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Article in the Christian Intelligencer

P.S. of Locust Grove

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Thursday, 1 September 1859

New York, New York

On this date, an article was published in *The Christian Intelligencer* written by a person who was mentioned as "P.S." of Locust Grove. No state is given. The article is Part II of a piece entitled "Responsibility of the Dutch Church." The writer had preached in the Reformed Church in Chicago where Rev. John Mason Ferris was the pastor. The writer was impressed with the number of Hollanders present. The writer knows something about Holland, Michigan, because he says "In the village of Holland our brother Phelps preaches every Sabbath to more than a hundred native Hollanders in the English language, and this within stone's throw of Dr. Van Raalte's church..." The writer urges the Reformed Church to support the church in the West for evangelization and for the growth of the Reformed Church.

Original in the Joint Archives of Holland at Hope College, Holland, Michigan.

adornings of intellect for the graces of truth. "But God seeth not as man seeth; man looketh upon the outward countenance, but God looketh upon the heart." And what awful discoveries of the workings of the human heart, and what mortifying corrections of our mistakes respecting it, are treasured up in the portion of God's word referred to!

Amidst all the wisdom of this accomplished people, there was one species of knowledge, and that the only true, high, and enduring knowledge, which they had not: "The world by wisdom know not God." Nay, farther still, "pretending to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and to four-footed beasts, and to creeping things." And that city of Athens, so famed for wisdom and for arts, is presented to us, not only by the pen of inspiration, but by the testimony of their own writers, as "wholly given up to idolatry." See now this great, and glorious, and honored, and admired people; not as they appear before us in all the glow and splendor of genius and intellect, and deeds of human glory; not as they stand arrayed in all the dazzling colors of imagination, but in the truth and light of God's revealed Word, stripped bare of all their deceitful adornings to the moral beam of conscience, and weighed and measured by the mighty scale of eternity.

Correspondence of the Christian Intelligencer.

"THE WEST."

Responsibility of the Dutch Church.

Mr. Editor.—In my last communication I endeavored to show that the chief need of the West, as indeed, of the whole world, is the gospel. The reasons why Christians at the East should be especially interested in supplying this need, are as follows:

1. The district alluded to is a part of our own country, it is occupied by our countrymen, is rapidly filling up with a population from our midst.

2. There is much error prevailing there, and prominent and most dangerous of all, that which professes to be founded upon the Bible, but is Satan's revelation, not God's.

3. There are there many of our fellow-Christians, some of whom are very desirous to have the means of grace, and others who will grow cold and return to the world, if they have not a better supply of religious privileges.

And here let me remind you that the zealous Christians who emigrate West are not usually people of wealth. They are generally in search of a livelihood. Many of them are young men, whose chief capital in trade is their strong arms and earnest will. We have many such in our large cities at the East, whom we value highly. They are now very efficient in our Sabbath-schools and benevolent Societies, and ere long we expect them in the Church, to bear the burden and heat of the day. Like the merchant's winter-woods in autumn time, they will soon come in use. Like a farmer's newly broken colic, at present they do the light work; shortly we hope they will perform the heavy. And, Mr. Editor, we do not expect our young clerks and mechanics to build our churches and support them in New-York, Philadelphia, or Boston. Why should we expect them to do it in the West? They cannot. We must do it for them, at all events, we must largely assist them. If we do not, the good seed of the kingdom will not be planted in that fertile soil, or, if planted, will soon be choked and destroyed by the weeds of error which grow there most rankly. Here, then, is a great missionary field for the Church of Christ to occupy and cultivate.

But has the Reformed Dutch Church any Responsibility in this matter? A few zealous persons in our communion have said, "Yes," and for a few years past have been trying to elicit a greater interest in the subject. But to the mass of our people their words have seemed like idle tales, and they believed their not. As a Church, we are, like the early Christians, incredulous, unwilling to believe the strongest evidence, and disposed to ensconce ourselves idly in our own snug corner. But may we not linger at Jerusalem so long, that by and by, like the primitive disciples, we shall be scattered abroad by persecution, and compelled to go personally to preach the gospel where we are now unwilling, by the exercise of a little self-denial, to send it? It is high time we, as a denomination, awoke. Long enough have we been reproached for our slowness and apathy. "Would God the charge were as undeserved as it is galling! Alas! it is not. We have permitted other denominations, not half so old, or orthodox, or wealthy as we are, to outstrip us in the race of church-extension. And this, not only abroad, but at home. Look at New-York city. The time was when the Dutch there had the ascendancy. They first became inhabitants. They first established a Church. And is it not surprising and humiliating, that in New-Amsterdam, where the Dutch element not only took the precedence, but has ever been large and influential, our Church should have made so little progress? Why is it that amid a population of 800,000, we have so few church organizations, and that several of those we have, are struggling to maintain an existence? Because, by our apathy, we have permitted others, more zealous for the glory of God, to surpass and supplant us. They have gone before, and by the

sleep had better sleep on, if they wake up they will likely hinder others) to some reasons why the Dutch Church should seek to extend her influence in the West:

1. The field is the world, and Christians are the laborers. We profess to be Christians, and the West is a part of the world. Wherefore we have no right to say, "Let the West take care of itself, or find others to look after it beside us." God has given us no such liberty. Souls are there to be saved, and it is as much our duty to seek their salvation, as that of any denomination.

2. Many of our people are there. Go where you will, you find them. In some places they are numerous. In all the large cities they are sufficiently numerous to form respectable churches and congregations, if aided pecuniarily. And they have sufficient piety, and intelligence, and love for the Church of their fathers, to make them able and willing to carry on the enterprise.

3. The settlement of our brethren—lately from Holland—in the West, should give us fresh interest in the cause of Western evangelization. Persecuted on account of their purity of doctrine and energy of purpose, they came hither some twelve years ago. Poor as they were, and friendless, they at first were afraid to unite with us, lest we, like the Established Church in the Old Country, were corrupt. But when they discovered that we adhered to the great principles of the Reformation, and were building upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, then they heartily joined our communion. And these people—sound in the faith, and trained to good works by persecution and trial—are rapidly preparing for usefulness among us. They are seeking to become Americanized as soon as possible. Their children are taught only in the English language. They have papers published among them in the English language. They listen as much as possible to speaking in the English language. When I preached in Brother Ferris' Church in Chicago, more than half the afternoon, the audience was composed of Hollanders, their good Dominie among them. In the village of Holland our brother Phelps preaches every Sabbath to more than a hundred native Hollanders in the English language; and this within stone's throw of Dr. Van Raalte's Church, at the time of the Holland service, and at the request of the Holland Church and Pastor. It is astonishing how fast those people are assimilating to us. And when we notice their piety and zeal, when we behold their missionary spirit, when we see their love for education, when we look at their bright children talking English as well as ours, and preparing in large numbers to come to our college and seminary,—should we not think that God has in his wonderful Providence sent this people here to help us evangelize the West? And if this is so, should we not feel that the Dutch Church, so far from being excused from laboring in that field, is of all others the very one that is called to go in and occupy?

4. Finally, consider the very nature of our Church. We not only pride ourselves on our orthodoxy, but are very generally esteemed sound in the faith by our brethren of other denominations. Avoiding radicalism on the one hand, and stupid formalism on the other, our position in the American Zion is eminently conservative. This is precisely what the West needs. This is what she is waiting to receive. Our form of government, too, is attractive. We reject monarchy—which is always distasteful, even in a limited degree, to a free people. We also avoid that open democracy which is sure to break down with its own weight. Thus we think we have the advantage over both our Episcopal and Congregational brethren, for both of whom we have the greatest respect and love. Yes, and we claim a little advantage, also, over our Presbyterian friends. Like them, we are ecclesiastically Republican Democrats; but a little more so; for we elect our elders and deacons every two years—they for life. We more closely resemble our national Government in form and genius than any other church. No wonder, then, that every where we meet with favor. No wonder that one of our principal men in Chicago, having been connected with the Presbyterian and Congregational churches, has come to ours. He is a man of taste and judgment, and when he has the opportunity chooses the best. No wonder that in Davenport quite a number of sober, earnest Christians of other denominations are anxious for the organization of a Dutch church, that they may join it. They wish the best. Let them have it. Brethren of the Dutch Church, we have enough and to spare. The time has come for us to distribute, and to test the truth of the proverb, "There is that withholdeth more than is meet, but it tendeth to poverty." Yours truly, P. S.

Locust Grove, Aug. 23rd, 1859.

For the Christian Intelligencer.

THE PENITENT THIEF.

Mr. Editor.—Mr. Stone deserves the thanks of your readers for putting his name to his communication in your last issue. It is a frank and manly way of conversing with the public, and it will be a great improvement, we think, when the custom becomes common. With respect to his collision with Dom. Spinner, the points in question are two:

1. Were the crucified ones with our Lord, literal

invasion. Here we see the extension of a word, under the combined sanction of Luke and John.

Mr. Stone seems partial to the word they; and desires "teachers of the Church to cease to be wise above what is written, and to give their people the plain Word of God instead of their own fancies." And I presume, that Dom. Spinner had no wish to change the popular version. But if it is the duty of ministers to expound, they ought they not to do it with the best light they can get? And if that light shows it possible that the penitent one by our Saviour's side was an insurrectionary patriot, rather than a student, or a Highcayman, or a cut throat, how the grace of God, in saving sinners in the extremity of life, is belittled thereby, does not so clearly appear to me as Mr. Stone says it does to him. Is it not an instance of our "own fancies," or of popular error, to think it requires more grace to pardon and save a thief or a robber, than one of us respectable and honest sinners? Our Saviour, it is true, intimates that "in some cases there may be more love than in others; he," "to whom little is forgiven, the same loveth little." But that the adulteress needed more grace, for her forgiveness, than did the punctilious Pharisee, is another point. While, then, the Christian continues to sing with Cowper:

"The dying thief repented to see,

That sinner in his day;

he will not cease to add, along, and with all his heart—

"And there may I, though vile as he

Wash all my sins away."

As to the second point, viz, whether the penitent thief had any favorable knowledge of Christ before he saw him on the Cross, I regarded Dom. Spinner as merely giving his opinion. He had no more light on this point than the rest of us. But in this position he seems to have been honest, and actuated by motives tending to the glory of God, and the good of his fellow-creatures. He wished to take away from Herkimer sinners the comfortable pillow of a death-bed repentance, hoped for, and seemingly sanctioned by this prominent instance of the thief. I have no idea that he thought that he was drawing "an unwarranted inference from the Word of God," nor do I think that he would do, aught, designedly, or even blunderingly, to pervert that word, or to impair the glory of Divine Grace, in the salvation of a sinner on the borders of Eternity. He only regarded this crucified one probably as belonging to that class, which, perhaps was more numerous among the Jews than we are apt to imagine, "devout, and looking for the consolation of Israel," of which Simeon, Nicodemus, Nicodemus the Cyrenian, and Joseph of Arimathea appear as indicative representatives. Yours, &c., F. P.

UNITARIANISM.

Good old Dr. Young says, "To know one's self diseased is half a cure."—a truth frequently exemplified in the maladies of the body and the spirit. It has often been a matter of surprise to us that such a man as Channing and others of a equal grasp of intellect, could find nutrient and satisfying pasture in the bald commons of Unitarianism. Strange that persons of such ardent religious sympathies and instincts could find rest in a religion that has no real Mediator, with a God posited at an infinite remove from the soul, with a ritual cold as an iceberg and spiritless as the ghasly features of a corpse. The Unitarian gospel is something essentially different from the Transcendental gospel, and we regard it a most unfortunate error that this difference is not always kept prominently before the orthodox branches of the Church. If there be no Divine Son and Holy Ghost, then Trinitarians are involved in a most fatal error. If there be, then Unitarianism is simply a resurrection of one of the extinct systems of heathenism, equally impotent and inefficient. Any attempt to adjust the two systems into an agreement, is charity uncalculated; its success must involve a positive denial of one or the other.

Unitarianism has developed its principles with an alarming rapidity for the last twenty years. Its extreme left has found a powerful champion and exponent in Theodore Parker, who has outgun all his fellows in the direction of scepticism, until he and a little crew on his ship are fast drawn into the whirlpool of universal doubt and negation. The more conservative Unitarians, who are sailing in his rear, see the fatal, rocky shore he is approaching, and are steering round for a different port. Recently the Alumni of the Cambridge Divinity School, an Association of Unitarian ministers, re-united, with a large majority, to pass resolutions of sympathy for Theodore Parker. Dr. Bellows, who was the annual speaker before the Alumni, delivered an address, full of interest, especially as coming from a Unitarian. It is the earnest cry of a soul tossed on a stormy sea, with compass and rudder broken, the beating lust, breakers all around, and not knowing whether he is drifting.

"O pilot these are fearful seas;

Thou'rt swinging on this deep."

—German Reformed Messenger.

TRUST IN CHRIST.

"Except ye be converted and become as little children, ye cannot enter the kingdom of heaven." So said the Saviour. The necessity of humility seems mainly to be what our Lord here meant to inculcate. But there is another thought of great importance connected with it, namely, trust and confidence. Answer the question of your little child and it is a fixed fact with him, whether he can understand or comprehend the subject or not. "Father said so," and that is enough for him. So far his mind rests. And you see sometimes a kind of indignation manifested, if his father's word is doubted. Now, the necessity of such trust, an implicit confidence in the Christian, is obvious. There can be no true faith without it. And I have often thought that the faith of children and young

rain-iss you must to grapple with
with what success, they who know us well
In the case of my friend, "the young
y laugh" was not all lost, beneath weight
and staid. "Why had we never met?"
which we did at the Haver's House, after
inner-hour that day, we resolved ourselves
lites of (four) by adding two others to the
call (next August, at our Alma Mater's
-meeting of all surviving members.
class-meetings! If those whose history
my knowledge can serve as an example,
-they are sad! They cannot recall
-they, cannot restore us "the missing
-ched from life's diadem! They cannot
-our raven locks, our buoyant hopes, when
-ed above our heads looked, cheerful with
-ing.
-morn'g, and goodly Boston, its narrow,
-ets, with reminiscences of olden time; its
-lmon, the resort of thousands every day—
-left behind.

heard much of Worcester county, stretch-
-w-Hampshire on the north, to the land of
-its" on the south; but from what meets the
-g, if we except its capital, and a village or
-der how the people ever gained a living,
-roduction of manufactures. "Aye," said
-nd this remark, "the badness of the soil is
-the people what they are." Worcester is
-growing place, spreading in all directions,
-in bands to cities on every side.
-nd beautiful valley of the Connecticut soon
-is for whatever of the indifferent lies be-
-ne can easily complain of anything, after
-springled at "the Massachusetts" long enough
-one regular dinner—not "the rush" of
-e off next train, West or South, by ex-
-re-joined heartily affirm, "it can't be beat."
-also a great railroad centre, and the half-
-between Boston and Albany. Here the
-ave their lungs repaired, and all else, to fa-
-tion. Just east of the village, or city,
-e works of the U. S. Armoury; thousands
-ns, of the old-fogy order, are here, do-
-of the new-fashioned arms, enough are
-at any ordinary emergency. Those who
-equivalent for their money in seeing things
-ld not hurry past this station. If you as-
-tention, towards Northampton, at a short
-hicope, on a tributary of the Connecti-
-place of importance, for its manufacture of
-Hoyoks, a place destined to rival Lowell
-at a short distance farther up, but on
-The whole current of the Connecticut
-able by a most beautiful dam, fastened
-e rocks. It has stood the force of the
-s, and probably will long endure—a man-
-skill of its builder.

starts at Northampton, and took a horse
-Amherst College, seven or eight miles
-Northampton is such a village as we seldom
-sands in all the delights of country life.
-resort here in great numbers, and it is a
-to, all who are bound to the White
-e (Kovs) Falls, or the North Pole. The
-lustrous names. Here flourished Jon-
-s, the great theological writer, known as
-wards; here, too, the Swedish Nightün-
-a mansion and commenced wedded life,
-brated for its "cold-water cures," of
-e several, and for the State Insane Asy-
-mpton is one of the most beautiful of the
-illages of New-England, and, with its
-makes a favorable impression on the
-e floods of spring carried away a large
-noble old bridge which connects this
-sley, but a scow and a horse-boat, in
-tion, preserve the continuity of the
-literally, wire-pulling carries all before it,
-brary of my Hartford friend will soon
-place of sojourn—so your readers will
-Yours,
-M,

your work to do for Christ, where you
-on a sick-bed? Still you have your
-Christ there, as much as the highest
-et in the world. The smallest twinkling
-a servant of God as the midday sun.
-Christ where you are.—*M. Chapman.*

life never stops, not while we sleep
-tern which was weaving when the sun
-weaving when it comes up. But what-
-er's spinning, must all be unravelled, be-
-lightness can be put on. Says Fuller,
-which God giveth us ravel out for want
-through our own unthankfulness; for
-purchase blessings, giving praise doth
-possession of them.

We sick and sad, we weep and wail,
-Perpetually we grieve,
-Our sweet is mixed with bitter pill;
-Our pleasure is but pain;
-Our joys scarce last the looking on,
-Our sorrows still remain.
-But there they live in such delight,
-Such pleasure, and such piety,
-As that to them a thousand years
-Doth seem as yesterday.

The vineyards and the orchards are
-Most beautiful and fair,
-Full-furnished with trees and fruits,
-Most wonderful and rare.
-The gardens and the fallow waite
-Continually are green;
-There grow such sweet and pleasant flowers
-As nowhere else are seen.
-There's nectar and ambrosia made,
-There's musk and civet sweet;
-There grows a fair and dainty drug
-Are trodden under-foot.
-There clove-moss, there sugar grows,
-There ward and balm abound,
-What tongue can tell or heart conceive,
-The joys that there are found!

Quite through the streets, with all her sound,
-The flood of life doth flow,
-Upon whose banks, on every side,
-The woad of life doth grow.
-There trees for evermore bear fruit,
-And evermore do spring,
-There evermore the angels sit,
-And evermore do sing.
-There David stands, with harp in hand,
-As master of the choir;
-Ten thousand times that man were best
-That might this music hear.
-Our Lady sings Magnificat,
-With tune surpassing sweet;
-And all the virgins bear their parts,
-Sitting above her feet.
-To Saint John Baptist Ambrose sing—
-Hail! A notice doth the Mke:
-Old Simon and Zachary
-Have not their song to seek.
-There Magdalen hath left her moan,
-And cheerfully doth sing
-With blessed saints, whose harmony
-Is every street doth ring.
-Jerusalem, my happy home!
-Would God I were in thee;
-Would God my way were at an end,
-That joys that I might see.

There are other poems in the same MS. upon
-the same theme, and, in all of them, more or less
-of a character which reminds one of the imagery and
-general ideas of the glorious allegory of Bunyan.
-Yours, &c.,

For the Christian Intelligencer.

PAUL AT ATHENS.

To a person in any measure acquainted with the
-records of ancient nations, there are perhaps few places
-of God's gracious Word, at first view, more interest-
-ing than that portion contained in Acts xvii. 32. To the
-scholar, to the student of history, to the lover of
-genius, to the admirer of the glories of ages which
-have long gone by—how every recollection that is
-dearest, every object most precious to our first feel-
-ings of the grand and the beautiful, every vision of the
-past most affecting to the imagination, are awakened
-into life, and press upon the mind at the name of
-Athens!

Athens! the very sound is associated in our ear and
-thoughts with a race of heroes, of poets, of orators,
-of historians, of philosophers, such as the world has
-never elsewhere seen; men whose glory has floated
-down the stream of time undiminished, unobscured,
-sweeping into oblivion every object which opposed its
-majestic course, and fertilizing and adorning the
-shores of ages, as it passed, with the bright fragments
-of its overflow, the wreck and remnant of a glorious
-antiquity.

Athens was famed, among other things, for her phi-
-losophers. Here, in fact, was the chief seat of all
-those celebrated schools of learning—the Stoics, the
-Academicks, the Epicureans, and various others—and
-here, too, was exhibited all that the human mind could
-possibly arrive at in the search of wisdom. Much, in-
-deed, they had accomplished; much they had discov-
-ered, much that might give refinement and interest to
-human life, and much that might adorn it—and who
-is there that stands in thought with Paul at Athens,
-in the presence of the portico of Zenon, and the grove
-of Plato, and surrounded by the works of Phidias,
-and the pure taste of Pericles, that will not feel the awe
-and impression of those giant minds, which so far out-
-stretched his own. Surely, we will be tempted to ex-
-claim, Here is a place where Divine truth will meet a
-ready acceptance; here is a place prepared for the re-
-ception of all that is pure, holy, and excellent; here is
-a people already formed for the moral beauty of the
-gospel, and predisposed for the perception of the holy
-and spiritual God. So might we be inclined to deem
-in our simplicity. So are we wont to mistake the

we must largely assist them. It we do not, the grow-
-seed of the kingdom will not be choked and destroyed
-soil, or, if planted, will soon be choked and destroyed
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-lous, unwilling to believe the strongest evidence, and
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-be scattered abroad by persecution, and compelled to
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-unwilling, by the exercise of a little self denial, to send
-it? It is high time we, as a denomination, awake.
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-ress? Why is it that amid a population of 800,000,
-we have so few church organizations, and that several
-of those we have, are struggling to maintain an exist-
-ence? Because, by our spathy, we have perturbed
-others? More zealous for the glory of God, to surpass
-and supplant us. They have gone before, and by the
-exercise of great energy and self-denial, have gathered
-in the people which might have been ours, and have
-even carried off some of our fairest sons and daugh-
-ters. And just this very thing they are now doing in
-the West. For if we condemn them not, God be praised
-for their success, and they for their energy. But why
-let them do all the work? Is it decreed that they
-shall be hewers of wood and drawers of waters, while
-we lounge about like gentlemen's sons? Are we a
-gentle, aristocratic Church, who are to go to heaven
-in fine livery, and let the masses come on foot, or stay
-behind? Are we the King's favored courtiers, who are
-to tarry about the palace, and feast on the dainties of
-the kingdom, while the others go forth valiantly to
-fight the battles of the Lord? God forbid!

The only plausible reason we have ever heard ad-
-vanced in extenuation of this gross deficiency in en-
-ergy and progress, is our name, Dutch. If this were
-really an hinderance, much as we love the name, on
-account of its old associations, we would at once say,
-abolish it, and assume another more popular. But we
-do not believe a particle in this objection. It is only
-an apology for inaction. We might as well repudiate
-the name Christian, or the word piety, because a scorn-
-ful world repeats them with sneer and contempt.
-Where one man has turned away from our Church
-because he did not fancy the name, we have turned
-away from hundreds who would have been glad to
-have joined us if they had had the opportunity.

Your correspondent in his late tour in the West
-found several persons who were disposed to amuse
-themselves with his appellation, as well as that of his
-Church. But it was an easy thing to tell them that
-his strange name, when traced to its Holland source,
-indicated a Smoother and not a Smiler, and that his
-church was styled Dutch, not on account of the
-peculiar taste of its adherents, but to indicate its noble
-origin. Already we are quite well known in the
-West, and where known are greatly respected. The
-Fulton-street Prayer-meeting, and the admirable
-history of it, written by Dr. CHAMBERS, which is scattered
-everywhere, have done much to enlighten the world
-on this point. And now all we have to do, is every
-year to send forth a score of such men as Drs.
-DIX WYLL, FERRIS, and FISKE, to spend their summer
-vacations in the Western country, and we will guar-
-antee our Church will soon be well known and honored,
-despite its Dutch name. And then, sir, let us keep on
-increasing in activity and expansive benevolence as
-we have lately commenced, with DORRIS, STEWART
-and Co., to lead the way, and it will not be long before
-we will be recognized and respected, not only in our
-West, but throughout the world. Soon we hope a
-voice will come from Japan as well as from China and
-India, to testify that we are a living branch of the
-Great Vine, an edifying part of God's sacramental
-host.

And now, my dear Mr. Editor, let me, through you,
-call the attention of our waking people (those that are

a few people. We also avoid that open
-which is sure to break down with its
-Thus we think we have the advantage over
-Episcopal and Congregational brethren,
-whom we have the greatest respect and
-and we claim a little advantage, also, over
-terian friends. Like these, we are ecclesi-
-astical Democrats; but a little more so; I
-our elders and deacons every two years—
-We more closely resemble our national
-in form and genius than any other church.
-then, that every where we meet with favor,
-that one of our principal men in Chicago,
-connected with the Presbyterian and Con-
-churches, has come to our aid. He is a man
-judgment, and when he has the opportu-
-nity. No wonder that in Davenport a
-ber of sober, earnest Christians of other de-
-are anxious for the organization of a Du-
-that they may join it. They wish the best
-have it. Brethren of the Dutch Church
-enough and to spare. The time has come
-distribute, and to test the truth of the prov-
-is that scattereth, and put increaseth; a
-that withholdeth more than is meet, but it
-poverty."
-Yours truly,
-Lucius Grove, Aug. 23rd, 1850.

For the Christian Intelligencer.

THE PENITENT THIEF.

MR. EDITOR:—Mr. STONE deserves the
-your readers for putting his name to his
-dition in your last issue. It is a frank and
-of conversing with the public, and it will
-improvement, we think, when the cause
-common. With respect to his criticism
-STONE, the points in question are two:

1. Were the crucified ones with our
-thieves? Or may they not have been in
-arrest and condemnation for a civil offence?
 2. May not the penitent one have be-
-diplacé, or semi-diplacé, before his crucifi-
-xion?
- As to the first point—there can be no
-on the fact of their being called "thieves."
-Stone himself departs from the literal sig-
-nification of the meaning of a word. The
-means a leader. But it may be extended in
-man. Luke goes further, and extends it to
-Isaiah, ch. 12, says Wicked, Mark, a
-transgressors, or lawless, or against law. A
-insurrectionary patriot. And upon this
-first writes as follows: "If these expres-
-sions are not meant, strictly speaking, this
-bers, but rebels, or insurgents, brigands
-that these are called by Matthew and
-But the terms thieves and malefactors were
-and Webster have shown, convertible; as
-examples they have adduced, it is clear
-terms were applied, not only to robbers,
-derers and ravagers in war. The persons
-were, no doubt (as Grot, Kuhn, and Ha-
-supposition), men who had taken up arms
-of resistance to the Roman oppression, as
-to the payment of the tribute money; b
-professedly opposed to the Romans only,
-engaged in their unlawful courses, made
-between Romans and Jews than they at
-with doing."

Even good men, when enlisted against
-consider civil oppression, or unrighteous
-may go to great lengths of imprudence
-and even violence, as undoubtedly was the
-case in the Shay's Rebellion, of Massachus-
-setts, the Peasants' Insurrection, of Pennsylvania;
-be the case with regard to the Fugitive Slave
-the eye of this law, Prof. Peck, and his
-criminals, malefactors, transgressors, wicked
-in a sense, highwaymen, brigands, thieves;
-a hope, pious men. Many heedless, ill-ad-
-vised, starved patriots, and men of piety, have
-died our deaths. And not a few of them, in
-moments, have, like this dying thief, ask
-their execution to be just; i. e., in the eye
-of the law, or government.

But aside from human authorities, doc-
-trine in the Scriptures themselves, in the
-Barabbas, a support to this view of the
-"Now Barabbas was a robber," says Jehu.
-in Greek is the same translated thief. And
-robber, or thief (Barabbas), Luke says that
-a certain sedition made in the city, and so
-was cast into prison." It seems, then, that
-though called a thief, or robber, was not,
-indeed, or even a highwayman, or brigand,
-death (perhaps) manager, and partici-

add to
VR cart

Christian Intelligencer

NEW-YORK, THURSDAY, SEPTEMBER 1, 1859. {v

I have no better soubriquet
 VIATOR.

...of the Christian Intelligencer,
 Pleasant Surprise—Classmate of College
 Worcester—Springfield—Northampton.

...morning, while tarrying in Boston, we
 "the Havers," through Court, down State
 ...what, to take passage for Nahant—the
 "Island," and "the Cape May" summer res-
 ...tonism. We had scarcely seated our-
 ...upper deck of the "Nellie Baker," when
 ...repeating my name revealed to our
 ...countenance of C. P. C., Esq., a young
 ...son, N. Y., who had shut up Cox's for a
 ...with his wife, was "doing" Boston, on his
 ...White Mountain. With me he had read
 ...and now, we each, with an incun-
 ...about, to read a page or two of nature,
 ...of a New-England summer day,
 ...which have labored for ages the island-coasts
 ...were hushed to rest; and the light sail,
 ...suddenly where Neptune oft forbids young
 ...sailed. We were glancing at the forts
 ...of the harbor; "the institutions" which
 ...in these suburban islands; the tall stam-
 ...ment," and the lofty chimneys of Cam-
 ...harlestown, which we were leaving behind
 ...rocky little promontory of Nahant, with
 ...a score of cottages dotted over its surface,
 ...notice.

...wharf we rushed over the soft carpet of
 ...sle and jagged rocks, which a thousand
 ...dashed into fancy forms. We could with-
 ...our appetite for the pure air—it was
 ...nothing else. No wonder that all the
 ...mer delight in this sea-girt rock; but
 ...s (rows), and Neptune rages, and when
 ...fugal fogs of November prevail, then do
 ...the shrieks of the former, and the hye-
 ...the latter. A beautiful white beach of
 ...ated just above tide-water, connects "this
 ...this world in miniature, with the main
 ...vonder is, that every flood-tide does not
 ...the connection, and convert this prom-
 ...in "islet of the sea."

...this, with its intervals of quiet, afforded
 ...live over the past with my pupil-friend,
 ...ed that the monotony of the trip com-
 ...many was in our case wholly broken up;
 ...adding the evening in the tortuous streets
 ...looking at some of its lions, we sighed
 ...delightful companions (after a few hours)
 ...in off, from the tract which we were to

...row's programme was found inscribed "a
 ...college classmate, residing in the thriving
 ..." (where more attention is paid to the
 ...of the understanding than any village
 ...since the days of the immortal Locke).

...de of one hour brought me to the house
 ...the Rev. P. Cooke, D. D. We had not
 ...six years. On presenting myself before
 ...for a moment, looked confused, then
 ...hand, exclaiming, "Yes, I know you."
 ...the high-day of life—all fun and frolic.
 ...as sobered down into the gravity and de-
 ...spiritual teacher; myself had labored hard
 ...train the youthful mind to grapple with
 ...what success, they who know us well
 ...In the case of my friend, "the young
 ...laugh" was not all lost beneath weight
 ...littlar. "Why had we never met?"
 ...which we did at the Havers House, after
 ...per-hour that day, we resolved ourselves
 ...tee of four) by adding two others to the
 ...call (next August, at our Alma Mater's
 ...meeting of all surviving members.

...class-meetings! If those whose history
 ...my knowledge can serve as an example,
 ...—they are sad! They cannot recall
 ...they cannot restore us "the missing
 ...shed from life's diadem! They cannot
 ...our raven locks, our buoyant hopes, when
 ...above, our heads looked, cheerful with

...and goodly Boston, its narrow,
 ...reminiscences of olden time; its
 ...among the resort of thousands every day—
 ...left behind.

...heard much of Worcester county, stretch-
 ...Hampshire on the north, to the land of

For the Christian Intelligencer.

Mr. Editor:—It is curious, sometimes, to trace back to their origin, effusions that have become embedded in the heart's sacred affections, until the very words seem to form a part of the sentiment, and the sentiment itself, a spontaneous emotion of the spiritual nature—an essential quality of the spiritual life.

Thus it is with the sacred song, commencing,

"Jerusalem, my happy home!"

Few, indeed, know, or suspect, that its original is at least two hundred and fifty years old, and owes its birth to some pious Roman Catholic heart, who, how- ever blinded in many things, yet seems to have been touched as with a live coal from the true altar; for we cannot mistake the characteristics of a genuine inspira- tion, with which every true Orthodox Dutchman may sympathize, while, at the same time, we must pity its thralldom to some of the superstitious of Rome.

The original—as below—is found in a manuscript volume of poems in the British Museum, and is referred to the age of Elizabeth. As a matter of literary, as well as pious interest, I think it deserves a place in your columns.

A Song Made by P. B. P.

TO THE TUNE OF "DIANA."

Jerusalem my happy home!
 When shall I come to thee?
 When shall my sorrow have an end?
 Thy joys when shall I see?

O happy harbor of the saints!
 O sweet and pleasant soil!
 In thee no sorrow may be found,
 No grief, no care, no toil.

In thee no sickness may be seen,
 No hurt, no aches, no sore,
 There is no death no ugly deed
 There is life for evermore.

No dimple mid it does not show,
 No roll nor downy cheek;
 There every soul shines as the sun,
 There God himself gives light.

There heat and heat cannot dwell,
 There only heat no way,
 There is no hunger, heat, nor cold,
 But pleasure every way.

Jerusalem Jerusalem!
 God great I open may see
 Thy endless joys, and of the same,
 Partake I may to be.

Thy walls are made of precious stones;
 Thy bulwarks diamonds square;
 Thy gates are of light orient pearl
 Exceeding rich and rare.

Thy towers and thy pinnacles
 With carbuncles do shine;
 Thy very streets are paved with gold
 Surpassing clean and fine.

Thy houses are of ivory,
 Thy windows crystal clear,
 Thy tiles are made of beaten gold—
 O God, that I were there.

Within thy gates up thing doth come
 That is not passing clean,
 No spider's web, no dirt, no dust,
 No filth may there be seen.

Ah, my sweet home, Jerusalem!
 Would God I were in thee,
 Would that my woes were at an end,
 Thy joys that I might see.

Thy palaces are crowned with glory great,
 They see that fame to see,
 They triumph still, they still rejoice—
 Most happy is their state.

We that are here in punishment
 Continually do moan,
 We sigh and weep, we weep and wail,
 Perpetually we groan.

Our sweet is mixed with bitter gall;
 Our pleasure is but pain;
 Our joys scarce last the looking on,
 Our sorrows will remain.

But there they live in such delight,
 Such pleasure, and such play,
 As that to them a thousand years
 Doth seem as yesterday.

Thy vineyards and thy orchards are
 Most beautiful and fair,
 Full-furnished with trees and fruits
 Most wonderful and rare.

Thy gardens and thy gallant walks
 Continually are green;
 There grow such sweet and pleasant flowers
 As nowhere else are seen.

There's nectar and ambrosia made,
 There's musk and civet sweet;
 There many a fair and dainty drug
 Are trodden under foot.

There cinnamon, there sugar grows,
 There card and balm abound;
 What tongue can tell or heart conceive,
 The joys that there are found!

Only through the streets, with silver sound,
 The fowl of life doth flow,
 Upon whose heads no crown is set,
 No crown of glory do they show.

adornings of intellect for the graces of truth. "But God seeth not as man seeth; man looketh upon the outward countenance, but God looketh upon the heart." And what awful discoveries of the workings of the human heart, and what mortifying corrections of our mistakes respecting it, are treasured up in the portion of God's word referred to!

Amidst all the wisdom of this accomplished people, there was one species of knowledge, and that the only true, high, and enduring knowledge, which they had not: "The world by wisdom knew not God." Nay, farther still, "pretending to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and to four-footed beasts, and to creeping things." And that city of Athens, so famed for wisdom and for arts, is presented to us, not only by the pen of inspi- ration, but by the testimony of their own writers, as "wholly given up to idolatry." See how the great, and glorious, and honored, and admired people, not as they appear before us in all the glow and splendor of genius and intellect, and deeds of human glory, but as they stand arrayed in all the dazzling colors of imagina- tion, but in the truth and light of God's revealed Word, stripped bare of all their deceitful adornings to the moral beam of conscience, and weighed and measured by the mighty scale of eternity.

(Correspondence of the Christian Intelligencer.)

"THE WEST."

Responsibility of the Dutch Church.

Mr. Editor:—In my last communication I endeav- ored to show that the chief need of the West, as, indeed, of the whole world, is the gospel. The reasons why Christians at the East should be especially inter- ested in supplying this need, are as follows:

1. The district alluded to is a part of our own coun- try, is occupied by our countrymen, is rapidly filling up with a population from our midst.
2. There is much error prevailing there, and promi- nent and most dangerous of all, that which professes to be founded upon the Bible, but is Satan's revelation, not God's.
3. There are there many of our fellow-Christians, some of whom are very desirous to have the means of grace, and others who will grow cold and return to the world, if they have not a better supply of religious privileges.

And here let me remind you that the zealous Chris- tians who emigrate West are not usually people of wealth. They are generally in search of a livelihood. Many of them are young men, whose chief capital in trade is their strong arms and earnest will. We have many such in our large cities at the East, whom we value highly. They are now very efficient in our Sab- bath-schools and benevolent Societies, and ere long we expect them in the Church, to bear the burden and heat of the day. Like the merchant's winter-pools in autumn time, they will soon come in use like a farmer's newly broken cold, at present they do the light work; shortly we hope they will perform the heavy. And, Mr. Editor, we do not expect our young clerks and mechanics to build our churches and sup- port them in New-York, Philadelphia, or Boston. Why should we expect them to do it in the West? They cannot. We must do it for them, at all events, we must largely assist them. If we do not, the good seed of the kingdom will not be planted in that fertile soil, or, if planted, will soon be choked and destroyed by the weeds of error which grow there most rankly. Here, then, is a great missionary field for the Church of Christ to occupy and cultivate.

But has the Reformed Dutch Church any Respon- sibility in this matter? A few zealous persons in our communion have said, Yes; and for a few years past have been trying to elicit a greater interest in the sub- ject. But to the mass of our people their words have seemed like idle tales, and they believed them not. As a Church, we are, like the early Christians, incredu- lous, unwilling to believe the strongest evidence, and disposed to ensconce ourselves idly in our own snug corner. But may we not linger at Jerusalem so long, that by and by, like the primitive disciples, we shall be scattered abroad by persecution, and compelled to go personally to preach the gospel where we are now unwilling, by the exercise of a little self denial, to send it? It is high time we, as a denomination, awoke. Long enough have we been reproached for our slow- ness and apathy. Would God the charge were as un- deserved as it is galling! Alas! it is not. We have

...sleep had better sleep out, if they were
 ...likely hinder others) to some reason why
 ...Church should seek to extend her influ-
 ...West.

1. The field is the world, and Christian borers. We profess to be Christians, as a part of the world. Wherefore we have say, "Let the West take care of itself, or to look after it beside us." God has given liberty. Souls are there to be saved, and our duty to seek their salvation, as that of a nation.
2. Many of our people are there. Go where you find them. In some places they are in all the large cities they are especially in respect to churches and congregations peculiarly. And they have sufficient intelligence and love for the Church of their make them able and willing to carry on the nation.
3. The settlement of our brethren—lately fr—In the West, should give us fresh interest of Western evangelization. Persecuted of their purity of doctrine and energy of pi- came hither some twelve years ago. Poor and friendless, they as first were stri- with us, lost we, like the Established Ch- Old Country, were corrupt. But when they that we adhered to the great principles of t- ation, and were building upon the founda- apostles and prophets, Jesus Christ himself chief corner-stone, then they heartily join- mission. And these people—sound in th- trained to good works by persecution are rapidly preparing for usefulness among us, seeking to become instrumental as soon as they have are taught only in the English. They have papers published among the English language. They listen as much as speaking in the English language. When in Brother Ferris' Church in Chicago, mor- the afternoon, the audience was composed- ers, their good Dominion among them. In of Holland our brother Phelps preaches ere to more than a hundred native Holland English language, and this within stone's Dr. Van Raalte's Church, at the time of t- service, and at the request of the Holland t- Pastor. It is astonishing how fast those assimilating to us. And when we notice and zeal, when we behold their missionary e- we see their love for education, when we k- bright children talking English as well as preparing in large numbers to come to our seminary,—should we not think that God's wonderful Providence sent this people here evangelize the West? And if this is so, no feel that the Dutch Church, so far from ceasing from laboring in that field, is of all very one that is called to go in and occupy?
4. Finally, consider the very nature of our We not only pride ourselves on our ortho- are very generally esteemed sound in the fa- brethren of other denominations. Avoid in- on the one hand, and stupid formal- other, our position in the American Zion is conservative. This is precisely what the W- This is what also is waiting to receive. Our government, too, is attractive. We reject m- which is always distasteful, even in a limited- a free people. We also avoid that open d- which is sure to break down with its ow- Thus we think we have the advantage over Episcopalian and Congregational brethren, fo- whom we have the greatest respect and lo- and we claim a little advantage, also, over o- terian friends. Like them, we are ecclesiast- publican Democrats; but a little more so; fo- our elders and deacons every two years—the We more closely resemble our national Gov- in form and genius than any other church. No- then, that every where we meet with favor. N- that one of our principal men in Chicago, hav- connected with the Presbyterian and Cong- churches, has come to our. He is a man of judgment, and when he has the opportunity the best. No wonder that in Davenport quite- ber of sober, earnest Christians of other denom- are anxious for the organization of a Dutch that they may join it. They wish the best. I have it. Brethren of the Dutch Church, w- enough and to spare. The time has come to distribute, and to test the truth of the proverb,