us, and establish the work of our hands upon us. Yea, the work of our hands, establish thou it." Amen.

CHAPTER X

THE AMITY BAPTIST CHURCH

THE Amity Baptist Church, first located in Amity Street, was formed of a colony from the Oliver Street Church, of which Rev. John Williams, father of Dr. W. R. Williams, was pastor to the time of his death. The church was organized December 17, 1832, and on the same day Rev. W. R. Williams was ordained to the ministry and installed as pastor, Dr. Francis Wayland preaching the sermon. Doctor Williams' pastorate continued from his installation until May 1, 1885, when at the age of eighty-one he was called to his heavenly rest. As preacher in Amity Street he soon gathered around him many persons of cultured intellect, who afterward became prominent in business and professional life. These people, who from change of residence or other cause, sometimes worshiped with other Baptist churches, never removed or took letters from their spiritual birthplace.

While Doctor Williams' profound and accurate scholarship, his vast acquaintance with books, his seemingly unlimited knowledge of the world, history, and literature, both sacred and secular, all of which was ever within reach of his phenomenal

memory, his fervent spirit and creative genius, his pure and elegant diction, would have attracted and delighted thousands of listeners, yet he was so limited by the feebleness of his voice, that his inimitable sermons were inaudible, except to a very limited congregation. Thus he, who under different conditions might have drawn audiences as large as the Cooper Union would hold, was obliged to confine his ministrations within the narrow limits of a small meeting-house, and while his writings had secured for him a world-wide fame, his friends and fellow-citizens at home could seldom enjoy his ministrations. Doctor Williams was modest and retiring, almost diffident in his manner, seldom making himself prominent in public meetings, almost never, unless called out from some corner in which he had quietly seated himself.

Yet there were times when his spirit was so deeply stirred that he overcame for the time all his diffidence and physical weakness, and gave utterance to his thoughts in words that could be heard in a large assembly, and which could not be easily forgotten. The writer remembers one or two such occasions that seem worthy of record, even on the ground that occasional exceptions serve to give, by contrast, greater emphasis to one's general course and character. The first instance of the kind that I remember occurred in the Oliver Street meeting-house, at a meeting of the Baptist Missionary Union, where and when the policy of the foreign secretary (Rev. Doctor Peck) was fiercely and (as Doctor Williams

and many others thought) unjustly assailed by a number of delegates present. It was strongly suspected that the head and front of the secretary's offending was found, not so much in his administration of the Society's affairs as in his neglect to treat with coveted deference the large number of callers (especially of ministerial) who felt themselves entitled to more consideration than he had time to bestow.

Burning with indignation at this injustice, Doctor Williams mounted a seat in the middle of the audience room, and poured forth one of those withering pieces of elegant sarcasm of which he was perfect master. He pictured two courtiers riding together, engaged in friendly chat. One of them, entirely destitute of personal merit, and possessed of no marked ability, either as statesman or civilian, had nevertheless got to the front, and basked continually in the sunshine of popular favor. His friend, well knowing the shallowness of which the popular man himself was not wholly unconscious, asked him how he managed to retain his popularity.

"Oh," was the reply, "I have a large bill at my hatter's." "A large bill at your hatter's? What has that to do with it?" was the next query. "Just this. I always take off my hat to every man that looks at me on the street," was the reply. "*Mr. Moderator,*" said Doctor Williams, addressing the chair, and raising his voice to its utmost capacity, "MR. MODERATOR, our secretary is a *poor man*. He can't AFFORD to wear out so many hats."

The effect on the audience was electrical. Doctor Williams took his seat amid a great sensation, and the foreign secretary of the Missionary Union was re-elected without a dissenting voice.

Doctor Williams was a man of study and reflection, rather than of aggressive action, and certainly gave no evidence of a disposition to belligerency; but he held a powerful lance, and if forced into a conflict, the above example will serve to show that he who would become his antagonist had better make sure of his position and stand well to his arms.

Another instance occurs to my recollection, in which Doctor Williams' skillful use of sarcasm was very effective. It happened in the Old Tabernacle Church, in Mulberry Street. Some brethren had conceived the idea that it would be a good thing to unite all the Baptist churches in the city in one exclusive Association, and had called a public meeting for the purpose of getting their project popularly endorsed.

As was natural, the discussion turned on the danger to be apprehended from centralized power, which some thought not worth considering in comparison with the manifest advantages to accrue.

Doctor Williams took a very different view, contending that such centralization of power was fraught with the direst evils. He contended that power so held was not only dangerous, but fatal to human liberty. He likened it to an untamable brute.

“Sir,” said he, addressing the chairman of the meeting, “the hyena is neither to be tamed nor trusted. You may attempt to teach him better manners, but he is a *hyena* still, unchanged and unchangeable. Sir, you might even put him through a theological institution, and when he came out, I would not trust him by the grave of my grandfather.”

The project failed, and the meeting adjourned *sine die*.

After Doctor Williams' death the church remained without a pastor until the latter part of January, 1887, when it extended a call to Leighton Williams, Esq., the elder son of Dr. William R. Williams. Mr. Williams accepted the call, giving up a successful legal practice in order to do so, and the church at once called a council of churches to advise as to the propriety of ordaining him to the work of the gospel ministry. This council met on January 28, 1887, and pursuant to its recommendation, Mr. Williams was ordained on Lord's Day, May 8, 1887, in the chapel of the church, Dr. H. L. Wayland preaching the sermon.

Extensive and commodious buildings have been erected on lots long owned by the church on West Fifty-fourth Street, between Eighth and Ninth Avenues, where, in addition to the regular church work of preaching the gospel to adults and children, and striving to win souls for Christ, a large benevolent work is being prosecuted under the general superintendence of the indefatigable pastor, in which he

was largely and gratuitously aided by George W. Samson, D. D., until his death, and is still efficiently aided by his brother, Mornay Williams, Esq. In 1897 the church reported a membership of one hundred and fifty-six. It withdrew from the Association previous to the session of 1898.

CHAPTER XI

SIXTEENTH BAPTIST CHURCH

THIS church was organized in 1833, in West Sixteenth Street, between Seventh and Eighth Avenues. Before it was organized as a church, Brethren Samuel P. White, John Day, John Halstead, and a few others, held meetings in the house of Brother Day, 411 West Eighteenth Street. This soon became too small for their needs, and a frame building, twenty by fifty feet, was erected in Eighteenth Street between Eighth and Ninth Avenues. This could not have been done but for the self-sacrificing spirit of Deacon Halstead. He had a hardware store on Eighth Avenue, from which he furnished such building hardware as was required; and when the builder notified him that the work must stop unless more money was forthcoming, his reply was, "I have no money, but I have goods. Send your wagon up to my store and help yourselves."

The present meeting-house was erected in 1833, and the first preacher to occupy its pulpit was Elder David Bernard, who served the church from October, 1833, to May, 1834. He was followed by Rev. James L. Hodge, whose pastorate ended Jan-

uary 24, 1835, when he resigned to accept the call of the First Baptist Church in Albany. Doctor Hodge is still living, but retired many years ago. After leaving Albany, he served successfully the First Church, Brooklyn, the First Church in East New York, and the Mariner's Temple Baptist Church of this city. He was an able preacher, tender and sympathetic.

Doctor Hodge was followed in the Sixteenth Church by Rev. Jay S. Backus, who remained from September, 1839, to August, 1840. He was succeeded a month later by Rev. Alonzo Wheelock, who served the church seven years. Doctor Wheelock was a controversialist, and published a discourse containing his views on sacrifice and atonement, contending that while the sacrifice which procured the atonement was made on the cross, the atonement was made in heaven. His views were challenged and ably replied to by Mrs. A. C. Putnam, a member of the Macdougall Street Baptist Church.

The next pastor was Rev. Joseph W. Taggart, who served the church nine years, and was followed by Rev. William S. Mikels in a pastorate of sixteen years. Rev. David B. Jutten was the next pastor. He served ten years, and then resigned to accept a call from a church in Boston. The next pastor was Rev. Matthew H. Pogson, who is now the secretary and manager of the "Baptist Ministers' Home" at West Farms. Rev. A. W. Hodder, the present pastor, entered on his pastorate in 1892. His suc-

cess as a pastor and a leader in the "Christian Endeavor" work is well known.

Broome Street Baptist Church. A Baptist church in Broome Street, a few blocks from the East River, was incorporated May 6, 1834, under the name of the Broome Street Baptist Church. On October 30, 1834, its name was changed to the East Baptist Church, and on October 31, 1838, it adopted the name of the East Broome Street Baptist Church. On August 10, 1840, a new house of worship in Cannon Street having been erected, the corporate name was again changed, and that of the Cannon Street Baptist Church was taken. The pastors that I remember as settled in these several churches, or one church with several names, were Revs. Zelotes Grenell, Joseph Barnard, D. D., Henry Davis, D. D., H. J. Eddy, D. D., and Wm. Pendleton, D. D. It was during Mr. Grenell's pastorate, and largely through his efforts, that the new house in Cannon Street was completed.

Mr. Grenell had received neither a classical nor a theological education, except as he obtained the latter from the Bible, and I have heard him say that he laid many a rod of stone wall after he was ordained to the work of the ministry; yet it will readily be conceded by those who have heard him, that in his day there were few abler preachers than he.

CHAPTER XII

THE TABERNACLE CHURCH

THE Tabernacle Baptist Church had its first home in Mulberry Street, near Chatham. The following are the circumstances that in 1839 led to its organization as a new church :

The meeting-house was encumbered with a mortgage of eleven thousand dollars, and liable to foreclosure. It was understood that the Roman Catholics stood ready to purchase it for a church of their own faith, when, at the earnest suggestion of Deacon William Colgate, the Oliver Street Church made overtures to the brethren in Mulberry Street, which resulted in an amicable arrangement. The conditions of this were that the former church should pay the mortgage and become owner of the property. The Oliver Street Church then appropriated an additional thousand dollars to put the building in thorough repair and make it attractive for public worship. They appointed a committee to shape and carry out its plan, and also to conduct religious services in the renovated house when the contemplated improvements should be completed. The committee consisted of deacons William Colgate, Joshua Gilbert, Eliakim Raymond, William D. Murphy, and

several others. A re-union had already been brought about between the West Baptist Church (until then under the pastoral care of Rev. John Dowling) and the parent body in Mulberry Street. In the meantime the appropriation of one thousand dollars had been so judiciously and tastefully expended that the renovated meeting-house might well have been pronounced "A thing of beauty," but alas! not "a joy forever."

Other Baptist churches—being without meeting-houses or without pastors—were invited to cast in their lot with the new enterprise, and the Tabernacle Baptist Church was successfully launched on a long career of usefulness. Would that it had proved a perpetual one, but alas! The committee then invited Rev. Beniah Hoe, formerly of England, to become the preacher for nine months, or until the new church should have time to elect its own pastor. This matter of choosing a pastor was the cause of some little feeling for a while. Some of the most influential of the committee wished to retain Rev. B. Hoe, while many of the former members of the West Church (which was now a majority of the whole) desired to call their old pastor, Doctor Dowling. Happily, this feeling soon subsided, and the church cordially united in calling Rev. William W. Everts, who was then within a month of graduating at Hamilton.

Several able preachers supplied the pulpit while the youthful pastor-elect went back to his *Alma*

Mater for graduation, and when he entered fully upon his ministry all hearts turned warmly to him. A little prior to this time Elder Jacob Knapp had inaugurated, in the city of Baltimore, that astonishing series of evangelistic meetings which, being crowned by divine power, were followed by such large ingatherings of souls that the report of them flashed like electricity, not only over the city in which they occurred, but over the entire country. Deacon William Colgate, of the Tabernacle Church, had been present at some of these meetings, and was so impressed with the manifestations of the divine presence that, at his suggestion, the Tabernacle Church sent an invitation to Elder Knapp to spend a few weeks with it in holding similar meetings.

After Elder Knapp had spent some weeks in Albany, the invitation was accepted, and a series of meetings followed, which lasted nine consecutive weeks, and were truly wonderful for the manifestation of the divine presence and power. Hundreds upon hundreds were converted and baptized into the fellowship of the church, while hundreds more united with other churches. True, there were "many adversaries," and also many deliverances, for Satan seemed to "come down with great power," as if "believing he had but a short time"; but God shielded and protected his faithful, fearless servant here, as he had done elsewhere, so that not a single weapon which was formed against him—and there were many—was suffered to prosper.

Not a single shaft can hit,
Till the God of love sees fit.

It would be extremely difficult to describe Elder Knapp as a preacher, yet, in some respects at least, it is safe to say we have not seen his counterpart. While his dark-browed countenance bore an aspect of severity, it could not fail to impress the careful observer with the fact that it also expressed the true dignity of one who is conscious that he bears a message from God. As a reasoner, he was candid and sincere, and if his manner was sometimes almost savage, his logic was irresistible to a candid mind. He dealt his blows against all sin and all infidelity as with a sledge-hammer. His pet antagonism was Universalism, and so destructive were the strokes he aimed at it, that the bold Universalism of that day seems nowhere to be found. Restorationists there are, and they are numerous; but Universalists of the Hosea Ballou type do not exist among reasoning men. It will be said that "Elder Knapp sometimes used rough language and was not at all polite. He stirred up a bitter hatred in the breasts of many who went every night to hear him." True; but still they went, and he boldly defied them to stay away. He knew that they went for chaff, not wheat, and he always had a bag of it with which to supply them. Peradventure, they might occasionally receive a grain of wheat.

Again, it was objected that, "Instead of being always grave and sedate, as becomes a minister of

the gospel, he made his audience laugh." This is also true. The elder had the ability to make the entire congregation laugh whenever he pleased ; but he never exercised the gift except for a purpose, which he immediately made to appear, and always checked the demonstration when the object was gained. Some of his modern imitators can evoke laughter, and keep their congregations in a titter through half their discourses ; but Elder Knapp could do what few can do. He could raise a finger and the entire congregation would be as quiet as the grave, while he made the application he desired.

The winter of 1840, when these meetings were held, was the third of those disastrous years which commenced with 1837. All earthly supports seemed to have given way, and many persons who in seasons of worldly prosperity might have gone on, Gallio-like, "caring for none of these things," now had their hearts solemnized and their thoughts directed to the worth of their souls. This, and the general lack of employment, doubtless contributed to increase the religious congregations, not only in Mulberry Street, but all over our city, and indeed throughout the land. It was in Mulberry Street, however, that the interest of our city churches centered, and as this was the church-home of the writer, he was able to attend every meeting, and thus records what he saw and heard.

Every week large numbers were immersed either in the baptistery or frequently in the Hudson River,

near the New Jersey shore. Elder Knapp always assisted the pastor in the administration. Some of the newspapers of the day, conspicuously the "New York Herald," which was not the respectable sheet it is to-day, took delight in holding these immersions up to ridicule, often publishing caricatures of the subjects and the administrators. All this advertised the Tabernacle meetings, increased the congregation, and promoted, rather than hindered, the glorious work that was being carried on, showing how abundantly God can "cause the wrath of man to praise him."

Not less interesting were the occasions on which those who had been baptized were publicly received into the church. At such times the persons to whom the hand of fellowship was to be extended, were at the entrance of the pews on each side of every aisle of the church edifice, from wall to wall, a sight not to be forgotten. People cried, "Wonderful excitement!" "They are frightened into religion!" "How long will they hold out?" Doubtless there was some chaff with the wheat. Some stony ground and some wayside hearers are found among those supposed genuine converts gathered into the most careful and conservative churches and in seasons that none would think of calling "times of excitement." Doubtless there were some self-deceived persons brought into the Tabernacle Church during this great and blessed revival of religion—perhaps even hypocrites; but those who were mem-

bers of or familiar with the subsequent history of that church, as the writer was from 1839 to 1851, can testify not only to the general good deportment of those remaining in the city, but also to continual reports that came from all parts of our land of Sunday-schools started and churches founded by those who were converted in the Tabernacle Church during the great revival.

To continue the history of the church. The youthful pastor, Mr. Everts, was constantly denouncing every form of evil, not only intemperance, rumselling, and other sins known to exist among us, but especially the sin of slaveholding, with which many influential members of the church thought, "We of the North have nothing to do." The relations between these and the pastor became more and more strained and uncomfortable, until about the close of 1842 or the beginning of 1843, when the latter resigned his pastorate and took charge of the newly organized church in Laight Street, corner of Varick. He occupied the same meeting-house in which Rev. Hanson S. Cox had preached, and from which he had uttered such philippics against the whole slaveholding system as caused him to be mobbed and literally driven from the city. This edifice had been purchased for Baptist uses mainly through the efforts of Mr. Everts while he remained in Mulberry Street.

A year or two after Mr. Everts' resignation had been accepted, the Tabernacle Church extended a

call to Rev. Edward Lathrop, of Beaufort, S. C., where he had been assistant or associate pastor with the eloquent and popular Richard Fuller, D. D. The call was accepted, and Mr. Lathrop entered upon his pastorate January 1, 1844. A few years older than Mr. Everts had been when the latter entered upon pastoral work, Mr. Lathrop brought with him some years of experience, and although of warm temperament, he was less impulsive than his youthful predecessor. A Southerner by birth and education, slavery and slaveholding could never look to him as they had appeared to Mr. Everts. He had therefore little or nothing to say in his pulpit about the "peculiar institutions" of the South. He devoted himself assiduously to his work as preacher and pastor, and soon made himself beloved by the church and congregation. Shortly after his coming to the city his work was interrupted by a severe illness, and for a long time his life was despaired of. When sufficiently recovered to be removed, he went to Massachusetts to recuperate, but it was many months before he returned to his pulpit. Meantime, the pastoral duties of the church were faithfully performed by Rev. George Hatt, a godly man, whose ministrations are held in grateful remembrance by the older members of our city churches.

Dr. Lathrop's ministry continued in Mulberry Street until December, 1850, when the church removed to the beautiful new edifice—sadly marred

since then by alterations and additions—in Second Avenue, between Tenth and Eleventh Streets.

The dedicatory sermon was preached by the pastor, December 22, 1850, from Acts 8 : 5–8. Subject, “Cities in their Relation to the World’s Evangelization.” It was an interesting and very able discourse, to which the writer listened with great pleasure.

Perhaps it is not proper to write of the preaching of one who is yet with us ; if it is, that of Doctor Lathrop should be described as marked by two characteristics—its uniformly evangelical character and its clearness of statement, which made his subject as plain to the attentive listener as it was in his own mind. Doctor Lathrop served the church faithfully and with great acceptance for twenty-six years, six of them in Mulberry Street and twenty in Second Avenue. Finding that the care of a large city church was seriously impairing his health, he resigned to become pastor of the First Baptist Church of Stamford, Conn. With this church he closed his public ministry in 1886, and soon afterward came to reside in this city. Complete relief from public duties and abundant leisure seem to have caused a renewal of youth. May his genial presence long abide with us.

After Doctor Lathrop’s resignation, the pulpit of the Tabernacle Church was supplied for six months by J. S. Holme, D. D. The next pastor was J. R. Kendrick, D. D., who was followed by Rev. Doc-

tors Wayland Hoyt, Robert B. Hull, and Daniel C. Potter. The church edifice and other property formerly held by the church, is now in possession of the City Baptist Mission Society, by virtue of a foreclosure of a mortgage thereon. Doctor Potter, and such of the church and congregation as affiliate with him, meet elsewhere.¹ A new church has just been planted in the old field, and is greatly prospering under the pastoral care of Rev. J. A. Francis, formerly pastor of the Riverside Church.

The writer's membership in the Tabernacle Church ceased with his letter of dismissal to unite with the Norfolk Street Baptist Church, where he received the hand of fellowship on the first Sunday in July, 1851. In 1897 the Tabernacle Church reported a membership of four hundred and thirty-three persons. In 1898 it ceased to be a member of the Association.

¹ Doctor Potter and the Tabernacle Church ceased to belong to the Southern New York Association before the close of the session of 1898.

CHAPTER XIII

THE NORFOLK STREET CHURCH (NOW FIFTH AVENUE)

IT has already been noted that in 1841 three hundred and twenty-one members of the Stanton Street Church, under the leadership of their pastor, Rev. George Benedict, took letters of dismission to form a new Baptist church in Norfolk Street. On February 15, of the same year, a council of delegates from sister churches publicly recognized these brethren and sisters as a regular Baptist church, in a series of exercises in which the moderator of the council, Rev. Spencer H. Cone, preached from Rev. 2 : 2, "The seven golden candlesticks." Rev. Silas Illsley, then pastor of the First Baptist Church, Brooklyn, extended the hand of fellowship to the new church, and Rev. Charles G. Somers gave the charge and the hand of fellowship to the pastor. The new church purchased the meeting-house then standing on the corner of Broome and Norfolk Streets, formerly occupied by a congregation under the care of Elder Isaac N. Walter, known as the Christian Church, for the sum of twelve thousand dollars, and assumed the name of the Norfolk Street Baptist Church.

The same rich showers of divine blessing that distinguished Mr. Benedict's ministry in Stanton Street continued with him on his new field of labor, and from 1841 to 1846 there were few months that did not bring accessions to the church. In that year, however, his health began to decline, and a little more than a year later it became evident to all that this devoted servant of God had well-nigh finished his earthly course. A season of rest had been tried in vain, and the best medical skill proved equally unavailing to recuperate his exhausted strength. Under these circumstances it became evident that the beloved pastor must immediately be relieved of all active labor, and that it would soon become imperative to choose a successor.

The following extracts relating to the closing events in Mr. Benedict's life and his own call to become his successor are from Doctor Armitage's history of the Fifth Avenue Baptist Church:

On June 12, 1848, a new trial was added in the loss of the meeting-house by fire. These thickening troubles seemed for a time not only to threaten but to overwhelm both the pastor and the church. Finally, after much prayer, and the persuasion that his work was ended and his life must soon close, he reached the conclusion (alike sad to himself and to his flock) that duty called him to retire from the pastorate. The church meeting held June 19, 1848, was the last at which he was present to preside over and otherwise aid the church in its deliberations. . . His flock loved and revered him as a father, for most of them had been brought to Christ under his

ministry ; they had seen the meekness and fortitude with which he had borne his trials and suffering, and they felt much as we suppose the Ephesian believers felt when the Apostle Paul notified them that " they would see his face no more."

Under these circumstances the affectionate but enfeebled pastor pressed upon his people the necessity of relieving him from all further service and care ; exhorted them to new courage, notwithstanding the sorrows that had overtaken them, and with tears urged upon them the necessity of unity among themselves, and the immediate settlement of some irritating difficulties then existing in the body. Then he tendered his resignation as pastor, earnestly urging its acceptance with entire unanimity on their part, and begging that he might be allowed to name his successor.

After careful consideration and lengthened conference his devout wish to be released from labor was unanimously acceded to, and his successor was at the same time unanimously chosen to stand in his place. This noble servant of God then retired to his home to die, full of hope, full of light, and full of love. Patiently and in great suffering he awaited the coming of his Lord, and on October 28, 1848, the faithful ambassador fell asleep in Jesus. His remains rest in Greenwood, and there are many persons in our churches in this vicinity who justly hold his memory in tender sacredness to this day.

On June 20, 1848, Hon. George H. Andrews, as chairman of a committee appointed by the church to inform the pastor-elect of its action, submitted a unanimous call to Rev. Thomas Armitage, of Albany,

N. Y., which was promptly accepted. In all likelihood this invitation would have been as promptly declined but for the appeal which Mr. Benedict made to him shortly before, to the effect that if the call were declined he should regard the declination as most painful to himself, for he had seen no one else to whose care he desired to leave his sacred charge. This appeal, enforced by the advice of Dr. B. T. Welch, of Albany, and the consideration that the church was in deep distress and in a sense homeless, decided the matter.

The call was accepted on the following terms :

First. That the salary of the pastor was to be twelve hundred dollars per annum.

Second. That the engagement was for one year.

Third. That the connection should not be dissolved at the expiration of one year, or at any time thereafter, by either party, without giving the other three months' notice.

The new pastor of the Norfolk Street Church entered upon his work July 1, 1848.

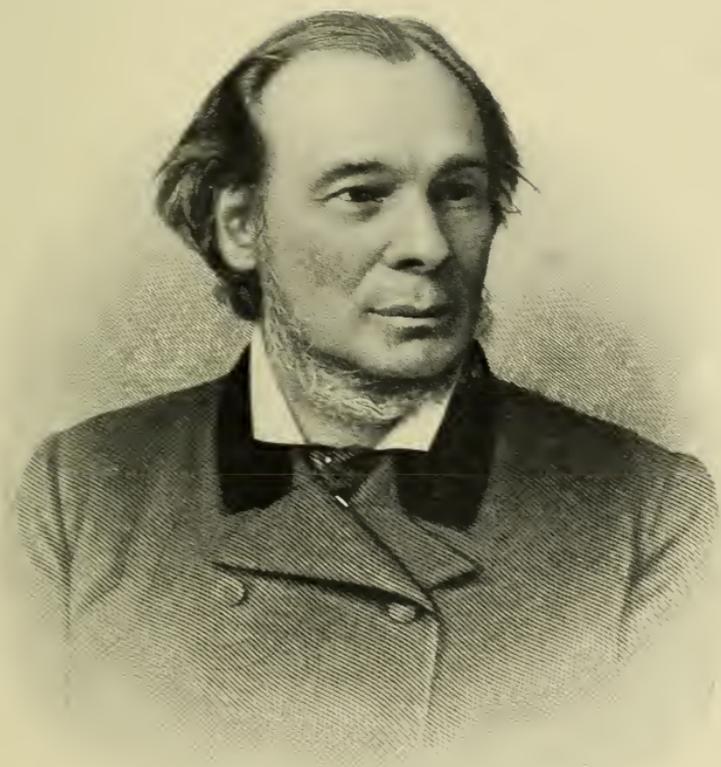
CHAPTER XIV

REV. THOMAS ARMITAGE

AS Rev. Thomas Armitage has been destined to occupy a prominent place, both as a preacher and a leader among our people, a brief recital of some of the salient points in his early life, as learned from himself by the writer, who had intimate official relations with him for more than forty years, may perhaps be admissible.

Thomas Armitage was born in England, in the county of Yorkshire, in 1819. When twelve years of age he gave his heart to God in a Wesleyan Methodist church. When he was fifteen years old, in accordance with a custom then prevalent in Methodist churches in England, he was sent in company with some mature and experienced brother to various Methodist out-stations, to exercise his gifts in public speaking. These gifts were soon found to be such that he was encouraged to use them freely as opportunity offered.

At an early age God directed his course to this country, which proved to be the theatre of his life-work. Shortly after his arrival in this city a gentleman having great influence in the Protestant Episcopal Church became so impressed with the



THOMAS ARMITAGE, D. D.

ability of the young Englishman that he offered him a scholarship in an Episcopal college, on condition that when he graduated he should take orders in the Episcopal Church. Perhaps no young man would have been more glad than Thomas Armitage to obtain in early life such a liberal education as might have helped him to attain more readily that ripe scholarship which his heart was set upon achieving. But this was too high a price to pay. He was then, and for many years thereafter, a Methodist from conviction, and no proffered advancement or personal emolument could outweigh this conviction.

Not long afterward he was ordained a Methodist preacher, and after serving several other churches in New York State, was settled over a church in the city of Albany. It was here that he began to have doubts as to the scriptural authority for infant baptism. He had a child of the proper age to be christened, according to the usage of the Methodist Church, and one of his elders suggested the propriety of its being done at once. The father hesitated, but diligently pursued his investigation of the Scriptures, with the result that he became convinced not only that an unconscious infant is not a proper subject for baptism, but that he himself had never been baptized. With this conviction he at once surrendered his credentials as a Methodist minister into the hands of the constituted authorities, and received baptism at the hands of Rev. Bartholomew T. Welch,

then pastor of the Pearl Street Church, Albany, N. Y. Shortly afterward he received and accepted a call to become pastor of the Norfolk Street Baptist Church, in New York, as already stated.

From its organization the Norfolk Street Church had been known as a working church. Doctor Armitage's labors, like those of his predecessor, Mr. Benedict, were arduous and unremitting, and his natural eloquence attracted and held large audiences. The deacons and private members were indefatigable in what they understood to be their respective departments—the former in visiting the sick and caring for the poor, the latter in Sunday-school instruction and other work for building up the church and congregation.

But there was another movement in progress which at first, either from its novelty or its supposed impracticability, found little favor; yet "a little leaven" in time "leavens the whole lump." Among the recent accessions from other churches was one who had long entertained the conviction that our Lord's command to preach the gospel, was not, and was never intended to be, limited to a particular order of men set apart that they should make the ministry of Christ their life-work. For these ordination by the churches seems proper and convenient, though not indispensable. But in addition to these the Great Commission was both an authorization and a solemn injunction, it was said, from the Head of the church to every one of his disciples, to preach

his word to the full extent of his ability and opportunity. Consequently every Christian man is solemnly bound, alike by his duty to God and his relations to man, to give himself to this work within these limits.

The new-comer did not hesitate to ventilate his opinions, or fail to insist that these views were not new to Baptists; that as far back as 1848, when the Hudson River Baptist Association met in Laight Street, Rev. C. G. Somers, moderator, the subject and importance of lay-preaching was introduced, and received the approval and endorsement of such honored brethren as Rev. Wm. W. Everts, then pastor of the church, Rev. Chas. G. Somers, Rev. Jacob H. Brouner, and other influential members of the Association; that the same subject was frequently mooted at subsequent meetings of the Hudson River and New York Baptist Associations, and always met with approval. This agitation continued until 1862, when the New York Baptist Association, meeting that year at East Marion, L. I., resolved unanimously to issue the address, a full copy of which is in the hands of the writer, from which the following excerpts are given:

The New York Baptist Association to the pastors and churches within our Associational limits.

DEAR BRETHREN. We ask your serious and earnest attention to the following resolutions offered at our seventy-first anniversary, and unanimously adopted:

Resolved. First, That as a means of supplying the lack

of religious instruction and regular preaching of the word, found to exist in various parts of the field which we as Christians and Baptists are called upon to cultivate, and in view of the present inability of our Association, or the people within such destitute parts whom it seeks to evangelize, to sustain *a regular ministry*, we deem it expedient and desirable to revive and encourage lay-preaching within our Associational limits.

Resolved. Second, That pastors and churches be and hereby are, requested to seek out from among their numbers, brethren possessing suitable gifts, and invite and encourage them to devote a part of their time to this work, without abandoning their respective secular callings.

The Association is deeply impressed with a sense of the following facts :

First. That it is the duty of every believer to do all in his power to extend the knowledge and influence of the gospel.

Second. That in addition to the regular ministry there are very many members of our churches qualified, or capable of becoming qualified, to proclaim the gospel to public assemblies.

Third. That the number of destitute places where such gifts could appropriately be exercised, is far greater, especially in the vicinity of large cities, than is generally imagined.

Fourth. When, under the blessing of God, such laborers arise, such destitute places as are accessible should be stately occupied by them. . . While these means are being used to develop the latent talent that is to be found in all our churches, there will doubtless be found some whose duty to devote themselves wholly to the work of the gospel ministry will prove unmistakable, and thus the regular ministry will be reinforced ; but this will be only an incidental, though happy result. The main object should be to develop the gifts of the private members

of our churches in harmony with the aspirations of him who said: "Would that all the Lord's people were prophets."

After emphasizing the duty of all to whom God has given the ability to "preach the word" as he has opportunity, the address concludes with a few words of caution, as follows:

While a layman may, and ought to, preach the gospel to the above extent, it would be a dangerous mistake to suppose such preaching to be incompatible with the utmost diligence in any legitimate employment. For while we cannot have too many preachers, provided always they preach the truth, we may have too few merchants, mechanics, and farmers, and hence we venture to suggest, finally, that while the fullest encouragement should be given for all to labor in the Lord's vineyard, the churches can scarcely be too cautious in advising a person to abandon an honest worldly calling in which he is useful, for the work of a pastor. In no case should the idea be permitted to obtain, that the sanction given by a church to its members to preach the gospel, according to the spirit of the above resolutions, is to be regarded as a stepping-stone to ordination, or to any other mode of induction into the ministerial office.

The above copious extracts are inserted here because the writer believes that the principles they embody are as scriptural, as practical, as important, and as worthy of the consideration of all our churches to-day as they ever were, and will continue to be so until the last human soul is won to Christ.

CHAPTER XV

THE BAPTIST LAY-PREACHING ASSOCIATION

LAY-PREACHERS Association, would seem more proper; but as many brethren who sympathized with the object and were willing to support it, were not willing to attempt preaching, the above name was adopted. As the result of frequent interchanges of opinion between members of different Baptist churches who held like opinions, a meeting was called at the house of Mr. George W. Hillman, to consider what action should be taken; and after prayerful deliberation, it was resolved to form a society with the above name and purpose. All present signed their names to the resolution, and very soon the Baptist Lay-preaching Association included in its membership the well-known names of Hon. George H. Andrews, Hon. William D. Murphy, Deacons William Phelps, Samuel T. Hillman, John W. Stevens, Roger H. Lyon, Esq., Edwin F. Hatfield, Henry Angell, A. D. Chadsey, M. D., Charles T. Goodwin, John C. Baxter, Benjamin F. Judson, and many others, including the writer. The Norfolk Street Church now entered heartily into the work. Preaching stations were sought for and established on Third Avenue, in

Glass Hall, East Thirty-fourth Street, on the east side of the city, and on the west side, as far over as Eleventh Avenue and Eighty-first Street. To each of these stations went two brethren every Sunday afternoon, to preach Christ crucified, the only hope of lost sinners. Besides these distant stations, meetings were held every Sunday afternoon in a public hall on Broome Street near Elizabeth Street, and there also went two members of the Association every week, one of whom was expected to preach a short sermon from some portion of the word of God, the other to supplement, if he could do so, in the same line of thought, or to assist in some other way. These meetings were always well attended, and thus multitudes listened to the gospel from the lips of laymen, who rarely, if ever, entered an evangelical church.

Were these lay-preachers licensed to preach by their respective churches? As a rule, they were not. Some of them had, in fact, received such license prior to the formation of the Association, and perhaps two or three others were formally licensed afterward; but the majority would have declined a license for two reasons: First, because as each had his own business on which to rely, they neither asked nor accepted pecuniary compensation, except to pay traveling expenses, to purchase a book to aid them in their preparations, or to apply to some charitable purpose directly in the line of their work. Whereas, a licentiate, as a rule, expects, and very properly

expects, to be paid for his ministrations by the church or party calling for his services. Second, these lay-preachers would not ask a license to preach, because to do so would be to concede to the church applied to the right to forbid, a right which they have always felt assured no *Baptist* church would claim or exercise, so long, at least, as the preachers sustained a good moral character and preached nothing but the truth.

Moreover, the brethren composing the Lay-preaching Association believed that much evil had come to our churches and the cause of Christ by licensing young men to preach the gospel before their ability to preach had been sufficiently tested. A young man, ardent, devoted, rejoicing in the assurance that his sins are freely pardoned, is full of zeal, and desires most sincerely to do something effective in the service of his Saviour, and he asks, "What is so effective as to give one's self to the gospel ministry?" Thus impressed, he asks and receives a license to preach. But preaching is not so easy as he thought it would be. He might have become an excellent mechanic, a good farmer, or a prosperous merchant, and have done good work for his Lord and for the church, perhaps, in either department; but with the aid of the church that gave him a license, he has closed those doors of honorable labor on himself. He has given himself to the work of the gospel ministry, and dares not draw back. Results: He is always looking for a "field," or some poor church

gets a poor preacher, and both the church and the world suffer loss.

Now would it not have been better to allow him to preach without the formality of a license, until he should have learned for himself whether people wanted to hear him? If he found they did not, he could retire from the work, a little chagrined, perhaps, but without a sense of dishonor. If the people *did* want him it would be time enough to license and ordain him on the same day.

But some may ask, what became of the Lay-preaching Association? Answer: When the Baptist City Mission was organized to be the "working arm" of the Southern New York Baptist Association, it took the place of the Baptist Sunday-school Union, which latter had always fraternized with the lay preachers, and gladly availed itself of their unpaid labors. The new society thought it best to appoint only ordained ministers at its mission stations, each with a stipulated salary. On learning of this decision, the lay preachers, seeing no further need for their existence as an organization, discontinued their weekly meetings, and virtually disbanded.

But did the individual members give up preaching? By no means. Death has greatly depleted their numbers; age and infirmity have overtaken some of those who are left; but their convictions are unchanged, and those who are yet able are as ready to preach to a destitute church as they ever have been, without money and without price.

CHAPTER XVI

THE NORFOLK STREET CHURCH (CONTINUED)

AS has been said, Doctor Armitage entered on his pastorate in Norfolk Street, July 1, 1848. It should have been added that he preached his first sermon in the lecture room of Rutgers Institute, then located in Madison Street, which the trustees of that school had kindly placed at the disposal of the church while a new church edifice was being erected. The church had in the meantime decided to sell the plot of ground, corner of Broome and Norfolk Streets, and build their new church home on the east side of Norfolk Street, between Broome and Grand Streets.

The new place of worship was dedicated to God January 20, 1850, and cost about thirty thousand dollars. For several years it was crowded Lord's Day after Lord's Day, by audiences that listened to the preaching of the pastor with delight and profit, while there were large ingatherings of precious souls. But there were trials also. In 1852 certain difficulties, which dated back to Mr. Benedict's ministry, and which he had vainly entreated might be settled during his lifetime, came to a head, causing deep sorrow and bitter contention, which soon after led to

the exclusion of twenty-six persons from the church, and the dismissal of a large number by letter, and eventually to the withdrawal of fellowship from a sister church which, contrary to Baptist usage, had received these excluded members.

Happily these breaches of Christian comity which disturbed the peace of some of our churches in those days were long since healed, and so far as this writer knows, each Baptist church in this city is in perfect harmony with every other. The difficulties had however caused serious dissensions between the pastor and some of his deacons, dissensions which were greatly aggravated, if indeed not wholly caused by, the burning question of the day, the revision movement.

The Norfolk Street Church had early taken position in favor of the revision of the English Scriptures. Those opposed were a small minority but a very bitter one, and capable (as the following pages will show) of working most disastrous consequences.

One Sunday morning in July, 1851, the pastor, who had already become a leader on the side of the revisionists, had (in the exercise of a privilege usually conceded to a pastor) invited to his pulpit Rev. Dr. Archibald Maclay, who having just returned from one of his journeys made as the advocate of the American Bible Union, naturally took occasion to speak of his work. This gave great offense to some of the deacons, and so aggravated the existing dissensions between them and the pas-

tor that the latter appealed to the church for redress. The church, after due deliberation, referred the whole subject to a judicious committee, with instructions to weigh well the whole matter and report. Pursuant to these instructions, the committee at a subsequent business meeting of the church, submitted its report, recommending that the entire Board of deacons be requested to resign. The report thus submitted was fully discussed in three consecutive meetings, lasting from 8 P. M. until near midnight, the fullest latitude for debate being allowed to both sides. A division was finally called for, and the recommendation was adopted by a very large majority.

The resignations followed, and a lull ensued, during which six brethren were selected to serve the church until a new election should be held.

At the election which followed shortly, six brethren were chosen to serve as deacons in three classes, in the same manner as trustees are elected: two to serve one year, two to serve two years, and two to serve three years. After that, two were to go out or be re-elected every third year. This, I think, is the first instance, in this city at least, of a deacon being chosen for a limited time. Heretofore such elections were for life.

This action caused something like a hue and cry, even outside of the Norfolk Street Church. Many persons thought and said that this innovation would prove disastrous, cause bickerings, electioneering, and all sorts of evil. On the contrary, the experi-



DEACON CHARLES T. GOODWIN.

ence of forty-five years shows the happiest results. The deacons first chosen under the new rule were Charles T. Goodwin and George H. Hansell, Thomas Holman and J. P. Bliven, M. D., Sandy Higgins and Daniel Brown. Lots were drawn, and Charles T. Goodwin, of the old Board, and George H. Hansell, elected for the first time, drew the short term.

These two brethren were re-elected the following year and every third year thereafter, until Deacon Goodwin's death in 1884. George H. Hansell is still in office. During the past forty-five years no changes have been made except those necessitated by death, removal, or voluntary resignation. There have been but two instances of the latter sort. Since the election of the first Board under this rule, the deacons' chairs have been filled successively by Thomas Warren, J. F. Jamieson, John C. Baxter, E. F. Welles, Albert Smith, J. L. Jones, James D. Reid, B. F. Judson, J. F. Comey, L. M. Lawson, George H. Andrews, H. W. Fish, W. T. Pell, Wm. H. Bayne, and J. W. Gilbough. Brethren Jamieson, Warren, Baxter, Jones, Holman, Andrews, Judson, and Gilbough have died, and James D. Reid has removed to Scotland. The present deacons are: George H. Hansell, Horace W. Fish, John F. Comey, Walter T. Pell, L. M. Lawson, William H. Bayne, T. O. Conant, and E. H. Paddock.

After the severe tribulations recorded above, the church had comparative peace for a time, but disturbing elements were still at work within, and these

were fomented from without, by some who, while bitterly antagonistic to the pastor and the conservative members of the church, had been wise enough to foresee the evil and hide themselves by asking letters of dismissal in time.

It is pleasant to realize that we now live in more peaceful times, and are happy in the reflection that no afflictions of a like character have visited our beloved church in the last thirty-five years, and happier still in the indication that none await us in the future.

The years 1853 and 1854 were distinguished by a gracious outpouring of the Holy Spirit, when about one hundred and forty were converted, baptized, and united with the church, and twenty-four were received by letter, so that the church gained more in those years than it lost by those who went out the previous year. There were constant additions by baptism and letter, but the years 1857 and 1858 were especially marked by divine blessing. During those years Doctor Armitage was frequently assisted by visiting ministers and evangelists. Rev. Lewis Raymond spent a number of weeks with the church, and his preaching was blessed to the conversion of many, including several children of the officers of the church.

The congregations continued large, and the preaching of the pastor was still listened to by delighted audiences; but the neighborhood was rapidly changing, the inhabitants were moving away, some to

Brooklyn, Williamsburg, and even to more remote parts of Long Island, while many others changed their residences to the upper part of New York City. Among the latter were numbers from our own church and congregation.

CHAPTER XVII

THE NORFOLK STREET CHURCH (CONTINUED)

IN 1858 the church began seriously to contemplate a change of location, and in 1859 it appointed an afternoon service for the benefit of the up-town residents. The first services were held in a hall on the corner of Broadway and Thirty-fourth Street, which soon proved too small, and a large one was secured on the corner of Thirty-ninth Street, where large and continually increasing congregations assembled. About this time forty-three persons from the disbanded Central Park Baptist Church were received into our fellowship, and on June 29, 1859, the church resolved to remove to the upper part of the city, and appointed Charles T. Goodwin, Samuel Barstow, George H. Hansell, Benjamin Reynolds, William M. Waterbury, Thomas Holman, Thomas Warren, C. C. Pinckney, and Henry L. Slote, together with the pastor, a committee to select a suitable location for a new church. Of this committee, only Henry L. Slote and George H. Hansell are living; but John E. Thompson, who was then assistant clerk, is now clerk of the Fifth Avenue Church.

In October, 1859, this committee presented its

report, recommending the purchase of three lots on the west side of Fifth Avenue, next below the corner of Forty-sixth Street, but not including the corner lot, which the church has never owned, and two lots on West Forty-sixth Street, one hundred feet west of the corner, forming an L with the avenue lots. The intention was to erect a church edifice on Fifth Avenue, one hundred and fifteen feet deep, and a chapel on Forty-sixth Street, thirty-five feet wide, using the space, fifteen by twenty-five feet, at the rear of the corner lot as a lobby through which to enter the main audience-room of the chapel. At this time the Bull's Head Cattle Market was nearly opposite the newly purchased lots, and Fifth Avenue was unpaved above Fortieth Street, so that those who came from downtown or across town, were forced to pick their way over loose planks, or wade through the mud as best they could. But these were trifles to a people who were in earnest. Immediately after the adoption of the report of the committee, the lecture room was commenced, and in May, 1860, was opened for public worship, Rev. William Hague preaching the dedicatory sermon. In the meantime, the property in Norfolk Street had been sold, and after all the obligations resting on the corporation had been discharged, the church had two thousand eight hundred dollars with which to commence the new enterprise. No-wise daunted at the magnitude of the undertaking, the brethren went right forward, and doubt-

less would have carried out the original plan had not the disastrous Civil War broken out in 1861.

Previous to this all had promised well, but just as the church was purposing to "arise and build," this terrible calamity overtook the country, and in the financial troubles and depression which immediately followed, many of those through whom the church hoped to prosecute the work had most of their means swept away, and eventually the Fifth Avenue lots had to be sold. A further trial followed in the illness and absence of the pastor, on whose usually robust health constant labor and intense anxiety produced such a strain that for eight months during the winter of 1862-3, he was obliged to seek restoration to health by means of an ocean trip and a season of rest among kindred and friends in his native land. During his absence the church was privileged with the ministrations of Rev. J. W. Bonham, whose genial, kindly manner and acceptable pulpit labors are still remembered with pleasure, although he has since connected himself with another denomination.

After Doctor Armitage returned from Europe in the spring of 1863, he preached with much power and success, and the church took courage; but as there was no longer any hope of recovering the Fifth Avenue lots, it was decided to purchase two additional lots on Forty-sixth Street. The purchase was made in 1864, thus securing the plot, one hundred feet square, on which the church edifice, lecture room, and parsonage now stand.

CHANGE OF NAME. In 1860, the church having at that time no doubt of its ability to carry out its original plans, having asked and obtained permission from the Supreme Court of New York State, assumed the corporate name of The Fifth Avenue Baptist Church. Although, as the church is at present located, the name is a misnomer, it has yet been retained, because its deeds and other legal papers had been made and executed in that name, and could not be changed without great inconvenience and expense.

CHAPTER XVIII

THE FIFTH AVENUE CHURCH

THE present edifice occupied by this church was completed in June, 1865, and dedicatory services were held June 18. A parsonage was erected in 1867. While the main building was in process of erection the Madison Avenue Baptist Church generously tendered the use of their house for an afternoon service on Sundays, free of charge. The offer was gratefully accepted, and this proved a turning-point in the history of our church. At one of these services Mr. E. A. Coray, a large-hearted, wealthy Baptist from Scranton, Pa., was providentially present, and after hearing Doctor Armitage's sermon, pledged three thousand dollars for our new church edifice. Thus aided, we went forward, and after years of toil our heavenly Father crowned our efforts. In 1866, the twenty-fifth anniversary of our existence as a church, we enjoyed a reunion of friends who came from near and far.

In 1868 we experienced a gracious revival, when the pastor was assisted by Rev. A. B. Earle, resulting in the conversion of from sixty to seventy persons, making, together with those received by letter, an addition of over one hundred during the year.

In March, 1871, a memorial service was held to give expression of our gratitude to God for permitting us to see the thirtieth anniversary of our church life, and in 1873 we were privileged to celebrate the twenty-fifth anniversary of our pastor's settlement among us. All these were occasions of great joy, and afforded significant proof of the affectionate tenacity that bound together pastor and people, and of the unalterable affection of Christian hearts, by the re-assembling in the old church home of numbers of those whose circumstances had compelled or induced them to locate in distant parts of our country.

But it was in 1878, on the occurrence of the thirtieth anniversary of Doctor Armitage's pastorate, that the church found occasion to realize more than ever before the freeness and fullness of that divine superintendence that had guided us all these years, and through toil and suffering and perplexity, had at last "brought us forth into a broad and generous place," where for the first time in all these years we could worship in our own church edifice free of debt. In the achievement of this we were greatly aided by an active Board of trustees, and especially by the practical knowledge and constant supervision of Mr. Warren Beman, one of their number.

It was then determined to give some public expression of our gratitude and joy, and a committee was appointed to arrange an order of exercises and issue invitations to as many of our former members

as could be found, to be present on the occasion. The committee reported, recommending that the approaching anniversary should be celebrated by four public services, to be held on Sunday, June 9, 1878, and suggesting an order of exercises. The report was adopted and the recommendation was carried out as follows :

Thirtieth anniversary of Doctor Armitage's pastorate in the Fifth Avenue Baptist Church, held June 9, 1878.

Morning services, HISTORICAL, George H. Hansell, presiding.

Noon services, SOCIAL, Charles T. Goodwin, presiding.

Afternoon services, FINANCIAL, George H. Andrews, presiding.

Evening services, THANKSGIVING, Benjamin F. Judson, presiding.

The proper time for this celebration should have been July 1, but as the pastor was expecting to be in Europe at that time the services anticipated the date.

The order of the morning exercises was as follows :

1. Voluntary and quartette.
2. Invocatory prayer, by the pastor.
3. Reading of the forty-seventh and forty-eighth Psalms, responsively.
4. The *Te Deum*, followed with prayer by Charles T. Goodwin.
5. Address of welcome, by the chairman, George H. Hansell, which is published by request.

BELOVED FRIENDS : We are assembled for the worship of God this morning under circumstances of peculiar interest, and I feel that my brethren have conferred on me an honor and a privilege in that I am permitted to represent, for the time being, both the church and the pastor, and to speak to you in their behalf a word of

welcome and of cheer. And I do this with special gladness because I see before me faces that I have not had the pleasure of greeting for many years ; and because I take your presence to witness that years of separation have not been years of estrangement. Yet no thoughtful person can stand in a position such as I occupy and look backward over a period of thirty years without mingled emotions. Busy memory will crowd his mind with recollections, and his will have been a most unusual life if some of those recollections are not tinged with sadness. On the other hand, his will have been an unworthy life, his a cold and thankless heart, to whom the retrospect does not recall instances without number of temporal and spiritual blessings ; of fears happily dissipated ; of dangers safely passed ; of great trials possibly, but of greater deliverances, affording cumulative proof of the faithfulness of our God, and his tender mercies to all who trust him.

And that which has been true in the experience of the individual Christian, has been, and is equally true, not only of the church universal—the whole body of Christ—but of each particular church which, as a vine of the Lord's planting, has honestly striven to grow and bear fruit to the glory of the Great Husbandman who should ever be honored as the "dresser of the vine," as well as the "owner of the vineyard." Surely no church of Christ has greater cause for gratitude and praise than this church has this morning ! True, we remember loved ones who have passed away, faithful fellow-laborers and honored standard-bearers who have fallen by our side, but we rejoice that they fell with the "harness" on, and we cherish their memory as examples of noble lives, illustrative of high purposes for the "kingdom of God," which if not fully attained, were at least consistently prosecuted, until the Master said, "It is enough." If redeemed spirits can look down from their blissful abode to the

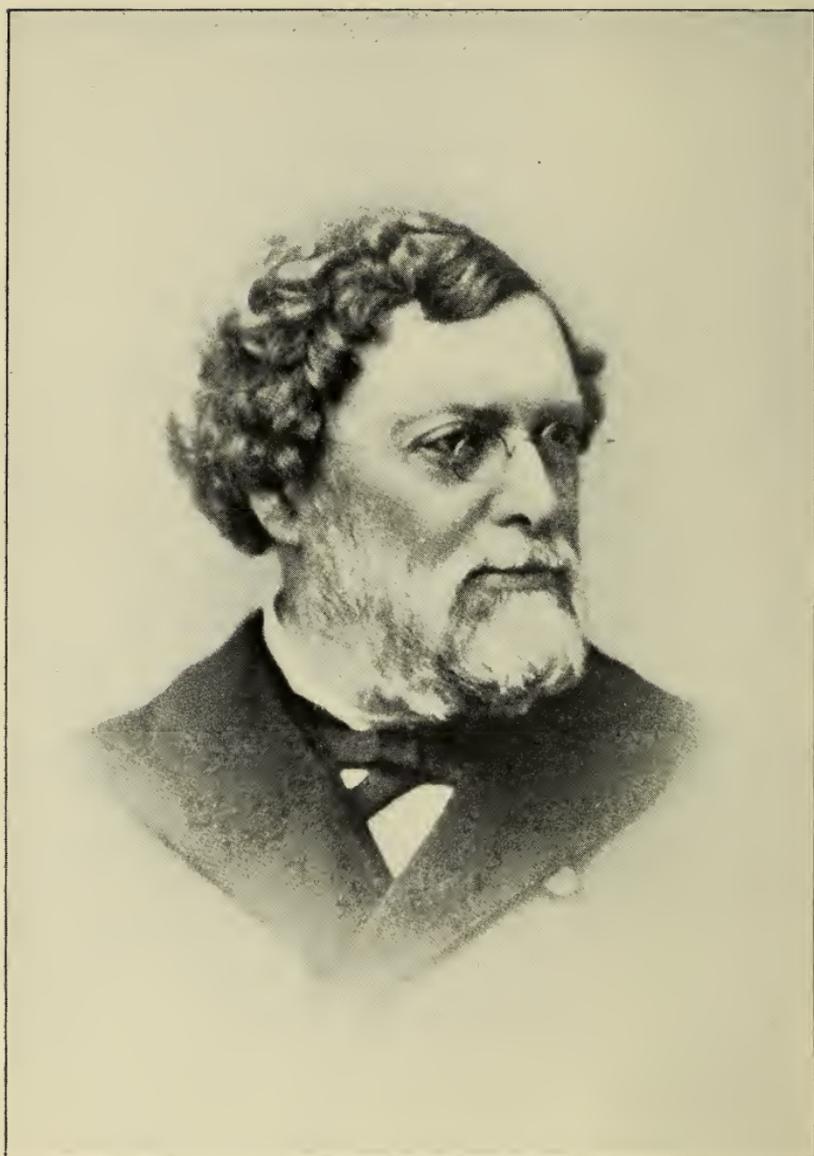
scenes of their earthly toils, these are not the least interested witnesses of our joy, as we meet this morning, in a house free from debt, to give thanks for an unbroken pastoral relation of thirty years, and a church history of thirty-seven years—a pastorate full of toil and abounding in incident, but for more than a quarter of a century unruffled by dissensions and unmarred by strife, with no difficulties to be adjusted, no flesh-wounds to be healed, and not a single heart-burning to be deplored, and a church history singularly marked by divine favor and blessing, and that during these years has had but two pastors, and has been pastorless less than forty-eight hours.

By the report that will be laid before you this afternoon it will be seen that he whom we recognize as the Author of all spiritual blessings has been the bestower of all our temporal prosperity, and that he had bestowed it abundantly. Thus, beloved friends, we welcome you to a whole day of jubilee and praise, and ask you to rejoice with us :

First. That this beloved pastor, who came to us thirty years ago in the warm glow of early manhood, with love that none could doubt, and zeal that none could fail to admire, but with a slender physique, which some of us thought little fitted to sustain the enormous strain which his mental characteristics clearly indicated would be laid upon it, and with a hectic flush upon his cheek that seemed still more alarming, is not only with us still, but preaches to us, from Sabbath to Sabbath, sermons that give evidence of more vigorous health and more mental power, combined with larger accumulations of knowledge and a richer experience, than he ever possessed.

Second. That this beautiful meeting-house in which we worship is unencumbered by debt.

Third. That although we passed through many and bitter trials in the early part of our church life, yet for



HON. GEORGE H. ANDREWS.

the last twenty years we have had internal peace, and through the grace of our heavenly Father, a large measure of external prosperity, both spiritual and temporal, for all of which we have deemed this a suitable occasion to give public thanks.

After the above address of welcome, Deacon Hansell read the paper he had been requested to prepare, showing the history and progress of the church during the previous thirty years, the facts and incidents of which have been spread over the foregoing pages. An able and interesting anniversary sermon was then delivered by the pastor, and the morning services closed with the doxology and benediction.

The social meeting was held in the lecture room at 1 P. M., Deacon Goodwin presiding. A collation was served and many impromptu speeches were made.

In the afternoon a large assembly gathered in the main audience room, Deacon George H. Andrews presiding. After devotional exercises, a report from the sinking fund committee was presented by Messrs. Wm. Kemp and Wm. Rockefeller, of the Board of trustees, showing that the mortgages had been canceled and that the church was entirely free from debt. The presentation of this report was followed by cheery addresses from Deacon Charles T. Goodwin, president of the Board of trustees, and from Messrs. Mason, Reid, Comey, Jones, and Judson, and addresses of congratulation by Rev. Drs.

Thomas D. Anderson, S. D. Burchard, and J. P. Newman. After singing a hymn the meeting was closed with the benediction.

Evening session, thanksgiving, Deacon B. F. Judson presiding. A very large congregation assembled. The exercises consisted of, 1. Voluntary, quartette; 2. Reading responsively the one hundred and forty-fifth Psalm; 3. Solo, by Mr. E. Gilbert; 4. Prayer, by Deacon James D. Reid; 5. Hymn, "The morning light is breaking"; 6. Addresses by Rev. Drs. J. F. Elder, John Hall, and J. Cotton Smith.

Hymn, "Blest be the tie that binds," was sung, and the exercises pertaining to the thirtieth anniversary of Doctor Armitage's settlement was closed with the benediction.

The following named were the committees and persons in charge.

COMMITTEES.

On refreshments. Mrs. Daniel Bates, Mrs. Alonzo Hornby, Mrs. M. A. Scribner, and Mrs. L. M. Lawson.

On flowers and decorations. Mrs. R. Donnell, Mrs. Charles Pegg, Mrs. Mary Sutton, Mrs. A. L. Smith, Mr. George Leeds, Mr. Thomas L. Harris, Mr. George Vaughan, Mr. Walter C. Root, and Mr. W. H. Jones.

On invitations. Deacons George H. Hansell and J. F. Comey.

CHAPTER XIX

THE FIFTH AVENUE CHURCH (CONTINUED)

THE years went by and soon the church was making preparation to celebrate the fortieth anniversary of Doctor Armitage's settlement as pastor of the Fifth Avenue Baptist Church. At a meeting of the church and congregation held in the chapel on Wednesday evening, January 11, 1888, the following resolution was passed :

WHEREAS, Our beloved brother and pastor is now completing forty years of service in this church, and it is most proper that this distinguished era in our church history should be marked with an observance befitting its dignity and importance, therefore, be it

Resolved, That the Board of Trustees and the Board of Deacons be constituted and appointed a committee of arrangement to make suitable preparations for the appropriate celebration of the fortieth anniversary of the settlement of the pastor of this church, and that the clerk be requested to notify the members of the committee of this action, and request the said committee to meet at an early date to take into consideration the subject of this resolution.

In accordance with the above request, a joint meeting of the trustees and deacons was held in the chapel on the evening of Friday, March 16, at

which Messrs. L. M. Lawson, J. A. Bostwick, John F. Plummer, Wm. Rockefeller, and James D. Reid, were appointed a sub-committee, with power to make all necessary arrangements for carrying its purpose into effect.

This sub-committee subsequently presented a programme for religious exercises to be held in the church edifice, on Sunday, April 22, 1888, which was adopted and carried out, as follows :

Morning service—Deacon B. F. Judson, presiding. After a delightful rendering of the hymn, "Oh, for a closer walk with God," by the choir—G. Froelich, conductor and organist; Miss Jennie Dutton, soprano; Mr. A. L. King, tenor; Mrs. E. G. Gilmore, contralto; Dr. Carl E. Dufft, baritone—the services of the day were opened by the rising of the congregation and the repetition of the Lord's Prayer.

J. B. Simmons, D. D., read selections from the Scriptures.

The following Memorial Hymn, written for the occasion by Samuel F. Smith, D. D., was sung :

Glory to him whose wisdom led
The children of his covenant love ;
Who fed them all with heavenly bread,
And taught and kept them from above.

From Horeb, where the law was given,
To Canaan, where they found their rest ;
God was their king, their laws from heaven,
God chose their way, their wanderings blessed.

Glory to him, unchanging, true,—
We bow, adoring, to his name,—
Who guides his flock the desert through,
His love, for evermore the same.

Glory to him whose hand has kept
Our pastor through his forty years,
While angel-benisons round him swept,
And crowned with joy his toils and tears.

From Nebo let his raptured eyes
The promised land of glory see ;
Then bid him from his Pisgah rise,
To dwell forever, Lord, with thee.

After responsive Scripture readings, prayer was offered by Edward Bright, D. D.

Mr. Judson then arose, and turning to Doctor Armitage, with much feeling said :

We are here to-day, my beloved pastor, to celebrate the fortieth year of your settlement with us. Forty years, pastor, have we known each other. Thirty-seven years have we been in church-fellowship together. What a forty years it has been ! It has been forty years of hard work, forty years of faithful work, and forty years of fruitful work ; and our hearts to-day are just as warm, and our arms as open to receive and love you, as ever.

Now (turning to the congregation, Mr. Judson said), we shall have the pleasure of listening to Doctor Armitage, our pastor, whom we honor and love, as he glances over his forty years of service with us.

Before commencing his discourse Doctor Armitage spoke as follows :

I expect to take ship next Saturday morning in the "Umbria," for Liverpool, to be absent during the summer, expecting to return in October, and as I shall need Thursday and Friday for making all the little preparations incident to such an absence, I invite the church and congregation to meet on Wednesday night for social interview, hand-shaking, and adieus. In connection with that meeting I wish to submit a communication to the church and congregation that shall bear largely upon your future interests as a people. Next Lord's Day morning, the Rev. W. C. Bitting, pastor of the church at Harlem, will preach, and in the evening, the Rev. Henry M. Sanders, who will also have the pleasure of administering baptism to his young niece, Mamie N. Sanders. On the first Sunday of May, and through the months of May and June, you will have the pleasure of listening to the preaching of Dr. John A. Broadus, who is one of the best preachers, the noblest of men, and the most advanced scholars in the country.

THE HISTORICAL SERMON.

THE RETROSPECT OF FORTY YEARS.

I have thought it best this morning to give you a very simple narrative connected with myself and my ministry, and will read a passage from the twenty-ninth chapter of the First Book of Chronicles, found in the twenty-sixth to the thirtieth verse, as a sort of starting-point :

Thus David the son of Jesse reigned over all Israel. And the time that he reigned over Israel was forty years; seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem. And he died in a good old age, full of days, riches, and honor; and Solomon his son reigned in his stead. Now the acts of David the king, first and last, behold they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer. With all his reign and his might, and the times that went over him, and over Israel, and over all the kingdoms of the countries.

This narrative is so plain that it needs no exposition, and at the same time it is so suggestive of human life in all other spheres of long service, as well as in that of a king, that any public man may find great profit in applying some of its statements to himself. The expression, "The times that went over him," is full of meaning; so full that no man can entirely understand how the stamp of his times forms the fabric of his character. Each man of years looks back on those times through the atmosphere in which he moves. The farmer reads his life in agriculture, the builder in architecture, the physician in the art of healing, the merchant in commercial transactions, the monarch in statesmanship, and the Christian pastor in religious life. All experienced men see that the old skill and toil, the things to be done and the methods of doing them, have passed away with their times to a new order of things. The times which are now passing over us are so different from those of a generation gone, that the old methods which led to success now lead to failure. Time and chance happen to all men; but if men sleep and dream while their times are passing, the dreamer will come to serious grief. Now and then one meets with one of these belated souls who wakes up much like an October wind crawling through the pine branches at Christmas. Such men rub their eyes and ask: "What is the cause that the former days were better than these?" Right here inspiration stops them with this protest: "Thou dost not inquire wisely concerning this." As in the landscape, distance softens every object while close contact with it dissolves its attractions, so it is in reviewing past times. He who gazes with admiration on the spreading rural scene cools his rapture when brought into close contact therewith. The picturesque hamlet which enraptured him from a far-off eminence, as its villas dotted mountain and slope and enwreathed their roof-trees in smoke from the hearth, is

disenchanted ; for distance hid all squalor and disorder in the aspects of space. So, when we look back into times past, we forget the rough and the jagged in the softened and mellowed retrospect ; so that we cease to be fair judges of all the defects and inequalities, the asperities and inconsistencies which made the past repulsive. Very likely, indeed, in some cases, the rugged and unseemly may add to the general effect of by-gones. Then the indistinctness of the misshapen, instead of offending the eye, throws a golden halo about the vanishing memory, especially if we have been sharers in the motives and contests of those times. The intrigues and jealousies of a man's present day affect his judgment against a sound decision on what is far back in his own life, until he becomes disgusted with his present surroundings ; and so he concludes that the present are degenerate times, and that the past were better. These pathetic lamentations paint the world as changed for the worse, and are apt to foster conceit in the old and to quench the confidence of hope in the young, till they come to believe in their own sad misfortune that they were born altogether too late, and so to disqualify them to serve the "times which are to pass over" them.

David gained more renown than any crowned head ever did. Doctor Delaney says of him that he was, "By birth a peasant, by merit a prince. In youth a hero, in manhood a monarch, and in age a saint." "First and last," as a Christian minister, the only things that I claim in common with this great and godly monarch are, a parentage and birth as lowly as his, a term of service running through quite as many years, and a debt of love to the times which have gone over me.

BIRTHPLACE AND FAMILY.

Your pastor was born at Pontefract, in the West Riding of York, England. This town is of great antiquity.

According to Camden, it existed before the Roman conquest, and the Romans changed the name to Pontefract. For six hundred years its wonderful castle was the pride and terror of that part of the kingdom. It was built in A. D. 1069. Richard II. was a prisoner within its walls and died there. It was here that the Duke of Gloucester (afterward Richard III.) slew the Earl Rivers, Lord Grey, Sir Thomas Vaughan, and Sir Richard Hant. In the time of the Saxons it was called Kirkly, and it was one of the first places in England in which Christianity was preached. Hard by the frowning ruin of the old fortress lies the sacred dust of my precious mother. The only memory that I have of her is a dreamy recollection of her person, and the fact that I took the hand of my father and followed six men, who carried her on their shoulders past the castle gate, to her grave, where she has slumbered more than sixty years. . . My grandparents were Wesleyans, and delighted in telling how intimate they were with John Wesley, who had often preached to them, notably in 1790, when he opened their new chapel at Northgate. My mother became a member of the society there, and my grandmother often led me to this chapel after my mother was dead. Many a time—with a child's eyes—I have looked up to that strange, high old pulpit, in which Wesley preached, and wondered whether it would ever be my lot to stand in such a place. This inquiry was raised because I was constantly told by the family that when my mother was dying, she said: "Bring my firstborn child to me and let me consecrate him to Christ, before I enter into my Master's glory." It is strange that I can recollect her funeral, but not this scene of the deathbed. I was always solemnly told that she laid her hand upon my head, as if in ordination, and said: "My Saviour, I leave my boy with thee, to be made a minister of the gospel." She then called for her Bible, which had been presented to

her when a child from a legacy by Lord Wharton. This she delivered to her mother, with the charge that it was to be sacredly kept and given to me when I should become a Christian and a minister. This was her only legacy excepting her prayers, and when I preached my first sermon at Attercliffe Common, near Sheffield, in 1835, at a little more than fifteen years of age, the text was taken from this book, Matt. 11 : 28 : "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Three persons were brought to Christ under that sermon, and the Rev. Samuel Beedle, of Hull, Mass., who still survives, was present and heard it preached.

EARLY YEARS IN THE MINISTRY.

On the fifth of July, 1838, I sailed from Hull for New York, in the barque "Wolga," and landed here on September third, having had a very pleasant passage of sixty days. For ten years, from 1838 to 1848, I labored in the Methodist ministry. These years I must pass by here, and my reasons for becoming a Baptist at the end of that time. At the latter of these dates I was pastor of the Washington Street Methodist Church, in Albany, and taking a regular dismission on the first of June, was baptized by Bartholomew T. Welch, D. D., on June 4, 1848. The first of the New York churches that I visited with a view to the pastorate, was the Norfolk Street. This visit was made on the eleventh of June, when I preached three sermons in the first meeting-house owned by this church, at the corner of Broome and Norfolk Streets. On June 12, the day after I had preached in that meeting-house, the building was burned to the ground. I therefore preached the last three sermons that were preached in your first meeting-house.

THE CALL TO NEW YORK.

On the tenth of June, 1848, the church met for business in the meeting-house of the Stanton Street Church.

Mr. Benedict, the enfeebled pastor, presided that evening for the last time, and affectionately pressed upon his people the need of relieving him from his pastoral care, and begged that he might be permitted to name his successor. His request was granted, and the same evening your present pastor was chosen to stand in his place.¹

At the close of the sermon Doctor Armitage gave the hand of church-fellowship to four persons whom he had recently baptized, and after the rendering of the anthem, "Sing Hallelujah," by the choir, the benediction was pronounced by Rev. Henry S. Day.

Afternoon services—Sunday-school and denominational reunion, J. A. Bostwick, president of the Board of Trustees, presiding.

At three o'clock the house was again full, with many visitors from other churches. Some important changes were apparent. There had been placed in front of the platform a fine bronze bust of Doctor Armitage, the work of Miss Louise Lawson, of New York (since passed to her rest), which was to be presented to the pastor on behalf of Deacon L. M. Lawson and Mrs. Lawson, the donors. The bust was wreathed with flowers, and the likeness was quickly recognized.

The exercises of the afternoon were opened by singing the well-known hymn beginning: "How sweet and heavenly is the sight." After prayer, by the senior deacon of the church, Mr. Geo. H. Han-

¹ Doctor Armitage's acceptance of this call and its conditions, have already been recorded.

sell, followed the anthem, "We praise thee, O God," sung by the choir.

Mr. Bostwick, in a few appropriate words of introduction, announced that John F. Plummer, Esq., member of the Board of Trustees, would deliver the address of welcome, and would also present the bronze bust of Doctor Armitage, the gift of Mr. and Mrs. Lawson.

Mr. Plummer then said in part :

MR. CHAIRMAN, BROTHERS, SISTERS, AND FRIENDS.—We are here to-day to speak kind words to our beloved pastor, and to join in all these exercises as an expression of our sense of the grandness of his work, and of our recognition of the nobility of his character. In the presence of this great community during the past forty eventful years Doctor Armitage has, with mingled toil and trial, completed a record which commands our admiration, gratitude, and love. We are here to-day to express that gratitude and give loving testimony of our common esteem for him as pastor and friend.

It is no easy task, in these busy days, to value aright the character which one makes in his or her life ; but with the testimony of these forty years before us, where we can look at it in the clear light of its public record, where we can properly estimate the value of its lessons and the nature of its influences, we feel that in this case, at least, it is well rounded and complete. . . To have been able, therefore, to stand, as Doctor Armitage has, in one pulpit, before one people, before one community, and so manage all the affairs which have come under his direction, as to have the church over which he presides to-day as pastor love him more truly than ever before, and the community in which he has lived and made his

record, admire and honor him as they do, is a noble victory and grand example. . . My friends, it is a pleasure to welcome you here this afternoon ; to welcome you the friends, you the members of this church, to these memorial services. I welcome the friends, who will have many tender memories revived. I welcome the children, in whose hearts no man had a warmer place than Doctor Armitage. He has never been too old for even the youngest child.

Mr. Plummer continued, in substance, as follows :

On behalf of two of our beloved members, Deacon L. M. Lawson and his good wife, I present to Doctor Armitage the bust in bronze, now before me ; and I can best do this by reading a letter addressed to J. A. Bostwick, Esq., Chairman, and signed L. M. Lawson and Theodosia Thornton Lawson.

The writer of these Reminiscences regrets not having space to insert in full the eloquent letter which concludes thus :

While the genius of the artist has molded the noble effigy for temporal vision, Thomas Armitage himself has erected a monument more enduring than bronze in the grateful hearts of his people, which shall tell to coming time the influence of his love and power.

In reply to the address of presentation, Doctor Armitage then said :

BROTHER MODERATOR.—Bronze, as a metal, is an admixture of tin and copper and is extremely ancient. I suppose that the brass of the New Testament was a species of bronze, and it is very likely that that of the Old

Testament was also. In the history of arts we have the three ages. First, that of stone, so that the implements of labor and warfare were probably of stone in the earliest history of man. Then came the age of bronze, and after that the age of iron. But human nature is older than bronze. Love lived in the human bosom before the amalgam of tin and copper entered the human brain, and although bronze is the most durable of all the metals excepting gold, bronze will disappear, its elements will dissolve, its existence will be forgotten, while love will still bind man to man and to the heart of the living God, and live through all the coming years.

I thank my dear brother and sister for this very valuable present, and I prize it the more and receive it with the greater cheerfulness in behalf of my wife and children, because it is the work of a woman—of a gentle Christian lady. I know her well. Her grandfather was a minister of the Lord Jesus, and she molded that bronze from my face because she loved me as a Christian pastor. I think she did her work well.

Rev. Dr. Edward Judson, pastor of the Berean Church, was then introduced by Mr. Bostwick, and spoke as follows in substance :

MR. PRESIDENT, BROTHERS, AND SISTERS.—I esteem it a very great privilege to share in commemorating with music and flowers and gladness an interchange of Christian thought the fortieth anniversary of Doctor Armitage's pastorate. My memory can scarcely stretch over forty years. Forty years ago I was a puny little boy in Burma. My father was just completing nearly forty years of his missionary career, while Doctor Armitage was beginning that ministerial life which has flowed on in this great city through all these years like a deep beneficent river.

I believe in occasions of this kind. Doctor Hoge, of Richmond, lately preached a sermon from the text, "Say so," taken from the one hundred and seventh Psalm, "Let the redeemed of the Lord say so." It taught the duty of *saying so*. I shall never forget some lines written, I think, by Walter Savage Landor, in which a wife apostrophizes her husband as follows :

Carve not upon a stone when I am dead,
The praises which remorseful mourners give
To women's graves a tardy recompense ;
But speak them while I live.
Forget me when I die : the violets above my rest
Will blossom just as blue,
Nor miss thy tears ; e'en Nature's self forgets ;
But while I live be true.

During my acquaintance with Doctor Armitage, I have learned to admire his rich learning. . . I never heard him, either in private conversation or in the pulpit, use other than pure, classical English. . . Again, I have learned in my acquaintance with him, to appreciate also his crystallized simplicity. I never heard him make a statement in private discourse, or on the platform, or in the pulpit, that was not crystalline in its lucidity.

The truth may be a deep well, but you can see to the bottom of it. . . Again, I have always loved Doctor Armitage because of his guilelessness. I do not know a man about whom it could be more truly said that he was straight grained, about whom there was nothing crooked or sly. . . The nearer you come to Doctor Armitage, and the better you know him, the more you find this trait of guilelessness, of solid sincerity, that he was the same all the way through.

The following hymn, contributed by a young lady in Boston, and sent to the superintendent of the Sunday-school, Dr. J. H. Gunning, was then sung :

We come, dear Lord, with joyful heart ;
Glad dawns the watched-for day ;
And turning from earth's cares apart,
We grateful homage pay.
From out thine hand all blessings fall,
Love, honor, length of days ;
Pastor and people, one and all,
Raise now glad notes of praise.

For him, our leader, teacher, friend,
Our shepherd, given of thee,
Our prayers shall ever reascend
In ceaseless symphony.
For two-score years the bread of life
His tireless hand has fed,
And dauntless 'mid earth's jostling strife,
In heavenly pathways led.

His monument be saved souls,
By word or printed page ;
Heaven's mystic book of life enrolls
Its countless heritage.
Now grant, dear Lord, our heart's desire,
Bend near us while we pray ;
Refresh, reward, uphold, inspire,
Cheer all his upward way.

Long may his cherished presence lend
Its comfort and its grace ;
Rich harvest seasons may he spend
In his accustomed place ;
And when the golden gates unfold,
Safe on that heavenly shore ;
Crown him, 'mid glories never told,
Not lost, but gone before.

R. S. MacArthur, D. D., pastor of Calvary Church,

was introduced by Mr. Bostwick, and spoke in his usual eloquent and forceful style. A few brief excerpts must suffice here, as follows :

MR. CHAIRMAN AND GOOD FRIENDS.—This is an occasion of much more than ordinary interest, not for this church alone, and not for the churches of our loved denomination alone, but also for the churches of all denominations in the city and for the city of New York as a city. When a man completes forty years of such a pastoral life as that of Doctor Armitage, we would be false to every instinct of humanity, and false to every prompting of Christianity, if we did not mark the occasion by special thanks and by appropriate words.

Personally, I am glad to be here this afternoon. When I came to New York eighteen years ago, one of the first to greet me with the words of a brother and a father, was Doctor Armitage. I have often thanked God for words of kindness spoken then, and for his many deeds of kindness performed since. . . I find in Doctor Armitage something of the brilliancy of Robert Hall, with much of the tenderness, sweetness, and simplicity of Andrew Fuller. Robert Hall was much the more brilliant of the two. The world has long listened to his eloquent words spoken under the shadow of the great universities of England ; but the world has felt the throb of Andrew Fuller's heart. Andrew Fuller also shaped the theological thinking of England and America as Robert Hall never did or could. Thomas Armitage is, at times, Robert Hall in his lofty eloquence, in his brilliancy, in his splendor of diction. He is always Andrew Fuller in his devoutness, sweetness, gentleness, and loyalty to God and his Christ.

Let me say, in the second place, that I admire Doctor Armitage because of his loyalty to his own church and

denomination, while at the same time he is courteous toward all other churches and denominations. There is no contradiction between these two positions. No man, I think, is so able to have a warm hand and loving heart for men of other denominations as the man who is loyal to his own.

Some time ago Mr. Spurgeon told the story of a compositor who was setting up a copy of the Bible, and who, when he came to the reference to Daniel, "And Daniel had an excellent spirit in him," set it up, "And Daniel had an excellent spine in him." Mr. Spurgeon says the compositor did not make much of a mistake. It certainly was true of Daniel, and if there is anything, I think, we all need to-day as Christians and as members of the various denominations, it is an excellent spine. We need to know the truth and to stand erect under every burden which its advocacy obliges us to bear, so that we can be loyal to our distinctive beliefs without ever being discourteous toward those who cherish opposite faiths. Here sits our true friend and brother, Doctor Crosby. What a noble Baptist he would make! But I ought to feel kindly to the Presbyterians, for my father and mother both started as Presbyterians. My mother learned better after she grew older; but my father never did. He remained a stalwart in support of his early training in Scotland, but he always said: "I admire the consistency of Baptists, and if I believed as they do with reference to baptism, I would do precisely as they do with reference to the Lord's table."

The children of the Sunday-school then sang the anniversary hymn, written by Harry C. White, Yale, April 10, 1888.

Now we our voices raise
To Christ our King,

In anthems of glad praise,
Grateful we sing.
Rich have thy blessings been
Through thy minister to men,
We, for his service, then
Thanksgivings bring.

In him has lodged thy power
Children to lead ;
His pure life every hour
Scatters good seed.
On this, the festal day,
For continued care we pray,
May he have strength always
For good to plead.

May the revolving years
New blessings show,
Guarding his life from tears
And human woe.
When comes the loving call,
Raising him from earthly thrall,
There, shall the angels, all,
Sing "Welcome home."

Mr. Bostwick next introduced Rev. Dr. Howard Crosby, "a man beloved by all denominations, and by none more than by ourselves.

Doctor Crosby began as follows :

What an excellent spine Brother MacArthur's father had ! We Presbyterians are generally rather strong in that portion of our frame, and yet I appear here to-day not as a Presbyterian ; for whatever my private views in regard to Presbyterian doctrine, they are subordinate to the word of God.

Continuing, the doctor said :

Forty years ago brings us, the older members of this assembly, back to the memory of a very remarkable year, that of 1848. The year when Louis Philippe ran away from his throne ; the year in which Pius IX. was driven out of Rome ; the year in which the emperor of Austria had to abdicate his throne ; the year in which the late emperor of Germany (then Prince of Prussia) was stoned in Dusseldorf ; the year of revolutions. Well I remember that year, for I spent part of it in Europe, and saw three or four of the battles that occurred during that stormy period. It is a long time ago ; if measured not by incidents of human history, but by the experience of human souls, it is a very long time. How much good has been done in all this time by my brother ! . . . I pray that the Lord will long continue him among us, that he may continue the work he has been doing.

C. DeW. Bridgeman, D. D., pastor of Madison Avenue Baptist Church, was introduced. He said in part :

GOOD FRIENDS.—It would be indelicate to pour out on Doctor Armitage all the complimentary phrases which this occasion prompts one to utter. His joy in the service might be slain by the offense that would be done to his modesty. Still, I am in most hearty accord with what brethren have said as to the propriety of our using great freedom of speech notwithstanding his presence, and allowing something more than a few trickling drops of eulogy to escape from our hearts. . . . The opportunity, however, which is given us to-day, is something unusual. Forty years are commemorated—forty years of a pastorate that still is unbroken. The fact is significant of capacity, of faithfulness, of high Christian char-

acter ; and whilst his brethren in the ministry may multiply words to show their estimate of his worth, this celebration itself is Doctor Armitage's best eulogy.

The hour being late, Doctor Bridgman concluded his very interesting address, much of which is necessarily omitted, in the following touching words :

May strength and grace still be given him from above as his ministry is continued ; may your love abound toward him whilst other years come and go, until his ministry be fulfilled, and the glory is given him which is declared in the promise, "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

D. C. Potter, D. D., was then introduced and said :

The hour is late, and the necessity of your departure reminds me of a Greek astronomer, who, going into the square of Athens and staring at a great stellar chart, entered into a long and tedious discourse about wandering stars. Stern old Diogenes coming along, heard him and said grimly : "It is not the stars that are wandering, it is your audience."

Who is there who would not be glad to stand on this platform and place a wreath on that brow ? (Pointing to the bronze bust.) I have looked all around among these beautiful decorations hoping that I might discover somewhere a chain of leaves to put there. It was the custom of those who went to the old games to carry laurel and bay wreaths for the victors, and after the games were completed, almost to smother them as they threw them on one after the other. Who is there who would not be glad to throw a laurel wreath, if he could, upon the brow of Thomas Armitage ?

It had been arranged for some more distinct services on the part of the Sunday-school and an address by Dr. J. H. Gunning, superintendent, but they were unwillingly given up because of the limited time and the number of speakers.

Evening services—Reunion of church and congregation, John F. Plummer, Esq., presiding.

An audience packing the house in every part was again present, with a number of distinguished friends of Doctor Armitage on the platform.

The chairman :

The time has arrived for us to commence the closing services of this most delightful day. Permit me to explain why I am here before you in the place of Mr. Wm. Rockefeller, whose name is on the programme to preside this evening. Mr. Rockefeller is suffering from indisposition and is unable to speak, and has asked me to take his place. I reluctantly do so, knowing the pleasure it would have been to you all to have heard from one of whom it can be said, no more loyal friend to this church and to his pastor lives.

Music, "There is a green hill"—Somerset ; prayer, by Mr. James D. Reid.

Mr. Plummer then said :

Our exercises this morning were under the care and direction of officers of the church, and Doctor Armitage gave us a most instructive and interesting narrative of his forty years' pastorate, and of its historical connection with this city.

This afternoon the time was occupied by the offerings

of his brother pastors, who laid willing tributes of love and affection at his feet.

You will see by the programme of the evening that it is to be a church and congregational reunion, and much of the time will be given to personal reminiscences.

It is now my pleasure to introduce to you Deacon L. M. Lawson, who will address you with words of welcome.

After extending a cordial welcome to the audience, and thanking the ladies especially for their presence and their co-operation in all that had given interest to these anniversary exercises, Mr. Lawson continued in part as follows :

Anniversaries are usual events ; so usual, that they come to all existence that is marked by birth, and growth, and decay. . . This anniversary is to this church yet a youthful *fête*, for though the interval of time between 1848 and the present is a long period in the life of any one of us, it is a short time in the existence of a great organization. Of all the great sovereigns who ruled the nations of the world at the time when Doctor Armistage entered the ministry, not one of them remains save her most gracious majesty, the queen of his native isle. In our own land the year 1848 marked the close of the Mexican War, and the addition to the territory of the Union of a region as vast as all that which lies between the Mississippi River and the Atlantic Ocean . . . and our country's banners "dip their fringes in the Western sea," while the vast and busy region once known as the American desert, is now the seat of civilization and wealth, and is traversed by railway carriages at the speed of thirty miles an hour. I need hardly speak of the wonderful growth of the Baptist denomination and the success of its great enterprises, nor here and now, of the

foremost part taken therein by our pastor. To this individual church he has been all that grace and power and zeal could bestow, the cheerful guide to age in its extremity, the hopeful prop of manhood in adversity, the joyful counselor of youth in its fairest hope, and even

Children followed with endearing wile,
And plucked his gown to share the good man's smile.

At the conclusion of Mr. Lawson's address, the chairman introduced D. Henry Miller, D. D., and Messrs. John D. Rockefeller, Charles L. Colby, L. H. Niles, J. F. Comey, and Walter T. Pell. Want of space forbids more than the following brief extracts from these interesting addresses.

Doctor Miller said in part :

I wanted to be here to show my sympathy with my brother and my rejoicing in the day and the occasion and all that is involved in it. I was reminded this afternoon of a minister in the vicinity of Boston, who took for his text, "None of these things move me." He said he would divide his text under the three heads following : First, "Some things should move us," and secondly, "Some things should not move us," and thirdly, "We should move some things." I think you have brought us to just the spot and the place where some things are being moved : affections, precious memories, the recollections of other days, the associations of seasons gone, and with men loved and honored. . . You have had a grand man here. You cannot say too much of him. You cannot do too much for him. We have felt his power in the Associations, in the churches, in the councils, and in the ministry ; and when there has come a time when special counsel was needed, a man to stand in

the gap, to do us honor as well as himself and his Master, Doctor Armitage was the man.

Mr. Rockefeller said of Doctor Armitage :

I have had the pleasure of his acquaintance for nearly twenty years. I have valued that friendship very highly. It is a pleasant thing as I look back over these years, for me to feel that I have always been getting good from him, and never harm.

Mr. Colby spoke in substance as follows :

A business man tests everything and measures everything. That is the very essence of business. If he is going to deal with a man, he wants to get that man's measure. He sizes him so as to know just how big he is. If he has officers or clerks under him, he wants to know just how far and what departments he can trust to their ability and their integrity. He wants to know just how big a hole each man can fill. When he has a doctor, or a lawyer, or a minister, he measures him in the same way. He tests him with the test that he applies to other things. One of the first things that a business man wants to know about those who are with him is, do they aim for results? Sometimes I hear a man preach an eloquent and beautiful sermon, and I go out of the door and hear the remarks that are made. "Oh, what an eloquent man he is; what a beautiful sermon we have had to-day; how apt those quotations were; I do not believe that there is another man in the city who draws so easily and fills the pews so well as he." But I do not hear a single man say, "I declare, I am not so good a man as I thought I was. I have been stirred this morning. I will have to turn around and face the other way and do better." On another occasion, after what many have

called an ordinary sermon, I hear a man say, "I believe I am a sinner. I never thought I was such before." I recognized at once the difference between the preachers. One man is preaching for a reputation, preaching to draw an audience, the other for results. If a party of gentlemen in Wall Street should send a man to Europe to sell securities, and when he reached there he entertained his customers with a beautiful discourse about the matters under consideration, and they should, as they parted, only say, "He is a most wonderful and brilliant talker," the men who sent him over would at once order him home and would tell him that that was not what he was sent to do. So, the man in the pulpit is there for a purpose. Does he aim to accomplish it?

When we measure Doctor Armitage by the results of his preaching, we see what he has worked and aimed for. Count up the children that he has led to that Shepherd who has taken them in his arms. Count up the young men who have gone out from his church into every part of our land, and wherever they are, are standing up for that Saviour whom Doctor Armitage taught them to love. Count up the young, strong men, who everywhere to-day are standing in the front ranks, holding the banner of the cross, and who tell you that they have been brought there through his kind aid. Count up the older men who to-day stand about him, with their hearts as warm as ever, and who believe in the Saviour and Redeemer of men. Count them up and you will find a host.

Many of us have been to church when ministers, generally young, have talked to us about advanced thought; of something which they think nobody else ever thought of. They have got ahead of the times. Old mistakes, they have said, must be rectified; that the old doctrines are worn out, and that they have new ways and new methods to propose.

If any have ever come to Doctor Armitage expecting to hear about any new doctrine, some new way to everlasting life, they have gone away disappointed. They have come here and heard the same old story of the cross, the one way of salvation direct from Calvary to the Eternal City. He has kept on that track as steadily as the locomotive on the rail. When the engine undertakes to pull across lots, it goes into the ditch, and the preacher who tries a newer or a shorter way than by the good old gospel track, is sure to fail. The doctor has kept on the track.

But an engine is useless without fire. It may be a beautiful thing, it may be perfect in all its parts, but it is useless and helpless as a clod of clay without fire. In a great factory all is silent and still. There is not a loom at work, not a wheel turning, not a shaft in motion. There is no fire in the box. But light that fire and start the steam and the whole machinery will be alive with motion. So there are ministers, well educated, thoroughly trained, able men, great scholars, but they stir nobody, because they have no fire. Doctor Armitage, from first to last, not only has had the fire burning in his own heart, but he has fired up everybody else. I believe but little can be accomplished in this world without enthusiasm, without soul, without fire.

Doctor Armitage has had a magnificent career of forty years. His work has been grand. We hope it may be grander still. We hope also that when that work is over, his deeds will live long after he is gone.

At the request of the chairman, Mr. King, the tenor of the church choir, sang, with much effect, "Come unto me."

The chairman said: "We are unfortunate in not having with us Mr. George N. Curtis and Mr. D.

W. Manwaring, from whom remarks were expected, but who are necessarily absent." Mr. Niles spoke at some length, concluding with :

In 1868 or 1869 I became identified with this church, and remained with it twelve years. My relations were very delightful, and I recall them with great pleasure. Doctor Armitage endeared himself to me and my family, and I rejoice to be here to-night to do him honor.

Deacon J. F. Comey said :

I have loved some few public men ; but outside of family ties, I never loved any man as I love Doctor Armitage. Twenty years ago I united with this church. . . . I have never known Doctor Armitage in all these years to tremble in uttering his convictions. Such teachings have been an inspiration to me many a time. He has blessed my family, and my children have become Christians under his ministry.

Deacon W. T. Pell greeted Doctor Armitage as :

The friend, counselor, and loving pastor of his boyhood, who seemed always to be in the mood for saying something interesting and bright. There have been few enjoyments so great as to listen to your conversation.

Mr. Frank J. Goodwin concluded some interesting recollections of Doctor Armitage's frequent visits to his father's house when the speaker was a small boy, by a loving tribute to the pastor.

Addresses were also made by Col. Joel W. Ma-

son, Rev. Samuel Alman, Rev. D. W. Wisher, Hon. Thomas C. Acton, and Gen. Clinton B. Fiske.

Colonel Mason said, in substance :

I became acquainted with Doctor Armitage soon after he was chosen pastor of this church. He was then preaching in Norfolk Street. I had been attending the Tabernacle Baptist Church in Mulberry Street, but the congregation moved to Second Avenue and Tenth Street, then considered to be away uptown. So, wishing to go to some Baptist church, and hearing there was a Baptist minister near where I then lived, I went to hear him. When I arrived the lower part of the house was filled to overflowing, but I managed to get into the gallery. Thomas Armitage was the preacher. He was delivering a course of sermons to young men. He handled his subject without gloves, and as he denounced the vices and follies of young men, I felt like shouting Amen, and I said to my wife, "That is the minister for us." From that time to this I have been a member of his congregation. I have been greatly benefited by the very able sermons preached by Doctor Armitage, especially in my life as a business man. His annual sermons to the aged and the young of both sexes have been models of the best religious common sense. . . . Forty years have passed since Doctor Armitage became pastor of this church. His path has not always been strewn with flowers. He has encountered many a thorn in the way and had his share of the afflictions of human life. But he is now in the flower of his usefulness. The church and congregation have just reason to feel proud of him, and to be thankful that he has so long been spared to them.

Rev. Samuel Alman, pastor of the Emmanuel Baptist Church, then said :

MR. CHAIRMAN: When I read the names of the speakers on this programme, not being present to hear them at the forenoon and afternoon sessions, I came to the conclusion that little could be said by me that was new; but in that basket of fair lilies (pointing to a basket of flowers), while all have the same outward appearance, they yet differ in size and tint and form, and it takes them all to make that beautiful cluster. I want to add one lily more.

I come from your oldest daughter, doctor, your first child, to put upon your head a wreath of evergreen, and I assure you that no more pleasant office could be delegated to me than this.

Addressing the church, Mr. Alman said:

There is something very markedly peculiar in the relationship that exists between the speaker and your pastor. As many of you know, I was born and trained when a youth, very religiously in the orthodox Jewish faith, and when I was a boy I remember oftentimes my father's and my mother's hands resting upon the Hebrew lad, in the solemn prayer of dedication. My name, Samuel, means something. It was my mother's and father's prayer that I should be a Jewish minister, and constantly their hands were upon my head, especially on Friday night, when we went into the synagogue to worship. They wanted me to be a Jewish rabbi.

As a lad I wandered around the world a good deal, until I reached the age of twenty-four, when I was converted and brought to the Lord Jesus Christ. When I was ordained before this pulpit, something like twenty years ago, and the dear doctor's hand rested upon my head trembling in emotion and in benediction, my memory went back to my boyhood days, and I said, truly God is good and he has answered the prayer of my

father and mother in a more abundant manner than they ever conceived of. Not a minister of circumcision, but a minister of the everlasting gospel, of Jesus Christ. And I will never forget the consecrating prayer that the doctor then offered standing here where I now stand.

Now, I not only come representing the daughter of this church, but more, I might also say the grandchildren. Oh, how many of them have been born through this instrumentality! And it is very fitting that I should say only this word here to-night: We owe all that we are, and all that we shall be, humanly speaking, to the kind treatment, the sympathy, the devotedness and the benevolence of this church and pastor.¹ . . .

There is one thing I want to emphasize. I am not a collegian. I never had the opportunity of one day's education in any institution. . . .

If I am anything as a Christian pastor to-day, I owe it largely to the kind fatherly treatment and help I received from Doctor Armitage, when, timid and fearful, I entered the Master's service. I am glad to be here to-night to say this word.

Doctor Armitage can, I think, say with the psalmist to-night, "My cup runneth over." It is better to give flowers to the living while they can enjoy them than to put them on the coffin when they are gone. And so you have been strewing flowers of praise, of affection, and admiration. It is right to do so. It is a grand thing for a church to say, "We have had our pastor for forty years." I ask you to accept our notes of gladdest greeting.

Rev. D. W. Wisher (colored), pastor of the Mount Olivet Church, being introduced, spoke as follows:

¹ Emmanuel Church is a branch of the Fifth Avenue Church, and its edifice was erected by J. A. Bostwick, Esq., and presented to its trustees.

MR. CHAIRMAN : It is with the greatest pleasure that I am here as a messenger of Mount Olivet Baptist Church, the daughter, sending words of love, words of congratulation, words of praise to her father and mother in the faith, to celebrate the fortieth anniversary of their marriage as pastor and church. Our hearts to-day are glad and full of thanksgiving to God for his goodness and his grace to us both. At the same time we feel proud that we can honor ourselves as we thank God that ever since we were born out of this church he has kept us so that you can look upon us and feel that we have not dishonored your name. With great reverence and high respect, we look up to you, Doctor Armitage, and if it were the custom in this age, as when Greece crowned its great men, its renowned poets, its statesmen, its brave soldiers, and the victors of the Olympic games, with wreaths of honor, we would with hands trembling for joy place upon your venerable head a wreath of honor, for there is none more worthy to wear it.

For forty years, Doctor Armitage, you have been the pastor of this noble branch of God's Zion, united with your people in love and Christian zeal, toiling hand in hand, and have wrought a work in the Master's vineyard that has been one among the grandest in Baptist history.

Yet, although we look upon ourselves as the least among your children, we know that you need not be ashamed of us. In the ten years since you and your dear people blessed us as a church, we have gained over five hundred souls for Christ.

Let me say in conclusion that we pray God to bless you, doctor, to add many years to your life full of joy and peace, and to crown you with abundant success in the future as he has in the past.

Hon. Thomas C. Acton spoke a few words with

an energy that greatly delighted the audience. He said :

I went to the Pacific coast many years ago and I was taken for a Baptist minister, and then for a Methodist minister, but this is the first opportunity I have ever had of speaking from a pulpit. I have known Doctor Armitage as a preacher of Christ, and as a patriot—a stanch patriot during the war. No better man lives. Though he is an unassuming, pleasant gentleman, he has got the moral courage to face all evil for a principle. He could stand before a gatling gun for his country and not shake. God bless you, doctor.

Gen. Clinton B. Fiske was then introduced, and spoke substantially as follows :

When I heard Doctor Miller announce that he was an ex-Methodist, that Doctor Armitage was an ex-Methodist, and several other illustrious personages were ex-Methodists, then I knew what gave spirit and power and success to this meeting. I have made a full day of it. I have been here and I enjoyed it all day long. This is one of my Baptist days. I came because I love Doctor Armitage. I have always had a warm side toward Baptists. My mother was one of the best Baptist mothers that ever breathed. Doctor Armitage had a good Methodist mother, and that makes us half-brothers at least.

I can say to him and to you, God bless him, God bless you. We can express no better wish for ourselves, for him, or for you and this great church, than that we may be a part of the celebration in the life to come, in that better life to which Doctor Armitage has so faithfully pointed all who have listened to his sermons.

The chairman then said :

We now close the record of the day—the record of the history of forty years—with profound admiration and gratitude for all that it has brought us. This pulpit has had a sweet, true, simple life in it, and you know its results. They have been brought beautifully before you to-day. “Well done good and faithful servant.” Let us all rise and sing, “Praise God from whom all blessings flow.”

The benediction was then pronounced by Rev. D. Henry Miller, and the fortieth anniversary of Doctor Armitage’s pastorate came to a close.

CHAPTER XX

INTERDENOMINATIONAL SERVICES

ALTHOUGH Doctor Armitage's strict ideas of his obligations to his own people rarely allowed him to do service in other churches on the Lord's Day, or to invite ministers, either of his own or other denominations, to exchange pulpits with him, yet his opportunities for social intercourse with brethren in the ministry of all the different churches were many and frequent. His genial traits of character were such that, whether in public meetings or social gatherings, few men were more warmly welcomed or more sincerely loved. Forty years of steady service in one city pulpit was in itself a test of eminent ability, and his profound study of the word of God had made him the acknowledged peer of any of his ministerial brethren. Noted for fearless announcement of the truth as he understood it, he was justly distinguished for his broad charitableness and refined, conciliatory manner. These qualities endeared him to other denominations as well as to his own, therefore it occasioned no surprise that Christian ministers of all denominations should desire to do honor to a ministry such as that of Doctor Armitage, or that they should seek an opportunity

to give expression to their feelings as in the following letter :

MR. J. A. BOSTWICK.

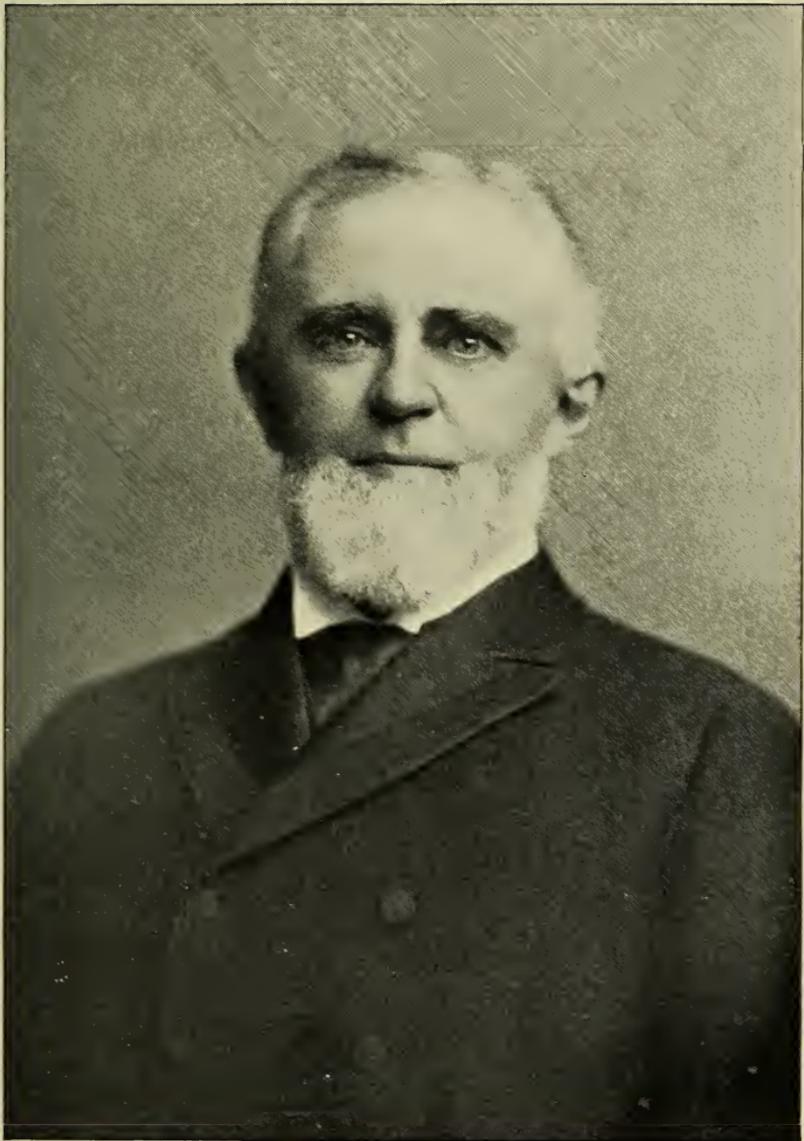
DEAR SIR. Understanding that the fortieth anniversary of Doctor Armitage's ministry in this city is near at hand, we hope it will not seem an intrusion, if we suggest that to others, as well as to his own congregation, such an occasion is a matter of deep interest. He has done so much for the general good, as well as to the particular church he serves, that we, in common with so many, hold him in such high esteem that we shall be glad to hear that those who are nearest to him will in some fitting way allow us to commemorate these forty years of faithful Christian services.

Very truly yours,

THOMAS HASTINGS.	JAMES M. LUDLOW.
S. M. HAMILTON.	WM. M. TAYLOR.
C. A. BRIGGS.	C. A. STODDARD.
JOHN HALL.	W. G. T. SHEDD.
GEO. S. PAYSON.	ABBOTT KITTREDGE.
WENDALL PRIME.	T. W. CHAMBERS.
HOWARD CROSBY.	HENRY M. FIELD.

W. T. SABINE.

A very courteous response was made by Mr. Bostwick on behalf of the trustees and deacons, heartily assenting to the service proposed, and placing the church edifice at their service. At the request of Doctor Hastings, Rev. Dr. H. M. Sanders was invited to aid in the proposed arrangements. The time agreed upon for the services was April 24, 1888, at 8 P. M. The auditorium was completely filled, and a large number of distinguished clergy-



JABEZ A. BOSTWICK.

men occupied the platform. Prayer was offered by Rev. Charles C. Norton, D. D. An anthem was sung by the choir. Doctor Hastings delivered an introductory address, saying in part :

I look up to my friend and brother, Doctor Armitage, with mingled respect and affection. When I awoke to the idea that he is such a patriarch, I said to myself: "Dear me! we have been side by side all these years and I have not known how I should reverence him." . . . I know these Baptists pretty well. I have lived across the street from them nineteen years, and know many by sight, for they linger about the door under the droppings of the sanctuary, holding sweet communion on the sidewalk, and I have learned their ways. So the next thing that occurred to me was, "If they have congratulatory memorial services, they will have it all to themselves, and not let us take a share." I ventured, in a moment of forgetfulness, to suggest to a good Baptist brother, "If you must have a good time all by yourselves, do try it again, and let the representatives of other churches that love your minister, come together and share your joy, and pay their tribute of congratulation." The suggestion was kindly received, and because it happened to come from me, I am here to-night in this position. . . . If there is one thing I have particularly liked about Doctor Armitage, it is this: he knows how to differ with a man, and differ like a Christian and like a gentleman. He knows what he believes, and why he believes it, and he stands by it!

Doctor Hastings continued his remarks in a very tender, touching strain, calling up many fond recollections of bygone years. He illustrated the real union of all Christians by a view he once had from

the summit of Mount Washington. "Before the sun had risen it had seemed a solemn, majestic, lonely peak, but when the great orb of day had dispersed the obscuring mists, it was found to be but one of a connected chain of mountains, all having a single base." He concluded by saying: "God bless you, my brother, and may the shadows lengthen slowly." Doctor Hastings then introduced Dr. Henry M. Sanders, who said:

It is certainly a very gratifying sight, and one most pleasing to Doctor Armitage, to see here so many and so distinguished representatives of other denominations, and I question whether the spectacle afforded him last Sunday, when so many of his brethren more closely affiliated with him in ecclesiastical ties crowded this church, gratifying as it must have been, was any more so than what he witnesses to-night. . . . If we were called upon to express any one characteristic of Doctor Armitage we should come nearest to unanimity in saying, "affectionateness." Any of us who have received a letter from him in the well-known chirography (with penmanship so legible that it indicated the sincerity and transparency of his own character) as we came to the close and read, "Yours, affectionately, Thomas Armitage," have felt the throb of the heart-beat in those words.

Doctor Sanders then read letters from Bishop Henry C. Potter, Rev. Drs. Chambers, William M. Taylor, William T. Sabine, and Lyman Abbott, regretting their enforced absence, and expressing the most affectionate sympathy with the object of the meeting. Doctor Hastings then introduced succes-

sively Dr. J. M. Buckley, editor of the "Christian Advocate," a Methodist journal; Dr. J. M. King, representing a Methodist pulpit; Rev. Chas. F. Deems, of no denomination or of all denominations, then pastor of the Church of the Strangers, and Dr. John Hall, each of whom delivered addresses more than worthy to be reported in full, but meagre excerpts must suffice. Doctor Buckley said:

Doctor Armitage received his original impulse in the Methodist denomination. He justifies his change upon the ground that as his mind unfolded and he thought for himself, he saw that his environment was not in perfect harmony with the internal condition. For that reason he changed. Such a change is an honest one. He departed, but he left behind him love and esteem. He was a man of convictions, and being an able man, he became a power among his new people.

Dr. James M. King said:

I want to pay my tribute to Doctor Armitage for his intense denominationalism, not offensive, narrow sectarianism, but intense denominationalism! I love my family better than any other man's family, but I have, because of the intensity of my love for those who belong to me in sacred relationship, all the broader and tenderer feelings toward the families of others.

Dr. Charles F. Deems said:

When there is one in our midst who for forty years has been pointing the way to heaven and leading men away from sin, I stand before the fact with reverence. . . Doctor Armitage may pass away, and the special words

he has uttered may have fallen upon the last ear that shall receive them ; his books even, having done their work, may be relegated to the library of the curiosities of past literature, but the influence of his earnest Christian ministry will live. . . A man may take up any printed page of Thomas Armitage and pick a flaw in this sentence, or a mistake in that ; but there is not a man who has known his career who will not feel that that is an argument for the truth of Christianity more convincing than any syllogism that ever was written.

Before introducing the next speaker, the chairman, Doctor Hastings, related the following story :

My devoted colleague, Doctor Shedd, seldom indulges in anecdote, but I have heard him tell this story with a great deal of humor. He was waiting on one of our wharves for an incoming steamer and overheard two 'longshoremen talking together. One said : "Jack, I am going next Sunday to hear Ward Beecher."

"Why ! who is Ward Beecher ?" asked the other.

"Why don't you know who Ward Beecher is?"

"No, I never heard of him before."

The other said, "He is a Baptist."

Doctor Shedd stopped and looked at the men, saying : "Are you sure that Ward Beecher is a Baptist?"

"Yes, sir, I know it," was the reply.

"Well," said Doctor Shedd, "I think you are mistaken."

"Well," was the reply, "he is a peculiar kind of a Baptist. He is what they sometimes call, I think, a Pedobaptist."

We shall now hear from a large representative of the Pedobaptists, Dr. John Hall.

Dr. Hall said :

I have had the opportunity to know Doctor Armitage, and have had the same estimate of him that has been held by my brethren : that he was a true Christian gentleman, a genuine godly minister, in the truest sense a good neighbor, and that he could be counted upon as a brother upon whose sympathy and practical assistance one could always rely. . . He has been kind enough to permit me to speak from the pulpit to his people here, and I feel sure that a man so conscientious would not have done so if he had not had a general belief that I would try to preach the truth.

The chairman then said: "Now, I think we can fitly close our service with that grand old hymn—

"Blest be the tie that binds
Our hearts in Christian love."

After the hymn had been sung Doctor Armitage said :

I offer my thanks to you, dear friends, for your presence, and to my own church for their appreciation, and for all they have done to make these services and those of last Sunday, so happy. . . To-morrow night my own church and congregation will please meet me in this place. I shall have communications to make with reference to the future, and I want to take leave of you by a shake of the hand and a touch of the heart, because I shall be standing on the deck of a vessel on Saturday morning next, and will be absent until the coming October.

May the grace of our Lord Jesus Christ, the love of God our heavenly Father, and the fellowship of the Holy Spirit, abide with us forever. Amen.

Thus closed the public services connected with the celebration of the fortieth anniversary of Doctor Armitage's pastorate in the Fifth Avenue Baptist Church.

CHAPTER XXI

THE FIFTH AVENUE CHURCH (CONTINUED)

DOCTOR ARMITAGE'S RESIGNATION.—The notice given by Doctor Armitage that he would present a communication to the church at its next regular meeting (on the evening of May 25) which would largely affect its future interest, drew together a large congregation. After the meeting was opened, Doctor Armitage read a paper, the substance of which was as follows :

No. 2 WEST FORTY-SIXTH STREET,
NEW YORK, April 25, 1888.

To the Fifth Avenue Baptist Church.

MY BELOVED BRETHREN : On March 28 I asked you to grant me an absence from pastoral work until October next, for procuring the rest which years of unbroken labor now demand. This request you referred with power to the united Board of deacons and trustees, who have unanimously granted the petition, and I hope to leave for Europe on the 28th inst. On returning in October, I shall have entered upon the seventieth year of my age. . . For several years I have cherished the hope that at the close of my fortieth year as pastor with you, the tranquillity which man commonly needs and craves at three-score years and ten, might be granted to me. In the year 1889, I shall have been a pastor for fifty years, and I would like to spend the rest of my days

in the quiet and moderate pursuit of such literary work as cannot be well done together with the heavy duties which my pastoral responsibilities impose. These views have been fully expressed to several officers of the church. . . The deacons and trustees have kindly consulted with me concerning my wishes, and have addressed to me these touching words: "Beloved as you have been and are, so you shall remain. You are revered as father, brother, counselor, and guide; and sympathies born of so many years, and intertwined with so many memories of joy and sorrow, cannot be broken now. We propose, therefore, to place you in such intimate relations to us as will secure to you larger leisure for studies, in which you have shown peculiar aptitude, by freeing you from the exactions of weekly service in the pulpit, and the demands inseparably connected with a large Metropolitan pastorate. This will separate you from your accustomed labor, but not from us." . . They also say in regard to my support, "Pastor, dismiss all care on that subject, and leave yourself in the hands of your life-long friends." Not another word is needful from them on that point, and all anxiety on my part would be superfluous. . . Long pastorates are desirable for many reasons; but there is a time for them to cease, lest feebleness and retrogression ensue. . . When I accepted the office of pastor, in 1848, it was on the condition, that when either party desired the dissolution of the pastoral relation, three months' notice should be given to the other party.

Therefore I now tender my resignation to take effect January 1, 1889.

This letter, so unexpected to nearly every one present, was listened to in almost painful silence, and but for the positive terms in which it was

couched, might have been refused. It was, however, the result of careful consultation on the part of Doctor Armitage with true and tried friends of himself and the church, and this was made evident in an address by Mr. Bostwick, showing that

This communication from the pastor had been determined upon after the most kindly conferences between himself and the joint committee . . . and had, in every particular, the unanimous endorsement of both deacons and trustees. . . At the same time, it is mutually understood that in no case do we consent that his name and presence shall be taken from this church, or that he shall ever be the pastor of another. We want him with us so long as he shall live, and that he may never feel the necessity of undue labor, it is arranged that he shall receive an income as long as he lives, sufficient for his necessities. The arrangements regarding this are being perfected, and will be fully reported to you hereafter.

Mr. Bostwick concluded by asking that the whole of this important matter should receive the most careful consideration on the part of the church; and that the communication received from the pastor should be considered in the same loving spirit in which it was submitted. He suggested, however, that no final action should be taken at this time, but that the whole subject be referred to the joint committee.

After several kind addresses had been made, the reference was moved and adopted.

DOCTOR ARMITAGE'S RESIGNATION ACCEPTED.

—At an adjourned business meeting of the church,

held May 30, Mr. Bostwick presiding, the following report from the joint Board of deacons and trustees was presented and adopted :

The committee to which was referred the resignation of Doctor Armitage, as pastor of the Fifth Avenue Baptist Church, beg leave to report, that after careful deliberation and earnest examination of all the reasons assigned for the action taken by the pastor, and in compliance with his own personally expressed desire, they have unanimously agreed to recommend to the church, that the resignation of Doctor Armitage, as pastor of the church, be accepted.

[Signed]

J. A. BOSTWICK, *Chairman*,
H. W. FISH, *Secretary*.

Deacon L. M. Lawson then offered a preamble and resolutions. The former paid a glowing, but well-merited, tribute to Doctor Armitage's life, character, and ministry, during his forty years' pastorate. The latter, the resolutions, which were unanimously adopted, are as follows :

Resolved, First. That the church accept the resignation of Rev. Thomas Armitage, D. D., of the office of pastor, to take effect on the first day of January, 1889.

Second. That we extend to him our sincere desire that he may be blessed and preserved in his temporary absence ; and that, with all our hearts, we wish him God-speed and a safe return, in perfect health, and that he carry with him the assurance of our united and unbroken esteem.¹

¹ Doctor Armitage died January 20, 1896. His body rests in Sleepy Hollow Cemetery.

CHAPTER XXII

THE FIFTH AVENUE CHURCH (CONTINUED)

SETTLEMENT OF DOCTOR FAUNCE.—Having traced the history of the Fifth Avenue Church from its organization in 1841 through the pastorate of George Benedict and Thomas Armitage, through its career of twenty-one years in Norfolk Street, and its subsequent one of thirty years in Forty-sixth Street, closing with the resignation of Doctor Armitage, it seems unnecessary to continue it further than to record the circumstances that led to the unanimous call extended to Rev. W. H. P. Faunce—then pastor of State Street Baptist Church in Springfield, Mass.—to become his successor. These circumstances were as follows: Immediately after action had been taken on the resignation of Doctor Armitage the church appointed a committee, consisting of all the deacons and trustees, to act as a joint Board, with instructions to seek an earnest, able, and devoted minister of Christ, suitable to succeed Doctor Armitage in the pastorate, and when, in their judgment, they should find such a man, to report to the church. The committee—consisting of George H. Hansell, Benjamin F. Judson, James D. Reid, John F. Comey, Horace W.

Fish, and Walter T. Pell, of the Board of Deacons; and Jabez A. Bostwick, William Rockefeller, Walter N. Wood, John D. Rockefeller, D. W. Manwaring, Charles L. Colby, George N. Curtis, John F. Comey, and John F. Plummer, of the Board of Trustees—organized for their work by electing Jabez A. Bostwick (the president of the Board of Trustees) chairman, and Horace W. Fish (secretary of the Board of Deacons) secretary. These brethren applied themselves assiduously to the work entrusted to them by the church, spending much time and making many visits to distant cities to hear different ministers whose names had been suggested or had occurred to them as likely to meet the requirements of the church, taking especial care that such ministers should be heard twice at least by two or three members of the committee. These efforts were prayerfully and faithfully continued, with scarcely a week's intermission, until on July 10, 1889, they were able to present a report to the church, signed by all save one of their number, recommending that an invitation be extended to Rev. W. H. P. Faunce, of Springfield, Mass., to become its pastor. The report was adopted, and the invitation was extended by a unanimous vote. After a short time Mr. Faunce responded, accepting the call, and at the midweek meeting held in the lecture room on Wednesday evening, October 13, 1889, he was introduced to the audience by the senior deacon, George H. Hansell, and entered at once upon his

pastoral work. The next Communion Sunday the hand of church-fellowship was extended to him by Edward Bright, D. D., on behalf of the church, and he was thus publicly welcomed and installed as its pastor. In this position his ministry has borne, and is still bearing, distinguishing marks of the divine approval and blessing.

Above his tomb in St. Paul's Cathedral, London, there are inscribed in Latin these words, referring to Sir Christopher Wren :

“If you would see his monument, look around you !”

May the day be far distant when Dr. W. H. P. Faunce shall need a monument, but to any visitor to the Fifth Avenue Baptist Church who shall ask aught concerning the present success and promise of his ministry the response may well be: “Look around you !”¹

¹Since these words were written Doctor Faunce has received and accepted a call to become President of Brown University. Reluctantly the church has given its consent and will pray for the largest success as educator of one who has been so pre-eminently useful as a pastor.

CHAPTER XXIII

THE FIRST CHURCH FROM 1841 TO 1897, AND OTHER CHURCHES

DOCTOR CONE'S pastorate with the First Church, in Broome Street, began in 1841 and continued until his death, which occurred in the summer of 1855. During the first few years prosperity and perfect harmony prevailed, and the personal relations between the pastor and those who came from Gold Street and those who followed him from Oliver Street, were all that could be wished. Prominent among the former were Deacons William Cooper and William Hillman, whose fidelity to the pastor and solicitude for the welfare of the church never faltered. Wise in counsel, firm in their convictions, and conservative in their views of church order and discipline, few men have used the office they held more effectively, especially in holding the church together during the long time that they were without a pastor. Deacon Hillman survived Doctor Cone several years. In a funeral address, his pastor, Rev. Dr. Thomas D. Anderson, alluding to Deacon Hillman's long official career, used the following appropriate words, "As a young man, he walked with William Parkinson; as a peer, with

Spencer H. Cone; as a father, with Kingman Nott."

Among those who followed Doctor Cone from Oliver Street were some who afterward arrayed themselves against him and caused him deep sorrow. Doctor Cone was president of the American Bible Union; and here in the First Church (as in the Fifth Avenue Church when in Norfolk Street), the Revision movement was the *burning question of the day*. Here also, as there, it led to bitter dissensions and open quarrels, then to exclusion of members, an *ex parte* council, and the withdrawal of fellowship from a sister church which had received these excluded members on the advice of said council. The unhappy breach thus begun continued until about the year 1870; when the chief actors having passed on to a world where dissensions never come—the survivors got tired of living apart, and each church that had disfellowshipped another, rescinded its action, and the two Baptist Associations to which the estranged parties had respectively belonged were united, and became The Southern New York Baptist Association, since which time the churches of our Baptist "Zion" have been "one and inseparable," and hope to be so "now and forever."

After the death of Doctor Cone, the church was without a pastor about two years, when it called Rev. A. Kingman Nott, a young man of superior gifts and devoted piety. He won the hearts of the

people at once, and during his short ministry baptized between one hundred and two hundred converts, including many men advanced in years who had sat under the preaching of William Parkinson and Spencer H. Cone for more than a score of years, seemingly unmoved.

It was the lot of this much-loved young servant of Christ to do a great work for his Lord in a short time. In May, 1859 the New York Baptist Association, to which the First Church belonged, met at Graniteville, S. I. Young Nott preached by appointment the annual sermon, which was listened to with absorbing interest. He was then in excellent health and seemingly had the promise of an extended as well as useful service. But we know little what is before us. On the following July, while on a visit to some relatives, he was drowned while bathing. As he was known to be a good swimmer it is supposed that he was seized with cramps. The Lord gave him to the church for a while and then took him to himself, deeply mourned by all; his sudden death came to the church and congregation to which he ministered as an overwhelming sorrow.

After the death of their lamented young pastor the First Church called Thomas D. Anderson, D. D. as pastor. Doctor Anderson was a man of fine presence, highly polished manners, a very able preacher, and a deservedly popular man, not only in his own, but among all Christians denominations.

During his pastorate the church sold its property in Broome Street and removed to Thirty-ninth Street and Park Avenue, where an elegant edifice was erected in which was placed an open marble baptistery, said to have cost one thousand dollars, a present to the church. Doctor Anderson resigned the pastorate of the church to accept a call from a church in South Boston, Mass. He was little past the meridian of life, when he was called to his mansion above.

The next pastor in the First Church was John Peddie, D. D. He was called from the Second Church of Chicago, and though his pastorate was short, by his winning personality and earnest manner he made many friends. He resigned to accept the pastorate of the Fifth Baptist Church of Philadelphia. On his resignation the church extended a call to Rev. I. M. Haldeman, its present pastor, whose acceptance inaugurated an era of great success.

In 1890 the church sold the property on Thirty-ninth Street and Park Avenue for two hundred and twenty thousand dollars, and shortly afterward hired the use of All Angel's Chapel, where the congregation worshiped until they entered the lecture room of the elegant edifice on the corner of Boulevard and Seventy-ninth Street, which they now occupy. This church has had many noble workers who have passed on to the unseen land, including two generations of the Hillmans, the Durbrows, the Todds,

the Hayes, and the widely known and venerated deacon, Joseph Brokaw. In this church too, Deacon Smith Sheldon, well known as the head of the large publishing house of Sheldon & Company, and as an active manager in nearly all our denominational societies, spent the latest years of his energetic and busy life, having previously served as a deacon in the Tabernacle and the Madison Avenue Churches. Among its present leaders are many besides its pastor, "whose works praise them." Mr. Haldeman preaches to large and delighted audiences, who with common consent, ascribe to him not only eminent talent, but something rarer still, genius. The present membership of the church is four hundred and sixty-five.

A brief mention of New York Baptist churches of an early date which have been hitherto overlooked, and an equally brief record of those which have been organized in later years, must serve to bring these reminiscences to a close. Of the churches that have been omitted, the Sixth Street Church is the first that should be noticed. This church was organized February 15, 1840. Its first meeting-house was in Sixth Street, not far from the East River, and its first pastor was Rev. John O. Choules. Among the pastors who succeeded him were Revs. John T. Seeley, C. Billings Smith, Lemuel Covell, Chas. C. Norton, E. F. Crane, James Dubois, Henry Angell, and Daniel C. Potter. Rev. John T. Seeley, the second pastor of the church, re-

signed his charge in 1852 after having done a good work. He had a loving, genial disposition, and his removal to another field of labor was greatly regretted. It was during Mr. Seeley's pastorate that the new meeting-house was erected, and it was mainly due to his exertions and wise direction that the building enterprise was accomplished. It has more than once been noticed that a minister's success in building a new house of worship has been quickly followed by his resignation of the pastorate. Why? Let those answer who can. The fact is undeniable. After the brief pastorate of Rev. C. Billings Smith and Rev. Lemuel Covell, one year each, Rev. Chas. C. Norton served the church eight years with great success. He then resigned to accept the call of the Yorkville (afterward Eighty-third Street and now Central Park) Baptist Church, where he labored nearly forty years, until failing health compelled him to resign and accept the position of pastor emeritus. He was followed in the Sixth Street Church by brethren Crane, Dubois, and Angell, already named; and in 1873 by Rev. D. C. Potter. In 1885 the church united with the Tabernacle Church in Second Avenue, and in 1886 Doctor Potter's name appears in the Minutes of The Southern New York Baptist Association as the pastor of that church. Doctor Norton has since gone to his rest and reward. The present pastor is Rev. Harry M. Warren. Present membership two hundred and thirty-six.

The Central Church, now located in Forty-second Street, between Seventh and Eighth Avenues, was organized in 1843 as the Bloomingdale Baptist Church. Its first meeting-house was erected on the corner of Eighth Avenue and Forty-third Street in 1844. Its second pastor was Rev. Stephen Wilkins, a plain, unpolished, but able preacher, who accomplished much good, not only in the church to which he ministered, but also in aiding his brother ministers in special meetings. The Norfolk Street Church was his debtor for services of this character. The Central Church erected its present house of worship in 1863 and assumed its present name in 1868. This church has had many able ministers, among them Isaac Westcott, D. D., J. D. Herr, D. D., Henry M. Sanders, D. D., and Rev. W. W. Walker. Its present efficient pastor is Rev. F. M. Goodchild. Among its active officers and financial helpers have been Richard Mott, Thomas R. Harris, and others who have passed away, and James Pyle, A. W. Parsons, J. W. Perry, Wm. McBride, and others among the living. Its present membership is five hundred and fifty-five.

The Memorial Church of Christ, Washington Square, South, was organized in 1838 as the Berean Baptist Church of the city of New York. It was an offshoot of the North Beriah Baptist Church. Its first pastor was Aaron Perkins, D. D., and its first house of worship was a small brick meeting-house in King Street, near Varick. Its constituent

members were only twenty-one in number. Doctor Perkins served the church six years, and was succeeded by John Dowling, D. D. The church now moved to a new meeting-house with parsonage adjoining. In 1850 Dr. Dowling resigned to become pastor of a church in Philadelphia. The subsequent pastors of the Berean Church were Rev. James R. Stone, from 1850 to 1852; Rev. John A. McKean, from 1852 to 1855; John Dowling, D. D. (second pastorate), from 1856 to 1869; Rev. Philip L. Davies, from March, 1870, until his death in July, 1875; Rev. Luther G. Barrett, from 1875 to 1877; Rev. John Quincy Adams, from November, 1877, until his death, July 27, 1881.

Edward Judson, D. D., became pastor of the Berean Church in October, 1881. The church occupied the old meeting-house in Bedford Street until February 1, 1891, nearly fifty years from the date of its dedication to God. In 1885, a reorganization having taken place under the law of May 15, 1876, the corporate name was changed to The Berean Baptist Church of Christ in New York, and January 23, 1891 (being about to enter their new church edifice on Washington Square), the church assumed the name by which it is henceforth to be known, The Memorial Baptist Church of Christ in New York. The present buildings were erected as a memorial of Adoniram Judson, the first American Baptist missionary to Burma. The present membership is one thousand and seventy-four. Doctor

Judson is doing a varied and vital work, and is helping to solve the problem of the downtown church.

Bethesda Baptist Church. When Doctor Parkinson resigned the pastorate of the First Church it was—as learned from a friend who had access to his papers after his death—his intention to retire from the pastoral office, but to continue the customary addresses from the steps of City Hall on Sunday afternoons, chiefly to the unconverted. Here he sometimes spoke to one thousand people. After a while, however, a number of the members of the First Church who did not wish to go “uptown”—as Broome Street was then considered to be—drew off from the parent church and started a new interest under the name of Bethesda Church. These friends worshiped in a hall in Crosby Street, and entreated Doctor Parkinson to become their pastor. Their entreaties finally prevailed. This pastorate was of short duration. Doctor Parkinson was laboring under the weight of years; his faculties failed, and he was soon compelled to give up all public duties. The church then called Rev. C. J. Hopkins. I do not remember how long Mr. Hopkins served the church, but on his resignation, or shortly after, the church changed its location to the corner of Chrystie and Delancy Streets, and called Rev. Mr. Baldwin to become their pastor. What followed on Mr. Baldwin’s leaving and going to a church in another State I do not distinctly remem-

ber, but eventually the congregation moved to East Twenty-second Street and called Rev. Samuel J. Knapp, who, after a successful pastorate of several years, was followed by Wm. H. Pendleton, D. D., and others.

The Union Baptist Church, on Fourth Avenue, was organized in 1847, and Rev. O. B. Judd became pastor. The church was admitted into the Hudson River Baptist Association in 1848. In their letter to that Association in 1849, they record an increase of four by baptism and six by letter, a total membership of sixty-two, and general prosperity. This year (1849) they secured a permanent place of worship. In 1851 they reported to the Association an increase of five by baptism and eleven by letter, with three dismissals by letter; total members, seventy-five; and that Rev. D. S. Parmely was pastor. Their former pastor, Rev. O. B. Judd, had resigned for the purpose of editing the *New York Chronicle*. During 1852, under Mr. Parmely's pastorate, their numbers increased to ninety-two, and in 1853 to one hundred and thirty-eight. In 1854, with Mr. Parmely still pastor, they report a total of one hundred and fifty-one, and speak of an encouraging progress financially and spiritually. In 1856, Rev. Jay S. Backus, pastor, they report an increase of nine; dismissal by letter, thirty-six; present number, one hundred and twenty-four. They have been sorely tried by removals and death, regret the removal of their last pastor, and hope to increase

under their present leader. No letter in 1857. I find no record of the Union Baptist Church after that date.

The First Mariners' Baptist Church was organized in 1843 as the Baptist Seaman's Bethel. It was the outcome of the efforts made by a few members of the North Beriah Baptist Church, led by Mrs. C. A. Putnam, a highly gifted and large-hearted lady who seemed peculiarly drawn to devise something for this class of generous, brave, but neglected men. Mr. Isaac Townsend Smith, a son-in-law of Mrs. Putnam, agreed to take temporary charge of this missionary work, and quickly found himself so deeply absorbed in it that he devoted to it nine years of his life. A hall was hired in Catharine Street, near Cherry, where regular preaching was soon established. A few years later, the First Baptist Meeting-house for Mariners was erected in Cherry Street, near Pike, and the work was put in charge of Elder Ira R. Steward, a man of deep piety and a genius for hard work. His memory is still in the hearts of older Baptists in this city. Out of this church came our German and Swedish missions, both at home and in Europe. Here New York Baptists made their first acquaintance with John G. Oncken and others who had suffered imprisonment and loss of goods in their own countries for the cause of Christ. The church is now located in Oliver Street, on the corner of Henry, in the house of worship that formerly belonged to the

Oliver Street Baptist Church. Here the beloved and lamented Avery labored and laid down his life for the Master and for seamen. The Mariners' Temple, as it is now called, is sacred to the memory of Mrs. Nathan Bishop, Deacon William A. Caldwell, and other friends, by whose large contributions the work was sustained and enlarged. They have gone to labor in a yet higher sphere. But the work does not cease when the workmen depart. Wm. M. Isaacs and other noble men and women associated with him are bearing the burden which others laid down. The present pastor of the Mariners' Temple is Rev. M. G. Coger, who has but recently entered upon his work. The field is a difficult one to cultivate, and continually becomes more so, but the workers have warm hearts and busy hands, and God is with them. The present membership is two hundred and seventeen.

The Mount Morris Baptist Church, William C. Bitting, D. D., pastor, was organized in 1844, as the First Baptist Church of Harlem. It was formerly much rent by dissensions, but it is happily united under its present pastor, and has long been one of the most active churches in every department of home work, as well as a large contributor to all our missionary, educational, and benevolent enterprises. From having been heavily in debt, it now, by the blessing of God on its truly heroic labors, owns the beautiful church edifice on Fifth Avenue, near One Hundred and Twenty-seventh Street, where large

audiences listen regularly to the earnest, pungent preaching of the pastor, and the ingathering of souls is large and continuous. Among the noble men who have helped to bear the "burden and heat of the day" in this church, who have been with it through good and evil report, it is pleasant to record the names of Dr. T. Franklyn Smith, Stephen H. Burr, Edward S. Clinch, Jed E. Adams, and other faithful soldiers, ever found "with the harness on" The total membership is one thousand and seventy-three.

The Central Park Baptist Church, East Eighty-third Street, was constituted as the Yorkville Baptist Church, in 1854. Among its first pastors was Rev. Joseph Ballard, once well known in this city as a member of the firm of Colby & Ballard, publishers of "The New York Recorder." This is where the late Rev. Charles C. Norton, D. D., preached for nearly forty years. It is now under the pastoral care of Rev. Harry M. Warren. It is the second church that has borne the same name. The first was in West Fifty-third Street, Rev. Peter F. Jones, pastor, and was disbanded in 1859, when forty-three of its members deposited their letters with the Fifth Avenue (then Norfolk Street) Church. The late J. L. Hodge, D. D., also served this church several years. The present membership is two hundred and thirty-six.

The Ascension Baptist Church was organized in May, 1864, under the name of The Trustees of the

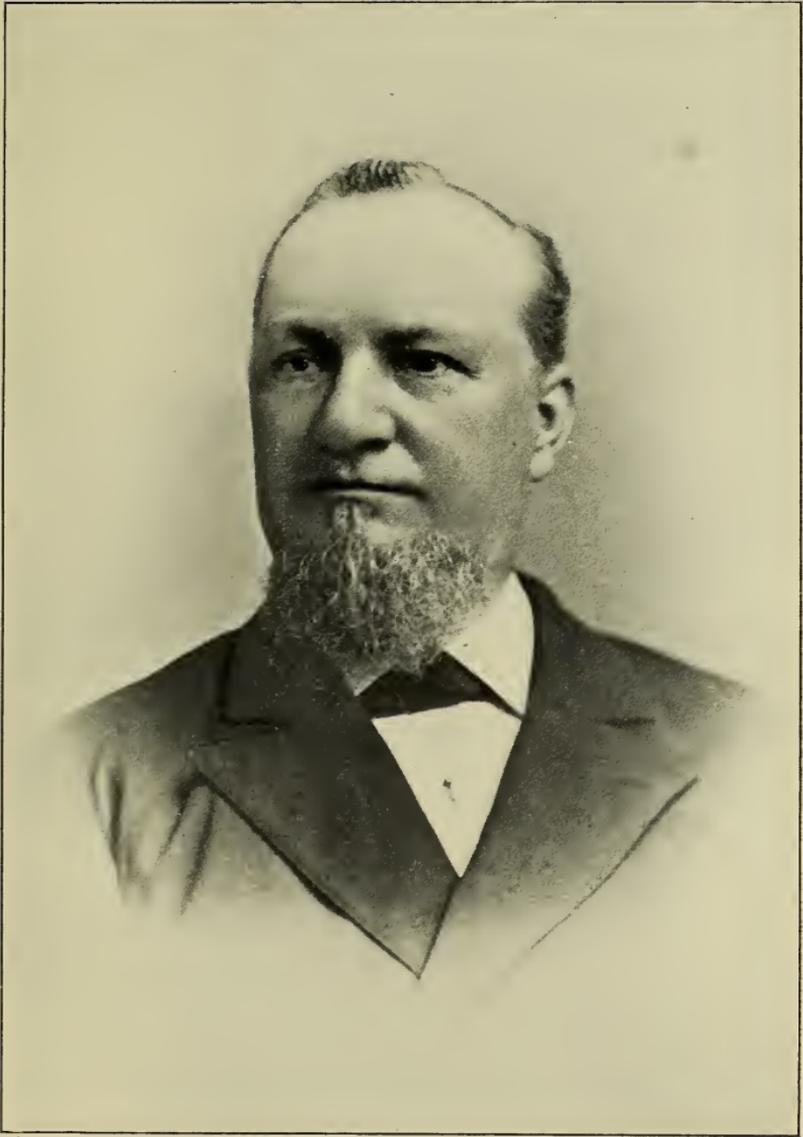
Melrose Mission Baptist Society. It was under the care of Rev. J. Ferris Patton, a Baptist, then in the employ of the trustees. It assumed its present name in 1887, and is now under the pastoral care of Rev. Mitchell Bronk. The membership is one hundred and three.

The People's Baptist Church was organized as the Fifty-third Street People's Church, in 1881. It assumed its present name March 28, 1884, and now worships in West Forty-seventh Street, near Ninth Avenue.

Hope Baptist Church, corner of One Hundred and Fourth Street and Boulevard, was organized June 9, 1885, Rev. Richard Hartley, pastor, as the Laight Street Baptist Church. It assumed its present name January 8, 1889. The Laight Street Church, organized in 1885, was the second church of that name. The first Laight Street Baptist Church was founded in 1842 or 1843, and its first pastor was W. W. Everts. The membership is two hundred and sixty-eight.

The Emmanuel Baptist Church, Suffolk Street, near Grand, was organized in 1873, as the Second Baptist Mission Church, Rev. Samuel Alman, pastor. The first meetings of this body were held in a loft in the upper part of Madison or Monroe Street. Brother Alman, a son of Abraham after the flesh, after cruising around the world as a sailor, had been converted, and united by baptism with the Central Park Church, Rev. C. C. Norton, pastor.

He had made the acquaintance of the late Deacon Benj. F. Judson, of the Fifth Avenue Baptist Church, who introduced him to the late Mr. J. A. Bostwick, who kindly pledged one thousand two hundred dollars to pay Mr. Alman's salary, as a missionary, for one year. It was a hard field where he began his work, and the policeman stationed there often failed to keep order; but Mr. Alman was equal to the emergency. He took the work of keeping the peace into his own hands, and so effectively, that the roughs soon learned to let him and his congregation alone. After a while the mission was removed to Grand Street, corner of Clinton Street, then to Grand, corner of Allen Street, then to Stanton Street. Large audiences collected, and conversions were frequent. Mr. Bostwick's interest in Mr. Alman and his work increased, until he felt constrained to erect and equip the house of worship in Suffolk Street, near Grand, where the church is still maintained under the supervision of the Fifth Avenue Baptist Church, to which Mr. Bostwick deeded the property in trust, on the condition that a Baptist church shall be sustained there, or in that vicinity, for fifty years, at the expiration of which time the Fifth Avenue Church becomes absolute owner of the property. This munificent gift cost in the first outlay ninety-five thousand dollars, which sum was continually supplemented by the donor, until it took the shape of an endowment, to be administered by the trustees of the Fifth Avenue



DEACON BENJ. F. JUDSON.

Church. Since Mr. Bostwick's death, Mrs. Bostwick has manifested her deep interest in Mr. Alman and his work, by liberal benefactions. Some two years ago, Mr. Alman lost the use of his voice, and was obliged to leave the city to obtain professional treatment. Although he returned to the field and again occupied his pulpit, the improvement was of short duration, and he has been compelled to retire permanently from the ministry, to his great disappointment and the regret of all his friends.

During Mr. Alman's absence, the trustees of the Fifth Avenue Church engaged the services of Mr. Samuel Colgate, Jr., who had just given himself to the gospel ministry, and whose heart's desire was to spend his life laboring among the poor. He entered this field with strong hopes, but soon was overtaken by a severe illness which for a long time threatened his life. Although his life was graciously spared, his return to his wonted work was made impossible by his change of denominational views. Rev. Mr. Murch was next engaged on the field, which position he occupied until Mr. Alman returned. At present, the trustees are looking for a pastor for the Emmanuel Church, the membership of which is one hundred and forty-five.

The Tremont Baptist Church, Rev. Jonathan Barstow, pastor, was organized in 1884. Mr. Barstow has spent five years on this field. The church has one hundred and thirty-one members, of whom nine were baptized during 1898. A good work is

being quietly done, the membership being one hundred and forty-one.

The Lexington Avenue Baptist Church, corner of One Hundred and Eleventh Street, J. L. Campbell, D. D., pastor, was organized in 1867 as the Second Baptist Church of Harlem, and was for several years under the pastoral care of the late Halsey Moore, D. D., under whose ministry a large church was gathered. Dr. Campbell's pastorate began in 1888, and the church has now (1898) nine hundred members. The pastor is greatly beloved, and the church is united and prosperous.

The Alexander Avenue Baptist Church, corner of One Hundred and Forty-first Street, was organized in 1872 as the First Baptist Church of North New York. It assumed its present name in December, 1888. The location is very pleasant, but they sadly need a new church edifice. This church has had many able pastors and efficient laymen who have done good work. Several of the latter, among whom were Deacons Peck and Carley, have passed on to their reward. When the church was without a pastor its pulpit was frequently supplied by members of the Baptist Lay-preaching Association. Among its earlier pastors, the writer remembers Rev. Messrs. Castle, Scott, and Hudson, all able ministers of Jesus Christ. The present membership is three hundred and twenty-seven.

The Grace Baptist Church was organized in 1885. There have been two churches with that name. The

first originated in the departure of a few members of the Pilgrim Baptist Church, in West Thirty-third Street, led by Rev. J. Spencer Kennard the pastor, but the enterprise proved a failure, and the body disbanded in about a year. The Second Grace Church was ably and heroically led by T. K. Gessler, D. D., for about eleven years, first meeting in a church edifice on Ninety-third Street, between Lexington and Park Avenues, and afterward for several years in St. Nicholas Avenue, but the struggle was too great even for one possessing Doctor Gessler's courage. In 1896, in its last annual letter to the Association, the church reported a membership of one hundred and twelve residents and nineteen non-residents, six of the former having been baptized during the preceding year. In 1897 the church abandoned the effort to maintain a separate existence and cast in its lot with the Washington Heights Baptist Church. This was done by authorizing their church clerk to issue individual letters to all who desired to unite with that church. Forty-three did so.

The Baptist Church of the Redeemer, West One Hundred and Thirty-first Street, between Lenox and Seventh Avenues, was organized in 1883. It reports to the Association, in 1897, two hundred and eighty-one members, of whom eighteen were received by baptism and fifteen by letter during that year. The church feels deeply the loss of their pastor, Rev. E. E. Knapp, who has resigned, feeling him-

self called to engage in evangelistic labor. At the same time they give a hearty welcome to Rev. W. Frank St. John their present pastor. The present membership is two hundred and ninety.

Trinity Church, East Fifty-fifth Street, near Lexington Avenue, Rev. James W. Putnam, pastor. This church was organized as a Baptist church in 1857. The church edifice was formerly owned by another denomination, but for some reason came to be for sale. The late Rev. Sidney A. Corey who had a *penchant* for dealing in church real estate, believing it was a good location for a Baptist church, became the purchaser. But the property changed hands more than once and many years elapsed ere these expectations were realized. Among the early pastors of this church were Rev. J. S. Holme and Rev. James B. Simmons. During the pastorate of Doctor Simmons, a great work was done for our Chinese brethren through the labors of Mrs. Carto, who was sustained in part by the City Baptist Mission, as its missionary to that people, visiting them at their laundries, where she was always joyfully received. Trinity Church became through her a Chinese home where she entertained many Chinamen and taught them on Sunday afternoons and provided them with tea, thus securing further opportunity for instruction and likewise their presence at the evening service. Mrs. Carto was the widow of a Baptist minister in California, and began her work for this people on the Pacific slope, finishing

it in this city. She still lives, honored and beloved, but too enfeebled for active labor. Many of those whom she won to Christ are now telling the story of the cross in their own country. The total membership is one hundred. This church has just (1899) sold its property and united with the Baptist Church of the Epiphany.

Morningside Church. This church is situated on One Hundred and Sixteenth Street between Seventh and Eighth Avenues, and has Rev. D. A. MacMurray for its pastor. It was organized in 1894, and has one hundred and twenty-two resident and thirty-eight non-resident members, of whom eleven were baptized and twenty-two received by letter during the year 1897. It has had but one pastor, the present one. The present membership is one hundred and sixty-six.

Riverside Church. This church is situated at Ninety-second Street, corner of Amsterdam Avenue, Rev. James A. Francis, pastor. It was organized in 1879. The church and congregation have erected a beautiful and convenient house of worship. To help them pay for the same, the New York City Baptist Mission Society pledged to them ten thousand dollars, of which amount six thousand five hundred dollars had been paid, and the balance is expected the present year. The church has a membership of two hundred and seventy-seven. Mr. Francis was the fourth pastor and had faithfully served the church six years, when he resigned to

take charge of the newly formed Second Avenue Baptist Church, in Second Avenue, between Tenth and Eleventh Streets, where he is doing a good work. Shortly after his resignation, Riverside Church was successful in securing the services of Rev. Robert Bruce Smith, who is laboring with great success. The general interests of the church are hopeful and conversions are occurring constantly.

The Beth Eden Church. This church, located on Lorillard Avenue, was organized in 1881. It has seventy-six resident and eleven non-resident members. Its first pastor was Rev. J. B. English. He resigned in 1897 to accept a call from a church in De Land, Florida, and was succeeded by Rev. W. F. Johnson. The membership is ninety-three.

The Mount Gilead Church. This church is situated at 104 East One Hundred and Twenty-sixth Street, with Rev. B. W. Walker as pastor. It was organized in 1891. It had two hundred members, of whom fourteen were baptized in 1897. No report in 1898.

Sharon Church, Eighty-ninth Street, corner of Park Avenue. Rev. G. W. Bailey, pastor, reports one hundred and seventy-nine members.

The Mount Olivet Church. This church, Fifty-third Street, near Eighth Avenue, Rev. Daniel W. Wisher, pastor, has had a truly marvelous history. It was organized in 1878 with about twenty members, and in 1897 it reported a membership of one

thousand four hundred and seventy-two. It has had but one pastor during these years; has raised and paid for current expenses during the past year four thousand seven hundred and fifty-two dollars, and for repairs and improvements on church property five thousand one hundred and forty-one dollars, making a total expenditure of nine thousand eight hundred and ninety-three dollars. The estimated value of their church property is one hundred and thirty thousand dollars, subject to a mortgage of ten thousand five hundred dollars and a floating debt of six hundred dollars, leaving them an equity in their property of one hundred and eighteen thousand nine hundred dollars. The results exhibited have grown, under the blessing of God, out of the following circumstances, viz: About twenty years ago a few members of the Fifth Avenue Baptist Church went on invitation, on Sunday afternoons, to talk to a small congregation of colored friends in an upper room in West Twenty-sixth Street, between Sixth and Seventh Avenues. Among these brethren was the late Sydney Root, of Atlanta, Ga., who, having lived in the South, took great interest in her children of African descent. Mr. Root gained the entire confidence of the colored friends at once, and soon learned that the majority of them were members of Baptist churches in the South, but, these churches having disbanded or scattered during the Civil War, they did not know how to procure letters of dismissal. After much

correspondence with friends at the South, Mr. Root succeeded in obtaining good letters for nineteen of the number, who were shortly afterward constituted and recognized as a regular and independent Baptist church, and called Mr. Wisher to become their pastor, at a salary of twenty dollars a month. As this was all they were able to pay, Brother Wisher was forced to eke out a living by plying his calling as a whitewasher. A better mutual arrangement could not have been made. The little church stood nobly by their pastor; the pastor was laboriously devoted to his church, and the divine blessing followed him in both his sacred and secular calling so long as the latter continued to be necessary, which necessity ceased many years ago. Mr. Wisher has been ably assisted in church affairs by a faithful Board of deacons, and in the management of financial affairs by an able Board of trustees composed in part of white brethren from other churches, and has thus been free to give himself to prayer, the ministry of the word, and the culture of his mind, in which, as all who have listened to him in the pulpit or from the platform know, his efforts have been as successful as thorough. The Mount Olivet Church has been and is as a "tower of strength" to this advancing and progressive race through the whole length and breadth of our common country. Let God be praised! Many of our city churches of the colored race may still be weak, but they are all stronger than they would be but for the Mount Olivet Church.

While the disturbances that have occurred since the above was written afford humiliating evidence of the remains of sin in our poor humanity, and are to be deeply deplored, yet we believe the faithful and self-sacrificing work which this church has done for Christ and the people of their race in the past will not be forgotten of God. The membership in 1898 is given as one thousand five hundred and five.

The Carmel Church. This church is situated at One Hundred and Fifty-third Street, between Avenues Second and Third, and was organized in 1882. In 1884 reported as having one hundred and thirty-five members, forty-six of whom were baptized during the previous year. No pastor and no report since that year.

The Day Star Church, Amsterdam Avenue, Rev. A. B. Brown, pastor, organized in 1889, had one hundred and three members in 1897, the present number being one hundred and twenty-six.

The First Swedish Church, Rev. E. F. Ekman, pastor, was organized in 1867, in Colgate Chapel, East Twentieth Street. It has worshiped for several years in Twenty-seventh Street. Total number of members in 1897, two hundred and eighty-six, sixty-one of whom are non-resident. The present membership is three hundred and six.

The First Italian Church, corner of Oliver and Henry Streets, Rev. Agostino Dassori, pastor, was organized in 1897. Present membership, seventy-

six, of whom thirteen were baptized during the year 1897.

Shiloh Church, East One Hundred and Twenty-fourth Street, between Lexington and Park Avenues. Present number, one hundred and fifty-seven. Rev. W. H. Slater, pastor. This church was organized in 1875, and had, in 1897, seventy members.

Eagle Avenue Church, located on One Hundred and Sixty-third Street, Rev. Henry Marschard, pastor, was organized in 1895, with thirty-three members. The Minutes of the Association for 1897 report this church as owning property estimated at five thousand dollars, subject to a mortgage of two thousand six hundred dollars. Present membership, thirty-two.

Antioch Church, 34 West Thirty-second Street, Rev. Granville Hunt, pastor. In 1896 the church reported a membership of one hundred and twelve. Present membership, one hundred.

Thessalonian Church, Morris Avenue and One Hundred and Eighty-first Street, Rev. J. J. Rivers, pastor. This church was organized in 1897, and reports that year a membership of fourteen persons. Present membership, twenty-two.

GERMAN BAPTIST CHURCHES.

First. This church, organized in 1846, was for many years under the pastoral care of G. M. Schulte, D. D. Its present pastor is Rev. G. A.

Gunther. In 1897 the church reported to the Association three hundred and twenty-one members. It has a good meeting-house in Fourteenth Street, near First Avenue, erected by the Church Extension Society of the Southern New York Baptist Association. Its granite front was once the front of the lecture-room of Doctor Cheever's church, on Fifteenth Street and Broadway. When Doctor Cheever's church edifice was torn down, the two *façades* were purchased by Mr. John W. Stevens, who acted as chairman of the Church Extension Committee. The Broadway front was used for what is now the Mount Olivet Baptist Church, and the Fifth Street front was used for the First German Church. The present membership is three hundred and twenty-one.

Second, located 407 West Forty-third Street, was organized in 1885. In 1897 the church reported two hundred and eighty-six members. Brother Walter Rauschenbusch, who has recently accepted a professor's chair in the Rochester Theological Seminary, ministered to this church eleven years. On his removal the church called their present pastor, Rev. Gottlieb Fetzer. The present membership is two hundred and sixty-two.

Third, Morrisania, organized in 1857, celebrated its fortieth anniversary in April, 1897; had then one hundred and eight members, of whom nineteen were baptized during the preceding year. Present pastor, Rev. Reinhard Hoefflin.

First Harlem, located at 222 East One Hundred and Eighteenth Street, between Avenues Second and Third. Organized in 1894; has one hundred and sixty-five resident and twenty-eight non-resident members, while fifteen have been baptized and ten received by letter the past year. The church has paid a floating debt of one thousand dollars, but is subject to a mortgage of twelve thousand dollars held by the City Mission. Rev. R. T. Wagner, pastor.

Immanuel, located on the corner of Sixty-first Street and Avenue One. Organized in 1894; present number of members seventy, of whom nine were baptized in 1896. Rev. Charles Roth, pastor.

Sixty-seventh Street, located on Sixty-seventh Street, near Avenue Tenth, has forty-two members. Their late pastor met a terrible death some time in 1896. Since then Rev. Geo. N. Thomssen has supplied their pulpit until some time during 1897.

STATEN ISLAND CHURCHES.

Park Church, Port Richmond, Rev. William Morrison, pastor. This church was organized in 1841 as the North Church, Port Richmond. Mr. Morrison, who has served the church since 1895, is its sixteenth pastor. It reports in 1897 two hundred and sixty-three resident and fifty-seven non-resident members, and as having received six by baptism and five by letter during the previous year. Present membership, three hundred and thirty-one.

South Church, Tottenville, Judson C. Hendrickson, pastor. This church, organized in 1859, has had fourteen pastors. It reports to the Association with ninety-nine members, nine of whom are non-resident. Present membership, ninety-four.

Mariner's Harbor, Mariner's Harbor. Organized in 1857. In 1897 it reported one hundred and seventy-three resident and fifty-three non-resident members. It has had twelve pastors, the present pastor being Rev. Sidney Welton. Present number, two hundred and twenty-three.

West Church, Kreischerville. Organized in 1848. It has had ten pastors. In 1896 it had twelve members. In 1897 it had but nine, and had held no services in the church during that year. It has been without a pastor at least five years—how much longer I cannot learn.

First Church, New Brighton, Rev. Daniel S. Toy, pastor. This church began the year 1896 with fourteen members, with neither meeting-house nor site on which to build one. It closed the year 1897 with seventy members, and was in possession of one of the best building sites in the town, with a prospect of soon entering the completed lecture-room of a new church edifice. This work has been effected, by the blessing of God, through the untiring energy of the pastor and the large gifts of one of the brethren, Deacon Saunders. Present number, ninety-three.

St. Philip's Church, Port Richmond, Rev. Wil-

liam Edwards, pastor. The church has at present twenty-six members, ten of whom are non-resident. This leaves a small constituency for Mr. Edwards, who is their fifth pastor.

With but one omission the foregoing pages comprise all the information the writer is able to give relating to the Baptist churches of New York City and its immediate vicinity from 1835 to the present time. The omission is the Madison Avenue Baptist Church. This church was organized in 1848. In 1862—as has been noted in a former chapter—the Oliver Street Baptist Church sold its property in Oliver Street with the purpose of assisting the Madison Avenue Church to discharge certain pecuniary obligations then resting upon it, and with the further purpose of uniting the two churches under one name. For twenty years thereafter the churches and congregations supposed to be thus united worshiped together and were known as the Madison Avenue Baptist Church. But, after the long litigation referred to in Chapter IV. and the decision of the court that no proper union had been effected and that the party coming from Oliver Street had no legal title either to the property or the name of the Madison Avenue Church, the former party removed and afterward organized as the Baptist Church of the Epiphany, and the latter party invited Rev. Dr. C. DeWitt Bridgeman to become their pastor. Doctor Bridgeman was an able preacher and much beloved by his people, but after

some years he resigned his pastorate and subsequently took orders in the Protestant Episcopal Church. The Madison Avenue Church then called and settled Henry M. Sanders, D. D., their present distinguished and scholarly pastor. Present membership, three hundred and twenty-eight.

CHAPTER XXIV

CHURCHES OUTSIDE THE CITY LIMITS

FIRST, Mount Vernon, Rev. W. A. Granger, pastor. This church was organized in 1853. It has a total membership of eight hundred and two persons, of whom eighty-one are non-resident. During the year (1897) its increase had been by baptism, forty-three, and by letter, forty-one. The church has had nine pastors, among the first of whom was Rev. E. T. Hiscox, D. D., under whose ministry a large congregation was gathered, and many converts were baptized. Present membership, eight hundred and forty-eight. It just occurs to my recollection that Rev. Mr. Burnett preceded Doctor Hiscox as pastor of this church.

First Church, White Plains, N. Y., Rev. J. J. Gorham, pastor. This church was organized in 1870, and occupies a church edifice built by another denomination. It was bought by Mr. James B. Colgate, and presented to the American Baptist Home Mission Society. The church has had nine pastors, and the present membership is one hundred and thirty-two.

Warburton Avenue Church, Yonkers, N. Y., Alvah S. Hobart, D. D., pastor. This church was or-

ganized in 1849, as the Mount Olivet Church. It entertained the Hudson River Baptist Association, South, at its annual meeting in 1854, while the late Rev. D. Henry Miller was pastor, and when Rev. J. L. Hodge preached the opening sermon and was elected moderator. The Warburton Avenue Church assumed its present name on entering its present elegant church edifice in June, 1869. Doctor Hobart, its eighth pastor entered on his pastorate in 1889. The church property, of the estimated value of one hundred thousand dollars, and wholly unencumbered, was the gift of two of its members; John B. Trevor, who has passed away, and James B. Colgate, who is living in Yonkers. Present membership, five hundred and ninety-nine.

The Nepperhan Avenue Church, Yonkers, N. Y., Rev. Enos J. Bosworth, pastor. This church was organized in 1891, and has three hundred and sixty-one resident, and twenty-two non-resident members. The pastor has baptized forty-one persons during the past year. Present membership, three hundred and eighty-three.

The Messiah Church, Yonkers, N. Y., was organized in 1867. In 1893 the church reported to the Association as having forty-five members, under the pastoral care of Rev. E. W. Roberts. No report since.

The Pilgrim Church, West Farms, N. Y., Rev. John Hooper, pastor. This church was organized in 1858. Rev. Halsey W. Knapp supplied the

pulpit gratuitously for a long time, since which time the church has had seven pastors, including Mr. Hooper, whose pastorate began in 1895. For a long time the pulpit was supplied once on Sunday by Brother William Jones, and other members of the Lay-preaching Association. It reported to the Association in 1898, as having fifty-five members.

Salem Church, New Rochelle, N. Y., Rev. B. G. Stelle, pastor. This church was organized in 1849. In 1897, the report to the Association represented a total membership of two hundred and forty-two persons, twenty-eight of whom were baptized the past year. It has had fifteen pastors. The present pastor has served two years. Present membership, two hundred and thirty-eight.

The North Church, Port Chester, N. Y., Rev. Wm. H. Bawden, pastor. This church was organized in 1865, and has one hundred and fifty-six members. Mr. Bawden is the ninth pastor, and has been with the church two years. Seven persons were baptized, and five received by letter, during the past year.

The First Church, Suffern, N. Y., was organized in 1842, as the Hempstead Baptist Church, and took its present name in 1893. It has forty-one members, twelve of whom are non-resident.

Immanuel Church, Williamsbridge, N. Y., was organized in 1883. No pastor. In 1897 it had one hundred and sixty-three members. The present membership is one hundred and seventy-two.

The Bethel Church, White Plains, N. Y., was organized in 1888. In 1894 this church reported fifty-six members. No report since. George W. Krygar is pastor.

The Bethesda Church, New Rochelle, N. Y., was organized in 1890. In 1895 it reported to the Association as having sixty-nine members, fourteen of whom had been baptized during the previous year by their pastor, T. H. Bayles. No report since.

Chappaqua Church, Chappaqua, N. Y., Erasmus D. Garnsey, pastor. This church was organized in 1881. In 1897 it reported to the Association as having thirty-eight resident and twenty-six non-resident members.

The Calvary Church, Suffern, N. Y., was organized in 1893, with ten members. Oscar A. Gage, pastor. Mr. Gage served the church as pastor about two years, during which the membership increased to twenty. In 1896 the church reported twenty-two members. In 1897 it had twenty members. No pastor. It has since settled Rev. Robert Duncan as pastor.

The Pilgrim Church, Nyack, N. Y., was organized in 1877. No report in the last five years.

First Church, Nyack, N. Y. This church was organized in 1854. It reported in 1895 as having two hundred and ninety-eight resident, and eighty-four non-resident members, under the care of Edward M. Saunier, pastor. No report since.

Nanuet Church, Nanuet, N. Y., J. W. Cole, pastor. This church was organized in 1794 and, excepting the First Church, organized in 1762, and the Church of the Epiphany, organized in 1791, is the oldest church in our Association. It has at present thirty-six resident, and twenty-seven non-resident members—an addition of four by baptism and four by letter during the last year. Their congregations are good, and they expect soon to put improvements on their house of worship. During one hundred and four years they have had twelve pastors. Rev. Paul J. Lux served them faithfully from 1892 to 1897, when he resigned to accept a call from a church at Orange, N. J. He was succeeded by their present pastor, Rev. J. W. Cole.

The above concludes all I am able to relate of the history of the churches of our Association since 1835. The following chapters will be devoted to my recollections of our most prominent leaders and preachers.



DEACON WILLIAM COLGATE.

CHAPTER XXV

BAPTIST LEADERS OR LEADING BAPTISTS

IT seems to me there should be a distinction here and yet I know not how to distinguish. Perhaps it would be safe to say that some become leaders all unconsciously, because their characters are such that the people *will* follow them; while others are so endowed by nature with the highest attributes of leadership, that the people *must* follow them. Let each covet the best gifts and let those who can say which they are. But let us never forget that our one leader is *Christ*.

DEACON WILLIAM COLGATE. First among New York Baptists of his day, both in wealth and influence, was Deacon William Colgate, of the Oliver Street Church. Nature had endowed him with a comely person, and the God of Nature had created in him a gracious heart and an open hand, always ready for every good work for the Christ he loved. His wealth would not be considered great in these days, and pales almost to insignificance beside the immense fortunes which his sons have since accumulated, and which—to their honor be it said—they have used and are still using as their father used

his, to carry forward the Redeemer's kingdom on the earth. Deacon William Colgate had not the advantage of what is called a liberal education, but he had what is often more useful, a liberal endowment of practical sense, together with great knowledge of men, and fine insight into character. He took great interest in young men, a fact which proved greatly to the advantage of the writer. He seemed to know every man's attitude and value, and the writer has often thought that if Deacon Colgate had been trained to diplomacy, he would have had few superiors in diplomatic circles, either at home or abroad.

In 1839, Deacon Colgate transferred his church-membership from the Oliver Street Church to the newly constituted Tabernacle Church in Mulberry Street, and it was here that the writer was privileged to know him so well. While that church was contemplating a removal from Mulberry Street to Second Avenue, the writer—then a young man, but accustomed to taking part in the business meetings of the church—strenuously opposed removal to any locality above Bleecker Street. After the chaste and beautiful edifice on Second Avenue had been completed, the deacon and he happened to be standing together in front of the building, and the former asked the latter what he thought of the new house? Nothing but praise could be uttered in response, and the deacon continued, "Yes, we have much to be thankful for; but we have made a mistake in

coming *here*." Of course the other thought so too, and was pleased to hear the admission, but a curious twinkle in the deacon's eye warned him there was something more to come, and presently the deacon added, "We ought to have gone to Thirtieth Street." What the younger man thought need not be recorded, but the foresight of the older one was soon made evident. Fifteen years later *any* Baptist would have said, the Tabernacle Church ought to be in Thirtieth Street.

Deacon Colgate had four sons: Robert, James B., Samuel, and Joseph. The last named died many years ago in Europe where he had gone in quest of health. Mr. Robert Colgate died within a few years. He was a gentleman of refined tastes and a liberal patron of art, and gave liberally to all Christian and benevolent enterprises. Mr. James B. Colgate is still living, and is continually giving munificently to the cause of Christ in numerous ways. Mr. Samuel Colgate has recently passed on to the better country. He gave freely of his large fortune, not only to the university with which the Colgate family is so fully identified, but also to the support of home and foreign missions, and whatever he believed tended to the advancement of the Redeemer's kingdom throughout the world. He gave himself, his warm heart, his clear intellect, and his physical strength, as a deacon, Sunday-school superintendent, and teacher, in the church where he belonged.

To him also the denomination is indebted for a most valuable historical library which he has gathered with immense labor extending over many years; and for its preservation, he has erected a spacious hall in Colgate University grounds, thus rendering its use convenient to all visitors through coming time.¹

DEACON JOSHUA GILBERT. No member or former member of the Tabernacle Church who is old enough to remember the work of Deacon William Colgate and his contemporaries in that church when in Mulberry Street, will fail to recollect his co-worker and brother-in-law, Joshua Gilbert. No two men were more unlike in person and manner, and at the same time more alike in consecration and aim than these. The gentle and winning suavity of William Colgate had no counterpart in the stern, almost grim personality of Joshua Gilbert; and yet the latter concealed a heart as tender as a woman's, and benevolence as far-reaching as the ties of human brotherhood, and none really knew him without loving him.

¹At a recent dinner of the alumni of Colgate University, Mr. James B. Colgate, the president of its Board of trustees, said in substance: "It was founded in 1818, the year in which I was born. It was organized with thirteen members and thirteen dollars. The population of New York City was then one hundred and fifty thousand. The increase of the university has not kept pace with the increase of population, but it has been quite satisfactory."

SUNDAY-SCHOOL SUPERINTENDENTS.

Baptists have always loved Sunday-school work, and many of the workers of the earlier, as well as of a later day, achieved marked success as Sunday-school superintendents,—notably Deacons Isaac Newton in Oliver Street, and William A. Cauldwell, many years the superintendent of the Sunday-school of Calvary Church. Doubtless hundreds, perhaps thousands, whom they taught, are now teaching others.

DEACON JOHN C. BAXTER. In this work, perhaps few have had a longer experience or have shown a more natural adaptation than the late Deacon John C. Baxter. I believe he was never absent from any of the schools he superintended, even through sickness; and he was never known to be late! A somewhat strict disciplinarian, he could not easily excuse either teacher or scholar who was not so punctual as himself. He was frequently solicited to visit and address other schools when his own was not in session, and on these occasions he always had within memory's reach a fund of anecdote and information that interested all who heard him. Doubtless the Sunday-school records of other churches can show equally interesting facts, both concerning the living and those who have passed on. The church with which I have held my membership for forty-six years cherishes the memory of many, including Chas. T. Goodwin, Thomas Hol-

man, Benjamin F. Judson, and Chas. E. Willard, who have gone to their rest. Of the living it is not my purpose to write.

BAPTIST PREACHERS WHOM I HAVE HEARD.

From the Oliver Street and other metropolitan pulpits of sixty years ago the writer had frequent opportunities of hearing the ablest and most popular Baptist preachers of the day, both contemporaries and those called the "fathers." Among the former were Rev. Bartholomew T. Welch, then of Albany, N. Y., an ardent, eloquent preacher, and especially tender in prayer; Dr. Daniel Sharp, then pastor of Charles Street Church, Boston, Mass., over which his pastorate lasted forty years. In his youth he was baptized in Oliver Street Church, and was there licensed to preach. Clear, forceful, and searching were his sermons. I remember one from the text, "Mark the perfect man, and behold the upright," which made many ears to tingle! Dr. Baron Stow was also from Boston. His style was chaste, elegant, and full of discriminating thought. Dr. Rollin H. Neale, likewise from Boston, was so charged with magnetic power that he riveted the attention of his hearers from his first utterance to the last word of his discourse. A most lovable man, he knew how to grow old gracefully. Drs. Richard Fuller, John A. Broadus, and H. H. Tucker also preached occasionally in our city pulpits. Eloquent men all of them.

Among the second class, the "fathers" in Israel and the "pioneers" in the ministry, were Alfred Bennett and Nathaniel Kendrick, D. D., the latter president of Hamilton Theological Seminary. As a preacher Dr. Kendrick was at first slow of utterance, but very sympathetic and tender. When he had gotten half through his sermon he began to warm up, and spoke rapidly and eloquently to its close. It is said that his daughter, who often rode with him when he was going somewhere to preach, would sometimes laughingly say half an hour before they reached the station: "Father, if you begin now you will be just right when we reach the church!" Dr. Kendrick was rich in good works, greatly beloved by all and venerated by the young men who were students in and graduated from the theological seminary over which he presided. He visited our city once every year to solicit funds for his institution, and on such occasions he never returned empty-handed.

Rev. Alfred Bennett likewise came every year to advocate the cause of foreign missions. "Father Bennett," as he was lovingly called, had a stalwart frame, a large, loving heart, and an eloquent tongue. It was a benediction to hear him preach.

Then there was dear old "Father Peck," Elder John Peck, with heart as gentle and pure as the heart of a child. None could help loving him. He visited our city churches once a year as the agent of the State Convention. Every year he gave

us an affectionate farewell ! His advanced age and feeble physique always favored the thought that the present might be the last visit. The last visit did come. I have forgotten in what year, but he died in this city during one of his annual visits.

Among those who visited our churches once every year to plead for foreign missions no one was more widely known or more heartily welcomed than Rev. Orin Dodge, and no one was so long "in the harness." He was brief, clear, and earnest, but never tedious, and never despondent. He was of a later day than those already named.

Many distinguished visitors from Europe also preached from time to time in our city pulpits. During the year 1835, Rev. Drs. Cox and Hoby visited America as a delegation from England, and their presence awakened great interest in our churches. Dr. Cox had an impressive personality. I remember him distinctly as he walked up the aisle of the Amity Street Church, in full clerical costume of black knee-breeches, silk stockings, low shoes, and large silver buckles, to deliver an address from Dr. Williams' pulpit.

Among the visitors from England who came to us at a later date were Hugh Stowell Brown, Dr. Chown, of Bradford, and other excellent preachers whose names I do not now recall. While writing the above of distinguished American preachers I omitted to name one of the most famous, the widely known evangelist, Elder Jabez Swan. He was an

able and eloquent man, and seems to have been among Baptists what I suppose Rev. Chas. G. Finney was among Congregationalists. Rev. Dr. Thos. J. Conant, the eminent Hebrew scholar, so long engaged in revising the English Scriptures for the American Bible Union, always addressed the union at its anniversaries, but I never heard him preach.

Perhaps this is as fitting a place as may offer to pay a passing tribute to the memory of some noble Baptists, both ministers and laymen, whose names have been hitherto omitted or too briefly noticed, and who are now gone to the better country. Among the servants of Christ who have recently passed away there have been few or none whose memory will be more lovingly and deservedly cherished than the late Halsey W. Knapp, D. D. Dr. Knapp was a unique figure in the Baptist history of our day. In addition to an impressive personality, a general attractive manner and unflagging energy, he possessed extraordinary capacity for business, which he conducted with such ability, integrity, and success that he had acquired a considerable fortune even before his conversion—rather restoration, for he had been brought to Christ in his youth, but had lived the life of a worldling for many years. From the hour of his gracious restoration the current of his life found a new channel. His business was conducted with his wonted enthusiasm, but for a different end. From early dawn until noon daily his business in Washington Market (where he dealt

in poultry and game) required and received his constant attention, and in all this he served Christ in temporal things. The rest of his time and talents were devoted to higher duties. Although only a layman, he was found Sunday after Sunday preaching the glad tidings of Christ wherever he found an open door, either supplying feeble churches or gathering new congregations where no church had yet been planted, always preaching out of a full heart and with such a flow of natural eloquence as delighted his audiences, and, by divine blessing, won many souls to God.

Mr. Knapp's success in this work made such an impression on his brethren then occupying our city pulpits that they desired to see him regularly inducted into the ministry, and a council of Baptist churches was called to consider the matter of his ordination. The findings of the council were :

First, that Mr. Knapp should be ordained.

Second, that he should continue to conduct his secular business.

Mr. Knapp accepted the advice of the council, continuing to give personal attention to business in the forenoon and devoting the balance of his time to preparations for the pulpit and the exercises of the pastoral office. He became pastor successively of the Pilgrim Church, at West Farms; the Pilgrim Church, West Thirty-third Street; the Laight Street, and other Baptist churches, serving each without salary, and giving largely from his own

private resources. Only when the disastrous failure of some of his largest customers heavily indebted to him rendered it absolutely necessary did he ask or receive any pecuniary compensation !

Surely, it may properly be said of such a character, "It is unique !"

CHAPTER XXVI

A CLOSING WORD

TO make a record of all the honored Baptist ministers and laymen, who at one time or another have had New York City for the field of their activities as journalists, presidents, secretaries, church officials, Sunday-school superintendents, and men of business, would swell these reminiscences much beyond their intended limits. All that will be attempted, therefore, is to recall a few names of those who, having served their generation in one or more of these departments of labor, have passed on to serve in a higher sphere.

Among those who have edited Baptist journals in New York City since the "Baptist Advocate" was first issued May 11, 1839, older Baptists will remember William H. Wyckoff, Martin B. Anderson, Sewall S. Cutting, Orin B. Judd, A. S. Patton, Nathan Brown, Pharcellus Church, John W. Olmstead, Jay S. Backus, and perhaps others, all of whom, if I am not mistaken, have passed from the employments of earth, or they would not be mentioned here; yet their well-known faces seem more easily recalled than those of some whom I met but yesterday.

It would savor of presumption to say, or even per-

haps to suggest, which of the above-named able men merited the second place in editorial ranks; but few, probably, will question that the late Dr. Edward Bright, editor of "The Examiner," was, in his day, entitled to, and accorded, the highest place.

Among those who have served our several societies with distinguished ability as secretaries, the names of Benjamin M. Hill, Wm. H. Wyckoff, Sewall S. Cutting, and Nathan Bishop, will not soon be forgotten. Yet the self-sacrificing labors of Doctor Bishop who, in a period of great financial stress, served the American Baptist Home Mission Society for two consecutive years without salary, and during the same period, gave the Society thirty thousand dollars from his own and Mrs. Bishop's private resources, surely merits the highest praise, and should cause him to be remembered as the most public-spirited, as he had long been accounted the "foremost, Baptist layman" of his day—a day in which Geo. H. Andrews, Wm. A. Cauldwell, Samuel S. Constant, L. P. Bayne, Charles L. Colby, William Phelps, and a host of others, worthy competitors in Christian work, were bestowing their wealth, and devoting all their mental and physical energy to the service of the Master, in our own city first, and then in the regions beyond.

While thinking of other leading Baptist laymen who have passed into the unseen within my recollection,—some of them many, many years ago,—

memory brings back the once familiar features of John R. Ludlow, a retired merchant, a man of wealth and cultured intellect, who (like some already named, but who belonged to a later generation) was once spoken of as "the foremost Baptist layman of his day."

Then arises before my mind a host, some belonging to a little later day, and others to a day later still, but each with a vividness that causes it to seem but yesterday that they were part of our life, aiding in our religious work, counseling in our perplexities, taking part in our Associational meetings, often stirring us to action by their eloquence, and helping to shape the policy of our churches and denominational societies.

Among them I seem to behold again the once familiar forms and faces of Peter Balen, Peter and Wm. T. Anderson, John N. Wyckoff, Charles A. Baldwin, Richard Hunt, Richard Peterson, Benjamin Reynolds, Samuel Barstow, Andrew Swaney, and others, some of them in the Cannon Street, and others, members of the Norfolk Street Church, in which Brethren Hunt, Peterson, Baldwin, Reynolds, and Samuel Barstow were at one time trustees, while Andrew Swaney was a deacon.

In another group I remember Humphrey Phelps, James Cowan, Wm. D. Mangam, Isaac Lewis, R. C. Ackerley, Willard Phelps, and Andrew Middleton, all members of the Stanton Street Church. In another group, memory recalls, besides some mentioned

elsewhere, Garrett N. Bleecker, Isaac Newton, Wm. D. Murphy, Nathan C. Platt, Ebenezer Cauldwell, Samuel Raynor, Ervin H. Tripp (who always stood during prayer, although that ancient custom had long since passed away), and Captain A. W. Welden, most or all of whom were in the Oliver Street Church.

In yet another group, were John C. Overhiser, Benjamin Pike, Benjamin Pike, Jr., Daniel Pike, George T. Hope, George C. Germond, R. J. Bradford, and C. C. Backus, who has just passed on. I think most of the last-named group were, at one time or another, members of the Amity Baptist Church.

But I must hasten to bring these reminiscences to an end, and perhaps I cannot prepare the way to do so better than by presenting my readers with a retrospective view of the old church in Mulberry Street as I first knew it in 1839, as the Tabernacle Baptist Church. It embraced a truly remarkable body of men, leaders and workers; men of age, large experience, and mental power, supplemented and supported by men in the prime of life, and by a yet larger number possessing all the zeal and ardor of youth.

In the first class (besides Deacons William Colgate and Joshua Gilbert, already named) stood Deacon William Winterton, a man of great energy and executive talent; David T. Valentine, a historic figure, prominent in civic as well as in church

life, more than thirty years clerk of the Common Council of New York City, and editor of the "Corporation Manual." He was a man of noble presence whom, having seen once, one could never forget. Side by side with the above-named stood Wm. Goadly, Abram Knight, Thomas Day, and others, who had belonged to the old Mulberry Street Church before the Tabernacle was organized. Next came Deacons Wm. M. McCutchen and Charles W. Houghton, who came with the West Baptist Church; then James G. Whipple, Deacon Samuel Shardlow, John and Bowles Colgate, Avery Brumley, John Barker, Eldredge Vandewerken, Joseph F. Sanxay, Wm. B. Bradbury, leader of the choir, and Joseph B. Hoyt, afterward treasurer of the American Baptist Home Mission Society. Among the younger men, were David Sloan, Richard J. Larcomb, Henry G. Leask, and Thomas Rafferty, all active workers in various departments, and last, but by no means least in spiritual attainments, was the God-fearing Bible student and faithful sexton, Joseph Whittemore.

Among the beloved brethren who have been taken from us since the days of which I have just written, memory calls for a loving tribute to many whose names must be omitted for want of space. But we must not omit to mention Deacon Chas. T. Goodwin, Geo. H. Andrews, Benjamin F. Judson, and more recently, Chas. L. Colby, Samuel T. and George Washington Hillman, De Witt C. Hays,

Joseph Brokaw, Robt. G. Cornell, Chas. T. Evans, Frederick Hornby, John P. Townsend, Edward Colgate, Howard F. Randolph, David W. Manwaring, and John W. Gilbough, most of them office-bearers, and all of them highly esteemed and much loved members of their respective churches, men whom their pastors and brethren especially and continually miss.

But memory goes still farther back, and recalls the venerated forms of Deacons Thomas Garniss, Thomas Purser, Jacob Smith, Roger Pegg, Robert Edwards, and their compeers and contemporaries. These all "served their own generation and fell on sleep." We would not wish them canonized. Their many virtues, like those of their successors in the present day, were mixed with human frailties; their judgments were not so perfect that they made no mistakes; they certainly were not infallible; but they were noble, God-fearing men, and while we rejoice in the thought that they are now reaping their reward in heaven, we also thank God for the work they did on earth.

But were the former times better than these? No! God has as faithful servants yet on earth as those he has taken to heaven. But of these it is not my purpose to write. They too will "serve their generation and fall on sleep," and another, and doubtless an abler pen, will chronicle their deeds.

My task is done. May God accept it to his own glory for Christ's sake. Amen.

APPENDIX

IT was the intention of the writer to close the foregoing reminiscences with the twenty-seventh anniversary of the Southern New York Baptist Association, held with the Hope Baptist Church, October 12-14, 1897. He has however concluded to add the following: The Association met in the new and elegant edifice of the Washington Heights Church, on the corner of Convent Avenue and One Hundred and Forty-fifth Street. The sessions were unusually well attended and were full of interest from beginning to end; but the crowning event was the formal dedication of the church edifice to the worship of Almighty God. Many able and intensely interesting addresses were made, and the dedicatory prayer by the pastor, Rev. B. B. Bosworth, was listened to in solemn and reverential silence.

Brooklyn Churches. A friend asks me if I do not intend to include the Baptist churches and pastors of Brooklyn in my reminiscences. I am reluctantly compelled to answer in the negative. First, because such a work should be done, if done at all, by some member of the Long Island Association to which those churches and pastors belong; and secondly, because such a work, if I should un-

dertake it, would not be a record of memories, but a mere collection of reports and a very imperfect one. There are, however, several among the departed, and two or three perhaps among the living, who were at one time or other, members of the New York or the Hudson River Associations before the Long Island Association was formed; and of these I may properly write.

Of the departed, Rev. E. E. L. Taylor came to Brooklyn in 1839, having just graduated from Hamilton, where he was a fellow-student with Rev. Wm. W. Everts, who had just been called to the Tabernacle Church, then in Mulberry Street. Doctor Taylor's work in Brooklyn, where he was pastor successively of the Pearl Street, the Pierrepont Street, and the Strong Place Churches, was very successful. With the last named, he closed his public ministry. Dr. J. Monroe Taylor, the accomplished president of Vassar College, is a son of Dr. E. E. L. Taylor.

The late Dr. Hiram Hutchins, for nearly forty years pastor of the East Brooklyn Church on Bedford Avenue, and Rev. Dr. John W. Sarles, whose golden jubilee, marking the close of fifty years in the gospel ministry, was celebrated two years ago at Stelton, N. J., were both at one time, with the churches to which they ministered, members of the New York Baptist Association. Doctor Sarles commenced his ministry with the Bridge Street Church, Brooklyn, in 1847, and continued

there until 1879, when he resigned to accept the pastorate of the Piscataway Church at Stelton, where he still resides.

Both Doctor Hutchins and Doctor Sarles were firm friends and active members of the American Bible Union from its formation in 1850, working side by side until the death of the former. The latter is now its vice-president. D. C. Hughes, D. D., who is corresponding secretary of the American Bible Union, was some years ago pastor of the Trinity Church, Fifty-fifth Street, New York, and of course a member of the Southern New York Baptist Association, and is so far as I know, the only Brooklyn pastor standing in like relation, except Rev. Dr. Robert Bruce Hull, and he has already been mentioned among the pastors of the Tabernacle Church of this city.

I trust this will be accepted by my many Brooklyn friends as a sufficient apology for not including their churches and pastors in my reminiscences.

G. H. H.

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