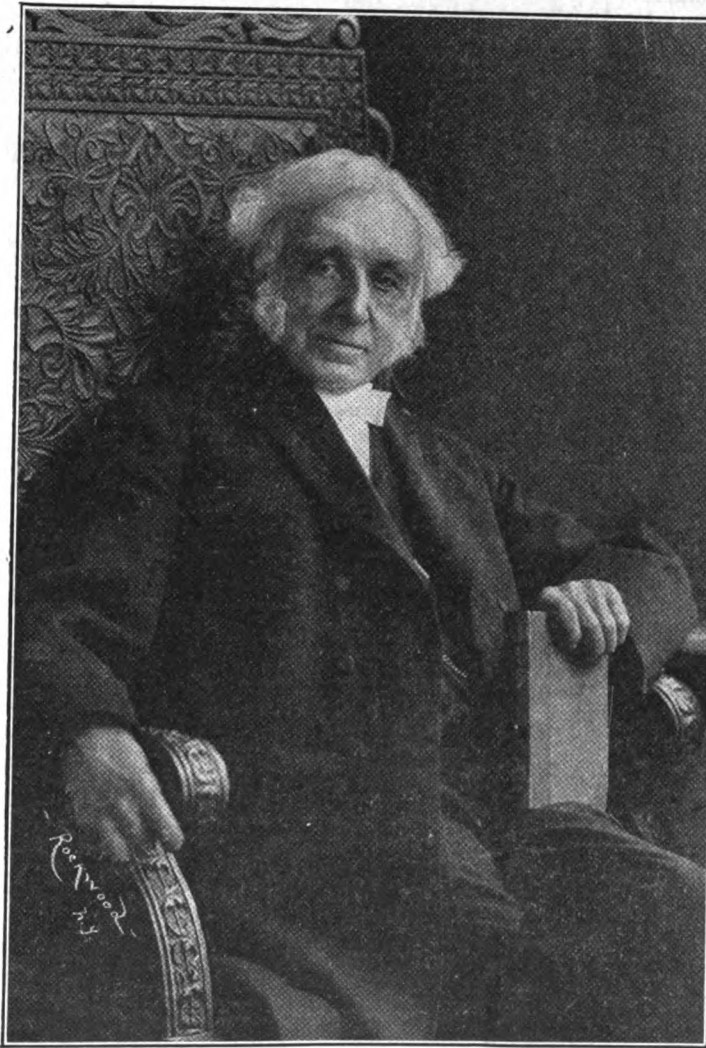


# THE NEW-YORK OBSERVER

THURSDAY, JUNE 13, 1907. #24

P. S. (G. H. S.)



THE REV. THEODORE L. CUYLER, D. D.

By Courtesy of "The National Advocate."

(See page 773.)

# THE NEW YORK OBSERVER

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## REBELLION.

By Thomas O. Lowe.

"Allah akbar," said Mahomet,  
"God is great, His will be done."  
Must submit! Who fights with Klismet?  
Who can folla the Mighty One?  
If rebellion, stern repression—  
Wise to do what must be done;  
Claim no credit! make your Salaam,  
Folly, fates command to shun.

Still, to him who's called to suffer  
Cruel seems Fate's high behest;  
Does not blame Prometheus yonder—  
Vulture tearing at his breast—  
If, in agony he rages,  
Pours out fury, scorn and hate,  
Shakes his fist at Jove high-seated  
On his throne inviolate.

Will not hear his stolt comrade  
Who insists submission's best.  
Holds that tyranny is wrongful,  
'Gainst it he will aye protest.  
Dark and bitter is his thinking,  
Rebel 'gainst the Power Supreme,  
Dares defy Omnipotence,  
Loves not—rather will blaspheme!

Claims he's strong and growing stronger  
Standing firm tho' thunders soill,  
Thanks "whatever gods there may be,"  
For his free, unconquered soul.  
Tho' Omnipotence may suite him,  
Pick him out among the crowd,  
He can never make him love Him  
"Head tho' bloody is unbowed."

Yet, O sad one! God above us  
Victor is, o'er e'en such state—  
Softens hearts because He loves us!  
Learning this, men cannot hate.  
Dim our vision, light is wanting,  
Love we cannot, hard seems He—  
Listen! This the truth we're needing,  
'Tis for each one—God loves thee!

Allah akbar! God is mighty,  
And Islam—His will be done:  
Truths tremendous, O Mahomet!  
We're but insects in the sun.—  
But he stands not thus before us;  
These great truths are not alone;  
Christ with tender heart rules o'er us,  
He's our God—He's on the throne!

Tompkinsville, Staten Island, N. Y.

## Religious Education and the Public School

### Church Responsibility and Duty.

AT the meeting of the Inter-Church Conference on Federation, Dr. G. U. Wenner read a paper upon "Week-Day Religious Instruction," in which he advocated that Wednesday afternoon should be surrendered to the churches, by those having charge of the public schools, in order that this time might be devoted to religious instruction. The paper attracted much attention, and has given rise to discussion and comment in the press and in educational and religious bodies. The Conference unanimously adopted the following resolution, which was prepared by Dr. Wenner:

"Resolved, That in the need of more systematic education in religion, we recommend for the favorable consideration of the public school authorities of the country, the proposal to allow the children to absent themselves, without detriment, from the public school on Wednesday, or on some other afternoon of the school week, for the purpose of attending religious instruction in their own churches, and we urge upon the churches the advisability of availing themselves of the oppor-

tunity so granted to give such instruction in addition to that given on Sunday."

Dr. Wenner has now followed up his paper, by a book of School; an American Problem," which is published by Bonnell, Silver & Co., of this city. The volume is a valuable contribution to a discussion which is of practical importance to American education and religion. It has been settled in this country that there shall be no State Church, and public opinion in its manifestation by legislative enactment, and by current writing in journals and magazines which reflect in some degree the views of American people, seems to favor an entire divorce between religion and government, as well as between public school teaching and religion. Legislatures still have chaplains and attend the funerals of deceased members, and there are chaplains at West Point, Annapolis, on some of the ships of war and at army stations, but the Congress of the United States uses Sunday to complete its work whenever it pleases, without reference to the Fourth Commandment, and though God is recognized in the Constitution, He has very little place in the Government.

While this is true, it is by no means true that the nation is becoming irreligious. Never was there a time when the religious bodies, which include a large part of the people, were more active, earnest, generous and determined, in the propagation of their faiths, in their endeavors to care for the vast immigration to our shores, in religious associations and leagues and brotherhoods and all sorts of societies for Biblical and ethical teaching and benevolence. Much of this is not the old time religious teaching and effort in shape and details, but it comes from the same religious root and means the same thing. It is the endeavor to bring God to man, and to lead man towards God and persuade and enable him to do his duty as a living soul to his Creator.

We do not, however, see in this religiosity of individuals and the people much encouragement to the specific plan and effort which Dr. Wenner advocates, and we doubt very much whether any religious body beside the Roman Catholic, would seriously avail itself of a Wednesday afternoon for the special religious teaching of the children who are under its care. The first difficulty would be that of authority. The Sunday-school is largely voluntary, and comparatively few parents compel their children to go to Sunday-school as they do to a week day school. If the compulsion were to come from the Public School authorities the cry would at once be raised of State interference with religion. There would also be objections from teachers and parents, alike, that some practical education was being sacrificed for the sake of an experimental idea. Dr. Wenner's suggestions upon "the Church's responsibility" and "a week-day Sunday-school," are perhaps the most practical in the book and deserve careful consideration. He asks, "If 'infidel' France is able to give Thursdays to the churches, what can America do? Can she not give at least one afternoon, say Wednesday afternoon?"

We believe that the solution of the problem must rest with parents and pastors of the Christian churches. There is time enough left for them outside of school hours if they are willing to use it. The children of the poor show how much time there is out of school that might be used for religious culture if the people were as much in earnest to have their children taught religion as to use them for purposes of gain and household economy or allow them to seek personal amusement. In this city thousands of children labor from dawn till school hours and from three or four o'clock till dark for their parents, the girls in sewing and housework and the boys in gathering wood and coal, selling papers and doing shop work, while other thousands spend afternoons and Saturdays in baseball and fishing, at cheap entertainments or excursions.

If all the churches and parents would follow the plan which Dr. Wenner has pursued for the past ten years, there would be less complaint that the young were not receiving suitable

## Two Pastors of the Lafayette Avenue Praised by their Successor

TRIBUTE TO DR. CUYLER AND DR. GREGG.

AT the fiftieth anniversary of the Lafayette Avenue Presbyterian Church on May 12, the Rev. Cleland Boyd McAfee, D.D., the pastor, in reviewing the half-century of the church's history, spoke as follows concerning the work of the Rev. Theodore L. Cuyler, D.D., and the Rev. David Gregg, D.D., his predecessors, in that famous pulpit:

"In the Market Street Dutch Reformed Church, in New York, was a young man, small of body but large of power and immensely attractive to a great congregation which was gathering about him Sunday after Sunday. Only a most sanguine faith would have supposed that the popular young Theodore L. Cuyler would consider coming to what was little more than a mission even then. There were fewer than one hundred and fifty members, and it had already become evident that the location was not an entirely happy one. Although he had discouraged them on earlier inquiries, the congregation finally made bold to extend a call to him to accept the pastorate.

"Some of you know the story so well that it need hardly be told. He first declined the call and then came and looked over the ground and agreed to accept the invitation, provided they would purchase the land which is the present site of the church within a fortnight, and agree to erect within two years an edifice which would accommodate a congregation of a couple of thousand.

"Of course, it was simply impossible, but as often happens with impossible things when the right men lay hold upon them, it was accomplished. The land was bought, and on the first day of April, 1860, the letter of acceptance was read the next Sabbath, which was Easter. The first sermon was preached, and on April 24 the new young pastor was installed in what has been called 'The Lord's Consecrated Barn,' on the corner of Carlton and DeKalb-aves. It is interesting in reading the records of the church to observe that at that date things began to happen. There was a new life, a new buoyancy in the work of the church. Additions began to be very large, and a little manual was published in the fall of 1860. Dr. Cuyler had been here at that time only four months, but among the 199 names in the manual fifteen are those of persons still in connection with the church, most of them resident with us.

"Immediately there were signs of great activity. It is hard to characterize the man who was the leader. He was one with a great faith in God and a mighty love for men, not in the mass, but in the concrete, an unshakable confidence in the Scripture and the Gospel it presents, an immense joy in the declaration of the Gospel, an unflinching fund of the shrewdest common sense in the pulpit and out of it, an unusual physical constitution, a buoyant disposition, and enwrapping it all a great passion for Jesus Christ. Now grant that man a chance in a rapidly growing community, with a company of loyal, aggressive, young-hearted people, and put the whole enterprise under the guidance of the spirit of God, and something great is sure to occur. And it occurred. The man and the situation met; they have been together ever since, growing all the time.

"The pastorate of Dr. Cuyler was pre-

eminently a pastorate. The two books which he studied assiduously were the Bible and human nature. He made deliberate choice of being a pastor in the large sense of that word rather than delving into philosophy or roaming the fields of polite literature. And so he gained the place which he holds to-day in this country as 'the pastors' pastor.' Hundreds of men in the country over have been cheered in their work by the feeling that there was a man who understood their own difficulties, who had faced and dealt with problems of church life which are never guessed at from a study chair, and had dealt with them all in practical experience. Moreover, that pastorate habit gave Dr. Cuyler's sermons their power. They came from the Bible and human nature, and they drew men to God because they dealt with life. He was a hard student in those days of his own curriculum—the Bible and books in the forenoon and door-plates in the afternoon. He graduated from that course with highest honors. The home-going pastor made the church-going people. This was his passion. He loved it as a mother loves her children, and grew to be proud of it as a mother of her children who do honor to her.

"Yet it was not here alone that he did his work. He made the church famous the world around by the thousands of messages which he sent through the press to men of all sorts. In the days of his pastorate, and indeed since that time, there has been no religious writer more widely quoted than Dr. Cuyler. So did he have a knack for making friendships with men of all ranks. There were few distinguished men of the English world who did not know and were not known by Dr. Cuyler. But there was no child in his church who did not feel that in him there was a warm personal friend. There was no interest too large to command his attention, and none too small to concern him, if he touched the life of his own people. He could pound the pulpit Bible until no one could sleep if he wanted to, and he could make a baby smile. Between those two extremes he moved with largest freedom.

"Then, after a few months' time, from Park Street Church, Boston, from Brimstone Corner, but with no touch or trace of brimstone in his make-up, came Dr. David Gregg, scholarly, eloquent, great-hearted, one of the half-dozen greatest sermonizers in the country. Scholarly, I said, and with all the timidity of scholarship, too. When he went away, you remember that he said he would give almost anything for the cheek of some men. Well, cheek is on the outside of a man's head, and there are plenty of men with cheek who would give almost anything for the gray matter inside of Dr. Gregg's head. Many of you remember the great sermons which marked Dr. Gregg's pastorate—the Forefathers' Day series, since published; the three on Jonathan Edwards, whose publications helped to set the church right from the misunderstanding of men who had misrepresented him.

"It is striking that both pastors believed in the printed message. Dr. Cuyler published newspaper articles by the thousand, but his published sermons are not many. We all wish there were more. Dr. Gregg

published sermons, and great sermons they were, some of them polished until they shine, some of them fairly stinging with their short, sharp sentences, all of them abounding in skilful illustration. They went around the world, and echoes of them still come from across the sea. But they had immediate impression. Some of you recall the dramatic close of one sermon—the one preached when public opinion was much unsettled regarding the Cuban relief war. Dr. Gregg's mind was not at first clear as to the wisdom or justice of our position, but he gave himself to the study of the situation, until he was convinced of the righteousness of the war. Then he came into this pulpit with a tremendous appeal for support of the Government, and closed with the declaration that if the time came when men of his age were needed for the forces, or when a chaplain was needed, he was himself ready to go. The effect was electric, and Justice Goodrich, than whom the church has had few more dignified men, leaped to his feet and called for three cheers for the Government, and led them himself, the whole congregation on their feet in such a scene as was never witnessed before or since in this sanctuary. Justice Goodrich told me once that the action was almost involuntary; the eloquence of the sermon was irresistible.

"But Dr. Gregg was strong in his tenderness as well. It has been said a hundred times in my hearing that he was at his best in the lectures preparatory to the communion. Evidently they lay much on his heart, his scheme for them running through a course years long. But each had its eye on the sacrament, and all had the note of Calvary music in them. I find him beloved throughout the church, but there is no place where his name is more tenderly mentioned, or where his deeds are more commonly reported, than in the homes of the poor, and of those who have been in distress in the church. He had not Dr. Cuyler's pastoral passion nor skill. His gifts were other. But he was another with a great heart, and no one in distress in the church failed to find him a ready helper. His voice was heard also in behalf of the great interests of the Kingdom of God. So the pastorate went on until 1903, when the natural outcome appeared. The Western Theological Seminary in Allegheny, near by Dr. Gregg's old home, and with an eye to the pulpit power, called him away to its presidency. In the years since his old church has watched himself and his work with a keen solicitude, and when there came the breaking of strength which laid him aside there was no place where news was more eagerly heard than here, or where prayer was more earnestly offered in his behalf, and this day our hearts go out to him in his retirement, greeting him across the distance, and bearing him before God in love and petition.

"It was in the later years of his pastorate that for the first time there was called to the work of the church an assistant minister, the Rev. George R. Lunn, since made doctor of divinity, who broke ground in a new field and made the work essential. To his zeal and skill more than to any other is to be traced the present strong organization of our men, the Lafayette Avenue Church Club, one of the strongest societies of men in the city. In his pastoral and pulpit work he rendered a service in which the church rejoices. In Dr. Gregg's going he also went, and we have followed him with the pride which a great ministry in another city of this State deserves.

"In Dr. Gregg's pastorate, in addition to the large continuance of the work of the church, there were at least two notable



events. One was the beautifying of the sanctuary. It had always been attractive, but plain. Three years after Dr. Gregg's coming; that is, fourteen years ago, on this Sabbath, yonder large triple window was dedicated in honor of the thirty years' pastorate of Dr. Cuyler. Its motto is the text of Dr. Cuyler's first sermon, 'I determined not to know anything among you save Jesus Christ and Him crucified.' On either side are the Law and the Gospel, and between stands the preacher. It was a fitting representation of the ministry which is commemorated. The other windows were unveiled from time to time from 1894 on. They have been put in as individual gifts at a cost of more than \$15,000, while the redecoration of the church to its present beauty was done at a cost of about \$20,000 during Dr. Gregg's pastorate.

"It was in his day also that the unique tower study was built, and a quiet place was provided for the pastor which the former study provided for Dr. Cuyler only because the sounds which are disturbing could not reach him. The other notable movement of the time was the undertaking of our great work in Canton, China, the developing of the Lafayette Compound, on which now stands as the gift of this church the Theodore Cuyler Church and the David Gregg Hospital for women. In one have been many scenes of spiritual power, in the other thousands of patients have been cared for by sympathetic Christian hands. To that work the church was mightily stirred by the irresistible Robert A. Fulton, who was of the Sabbath-school here, and his sister, Dr. Mary Fulton."

On May 16, what was regarded as the real celebration of the fiftieth anniversary of the inauguration of the Lafayette Avenue Presbyterian Church, was observed. The main auditorium contained a large audience, and there were on the enlarged platform a number of representative pastors of several denominations in the borough, as well as the Moderator of the Synod of the State of New York. The decorations used were American flags in abundance, and at the side of the table on the platform stood the spade with which the Rev. Dr. Theodore L. Cuyler, the first pastor of the church, threw up the first bit of earth for the excavation for the building. There was a knot of red, white and blue ribbon on the handle of the spade.

The music of the occasion was a special feature, the quartet and chorus singing several anthems, including the anniversary anthem, "O God, the Rock of Ages," by John Hyatt Brewer, dedicated to the congregation of the church, the last verse being the regular one of the hymn, sung by the congregation, standing, to the tune of "Cuyler."

Dr. Cuyler was applauded as he arose to speak. He declared to friends at the close of the service that the saddest part of it all had been that he had not been able to hear a single word of all that had been uttered. Among other things he said:

"I rejoice to be with you to-night on this happy anniversary. I fancy I hear the jubilant notes of the One Hundred and Third Psalm re-echoing in these walls. I will not take up your time in traversing the history of this beautiful and historic church, which was so admirably done by my beloved brother, Dr. McAfee, last Sunday. This church came very near dying in its cradle in 1859-60, and we were all discouraged, when on February 7, 1860, it was found that some decided measures must be taken to save it. A committee came over to the Mar-

ket Street Church, and they did as sailors do, used me as a belaying pin to coil the cable around to keep the ship off the shore.

"They called me as pastor, but I declined. We were about to move the church to a site on Murray Hill, and one modest old man by his vote defeated the project, and if I meet Father Peck in heaven I am going to tell him that it was his vote that sent me to Brooklyn. I came over to visit the neighborhood, and I picked out the corner of Lafayette-ave. and South Oxford-st. as the future center of the city, although then out in the country. I told the men that if they would buy that lot, pay for it in a fortnight and erect upon it a certain kind of church I would be their pastor. A good Yankee woman, a Puritan of the Puritans from the mountains of Vermont, Eliza Rose, came to my Rutgers-st. home and said she was praying for my success, and it was of that kind of material that the church was built up.

"This was the only public building, religious or secular, that was carried on during the first year of the Civil War, but once the trowels were thrown down, and I said to the people on the following Sunday that the work was stopped. A teacher in New York, who supported her mother, Miss Jennie Irvin, came to me and handed me what she said was her mite, and I thought I must look and see what she had brought to me, and I found it was a fifty-dollar California gold piece. Next Sunday I held up this gold piece, and it so electrified the audience that \$2,000 was subscribed, the roof went on and the church was completed. Miss Jennie came over to Brooklyn every Sabbath, was converted and stood in front of this pulpit to confess Christ. A fine young fellow of Brooklyn offered her his heart, and I gave them a wedding in my home.

"It has been said (taking up the spade) that I always called a spade a spade, but I want to say that this pulpit has always done a good deal of sub-soiling, and declared that sin must go out before Christ comes in. With this spade I broke ground in November, 1860, just after election. Shortly after that I went to Chicago to deliver a lecture and met the glorious American, Abraham Lincoln, whom the people had elected President. He was with his pastor, who said that Lincoln was a faithful Sunday-school teacher in his church. There has been great effort on the part of the press to prove that the greatest American that ever trod the soil of America was an agnostic. Blistered be the tongue that says that the great liberator did not lean on God.

"Visions of those early days rise beautifully before my eyes. I see again the Stars and Stripes flying from the tower, for I made the announcement that that flag stayed up until the rebellion came down. I see the glorious revival of 1866, when hundreds were converted, many of whom went and formed the Memorial Church. I people those pews again with the men and women who worshipped here. One other sweet vision is before me, of a venerable woman who sat Sunday after Sunday in that pew before the pulpit, though over fourscore. That was my widowed mother, who led my boyhood steps to Christ and into the ministry, and it is not fiction, but truth, that she it was that built this church. It would be treason for me not to speak of that other woman who for more than fifty years has been my joy and crown. From how many mistakes her wisdom saved me. I

may speak of my wife, the model heart-mate for a minister.

"I must speak of Brooklyn's loving heart toward me. When my eyes shall grow dim may they still see that spire rising from this heaven blessed church. When in the days to come you shall visit Greenwood, you may go to Mountain View and read on a granite tomb the line, 'Founder of Lafayette Avenue Presbyterian Church.' O Blessed Saviour, to Thee shall be all the glory."

Addresses were also made by Dr. A. H. Evans, representing the Synod of New York, of which he is Moderator; Dr. L. Mason Clark, who spoke of the Presbyterian churches of Brooklyn; Dr. T. C. McClelland, the Moderator of the Presbytery of Brooklyn; Dr. A. J. Lyman, representing the Congregational Church; the Rev. C. D. Case spoke words of congratulation for the Baptists, and the Rev. Charles Edward Locke for the Methodists. An interesting letter from Dr. David Gregg, the second of the three great pastors, was also read. Dr. Gregg is still away from his work at Allegheny on account of ill-health, but his message showed his old-time brilliancy.

On the evening of May 17 there was what was designated as "A Home Coming Service." This consisted of hearing reports from the various institutions or churches, which in some way or other owed their start to the Lafayette Avenue Church. There was quite a large audience present when Dr. McAfee opened the exercises by explaining the purpose of the meeting. He first referred to the Classon Avenue Presbyterian Church, and said that the initial movement to start this institution took place in the study room of the Lafayette Avenue Church in 1867.

The Rev. Dr. Burrell was introduced and detailed the history of the Classon Avenue Church. He was followed by several other speakers, who spoke of the work of the Memorial Olivet and Cuyler churches in Brooklyn and the splendid church and hospital and dispensary work in Canton, China, in the Lafayette compound.

The following telegram was received from the General Assembly:

"The General Assembly, in session at Columbus, sends greetings on this fiftieth anniversary, congratulating the congregation upon the splendid record of these fifty years and upon its distinguished succession of pastors, its special greeting to the beloved senior pastor, the Rev. Dr. Theodore L. Cuyler, and its gratification at the presence in this assembly of its senior elder, Mr. Charles B. Pearson.

"WILLIAM HENRY ROBERTS,

"Stated Clerk."

This reply was sent at once:

"The Lafayette Avenue Presbyterian Church, Brooklyn, receives the message of the General Assembly with profound gratitude. It rejoices in the privilege of service in the Presbyterian Church, and prays divine blessing upon the deliberations of the Assembly, extending felicitations upon the auspicious opening of the session. CLELAND BOYD MCAFEE."

Let us seek the grace of a cheerful heart, an even temper, sweetness, gentleness and brightness of mind, as walking in His light, and by His grace. Let us pray to Him to give us the spirit of ever-abundant, ever-springing love, which overpowers and sweeps away the vexations of life by its own richness and strength, and which, above all things, united us to Him who is the fountain and the center of all mercy, loving kindness and joy.—John Henry Newman.