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ANNIVERSARY SERVICE

FOURTH AVENUE PRESBYTERIAN CHURCH.

NEW YORK, MARCH 5, 1883.

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By the Rev. Wendell Prime, D.D.

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ANNIVERSARY SERVICES.

1863—1883.

TWENTIETH ANNIVERSARY

OF THE SETTLEMENT

OF

HOWARD CROSBY, D.D.,

AS PASTOR OF THE

FOURTH AVENUE PRESBYTERIAN CHURCH,

MARCH 5, 1883,

IN THE CHURCH, FOURTH AVE. AND TWENTY-SECOND ST.

Address by Rev. J. Brewster Prime

NEW YORK.

1883.

EARLY in January, 1883, the Fourth Avenue Presbyterian Church and Parish resolved, with marked unanimity, to celebrate the Twentieth Anniversary of the settlement of their pastor, Rev. HOWARD CROSBY, D.D., LL.D., and a committee of arrangements was appointed, under whose care this purpose was carried out, composed of the following gentlemen:

RALPH WELLS,	WILLIAM F. LEE,
GEORGE E. STERRY,	JAMES M. FARR.
WARNER VAN NORDEN,	ELIAS J. HERRICK,
ANSON D. F. RANDOLPH,	ISAAC V. BROKAW,
MORRIS S. THOMPSON,	GEORGE G. MOORE,
CHARLES N. TAINTOR.	

The project from the beginning enlisted the hearty sympathy and generous co-operation of the people; and the committee was thus enabled to make of the occasion an event memorable to all concerned.

The clear, cold weather of the evening of the 5th of March, favored the assemblage of a very large audience, that not only packed the house of worship to its utmost capacity, but overflowed upon the streets. The pulpit was decked with beautiful and rare flowers, and with plants of high-colored and luxuriant foliage,—a cushion of blossoms in front of the desk, displaying the number “20.” In the crowded congregation were many well-known representative clergymen, professional celebrities, and influential citizens; while on the platform were numerous eminent divines, including not only those who were to take part in the exercises, but also the Rev. Dr. Hitchcock, President of the Union Theological Seminary, Rev. Dr. Erskine N. White, Rev. Henry J. Van Dyke, Jr., and others.

A most pleasing feature was the presence of former members

of the church ; some of whom had come long distances to renew old memories, and to share in the congratulations of the hour.

The services were thoroughly enjoyable. The organ and choral voluntaries were appropriate, and rendered not only with artistic execution, but also with evident devoutness ; while the addresses were listened to with the intense interest they deserved, and called forth lively applause whenever allusion was made to the pastor.

The public exercises, which lasted until nearly ten o'clock, were followed by a reception to Dr. Crosby, and a social reunion in the chapel, where refreshments were served. A popular response to the addresses of the speakers in the audience-room, now found expression in numberless hearty salutations to the Pastor, and mutual congratulations among the people.

This memorial is offered to all who share with us in love for the Master in the belief that it records the occurrence of a new starting-point in the prosperity of the Fourth Avenue Presbyterian Church and parish, and is sent forth as a permanent token of love and gratitude to our beloved Pastor, and as a present indication of faith in our future, under his wise and faithful guidance.

ORDER OF EXERCISES.

TWENTIETH ANNIVERSARY SERVICE.

REV. S. IRENÆUS PRIME, D.D., WILL PRESIDE.

DOXOLOGY. - - - - - *Tune, "Old Hundred."*
"Praise God from whom all blessings flow."

SCRIPTURE READING. - By Rev. CHARLES P. FAGNANI,
Pastor Grace Chapel.
Psalm 103.

PRAYER. - - - - - By Rev. WM. J. MCKITTRICK,
Pastor Hope Chapel.

HYMN. - - - - - *Tune, "Dundee."*

CITY of God, how broad and far
Outspread thy walls sublime !
The true thy chartered freemen are,
Of every age and clime.

One holy Church, one army strong,
One steadfast, high intent,
One working band, one harvest song,
One King Omnipotent.

How purely hath thy speech come down
From man's primeval youth !
How grandly hath thine empire grown
Of freedom, love, and truth !

How gleam thy watch-fires through the night
With never-fainting ray !
How rise thy towers serene and bright,
To meet the dawning day !

In vain the surges' angry shock,
In vain the drifting sands ;
Unharmed, upon the Eternal Rock
The Eternal City stands.

OPENING ADDRESS. - REV. S. IRENÆUS PRIME, D.D.

ANTHEM. - - - - *From Gounod's "Redemption."*
"Lovely appear over the mountains the feet of them that
preach, and bring good news of peace."

ADDRESS. - - - - By Rev. JAMES M. KING, D.D.,
Of the Methodist Episcopal Church.

ADDRESS. - - - - By Rev. WILBUR F. WATKINS, D.D.,
Of the Protestant Episcopal Church.

HYMN.

Tune, "Austria."*

HAIL, Thou God of grace and glory,
 Who Thy name hast magnified
 By redemption's wondrous story,
 By the Saviour crucified ;
 Thanks to Thee for every blessing
 Flowing from the Fount of love ;
 Thanks for present good unceasing,
 And for hopes of bliss above.

Hear us, as thus bending lowly,
 Near Thy bright and burning throne,
 We invoke Thee, God most holy,
 Through Thy well-beloved Son ;
 Send the baptism of Thy Spirit,
 Shed the pentecostal fire ;
 Let us all Thy grace inherit,
 Waken, crown each good desire.

Bind Thy people, Lord, in union,
 With the sevenfold cord of love ;
 Breathe the spirit of communion
 With the glorious hosts above ;
 Let Thy work be seen progressing ;
 Bow each heart and bend each knee,
 Till the world, Thy truth possessing,
 Celebrates its jubilee.

ADDRESS. - - - By Rev. WILLIAM M. TAYLOR, D.D.,
Of the Congregational Church.

ADDRESS. - - - By Rev. ROBERT S. MACARTHUR, D.D.,
Of the Baptist Church.

CHORUS. - - - - - *From Mendelssohn's "St. Paul."*
 "How lovely are the Messengers that preach us the Gospel of Peace."

ADDRESS. - - - - - By Rev. WILLIAM ORMISTON, D.D.,
Of the Reformed Dutch Church.

ADDRESS. - - - - - By Rev. JOHN HALL, D.D.,
Of the Presbyterian Church.

DOXOLOGY. - - - - - *Tune, "Duke Street."*
 From all that dwell below the skies Eternal are Thy mercies, Lord :
 Let the Creator's praise arise ; Eternal truth attends Thy word ;
 Let the Redeemer's name be sung Thy praise shall sound from shore
 Through every land, by every to shore
 tongue. Till suns shall set and rise no more.

BENEDICTION. - - - - - By the PASTOR.

THE ADDRESSES.

THE ADDRESSES.

AT half-past seven o'clock the Rev. S. IRENÆUS PRIME, D.D., took the chair, and the pulpit was occupied by the officiating clergy and guests. After the preliminary devotional exercises, the President said :

My Christian friends of this church and congregation, I appreciate very highly the honor that you have done me in asking me to take the chair this evening. I rejoice with you on this interesting occasion, an occasion that will be memorable in the history of the church.

Before introducing to you the speakers of the evening, it will be interesting and profitable to make a brief review of the history of the church under the pastorate of Dr. Crosby.

The church itself is now fifty-eight years old. When Dr. Crosby came here in 1863 he found the church, which had had three distinguished pastors before him—Matthias Bruen, Erskine Mason, and Joel Parker—with 120 names as members on its roll, and only 47 of them could be found in the city. The membership of the church now is 1,413. During the twenty years of this pastorate the number of persons who have joined the

church on profession of faith, worshipping in the parent church, is 456; those who have joined on profession, worshipping in the chapel, are in numbers 639, making a total of 1,095, or an average of 55 per year for the twenty years. During the same time there has joined the church by certificate 807 in this house, and 73 in the chapel, making a total of 880, an average of 44 yearly, or making a grand total of persons received in these twenty years 1,975, within 25 of 2,000 souls that have been added to the church, or almost 100 for each of these twenty years. The greatest number in one year was in 1867, when 135 were received, and the greatest number by profession was in 1876, when 103 members were received.

Two flourishing missions have been commenced, and they are both in a highly prosperous condition; regular services are held in them, and each has a faithful pastor, and both are doing an aggressive work. It is one of the pleasant features of the evening that both of the pastors are here and participate in these services.

In addition to these, two other missions were for a time sustained until absorbed in other organizations. In its three Sunday-schools the church has the care of nearly 1,500 children, all directly under the instruction of its members. Besides the extended chapel-work, there are maintained "A Helping Hand," three sewing-schools, meetings and lectures at the chapel, prayer-meetings, young people's and mothers' prayer-meetings, also a ladies' Bible-class in charge of the pastor, and the usual meetings of the church.

It is an interesting fact that the families of all the

former pastors of the church have attended the church till changes have occurred by death or removal. During the twenty years, Dr. Crosby has been absent on account of sickness but three months, and from all other causes one month, making a total of four months only in the twenty years, excepting annual vacations.

The church has contributed for benevolent purposes, and in addition to the usual pew-rents during the last ten years, \$170,000 in all. The total amount raised for congregational and benevolent purposes during the past ten years is \$350,000.

Recognizing these facts, this congregation—not their pastor, for they devised and arranged it—have determined to celebrate to-night this joyful anniversary, marking the return of the day that united them in the holy relation of pastor and people.

They thank God for such a pastor, a man whom God has honored, whom the churches hold in honor; a man who combines in himself the scholar, the citizen, the minister, and the friend; of whom it is hard to say in what department of Christian learning, work, and worth he is most illustrious; a man of courage, heroism, faith, and pluck; who, like John Knox, never feared the face of clay; born for the times, to be a leader of men, perhaps to be a martyr. God bless him! In the future he is the man for the battles that are just upon us; in every conflict for virtue, purity, honor, morality, and religion—whoever may waver and fail, you shall see in the thickest of the fight his white plume blazing like a star, as his stout right arm strikes home for humanity and God. God be thanked for giving you and the city and the

world, the pastor whom we congratulate to-night on the return of the twentieth anniversary of his settlement here.

The order of the programme will be slightly changed in consequence of the absence of Dr. Chambers, who, from illness, has been compelled to be absent from the city for a time.

After the choir had sung the anthem, "Lovely appear over the mountains the feet of them that preach and bring good news of peace," the Chairman said :

My friends, it would be very interesting to me and somewhat so to you, if I should, in introducing these several speakers, give you a brief biographical sketch of them, together with some account of the particular church which they serve and the denomination also which they represent ; but as there are six of them, and they are to occupy ten minutes each, and as they are all as well known to you as they are to me, it is quite unnecessary that I should take any of the precious time this evening in such an account ; and, therefore, waiving the form of introduction, I shall content myself with merely announcing their names to you as they will come in their order. As I said, Dr. Chambers is absent, but his place will be supplied by the Rev. Dr. Ormiston, who will come in in the course of the evening, and we shall first have the pleasure of listening to the Rev. James M. King, D.D., of the Methodist Episcopal Church.

A D D R E S S

BY THE REV. JAMES M. KING, D.D., OF THE METHODIST
EPISCOPAL CHURCH.

DR. KING'S ADDRESS.

MR. CHAIRMAN AND CHRISTIAN FRIENDS: Before coming to this place this evening, a company of us assembled here on the platform were requested to say nothing in respect to the commander-in-chief who has marshalled these forces for twenty years, but we afterwards ascertained that the proceedings this evening are entirely out of his hands, and in the hands of a committee; but the presiding officer this evening has already broken the rule, and under the apparent guise of solemnity has followed the example of that eminent American philosopher, Artemus Ward, who, lecturing on the subject, "The Babes in the Woods," talked upon every subject but that one, and closed up the discussion of each theme by saying, "That is what I would have said had I been lecturing on that subject."

A representative of the oldest of the denominations in this city was to have appropriately opened the services of this hour, and now a representative of the youngest is called upon, and the procession of the denominations to follow under the grand leadership, as you will see by reference to your programmes, makes me tremble, so I will hasten to perform, promptly and briefly, my glad duty and privilege in this memorable hour.

Statistics may be very brief and occupy but little space, and yet be pregnant with great facts. We celebrate to-night the completion of a period of twenty

years of the history of this Christian church under the leadership of one pastor. You have listened to the statistics which have told briefly the tale of struggle, of progress, and of triumph, and I am sure that all of us gathered here to-night are ready to say to its chief servant, "Well done, good and faithful servant," and to say to all these servants who have been co-operating with him, "Well done, good and faithful servants." We have had all sorts of centennial celebrations during the past few years, but it becomes us not to wait one hundred years before we celebrate the achievements of such a man and such a church, lest the tabulated results should be confusing.

We give receptions and ovations to warriors after victories, and to statesmen after triumphs, and certainly here are victories and triumphs more worthy of praise than bloody conflicts and noisy displays. Successful battles fought without carnal weapons, and grand triumphs achieved without bluster.

This church has been happy in its pastor, and this pastor happy in his people, but all denominations, and all good citizens of this city, claim some proprietorship in the man who has commanded this fortress for God for a score of years. He has not stood inside of the fort and sent out troops to do the fighting, but he has gone forth and led in the encounter.

While this pastor has commanded the respect of men, and rallied about him as friends hosts of the best of men, he has also been fortunate in his foes. That is not always true of all men. The law-breakers don't like him. I recently heard one of them say, "I don't care

about most of these pious people, but that Dr. Crosby hain't got religion enough to keep him from fighting us." Professional politicians have not taken to him in late years, and especially since last fall they don't mingle his name with praises. The newspapers, whose constituency is principally found among the class where the "Society for the Prevention of Crime" operates, are not ardent in their love for him. Enemies of the American civil Sabbath as a day of rightful rest and of protected religious worship are not his extravagant admirers, and occasionally his face looks out from the picture gallery of cartoons, where, it is safe to say, that the hands that traced them did not mean to make the features of loved ones.

And this leads me to say that one of the chief faults I have to find with Dr. Crosby is, that he fills so much of the space in the newspapers, in imparting instruction, and in attacking and in being attacked, that they have but little room to say anything about the rest of us. I have just returned from the South. I happened to pick up a paper one day in a Southern city, and the first thing that caught my eye was the heading, "Dr. Howard Crosby and the Fifth Avenue Gamblers," and when in Washington, one of the local papers headed an article, "Dr. Crosby Needed in this City"; and when I got possession of my New York newspaper, and learned that Dr. Crosby had been speaking at a meeting of the Protestant Episcopal Church Temperance Society, although away from home, I knew that matters would be attended to rightly because Dr. Crosby was not away; and when I reached Jersey City early Saturday morning last, I pur-

chased a copy of a New York paper that first came to hand, and the principal editorial was headed, "What the Rev. Dr. Crosby Thinks of New York"; then, I say to you, my friends, despite the fact that my intellectual powers were somewhat clouded by a slumber scarcely yet broken, I appreciated the fact that I was nearing home.

The editorial said, among other complimentary remarks: "No, New York is not a Sodom. The would-be reformers like Dr. Crosby do not understand New York, and are not in sympathy with a majority of the people. It is a very much bigger place, and a far more cosmopolitan one, than it was when they were young. Doctrines, political and social, which Presbyterian clergymen regard as God's truth, the majority of the population of the city reject with aversion. They have their own notions about what are the reforms most necessary, and the methods best adapted to bring them to pass."

I guess this last utterance is so, and because it is so, it is all the more pitiable that this "aversion" to truth should find defenders in the public press. This morning I was amazed to find, in reading my paper, that only two assaults were made upon Dr. Crosby yesterday, and I could not account for this temperate state of things until turning to the heading, "What is Going on To-day," I found a notice of the combined assault to be made upon him at his headquarters to-night. Dr. Crosby has not become conspicuous by eccentric and abnormal advertisements and exhibitions, but by great endowments, conscientiously cultured and heroically employed; and yet with this vantage ground, it is difficult for me to understand how he has found time to go out in so many directions of helpful activity.

I desire to pay my tribute to the grand work for God and humanity wrought by this noble people, and I bring to you the Christian salutations of another branch of the Father's family. And to your honored leader I desire to pay my tribute to his accurate and broad scholarship, and to his executive ability, that have found their field in lectureship and in chancellorship, and in promoting the varied educational interests, religious, moral, and secular, of this city.

I desire to pay my tribute to his spotless ministerial character, that has never been subordinated to his other varied callings, but has stood in the van of them all.

I desire to pay my tribute to him as a man and citizen ; a man of the most pronounced convictions and neutral on no subject ; a citizen, who, evading no personal responsibility, and seeking to arouse his fellow-citizens to an adequate sense of theirs, has not hesitated to face juries and judges, commissioners and mayors, law-makers and law-breakers, and governors, and to touch all possible springs of influence for the public good.

I desire to pay my tribute to his unselfish friendship, that is never jealous of a brother's success and is ever jealous for a brother's weal.

I have not always agreed with him ; to do that would not be creditable to either of us perhaps. Of course I know positively that he has gone wrong in some things, but I have always respected the depth and sincerity of his convictions, and must confess that when he has ceased speaking on what I have sometimes esteemed the wrong side of a question, he has put his thoughts

with such a royal air of authority and power, that I have been for the moment inclined to look again to the foundations of my faith. His Calvinism, I conclude, has given him his great courage, while an unconfessed tendency to Arminianism has given him an awful sense of responsibility that fitted him, so the brethren say, to "preach with acceptability" for some time to a Methodist congregation.

My highest hope for this people is, that the coming twenty years may repeat the history in ratio of the past twenty, only starting from the advanced stand-point of momentum where you find yourselves to-night.

A D D R E S S

BY THE REV. WILLIAM F. WATKINS, D.D., OF THE
PROTESTANT EPISCOPAL CHURCH.

DR. WATKINS' ADDRESS.

MR. CHAIRMAN AND MY DEAR CHRISTIAN FRIENDS : It gives me very unfeigned pleasure to be present on this joyous occasion, and to mingle my congratulations with those of the brethren who occupy this platform, congratulations both for the pastor and for the church ; for I take it that the occasion would not be complete if these twofold congratulations were not made. While we are met to do honor to this pastor, we are not to fail also to remember this church ; for what would have been the pastorate of the best man or the most gifted man who could have filled this pulpit, without the loving and loyal co-operation of the people whom it has been his privilege to serve ? Let us never forget that unless Aaron and Hur hold up the hands of Moses, the battle will not go well on the plain ; and let us not fail to keep in mind the fact that while the name of the honored leader, because he is conspicuous, is known of all men, and is praised as widely as it is known, yet there are many who have not been mentioned outside these walls, but whose record is on high, and to whose prayers and love and zeal the great success of the past twenty years is in no small measure due. Therefore, I repeat, that the congratulations which I come to offer are to be shared by the church and the pastor alike.

I come as an Episcopalian to a gathering, not only of Presbyterians, but of representative Christian people of

this city, to be one of the guests at a festival which I suppose, had it occurred in other years, might not have called together such a gathering as this, either in the pulpit or in the pews. Twenty years ago, or more, sir, controversies were rife between the Presbyterian church and the church of which I am a minister, and I remember to have read some very formidable discussions between Presbyterianism and Episcopacy. I very much doubt if two distinguished ministers, representing the two bodies, could find a hearing now were they to attempt to discuss the points at issue between the two churches. The day for such discussions seems to have gone by ; not, I suppose, that we are indifferent to the truth which we believe we stand for—and if we do not believe we stand for some truth, shame on us ! But we have learned “to live and let live.” I have no apology to make for being an Episcopalian. I don’t ask anybody’s leave or permission to be one ; I don’t conceal the fact that I am one, but I do bless God that over and above that denominational title, I hold always the larger and the grander title of a Christian ; yes, Christian first, and churchman next ! Christ first and denomination second.

So I take it we meet to-night.

Things, sir, are becoming strangely mixed. I suppose nobody will question the staunch Presbyterianism of Dr. Howard Crosby, and yet would you believe it—I don’t know that I ought to tell this now, perhaps I am letting out a secret ; yet the temptation is too strong to be resisted, and if anybody is blameworthy, let the fault be placed on his own shoulders, for he told me the story himself some time ago.

A good Episcopalian woman living in Florida was very much interested in behalf of a poor struggling church belonging to the Protestant Episcopal communion ; she wrote a letter to Dr. Crosby asking for a contribution to the feeble church, and said, among other things, “ Knowing that you are one of the most influential ministers of *our* church, I make free to appeal to you.”

Now, I say, that when such a state of things has come to pass, that in these days Dr. Crosby is recognized in Florida by a good Episcopalian, as a well-known and influential minister of that church, there is no reason why we should not meet and mingle here to-night our congratulations. My dear friends, I think it is quite time for us all to learn the lesson that it is a *proper thing to do honor to the living who deserve to be honored.* I can appreciate the feelings of my dear brother, when he so earnestly besought us before we came in here to spare him. We all know that his modesty is only equalled by his merit. And we can all understand somewhat the embarrassing position in which he finds himself this evening ; but why should we withhold our meed of praise from the true and the good until their heads lie beneath the sod ? How often it is that men fail in life to get the recognition that is due them. How often it is that those who ought to give them their encouragement and their sympathy and their support, from the fear that they may spoil them, keep it all back ! Their enemies are not so considerate, oftentimes filling the air with maledictions, but not until the good man’s lips and ears are closed, do we wake up to the fact that

we have had a great and good man among us! I take it there is no impropriety in giving to the living the praise which they deserve; and therefore it seems to me that the words which have already been spoken, and which may be spoken to-night in praise of the pastor of this church, are not improperly uttered. Let them be said now, rather than wait until he is dead. He is not in any danger of being spoiled by praise, so my brother who has just preceded me has reminded you; and if there be people in this city and in this country who hate Dr. Crosby because he hates the devil, and all for whom the devil stands, let us, who believe in God, and in righteousness, and in him who works zealously for God, and for what he believes to belong to God, be ready to stand by him, shake him by the hand and say, "God bless you! be of good cheer, brother, we love you, and we believe in you. Go on in your good way, and be even more successful in the future than in the past." I think we have in the ministry that we are met to honor to-night an illustration of one truth, *and that is, the supreme power of character.* My dear friends, the world wants true men, honest men, men of positive convictions, men who have the courage of their convictions; and whatever other gifts a minister of the Lord Jesus Christ may possess, in the long run his power will be in exact proportion to his character. That is the mightiest force for good after all, a force which tells as nothing else will tell; no eloquence, no learning, no zeal, can take the place of real, downright, thorough-going, ingrained integrity. We want it in the pulpit, we want it in the pews, and the men who are to mould this world,

the men who are to turn about the current that is sweeping hellward, and send it Godward, are men without blemish and above suspicion, and, I take it, such a man is he whom we to-night are met to greet, and to whom we extend our brotherly congratulations.

There is one other thing about this pastorate and this church which commands my admiration and respect. *They stand for the old faith*; and in this day of uncertainty and unsettlement, when the men who are preaching seem not to know just what they are to preach, and when the churches seem to have forgotten their mission, it is a great thing for the pulpit to give no uncertain sound, for the trumpet to speak its message so that all can understand, and I thank God that there is one pulpit in this city whose utterances are never uncertain as to the faith once delivered to the saints. Yes, in a time, I say, of unsettlement and uncertainty, in a time of giving up and tearing down, a time of compromise and surrender, let us be thankful for a church and a minister who stand by the old truth. There is no new truth in religion, my friends. Truth that claims to be new is apt to be false.

My ten minutes have expired. If any of you suppose it is easy to make a speech on a subject so full and so suggestive in ten minutes, I should like very much to have you try it. In conclusion, I want, on my own behalf and on behalf of my congregation, to extend our heartiest good wishes to this pastor and to this church, and I pray that God's best blessings may rest upon them both in the future, in even richer measure than in the past.

A D D R E S S

BY THE REV. WILLIAM M. TAYLOR, D.D., OF THE
CONGREGATIONAL CHURCH.

DR. TAYLOR'S ADDRESS.

My Christian brethren, I cordially thank you for the invitation which you have given me to be present, and take part in the services connected with this celebration. I would have come whether you had asked me or not. I would go a long way to do honor to so noble a friend and so beloved a brother as Dr. Crosby. It has been my happiness to labor with him, side by side, in this city, for eleven years, and all those years he has grown in my esteem and in my affection. I have not always agreed with him, but I have always loved him, and I have often been proud of him. I was, I think, most of all, proud of him in 1877, when I heard him read that magnificent paper of his on the Christian ministry, to the first great meeting of the Presbyterian Council. There were two papers, which, by common confession, indicated the high-water mark of that council; the one was the paper on Apologetics, by Dr. Patton, now of Princeton; the other was a paper on the Christian Ministry, by Dr. Crosby, of this church. It was with a glow of honest pride that I heard, in the capital of my native land, the eminence of that paper recognized on every hand; and as I look around me to-night upon the people of his charge, and upon the Christian brethren by whom he is surrounded, I see the reason of the excellence of that paper. It was autobiographical in its character, and he was laying bare the roots of his own ministerial success.

Two qualities have always seemed to me to stand very distinctly out in Dr. Crosby's character, both of them noble. The first is his transparent honesty. He always says what he means, and he always means what he says; no duplicity about him. The next is his unflinching courage. Whatever he is convinced to be right, that he will go and do; if his intellect is convinced of the correctness of a course, his conscience will hold him to that course. What a splendid soldier he would make! and what a magnificent soldier he has made, under the banner of the Lord Jesus Christ! He never quails before anybody. He seems to me as he walks along the street to be a kind of incarnation, may I say, of the lines of Faber:

“Right is right, since God is God,
And Right the day must win.
To doubt would be disloyalty,
To falter would be sin.”

His loyalty to Christ has given him his courage and his honesty. He has both of these, because he is a Christian.

But it is not the man, nor the scholar, nor the citizen that we have come here to-night to honor, so much as the pastor. All these other things are great; so great that each might well have been the sole object of his attention; but they have been only the accessories of his life. After all, his pastorate has been the great thing, and ye are his epistles, written, as he would say himself to-night, “in his heart”; yes, but we must add, we who have stood around him all these years, “known and read of all men.” This has been a long pastorate—

twenty years. There are not many pastors in the city who have been here now for more than twenty years. That indicates, on the part of Dr. Crosby, that among his many qualities he has "the gift of continuance." He didn't give you the best first, and then burn out. I think it testifies to his excellence as a pastor that he has been here in the blaze of this city for twenty years, and is, to-day, more thought of by you than ever. Why? Because he has kept at the preaching of this book; he has taken his texts from the Word of God; he has kept on as an expositor, going through it, and so he has not exhausted himself, because he can not exhaust the book. Many preachers take themes from everywhere else than from the Scriptures. The fool's eyes are in the ends of the earth, and so it seems to me to be with some of the preachers; but when a man takes to expounding this truth he can say not only *teneo*, I hold it, but *teneor*, I am held by it. And I think one of the reasons of the short pastorates which we hear so many complaints about, all over the country, is, that men have taken to preaching out of other books, from the newspapers sometimes, rather than from the Word of God; and that the work of exposition has gone out of fashion. It is coming back again; I think that is due to our Sunday-school studies; but when it comes in real power, we shall have the old long pastorates back along with it.

This has been a prosperous pastorate. We have had the statistics; I have forgotten the figures, but at the moment I thought they were very remarkable; 1,975, I think, added in the twenty years, and of these, 1,095 on confession of faith. Now, all that seems to indicate to

me that the church has been both aggressive and educational; and here, I think, you share the credit with your pastor. Sometimes it is said that the prosperity of a church is all owing to the minister. I think that is often just as wrong as it is to say that the failure of a church is all owing to the minister. I think the congregation has a great deal to do with it. The kind of men by whom one is surrounded and the kind of work which they do, has often as much to do with it as the labor of the pulpit. It seems to me that you have been responsive to my friend's exhortations, and especially have you been careful to carry on abreast of each other those two activities, the educational and the aggressive. The church exists for mutual edification, and also for the advancement of the kingdom of Christ in the world, and true prosperity in the church can only be secured by carrying these things abreast. Now, one of the greatest factors in the prosperity of this church has been your missionary aggressiveness, in connection with those two chapels carried on by you, side by side with the pulpit educational influence exerted by my friend and brother. These two things ought always to go together, and only when they do go together can you have prosperity and peace. If the aggressive should usurp the whole attention, then there will be extravagance and emotion. If the educational should usurp the whole attention, then the intellect will run to seed, and may run away after false doctrines, and, perhaps, unbelief altogether. The Salvation Army, with its irreverent speech and questionable methods, will illustrate the danger of becoming simply and only aggressive. The Unitarian defection,

developing into the disintegration of the followers of Parker and Frothingham, may illustrate the danger of becoming purely educational in our church life; but when we carry them both along abreast, then we are safe. If you are in a boat and try to move yourself with one oar, you simply go round and round; but if you take both oars you go steadily on. Just so this church has had the educational oar and the aggressive oar, and you have gone on for twenty years. My advice to you now is to keep on; keep both oars steadily at work, labor on faithfully and well, and may God spare you and your pastor to each other, so that you may have, if He please, a fortieth year of anniversary, and may have to tell of grander and greater results than those spoken of here to-night.

My ten minutes are up, but I would like to say one word more. There is a great responsibility attached to the having of such a ministry. Suppose a young man of your acquaintance is about to become a minister and begins to talk to you on the subject. You say to him, "Yes, but have you ever thought that it is an awful thing to be a minister?" That is true, but a great many people have never paused to look at the fact on the other side, that it is an awful thing to have a minister. It is a great privilege, but yet an awful thing to have such a faithful ministry as I know this has been. "We are unto God a sweet savor in them that believe, and in them that perish. To the one we are the savor of death unto death, and to the other the savor of life unto life. And who is sufficient for these things?"

A D D R E S S

BY THE REV. ROBERT S. MACARTHUR, D.D., OF THE
BAPTIST CHURCH.

DR. MACARTHUR'S ADDRESS.

MR. CHAIRMAN AND GOOD FRIENDS: By no special appointment of my particular church, by no special appointment of the denomination to which I have the honor to belong, am I here to-night to represent either on this joyous occasion. I am well assured, however, that I do not misrepresent either the church or the denomination, when I say that I am honored in coming to give honor to the pastor of the Fourth Avenue Presbyterian Church. I am not at all surprised that that Episcopal lady in Florida, of whom we a little while ago heard, should write to Dr. Crosby, and ask a collection for the benefit of the church to which she belonged. Dr. Crosby belongs to everything that is good everywhere.

Some time ago a friend of mine was in Scotland, and he desired to call upon a minister in the town, and, while he was being driven from the railway station to the house, he asked the driver if he knew this man. "Oh, yes," he said; "I know him very well." "Well, what kind of a man is he?" He replied, "He is everybody's body." Well, I thought of that remark when Dr. Watkins was telling us of the lady to whom he referred—Dr. Crosby is everybody's body.

It will be thirteen years in May since I saw him and heard him for the first time. You know that Dr. Crosby told us before we came down that we were not to allude to him, and, inasmuch as none of the other

speakers have made any such allusion, I feel it somewhat incumbent upon me to do it, and therefore I shall not be misunderstood, even by him, in any personal reference that I shall make. At that time I saw him and heard him for the first time. He delivered the address before the students of the Rochester Theological Seminary at the time of my graduation. The address occasioned some discussion. In fact, Dr. Crosby has a habit of stirring the waters every time he puts the paddle in; and he stirred the waters quite a little by the address to which I have referred. I met him, as I say, for the first time, and I shall never forget—and I am glad to have this opportunity to-night of referring to it in this public way—I shall never forget the cordial words which Dr. Crosby spoke to me then. He had learned that I had received a call a little time before to this city, and he was the first man that gave me a welcome to New York, and that welcome he has continued to give. And one thing further, Dr. Crosby gave me the thought which has been the dominant one in my ministry in this city since the 15th of May, 1870, when I began my work here.

And that leads me to mention the first characteristic, as I think of it, of this pastorate. This pastorate is an emphatic testimony to the value of the so-called ordinary means of grace. Many of us have almost lost faith in the ordinary means of grace. When we think of great aggressive work for God, we think it necessary to have a hippodrome; we think it necessary to have an evangelist to have special services; but this pastorate of twenty years has honored God in the ordinary means

of God's house, and, if I have understood the figures aright, there has been about one person brought into this church every week on a profession of faith during these twenty years. God's word has been honored, and God has honored the faith of His servants. I think this is a matter of great importance just at this time. I set myself squarely against the setting apart certain periods of the year for certain special services in God's house. Our work is to be always and everywhere for God in the salvation of souls. I know that what we call a revival of religion, in the technical sense of the term, has brought large numbers of men and women into the church. I think, however, that a revival presupposes two things: first, some degree of spiritual life in the church, and secondly, a vast amount of spiritual death. Some of you heard me say yesterday that when such a condition as that exists it is well to have a revival. Why, yes, give a patient quinine! give him brandy! give him anything, rather than that he should sink into coma and death! But the sad thing is that the patient should ever get so low. Quinine is better than chills, but health is better than either; and a healthy condition of the church is what we desire, and I am sure that these twenty years have shown a healthy, vigorous, joyous life; and this church has brought forth fruit every year and every month and every week.

Now, I find that this pastorate is also a testimony to the popularity and power of Scripture exposition. Dr. Taylor has touched upon this thought. I must, however, allude to it briefly again. I beg you to observe that I have said popularity. The most popular book in

the world to-day is the Bible. Even Dr. Crosby, with his vast and varied erudition, could not have drawn a congregation in this house for twenty years, expounding any other book than the Bible. No, sir; the effort would have exhausted both Dr. Crosby and the book, even though its author were Shakespeare. The most popular book in the world to-day is the Book of God. A man who sends the plummet of his investigation down deep into that Book will never send it down in vain. This Book will ever be new; ever be fresh; ever be glorious, like its divine Author. I tell you that the men to-day in this city who are to stand up as kings before their fellow-men are the men who draw their inspiration from the Word of God. The men who are to stand in the future are the men who are loyal to the truth as it is in Jesus Christ. We are not here to apologize for God; we are not here to apologize for the Word of God; we are here to declare this Book, and God will take care of His truth. I do not think we are called upon often—certainly I do not feel called upon—to attack all forms of error directly in the pulpit. I think we often dignify an otherwise unseen and despicable foe when we attack him in the pulpit. Some men are just like the horse described in the Bible; they “smell the battle from afar,” and are ready to rush to the defense of God’s truth in opposition to some popular error. I would not attack error often. I don’t think the pulpit is the place to advertise the devil’s nostrums. I never would strike him unless I was sure that I could give him a deadly wound. I think error is inherently weak. The best way to preach down error

is to preach up truth. Error will tremble and totter and tumble by its own inherent weakness.

This pastorate, therefore, has been a testimony all through these years to the popularity and power of Scripture exposition. It has also been a testimony during these years to the fact that the highest scholarship is in perfect harmony with the most simple evangelical faith. There ought not to be, there can not be any contradiction between the two. It is absolutely impossible that God can contradict Himself. The God of Genesis, the God of geology, the God of science, and the God of Revelation is one God. Why, friends, if we can interpret God's thoughts as written on the ledges of the rocks, and God's thoughts as written on the pages of His Book, they must harmonize. God is one God and can't contradict Himself. The teachings of science, so called, may contradict certain interpretations of the words of God; but when we get at God's thought, whether in science or revelation, that thought must be consistent with itself. I believe in God's Word; I glory in it; in every drop of my blood I believe in this blessed Book, and in the victory which it is sure to win; and I know if we take our place beneath the cross of the crucified Christ, we shall find that an uplifted Christ is the mightiest magnet to draw the hearts of men. With undaunted heart I stand here to-night beneath the cross of Christ, that for twenty years, with warm heart and loving hand, Dr. Crosby has uplifted in this place. In him the highest scholarship in the American pulpit finds its noblest exercise in sitting at the feet of the great Teacher, and there in giving to others the truths there learned.

I would like to say more, but my time is up. I am full of gratitude to God for so noble a man. He does us all good. I never meet him but I am the better for it. I hope God will spare him to celebrate the fortieth and the fiftieth anniversary, and I hope I may then have the opportunity to give him my humble and hearty meed of praise.

A D D R E S S

BY THE REV. WILLIAM ORMISTON, D.D., OF THE
REFORMED DUTCH CHURCH.

DR. ORMISTON'S ADDRESS.

I KNOW well how to appreciate the paternal benignity of the dear father who has introduced me. None know better than he, that I belong to a nation which is proverbially *blate*—that is diffident—and that personally I am known to be sluggish of thought, slow of speech, and am greatly embarrassed by a large audience, specially such a magnificent and inspiring an assembly as this.

I owe it entirely to an event which I regret, the absence of my colleague, Dr. Chambers, that I have been called to this platform at all. I regret the cause, yet rejoice in the privilege. No man in this vast congregation, or in this great city, could stand here with more hearty good-will than I now do, to pay a cordial tribute of love and respect to our noble-hearted brother, the pastor of this congregation. I highly esteem him for all his lofty intellectual and moral endowments, for his varied and extensive attainments, for his wide and eminent usefulness, and for his high purpose and thorough consecration as a servant of God and the friend of man. But as he is present, I would not wound afresh his modesty by saying one-half I think in his praise. If you will only recall one-half that has been said to-night of his vast erudition, extensive and accurate scholarship, and rare powers of vigorous expression; of his ardent zeal, his dauntless courage, his firm unflinching adhe-

sion to the right, and his indomitable perseverance undismayed by any obstacles however seemingly insurmountable;—if you will conceive of him as he is, with his well-knit frame, his great broad brain, his tireless energy, all consecrated to one grand work—fearless, unselfish, heroic in whatever he undertakes—the channels of his activity exceedingly various, the motive and the object one;—if you only think of all these things, you will have a faint idea of what in other circumstances I might, could, would, or should have said.

Once I met Dr. Crosby before I became a resident of New York. When my venerated brother, Dr. Hall, had just come to the city, there was a meeting in a large hall, gathered, I think, to give him and his a welcome. The audience-room was large, and densely crowded with a multitude of people, enjoying themselves walking and talking. The chairman—the same who presides with such dignity over this orderly assembly to-night, not so venerable then as now—attempted more than once, in vain, to hush the joyous and tumultuous company. Knowing that it would require lungs of brass and a voice of thunder to enable a speaker to be heard, he called on Dr. Crosby. He rose, and his voice ringing like a bell, pealed over the din, and as if by magic the tumult was hushed, and the audience listened. It was my privilege to follow him that night, forming the first of many fellowships on the platform. Then commenced my acquaintance with one, with whom I have had now for many years the most kindly, genial, loving, and brotherly intercourse. He becomes dearer to me every day, and we are drawn more closely together every time

we meet. Not even the slightest misunderstanding, or the faintest shadow of a doubt, has ever marred the mutual confidence of our intercourse.

It has been said to-night that he sometimes troubles the waters—a man of such force and individuality of character, of such strong and decided convictions, must necessarily do this—and many waters are all the better for being stirred; many stagnant pools require the moving of an angel to educe their healing virtue; and although when first stirred, the water may seem *drumlie*, it soon settles, becomes clear, and healthy, and drinkable.

I will ever retain a most delightsome reminiscence of ten days I spent in his society, in the land of my birth. Dr. Taylor eloquently alluded to an address of great power, which Dr. Crosby at that time delivered before the Presbyterian Council. I also heard that marvellous speech, wonderful for its wealth of thought, its terse and telling diction, and astounding velocity of utterance. It fairly overwhelmed our Scottish brethren, and took their very breath away, and had it lasted much longer the results might have been fatal. It swept over that grand assembly like a mighty wind resistless and effective. But while powerful as a giant, he can be playful as a child. He accompanied me to the home of my boyhood, Habbie's Howe,

"Where a' the sweets o' spring and simmer grow,"

a scene of exquisite beauty and enchanting loveliness; the eye of man could scarcely rest on a bonnier landscape, either in Scotland or out of it. Here Allan

Ramsay laid the scene of his "Gentle Shepherd"—the only genuine pastoral in the English language—and that is written in the Scotch dialect. The poet's fancy has peopled the entire glen through which wimples the burn, "which kisses wi' easy swirl the bordering grass," with lads and lasses of other days, whose mutual loves and confidences awaken pleasing memories in all true hearts. When we visited the enchanted spot, the air was moist—I will confess, exceedingly moist—but it had no effect in quenching his enthusiasm, or arresting the flow of his fancy, the play of his humor, or the exercise of his memory in recalling a world of beautiful things. Next to the pleasure of looking on the well-known, dearly-loved scene itself, was the delight of seeing it in company of such a man as Dr. Crosby. He would have made a most poetic and patriotic Scotchman. We gazed together upon the very home, then vacant, and walked over the field, where as a merry, mischievous, bird-nesting boy, I spent the years of a happy, mother-blessed childhood. All the hallowed associations of that place and time are linked with him who was my companion that day, and have enshrined him in my heart of hearts, amid its holiest treasures, whence no power can ever remove him. Out of my heart, brother, you can not go. You are there for aye !

I shall now conclude by saying what my colleague, had he been here, would have said, perhaps with more propriety, that the venerable Dutch Church, and especially the Collegiate Church, of which I am a pastor, presents through me the expression of her kindest regard, and her maternal affection for one of her own sons, who, if

I may be allowed to say it, should have been under the old rooftree still. It was for us, a great pity that he left; but for you, a great blessing and a lasting boon. Whether he would have found an equally wide field of usefulness with us I do not know, but it will always be to me a kind of regret, that when he left the College at New Brunswick he had not come to the Collegiate Church. It were an honor to any man to become *his* colleague. I am right glad, however, to perceive that this people who have long enjoyed his services, so heartily appreciate their privilege, and so highly estimate his worth. It speaks well for them. May they long look on him as their teacher and leader. As a neighbor minister of a church which can scarcely be distinguished from the one I serve—the only difference between the Reformed and the Presbyterian being, that the former is the most Presbyterian of the two—I feel that though not a colleague in the technical sense, he is a fellow-laborer, a brother greatly beloved.

The past twenty years in the history of this congregation has been marked by unanimity, activity, and prosperity. May the achievements of the present prove but the earnest of the future, the pledge of greater things to come.

May your pastor go in and out among you for the next twenty years as he has in the past, with even more abundant favor and success. We know that his scholarship will become richer, his experience deeper, his spiritual perceptions clearer, and he will bring still more than ever out of the treasure of the Word things new and old. The next five years of his pastorate, if he is spared, will

be richer in spiritual productiveness, and better for the edification of the people of his charge, than any preceding ten. How fresh and abundant the manna which he is now fitted to supply. His last work will prove his best.

As a man, a citizen, a patriot, a philanthropist, a scholar, a preacher, a pastor, a servant of the Lord Jesus Christ, a brother, I honor him. The church to which I belong renders him her due meed of praise. Long may he live, even forever; as long on earth as God can spare him from Heaven, and then eternally there.

A D D R E S S

BY THE REV. JOHN HALL, D.D., OF THE PRESBYTERIAN
CHURCH.

DR. HALL'S ADDRESS.

DEAR CHRISTIAN FRIENDS: I have had rather a curious personal experience in this matter. Some two weeks ago my attention was called in the morning of the day, to the circumstance that my brother had so long been the minister in this place, and I was in my study thinking of the matter, and saying to myself that it ought not to pass without some public notice; and then I began to cast over in my mind what one of this congregation I knew to whom I could venture to make a suggestion on the subject, and I thought of Mr. Lee, and was actually about to begin a note to him on the matter, when the attendant came up to tell me there was a gentleman below who wanted to see me particularly, and I stepped down and met a gentleman of this congregation who had come to tell me that the congregation was making arrangements for this meeting, and that they had done me the honor to ask me to come and take some share in the proceedings. I regard it as a very remarkable coincidence, that while I was crediting myself with some degree of originality, my thoughts should have been anticipated in this way and at this particular conjuncture. Now, my dear friends, I have not a speech to make to you, for this particular reason, that I took the opportunity to deliver the substance of my speech to the church that I serve, to my own people, yesterday afternoon, and Dr. Crosby not being present, I felt free to say some

things that perhaps I should not feel free to say here. I shall only mention one or two of the things which I think younger ministers, the students of our seminaries, and brethren like the young men who have opened the exercises of this meeting, might lay to heart with great advantage. Dr. Crosby has been a persistent, earnest student of his Bible. The result is, his discourses have continual freshness. They do not lose their charm ; he speaks, but the spirit of inspiration speaks through him, and the result is there is no monotony, no dullness in his message. A minister, it seems to me, in ordinary circumstances ought to labor to be a student in the original tongues in which the Scriptures are given to us. I think it is a great advantage to him to know his Greek and Hebrew. At the same time, he will not do his preaching in these tongues ; he will be careful to speak in English to the people. I remember when I was a boy, in the elocution department in the school, there was a piece the boys used sometimes to recite, in which a very learned and a little pedantic person receives a visitor, and he asks the visitor before the conversation begins, whether he wishes to make his communication in the ancient or in the modern languages. The visitor intimated that he wanted to speak in the modern languages. "Well, then," said the pedantic gentleman, "will you please come to the other side ; this is the ear I keep for the ancient languages, and this is for the modern." Now, I think, that a minister has to speak in the modern languages, in order that the people may be able to understand him ; but it is a great advantage when he is acquainted with

the languages in which the Scriptures have been communicated to men in the beginning. This will contribute to his effectiveness in other directions than in the pulpit exclusively. For the time being I have been selected to occupy the place which, for many useful years, Dr. Crosby occupied as the Chancellor of the University of the City of New York. I say I do not succeed him, but the attempt to be in the place for the time has given to me some adequate idea of the enormous amount of work that he has been able to do on educational lines, at the same time that he has been the diligent and successful pastor of this church. He is a citizen of no mean city, and it seems to me that he has not felt at liberty to forget his place as a citizen. The human race has sometimes been flippantly distributed into three classes—men, women, and clergymen. I do not accept the justice of that classification. We ministers are men, and we are human through and through. We are to be gentle, but we are to be manly; we are to be fearless and courageous, but we are to be forgiving and magnanimous. And if any man wanted an idea of just such a man, it seems to me he might with propriety turn to him whom we may properly regard as the guest of this evening.

There is no need to speak of Dr. Crosby from the stand-point of a brother minister. I believe I have been longer by his side than any brother who has preceded me this evening. This is the sixteenth year in which I have had the privilege of being associated with him; and when the church was in 19th Street we were very much nearer locally, but not so near socially as we have come

to be since then ; and the more I have come to know my brother, the more profound my respect has been for him ; and the more I have seen the human and the gentle and the tender things in him, the more true and deep has become my affection for him.

The Church of which he is a minister has done the highest honor that it is possible for her to confer upon any one. Some years ago he was the Moderator of our General Assembly, and it is the testimony of all, that never a better Moderator occupied the chair ; and when we met the last time in Synod we couldn't find any better person for that duty. The General Assembly and the Synod of which he is a member, have in the most distinct way testified to the esteem in which he is held, and the confidence with which he is regarded. As to his courage and fearless exposure of what is wrong, as to his downright hatred of the mean and treacherous and bad, it is not necessary for any one here to speak. One of the brethren who preceded me uttered, I think, some very wise words, entirely in place, in relation to the tone of despondency that is sometimes assumed by ministers when they are dealing with errors, and making the interest of a discourse turn upon the element of assault that is in it. These words, it seems to me, deserve to be pondered. Many ministers, to show how important their work is, and how necessary it is that they should speak the words they are going to speak, unconsciously magnify the danger and give an impression of things a little exaggerated. As if David on that memorable battle-field where he was so conspicuous a figure, before going out to the encounter had turned round and made

a long speech to the Hebrew people upon the enormous magnitude of the giant that was before them, and the tremendous danger to which the Israelitish nation was now exposed. He didn't do that. No, but he took his aim, and the stone went forth, and the thing was left to speak for itself. And so it seems to me in some degree we may do, if, like my brother, we go through this world setting forth its positive truth, glancing at its errors and blunders here and there only according to their relative superiority. So we take possession of the minds of the people with the positive truth, leaving but little room in which errors and blunders and mistakes can be accommodated. These are characteristics, it seems to me, of the ministry that has reached such an honorable stage ; and I can desire nothing better or greater for my brother than that for many years to come he may be strengthened and upheld by the Head of the Church to persevere in the same course.

And now before I sit down, I venture to speak a word to those who have enjoyed and now enjoy these Scriptural ministrations. I know that the word I speak ought to be spoken with great gentleness and with very great tenderness, and in that temper I try to say it to you, dear brethren. Every good quality of your pastor that has been emphasized to-night, and other good qualities that have not been emphasized—for none of us can follow Dr. Crosby into the homes where his Christian sympathies are felt so keenly—I say every good quality in this ministry enhances your responsibility as a people—my friends and brethren, your responsibility one by one. What have you been doing under these years of faithful

teaching? Have you been standing still, or growing in grace? taking in simply, and never giving out; or taking in, that you may be able in your time to give out? You are to be congratulated that during all these years you have not once passed through the time of distraction that so frequently is experienced by congregations and communities when they are testing the relative merits of candidates, and trying to make up their minds about one particular individual. I congratulate you upon this; but I would have you bear in mind that this again is an additional element in the weight of responsibility that rests upon you. You have received much through this ministry. How much are you rendering back to the King and Head of the Church? And now, is it necessary for me to say to you—no one has said it, and perhaps I would not venture to say it if I had not, I think in some degree, the feeling of a minister—do not be afraid to give hearty appreciation to your pastor. Do not be afraid to give him ample sympathy; do not be afraid to show your genuine affection for him, for you know he is old enough now not to be in very great danger of being spoiled. Let him know that he is first in your hearts, and in all fitting and proper ways let him feel that a grateful people stand by him, not indeed for his own personal and selfish purpose, but for that high and unselfish and dignified end that is continually in his mind and on his lips—the best interests of men and the glory of Christ our Saviour and Lord.

CONCLUDING EXERCISE.

CONCLUDING EXERCISE.

At the close of Dr. Hall's address, the President said:
I ask your attention to the following invitation and notice given by the Committee of Arrangements:

The present and former members of the congregation worshipping in this church, and also all clergymen present, are cordially invited to pass into the chapel at the close of this service to greet the pastor, and take part in a social reunion.

We will now sing the doxology in long metre, and after the doxology the congregation will remain standing, and Dr. Crosby will say a few words, and will close with the benediction.

The congregation arose and united in singing the doxology, "From all that dwell below the skies."

Before pronouncing the Benediction, DR. CROSBY spoke as follows:

I have never been so frightened or embarrassed in all my life but once, and that was thirty-seven years ago, a little before I was married. I will say just a word before pronouncing the benediction. As I see these dear brethren on the platform with me my mind reverts to

that evening twenty years ago, when I stood in this aisle, and four dear brethren installed me as pastor of the Presbytery. Where are those four? Dr. Samuel Hanson Cox, Dr. William Adams, Dr. Joel Parker, and Dr. Henry B. Smith, all four have gone to the eternal home. We are here, but in a few short years we will pass away and others will take our places. How solemn life is! how we all ought to have our eyes fixed upon the glorious future to which our Lord directs us through His grace. The one thought, dear brethren, that is on my mind to-night, while I thank these dear brethren who have come and saluted us, and thank you for your kindness in instituting this anniversary festivity—the one thought I would have us all entertain is the wonderful grace of God, which is the source of all that is good. If there has been anything at all good in this ministry, I can recognize that grace as especially exhibiting itself through three channels: first, my own dear father and mother, who brought me up from my earliest childhood in the fear of the Lord, and who prayed from the beginning that I should be a minister of the Gospel for Christ; secondly, the loving regard and fellowship and example of these dear brethren with whom I associate from day to day, and from whom I learn so much; and, thirdly, your own constant, faithful, sympathetic upholding, your unwearying Christian labors, your consistent example to me, your pastor. No pastor could help being fervent, if not faithful, with such a constitu-

ency as you are, always with him. These are the manifestations of the Divine grace. As I said before, let us all ever lean upon that grace which forgives our iniquities, which renews our character, which prepares our home, which conducts us to it.

BENEDICTION BY THE PASTOR.

PASTORS, ELDERS, AND DEACONS
OF THE
FOURTH AVENUE PRESBYTERIAN CHURCH,
FROM
ITS ORGANIZATION TO THE PRESENT TIME.

PASTORS.

MATTHIAS BRUEN,	- - - - -	INSTALLED JUNE, 1825.
ERSKINE MASON,	- - - - -	" SEPT. 10, 1830.
JOEL PARKER,	- - - - -	" APRIL 25, 1852.
HOWARD CROSBY,	- - - - -	" MARCH 25, 1863.

ELDERS.

<i>Name.</i>		<i>Date of Installation.</i>
KNOWLES TAYLOR.....	.....	April 24, 1825.
MARCUS WILBUR.....	.....	" "
SIMEON HYDE.....	.....	August 7, 1833.
JOSEPH BREWSTER.....	.....	" "
ABIJAH FISHER .....	.....	" "
JOHN A. DAVENPORT.....	.....	October 21, 1838.
Elijah H. Kimball.....	.....	" "
JARED W. TRACY .....	.....	December 4, 1842.
CHARLES GOULD.....	.....	" "
WILLIAM A. WHEELER .....	.....	" "
JAMES C. BLISS .....	.....	November 12, 1843.
JOHN E. HYDE.....	.....	" "
WILLIAM FAXON.....	.....	" "
OSCAR F. AVERY.....	.....	June 8, 1862.
MARCUS C. RIGGS.....	.....	" "
THEODORE MCNAMEE .....	.....	November 8, 1863.

<i>Name.</i>	<i>Date of Installation.</i>
RALPH WELLS.....	October 2, 1864.
CHARLES TAYLOR	" "
D. B. ST. JOHN ROOSA.....	January 7, 1866.
JAMES G. BALDWIN.....	" "
LAWRENCE P. CUMMINGS.....	February 24, 1867.
CORNELIUS W. BRINCKERHOFF.....	" "
WILLIAM F. LEE.....	" "
HENRY PARSONS.....	October 24, 1869.
J. BENNET TYLER.....	" "
WALTER EDWARDS, JR.....	July 10, 1870.
GEORGE W. LAMSON.....	April 28, 1872.
GEORGE PANCOAST.....	" "
JAMES McINTOSH.....	January 18, 1874.
GEORGE E. STERRY.....	December 23, 1874.
JAMES M. FARR.....	" "
ALBERT J. LYON.....	April 13, 1879.
GEORGE L. NEWCOMB.....	" "
CHARLES N. TAINTOR	February 6, 1881.
WARNER VAN NORDEN.....	" "

DEACONS.

NORMAN WHITE.....	August 4, 1833.
JOHN T. GILCHRIST.....	" "
PETER A. COWDREY.....	November 12, 1843.
JOHN S. KING.....	" "
ALFRED RIGGS.....	February 18, 1847.
ROYAL H. WALLER	" "
M. M. BACKUS.....	January 3, 1850.
GEORGE P. FITCH.....	" "
J. HERVEY ACKERMAN.....	November 8, 1863.
HENRY PARSONS....	February 24, 1867.
ELIAS J. HERRICK.....	October 24, 1869.
WILLIAM B. CROSBY.....	" "
REUBEN LANGDON.....	April 28, 1872.
M. M. BUDLONG.....	February 6, 1881.
WILLIAM E. BULLARD.....	" "
JOHN STEWART.....	" "

ANNIVERSARY SERMON.

PREACHED BY DR. CROSBY, ON SUNDAY MORNING,
MARCH 4, 1883.

ANNIVERSARY SERMON.

" That day they offered great sacrifices and rejoiced : for God had made them rejoice with great joy : the wives also and the children rejoiced : so that the joy of Jerusalem was heard even afar off."—NEH. xii. 43.

IN the Book of Proverbs we find this profound saying, "The heart knoweth its own bitterness ; and a stranger doth not intermeddle with its joy." It is the recognition of the inward source of grief and joy, and the consequently circumscribed limits of their effects in any one case. In one house there is jubilation ; in the very next house there is mourning. One city is full of flags and drums on the receipt of a great civic blessing ; another city that same day is plunged in gloom, and the funeral toll of a hundred bells proclaims the fearful ravages of the plague. The happy, light-hearted man stands by the side of one whose heart is pierced with agony.

The thought should beget in us two results—a careful search for the true spring of joy in the heart, and a presence in our joy of a true sympathy for those who are in affliction. The search for the spring of joy will lead the soul to God, who alone can minister a joy which surmounts earthly sorrow, and our sympathy will always have proper objects of its healthful regard.

The joy of Jerusalem on the day to which our text refers was a joy in God. Nehemiah had completed the walls of the city in spite of enemies without and within, and the holy city began to appear something like what it

had been in the olden time before the Babylonian destruction. A religious reform had accompanied this temporal prosperity, and the people had, in two great processions meeting one another, passed around the new walls, and had joined in the temple courts to sing praises to God, who had so signally blessed them. Their faith offered up the sacrifices that symbolized God's pardoning grace, and their shouts of joy, that filled the air with happy tumult, spoke out their gratitude to Heaven. It was one of the golden days of Israel, marked by the characteristics of a true and manly piety. But one had to be an Israelite to enjoy that day. He had to be personally united to the history and destiny of Jerusalem to hold the secret of that happiness. Even a Job in the land of Uz (if there were any such Job in that late day) could not have taken part in this joy, except by a generous sympathy. The conditions of the Israelite made it distinctively an Israelite's joy.

And so is it with us in our churches to-day. There is a special individual life to each company of Christians, the joys and sorrows of which are peculiarly their own ; and while other Christians may, through a noble sympathy, show a true fellowship at these times, yet the real secret of the joy or grief belongs only to the special church.

We, the members of this Fourth Avenue Church, go about our Jerusalem to-day. We join together to lift up our hearts in praise and thanksgiving to God for His abundant mercies. We have come to one of those natural marks of passing time, where it becomes us to review the past and to take courage for the future. For twenty years I have been permitted to minister to this church. In all that time, with the exception of the summer vacation of six weeks, and the fulfilment of duty at Synod and General Assembly, I have been absent from the church but

four months, three of which were on account of illness and one in order to attend the Presbyterian Council in Edinburgh. Thus graciously has God spared my health for so long a period. In that time I have been permitted to see the church grow from about 120 to 1,400 members, and to become one of the most active and useful churches in the whole Presbyterian denomination. About 2,000 have united with us in these 20 years, the exact figures being these : 1,095 on profession, 880 on certificate.

Of these, 1,263 worshipped in this building, and 712 in the missions. Of the 712 in the missions, 639 joined by profession and 73 by certificate ; 27 of the whole number left after uniting with us and then returned, so that they are counted twice.

The number of additions by profession have averaged 23 per year here, and 32 per year at the missions.

Of our present number of 1,400 communicants, as far as we can ascertain, there must be 400 who can not be found, many of these moving away from the church or the missions and failing to ask for their letters of dismissal. The church has been a missionary church. Grace Mission and Hope Mission have been for nearly all this period of twenty years monuments of the patient and faithful energy of Christian hearts. The large pecuniary burden of the support of the flourishing missions has been easily and cheerfully borne. Faith Mission and Gospel Mission were for several years maintained by this church, and at the same time the Chinese Mission was started by the indomitable zeal of Miss Goodrich, so that five missions flourished at one time under the fostering care of the devoted men and women of this Fourth Avenue Church. The benevolent gifts of the church have been an average of nearly \$17,000 a year, and the expenses of the church have amounted to over \$18,000 a year, so that a total of \$35,000 a year have been contributed by

the members of the congregation, apart from all their private gifts, of which the church can take no cognizance. I can not but regard this as a very large amount, coming from a church in which very little pecuniary wealth has been known. Indeed, it has been a matter of congratulation that no few rich men have represented the church by large donations, but that the great aggregates have been made by the hearty contributions of all. The church has ever been a giving as well as a working church.

The church, moreover, has been a harmonious church. Not a ripple of strife or division has been ever seen among us. There has been promoted by all a strong family feeling, and brotherly love has been exhibited throughout the church life. The appointed assemblies of the church have been well attended, and the congregation has always entered with earnestness into the public services. The member of the church oldest in connection is Mrs. Bruen, the widow of Rev. Matthias Bruen, who was one of the twelve that constituted the church in 1825. She now lives in Newport, in a happy old age. Miss Susan Dederer and her sister, Mrs. Hickox, who united 1831, and Miss Elizabeth H. Green, who united 1836 (and who was so active in her Christian usefulness among us), come next in order. Then follow Mr. Richard B. Kimball and Mr. John G. Williams. But all these are now providentially parted from us. The members oldest in connection who are now present with us are Mrs. Anna R. Cole and Deacon George P. Fitch, who united in 1841. These are all who remain from Dr. Erskine Mason's day. Of those who joined in Dr. Parker's pastorate there are still with us only the following : Norman G. Kellogg, Mrs. Rachel B. McCauley, Miss Eliza F. Arnold, Mr. and Mrs. E. W. Hutchings, Miss Van Bokle, Mr. and Mrs. Samuel Churchill, Mrs. Van Amringe, Miss Susan Van Amringe, Mrs. Keeler and Mr. George E. Sterry. These are the

only 14 worshipping with us to-day who were present in the church when I became its pastor.

The church has had (in its whole history of 58 years) 35 elders. Of these, 17 have rested from their earthly labors, 1 has entered the Gospel ministry, 5 have removed to other churches, and 12 remain, although four of these are unable, through illness, to discharge their official duties.

The church has also had (in its whole history of 58 years) 16 deacons. Of these, 5 have died, 5 have been dismissed to other churches, and 6 remain, one of whom, Mr. George P. Fitch, has held his office for 33 years.

I need not give particulars concerning the two missions and one home Sunday-school. It is sufficient to say that 113 devoted servants of the Lord are continually giving their faithful labor to these departments of evangelistic work, which show an efficiency and faithfulness indicative of the zeal and faith so engaged.

During my twenty years' pastorate, a hundred and sixty-two of our members have been removed from earth to heaven. This is exclusive of the missions, where the record of deaths has evidently not been kept with exactness, as only 32 deaths in all have been reported. The 162 in twenty years makes an average of more than eight a year who leave our fellowship here for the Church Triumphant.

During the twenty years, we have dismissed to other churches 642 members, an average of 32 per year; receiving from other churches, on the other hand, a yearly average of 44. This fact shows the fluctuating character of a part of our city congregations. I say "a part," because there is a solid nucleus of the church which does not change; but there are roving Christians who never stay long in any one church, but, in nervous restlessness, flit from one spiritual home to another, longing for

novelty. Then it should be also remembered that changes of residence sometime compel changes in church connection, and such changes in residence are all too frequent in our city, although very often necessary.

Our lists tell us of 17 of our members who have entered the ministry during the last twenty years, all of whom are now actively engaged in the important duties of their ecclesiastical office. Our record also gives the sad statement of five of our members excommunicated for gross offences, which rendered their fellowship impossible.

In the course of the twenty years an old debt of 40,000 dollars has been paid off, and the church has built for itself the beautiful and commodious chapel building contiguous, and the plain, but neat and useful, edifice for Grace Mission, besides contributing toward a fund for the purchase of an edifice for Hope Mission. I think that all these expenses together would amount to nearly a hundred thousand dollars, from which would be deducted 16,000 dollars, which, by some oversight, still remains as a mortgage upon our chapel.

In importance as a church of energy and efficiency, the Fourth Avenue Church stands very high in the roll of churches connected with the General Assembly. Of the 5,744 churches on the roll, our beloved church stands among the first ten.

The church has had but four pastors in its 58 years of existence.

First was that most active and honored man of God, the Rev. Matthias Bruen, whose memory is most precious in the whole Presbyterian Church, by reason of his zeal in the cause of missions, and who was the actual founder as well as first pastor of this church. His pastorate only continued four years, when a sudden death removed him from a mourning people at the early age of 36 years.

Dr. Erskine Mason, the second pastor, was third in lineal descent of that renowned family of distinguished

ministers whose names are cherished in the annals of New York. Grandson of Dr. John Mason, and son of Dr. John M. Mason, whose fame extended to both sides of the ocean, he was the equal of both father and grandfather in the faithfulness of his ministry, the culture of his mind, and the eloquence of his discourse. For 20 years this noble preacher ministered to this church, when, in the vigor of his days, at only 46 years of age, he was taken from his labors to his reward.

In 1852 Dr. Joel Parker came. He had been an earnest and successful preacher both in New York and New Orleans. He was in the full maturity of his years when he began his ministry. Under his guidance, the church moved from the edifice in Bleecker Street, which it had occupied 26 years, and planted itself in 1852 on this present site, then the extreme north of the city. This caused a change in the name from "The Bleecker Street Church" to "The Fourth Avenue Church." The change of position was perhaps premature. At least, it was made against a very strong protest on the part of a large minority, and hence Dr. Parker labored against great disadvantages. He closed his ministry here in 1863, and, after a few years' ministry in Newark, returned to worship with us till his death, in 1873, at the age of 74 years.

If these three venerated pastors of other days were now alive, we should not see much difference in their ages. Mr. Bruen would be scarcely 90, Dr. Mason would be 78, and Dr. Parker would be 84. They all belonged to the same generation. With the present pastor a new generation was represented in the pulpit. It is a remarkable fact that the Rev. Dr. Samuel H. Cox took part in the installation of each of the four pastors of this church.

But this is enough of statistical and historical matter. Let me add a few words of the spirit and character of the church. Never has pastor had a happier lot than the

pastor of this Fourth Avenue Church. He has always found himself surrounded by men and women of the best type of Christian life. They have been ever to him an example and an encouragement. Forward in Christian work, liberal in pecuniary gifts to the causes of Christian benevolence, lenient toward his faults, giving him a cordial support and co-operation at all times, this people have filled his soul with joy and thanksgiving, and if good has been done by the pulpit, the cause is to be found largely in the pews. The pastor has never had an adverse word spoken to him, or anything but a hearty greeting given him by the members of this flock. He has never heard of an unkind word spoken of him to others. On the contrary, he has received such kind words as he has felt he in no way deserved, but which, nevertheless (such is human nature), he enjoyed appropriating. It is not strange that my heart has grown fast to this church as the lichen to the rock. It is not strange that, outside of my own immediate family, my warmest affections seek their outflow here. Each member is a brother, a sister most dear, in whom I see my Saviour's likeness, and with whom I shall dwell forever in that Saviour's home. God has prospered us, and to-day we proclaim the thanksgiving of our hearts, as did Nehemiah and his brethren at Jerusalem. We recognize our gracious Lord as the giver of all this good. We would not have a boasting spirit, but rather a grateful spirit, as we devoutly thank the Author of all our peace.

May we not allow any worldly ambition to enter this church. May we not seek to please men, but God. May we continue to love the simple and pure Gospel of our Lord Jesus Christ. May we forget the things that are behind (except to be thankful for them), and press forward to new work for Jesus and new happiness in that work. May we remember our dear brethren and sisters

in heaven, who used to sit with us here, and who to-day are witnesses of our joy ; and may thoughts of those saints quicken our piety and give us larger views of life and duty. May we hasten to complete what we find unfinished, to supply what we find lacking, to build up what we find broken down in the structure of our lives, using for this the Word of God, which is given to make us perfect (2 Tim. iii. 17), and that Mercy-Seat to which we each have free access by the blood of the Lamb of God. Let us in this way avoid all the follies of the world and all the fallacies of an infidel philosophy, and maintain the inspiring knowledge of the presence of Him with whom we can fear no evil, until in His grace and power He shall usher us into the glory into which so many of our dear ones have preceded us.

