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Response to a Letter Sent Into The Christian Intelligencer from Van Raalte

A. C. Van Raalte

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1 December 1859

New York, New York

In the same issue of *The Christian Intelligencer* in which the letter from "W" [or Rev. Charles Scott] appeared, the editor offered Rev. Albertus C. Van Raalte an opportunity to respond to some of the points made by "W." Van Raalte's response is entitled "Dr. Van Raalte Card." VR seems to indicate that Rev. John Van Vleck had provided some of the information for the "opinions" of "W." VR said, "Common-sense and justice teach it to be right and praiseworthy that the lovers of that institution [namely, the Holland Academy] do their utmost to pay to Rev. Mr. Van Vleck his claim on the building, of between six and seven hundred dollars; and that they try to guard the building against the damage of grading the street." Van Raalte is in the East at this time raising money for the academy.

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

Missionary Meetings for Nov

Table with 2 columns: Date and Location. Includes entries for December 4th, 11th, 18th, and 25th at various locations like Middle Dutch, Young Man's Ct, New-Paltz, N. Y., etc.

The Executive Committee of the B. Missions expect that a collection for it taken whenever the Church enjoys the Scudder. These collections are not the stated contributions of the Church object. Such an earnest of growing great work of Missions will be pleasant; whilst it will aid the Board in increased expenditure involved in the upon the fields already occupied by us

Board of Education

At the last meeting of General Syn was reported out of debt; but we since then the receipts have so fallen the Board unable to meet their demand number of young men applying to be their care has increased. We therefore churches, and ask them to forward the done at as early a day as possible. churches which have hitherto neglect collection for us, we appeal for present need, and for an annual remembrance gift be large or small.

Without the aid thus solicited, the under the painful necessity of refusing applications.

The churches have not been visited summer and fall, in consequence of the Cornell; but the Rev. J. L. McNair, been appointed Secretary pro. tem. churches, during the winter, in behalf Communications for him may be Rooms, 61 Franklin street, New-York

Anniversary Missionary

The Third Anniversary of "The Sea Society of the Third Reformed Dutch Church," was held on Sabbath afternoon A large audience filled the church, and were interesting to young and old. The of the Second Reformed Dutch Church's) was present by invitation. We also, the school of the First Church, disappointed. The devotional exercises by Rev. Dr. Berg, Rev. O. E. Orlepp, of the church, while the singing well full occasion. The first address was delivered by T. E. Taylor, a missionary from the Ba who had very recently returned to the visit. His statements respecting the missionary ship, the "Morning Star," were gratifying to the many little stockholders created vessel. But the principal address was made by our beloved brother, Rev. H. A. Mearns, who certainly has the gift of speech (and to be certain too), in a degree of his near relationship to the Scudder could hardly realize that he has yet to the first time, for he seemed more like just come from the field. Neither children folk" who heard him on this occasion him.

A donation visit was given to the of the Reformed Dutch Church at Pompat which about \$325 in cash, and other at over \$100, were presented to Mr. G. the past year, Mr. Gaston has had several elsewhere (among which was one from

ings, to become an efficient helper in training up an evangelizing ministry for the West. The action of the Synod was deliberately taken—its sympathy promised and pledged—and the appeal now presented by the Rev. Dr. Van Raalte is not for himself, nor for the Hollanders as such, but for a young and thriving educational institution of the Church.

2. The appeal now made is actually based upon the prosperity, not the failure, nor even weakness of this Academy. The successful labors of Brothers Van Der Wall and Phelps have attracted students, whose numbers demand accommodations beyond what are now possessed. It would be strange if any thoughtful mind should regard the rapid growth of the institution as a good reason for checking it, and cropping it down, and drawing a cordon of obstacles around it. A procedure of this sort would be as criminal as it would be foolish.

3. The principal sums of money given at the East for the Academy came from men who knew perfectly well what they were doing, and why they were doing it. And if now they are willing to give yet more and with increasing cheerfulness, for the sake of enlarging and strengthening this Academy, both in capacity and in usefulness, who shall object to their meditated work in this regard? Look at New Brunswick; count the students there, who have already come from the Holland Academy; remember that these are only the first fruits of a coming harvest, and then ask why the work of improving the Holland Academy should now cease. We do not impugn the motives of "W," but we differ from him altogether on the subject of his communication. Below, we present a card from Rev. Dr. Van Raalte.

Dr. Van Raalte's Card.

By the courtesy of the editor, was shown to me the article, "The Holland Academy," in opposition to the present appeal of said institution, with an invitation to reply, which I do reluctantly now, and shall do such not any more, till I am satisfied that this opposition, directly nor indirectly, is originated out of personal animosity, knowing the uselessness and unfruitfulness of such a strife, and perfectly trusting in God's fatherly care.

The main objection is, that the Holland Academy is an institution of the Dutch Church. I have nothing to say against this fact. The child was born before the Dutch Church was aware of it. The Dutch Church is not sorry for it, nor will she deny her parentage. Surely the Dutch Church ought to have had long ago, along the Hudson and the Mohawk, her institutions; but her neglect does not prove that she has to remain stationary for ever.

It is true, and perhaps a deplorable fact, that the teachers are paid from the funds of the Board of Education. The better way would be to endow this institution; and, if the New-Brunswick institutions were provided as they ought to be, then I would at once appeal to the generosity of our Christian community to endow this Western institution. Though the Board of Education has been burdened with the Holland Academy, I rejoice that she has not grown faint by it. I heard a remark, at the time when this case was thrown on that Board, that this movement was a good one, because that Board did do very little. What a change we saw!

About the leaning of the Hollanders in the West on the crutches of the Dutch Church, I have to say, Nobody did complain as yet of this, and I do not believe that the Dutch Church is prepared to cause a complaint against the Holland emigrant churches at the West, as being unfaithful towards that institution of the Dutch Church in the West. Common honesty, fidelity to the Dutch Church, and a resolution of the Synod, did place the title of the property in the General Synod, it would be—at least, yet—untimely for the Synod to require from the students, who are poor, to demand tuition money.

Common-sense and justice teach it to be right and praiseworthy that the lovers of that institution do their utmost to pay to Rev. Mr. Van Vleck his claim on the building, of between six and seven hundred dollars; and that they try to guard the building against the damage of grading the street.

It shall be seen. It would be cowardice to stop short of the summit, and take counsel of our fears. I hope that God is only preparing us and His Church to receive a great blessing from the exercise of faith in Him, and by the discipline to which His providence may subject us. It may be necessary for one or two of the gentlemen in our party to go from Shanghai to Japan in advance, to feel our way. I presume the Japanese have been alarmed by the sudden rush of traders into their ports—this commerce with other nations is so new and strange to them, after the long and almost entire exclusion of them from their shores.

"I hoped to find" letters here from home, but have not yet found any. We were on shore to-night too late for the post-office. Mr. Verbeck has been quite ill of fever for some days past, but is now recovering. Our little daughter Hattie was first taken with the same disease, and is now quite well.

"I was happy to receive letters of welcome from Mr. Bonney, at Canton, and from Messrs Doty & Bapellie, at Amoy, to-night. These were dated August 3.

"It was very gratifying to me to-night, to meet the Chinese of whom I have made mention in a former part of my letter. He was once my pupil for six years, and went with me to the United States in 1847, and is now thirty-three years old. I called on the Rev. Mr. Chalmers, of the London mission, and he soon spoke of this young man, as having charge of their press at Hong Kong. I asked him what Aabing's reputation was here, and he replied: 'He is the best Chinese in Hong Kong! He does all the work of the printing-office that Mr. Cowles formerly did, and quite as well.' He sent a servant to Aabing's house to call him in, and while I was taking tea with Mr. Chalmers, Aabing came in, and gave me a most cordial greeting. He is a consistent, intelligent, and hard-working Christian. It is no wonder that I felt gratitude, to God, for allowing me to meet here, on my arrival, one who is a fruit of my labors in the Lord, long years ago. Dr. Wory, another of my pupils, is in charge of the London Society's hospital at Canton, and is very desirous to see us. I think, as the ship is to remain here for ten days, I must take the opportunity to go up to Canton, to see him and the charges there. It is tantalizing to be so near, and yet not to visit these old familiar places—like Canton and Macao. Mr. Verbeck will hardly be able to leave the ship for some days with safety. The August sun, in this latitude, is very hot. Mr. Chalmers offers us rooms, though without bedsteads, they having been taken out to be repainted, in preparation for his colleague, Rev. Dr. Legge's return from England. Perhaps we shall take our lodgings, for a few days, ashore, at his house. We have learned to sleep on deck, or almost anywhere, where we can have fresh air. The ship's cabin is very warm under a tropical sun. Mr. Bonney invites my family to his house in Canton, but we cannot all go there. I have written this free letter to you, sitting up till after midnight to do it.

S. L. HANCOCK.

New-York Bible Society—Celebration of the Thirty-sixth Anniversary.—The celebration of the thirty-sixth anniversary of the New-York Bible Society was held; last Sabbath evening, in the Madison square Presbyterian Church. The annual report, which was read by John E. Parsons, Esq., stated that the peculiar object of this Society was to distribute the Bible in New-York city—not indiscriminate distribution, but also visiting the destitute of the population. One visitor had disbursed 4163 copies of the Bible, and 4018 of the New Testament, and had visited 32,025 families, of which number 2252 had refused copies of the Scriptures. During the past year, 74,698 volumes had been given away—a decrease of 97,650, when compared with the report of last year. This decrease was accounted for by the fact that the number of immigrants to our shores had been much less than in the last year, so that there was no reason for discouragement. Statistics were read showing what had been accomplished among the sailors in our port, from time to time. 1535 vessels had been furnished with copies of the Bible, of which 100 were merchant vessels on our coast, 32 were coast steamers, 218 were ships bound on long voyages, 67 were foreign vessels, and 767 were from Roman Catholic ports. The receipts for the past year

Sword and Gospel.

They preach John Brown here?" This was a question, by a respectable-looking lady, last afternoon, to the first person she met, on the vestibule of the North Dutch Church. On answered by the gentleman that the Dutch had armed the gospel according to John Brown, and that she was very glad to hear it, for where went to worship (somewhere on the other side of the river) they had nothing but John Brown and evening, and she was heartily tired of it, but not, however, that the old lady's case related one. Notwithstanding Christian ministrations certain traits of heroic manliness in him, forty-nine fifteenths of them must assured-

think, by concealing his... foolish, but wicked—a crime... before God... "They that take the sword shall perish by the sword!"

FLIES.

At a recent Sunday-school convention, Mr. Geo. W. Bloecker related the following incident: The story is about a fly. It was a warm summer's afternoon, that two little Sunday-school boys, about six and eight years old, were sitting with their father on the piazza, one on each of his knees. The flies were very troublesome, and you know how it is; sometimes one will come back to the same spot almost twenty or thirty times before you can get rid of him. Well, the youngest boy said to his father: "Father, I wonder what flies were made for?" (If your children can't answer that question now, you will find it out in the sequel of our story.) The father said he didn't know. So he turned to his little brother, and said: "John, can you tell me what flies were made for?" "No," said John, "I can tell you that. God made flies." "Now, I want you to tell me, brother, how he made them?" and turning to his father, he said, "Father, you can tell me how God made them, can't you?" Now, the father had never thought of such a thing before; he was not a pious man, and this very question was the means of leading him to seek an interest in Christ. "No, my son, I cannot tell you." "Then," said the little fellow, "I'll tell you. God said: 'Let there be flies, and there were flies.'"

Now, that's good, sound theology, children. That little boy had been to Sunday-school; and he had read in the first chapter of Genesis the account of the creation, and he remembered it and applied it.

As a suitable pendant to the foregoing, the speaker went on to recount, from an English authority, another work of grace in which an instrumentality so small and humble had a very conspicuous place:

An infidel, who lived opposite a church, was very desirous to attend, that he might hear the organ played. But he did not wish to listen to the Bible, nor hear the prayers of the man of God. He determined to attend, but concluded to stop both his ears during the services. It so happened, providentially, that during the reading of the Scriptures, a fly alighted on his cheek-bone, and stung him severely. He bore the pain as long as he could, but was compelled, finally, to unstop his ear to brush him off. At that moment the minister was reading, "He that hath ears to hear, let him hear!" It made such an impression upon his mind and heart, that he was converted to Christ.

The substance of the foregoing is correct, but not all the details. The officiating preacher was the Rev. Thomas Hawels, who died in 1820, nearly ninety years old. He was long one of Lady Huntingdon's chaplains, a rousing and successful preacher, and a sweet Christian poet. A number of his hymns are to be found in our book; among them, "Dark was the night," etc., "From the cross uplifted high," etc. The man whose ear the fly opened was a coarse, drunken, profane tavern-keeper, living six miles off from the Aldwinkle church, where Dr. Hawels was rector, and where crowds were in the habit of resorting. His love for music led him to the church, and there God met him in the singular way recounted above. After walking with God for eighteen years, "he died, rejoicing in hope and blessing God for the minister of his conversion."

THE HOLLAND ACADEMY.

We print on the first page of this issue, a communication relating to the affairs of the Holland Academy. As our rule has been, and is, to publish communications from responsible parties in the denomination, on all matters touching its interests, we could not decline, with propriety, the insertion of "W.'s" letter. "Reluctant as we were to give it publicity, we nevertheless felt that the writer's objections could easily be set aside; and his opposition to the present appeal converted into a positive help to an institution which merits and needs far more than a passive or sluggish support. Taking it for granted that "W." writes in good faith, and not to ventilate a personal prejudice under pretext of guarding a public interest, we shall briefly, in reply, present a few statements, which may serve to convince our readers that, for the promotion of our educational and missionary operations at the West, the welfare, enlargement, and prosperity of the Holland Academy ought to be secured by the prompt and generous aid which is now asked: 1. The Holland Academy is the property of the General Synod. It is its ward, and a hopeful one. It was planned and begun by the pious, self-sacrificing

Common sense and experience have taught already that the Principal and assistant teacher are in the right in refusing to be burdened by the care for the kitchen; and if the school-room was not placed in the basement, we could have avoided the proposed expense of three hundred dollars for a refectory.

The presence of the second teacher at the spot, taking no consideration that both are doing, also, missionary work; and one of them is an Eastern brother—every one feels, at once, that the same is necessary, not to leave the institution alone.

I trust this opposition will be the means, in God's hand, of awakening the friends of the institution, and that it will shorten my begging journey, to make my family, and my beloved and very desolate field of labor, to rejoice.

A. O. VAN HAALTE.

SOUTHERN FEELING.

While the great mass of Northern parties and presses, representing and embodying the sound, law-abiding, conservative sentiments of the free States, condemn the ultratism of the few, and have no fellowship, either with their malignity or their measures; it seems, on the other hand, strange that at the South, there should be such an entire and abject suppression of conservative feeling, under the imperious control of extremists, as there doubtless is. We look into Southern papers in vain, to find the violent pro-slavery agitators condemned, and their conduct held up to reproach. The religious press of the South, singularly enough, is silent, even where the morals of public discussion demand criticism. And though Southern partisan sheets are as vigorously hostile to each other as are similar journals at the North, yet, on the grand subject which, more than any other, needs to be treated in a calm, conciliatory, and statesman-like way, the collected Southern press can find no other language than that of indiscriminate and groundless abuse of the entire North. That press misrepresents and exaggerates Northern sentiments, while it inflames the passions of the Southern populace by every method possible to rhetorical art. And yet it is very well understood here, and believed on the most reliable evidence, that great numbers of influential and patriotic people at the South, are as heartily opposed to the agitating violence of demagogues, as are their brethren of the North. The number of Emancipationists at the South is large, and annually increasing; the Christian feeling there, is, to a good degree, in favor of all those remedial measures which are necessary for the removal of the worst features of slavery, and for its gradual abolition. The non-slave-holding whites, too, long for the advent of the time when free labor, especially in Virginia, Tennessee, Kentucky, and Missouri, shall have an opportunity to develop the immense material resources of those great States. And yet, notwithstanding the deep under-current of Southern thoughts and feeling respecting slavery, a few obstreperous and extreme presses convey, so far as they can, the impression that slavery is the one chief good, for the protection and extension of which this Government was formed, and without which the Union ceases to be of any further value. In working up the minds of their readers to this transcendental conviction, abundant use is made of sectional prejudice and personal rancor. Crimination produces recrimination, and thus the war of words goes on. Shall there be no change in this regard? Have Southern religious papers no duty in this matter? Certainly the times demand an honest, out-spoken resistance to extremists, who are fast hurrying the country into such antagonisms of sectional hatred as give no promise of any special good.

THE JAPAN MISSION.

We are happy to announce the arrival of our brethren at Hong Kong, on the 23d August—108 days from New-York. Mr. Brown writes that the latter part of their voyage had become tedious, in consequence of the calms which prevailed, and the heat of the weather. The ship was aground for six days, in the straits of Banca. Still they were thankful, since, if they had gone on uninterruptedly, they would probably have encountered a fearful typhoon, in which several ships had suffered severely. He speaks of the unfavorable news concerning Japan, which we have before heard, in reference to difficulties with the English authorities about the currency,

have been \$16,361.24; the expenditures, \$15,681.24, leaving a balance of \$780, which has been paid over to the American Bible Society.

ANNIVERSARY DISCOURSE.

THE REV. ABRAHAM R. VAN NEST, Jr., delivered his Eleventh Anniversary Discourse, in the (Twenty-first Street Church) on Sabbath, November 13th, 1859. After having exhibited the nature of "Ministerial Responsibility," he made a statement of the reasons which impelled him in affecting an arrangement for a Collegiate Pastorship. As Mr. Van Nest has acted from the highest and most disinterested motives, we are happy to present, in his own words, his presentation of the case, as found in the conclusion of his discourse:

"Finally, I am much concerned over the condition of our denomination in this city. We ought to love all the Church of Christ; but the Dutch Church is the Church of my fathers, the Church of my devotion—a Church that, in its earlier history, received a baptism of fire and of the Holy Ghost—sound in doctrine, conservative in practice, with excellent forms, and Scriptural mode of government. I love it, and believe it the best calculated to edify the body of Christ. It pains me to see its interests declining on this island, where it spread the first rays of gospel light—one church after another either abandoned or sold. Now, does it become a true son of the Church to fold his hands, and sit down in a comfortable corner of the house, while matters of great interest to the family are going to ruin? None one must make sacrifices, and I am ready to do my part. Perhaps my example may affect others. It seems a sin and a shame that, with such an amount of respectability and wealth as is found in our denomination, these weaker enterprises should die for want of sustenance. My fond hope is, that, with the help of my brother, this church shall be greatly enlarged and strengthened, and another be built in some part of the city that is more destitute—while I shall retain the same relations with my old congregation that have proved so pleasant in the past.

"In conclusion, I return thanks for the many expressions of affection which have been given by my people while this subject has been under discussion. They are sweet testimonials to me. It is the most blessed reward of a faithful ministry, to be loved by those for whom we labor. I can wish for my brother, the future associate-minister of this church, no better fortune than to be surrounded with just such a loving, considerate congregation, and may he be God's blessed instrument in saving you all. I trust that the all-gracious Father will, in His holy providence, show the wisdom of the reasons already given, and that we shall enjoy His eternal benediction.

"Some will curiously inquire, "Why this proposed change in the ministry?" and we ought to make a candid explanation, especially to our own congregation.

"I desire it to be distinctly understood, that it is my own work, and I must bear the entire responsibility of projecting it. The officers of the Church have kindly assented to my request, and the congregation have generously aided us, in presenting a suitable call to the Rev. Dr. Bethune; but, without any persuasion from others, I have been induced to this step by the following considerations: First, We shall secure to our city and neighborhood one of the most eminent ministers of God's word in the land—a man great in gifts, and great in grace—one whom I have always regarded with love and veneration, who will not only give a higher tone to our particular church, but be an advantage to our denomination in New-York. For our part, we shall be great gainers, and I, as faithful to the interests of this Church, should take every method to give it the best possible position in the community. This is a sufficient reason of itself. Some may predict that this course will injure my own position. He it is, it is my duty to lie down in the dust, if, by so doing, the cause and kingdom of Christ may be advanced. But I apprehend no such result. The relation will prove to me both pleasant and profitable.

"Secondly, I am very anxious for the souls of my hearers. I have preached to them earnestly, solemnly, tenderly, for eleven years, and yet many remain unconverted. Oh! they are a heavy burden upon my heart! Perhaps another voice, another course of appeals—and such sweet, winning words as my brother can employ so eloquently—may be God's chosen instruments in bringing them to Jesus. He may succeed

formed Dutch of the ton is the Gaston's

ANOTHER SE

The following co-Duck, showing the ly improved condit kill, will be read w Zion. The blessing faithful labor of so others who are tolli an unshaken confid courage the member labor and pray for U kingdom in their ov our friends in that the love, labor, and as the mountains are round about His Jer lows:

"I am sure that y able to say, with the no further aid, after This result, however sacrifice on my part part of this dear st hoped, and prayed fi Yet, if you were to I think you would have been expected acknowledged as the God.

"Nineteen years ago, There was all the dif and a decayed old tree protracted, and str were numbered. Pra were unknown; be aged; our first effort But by God's blessing, are much changed. I lars to the American to the blood of Dom removal, and a large now at the seventy-f shly of the Had we b, rented. Yet it is to His name be all th

"And now, in tak stoners, show me to e and trust you will re company our prayers your sympathies, for Much yet remains to l "I trust you will Board our thanks for t fully and freely render- perience great reason and never to despair."

A Pleasant Thank: Refined Dutch Chur hook, N. Y., present their party, Rev. J. B. ing \$200 (and to Mrs.)

"The Reformed D within" of last week, reflects upon them the have made full and ad the entire debt of the e gate sum of seven the five hundred dollars to

Scholars if ever, has a circumstance, evinced a u sacrificing spirit in the t ing hope, is now enter church, that, under God, among the most prosper tion.

Installation Service day, November 22, in Church of Kingston, N. in connection with the A. Collins, drew a large interesting character. Hutley delivered a very to the pastor. The ch by the Rev. Charles Stit

It may be asked why I make this communication. Why not let the appeal secure what it can? First, because there is a principle at stake; and, secondly, because the churches are becoming restive and impatient under these constant applications for funds from the West. Charity should first go where it is most needed; and I am satisfied that, at the present juncture, almost all the money that goes to Holland Academy will be turned from other and more worthy objects. I am no enemy of that institution, but, in my own way, its friend. May we not hope that the design of enlargement will be abandoned, the debt paid, and the Academy hereafter improved, only as the Hollanders themselves may feel able to perfect its enlargements?

W.

Christian Intelligencer.

No. 103 FULTON STREET, NEW-YORK.

THURSDAY, DECEMBER 1, 1859.

NOTICE.—The subscribers to this paper will much oblige the Proprietor by examining their last receipts and remitting by mail the amount due, in accordance with the terms which will be found on the 4th page. CHARLES VAN WYCK.

THE NOON PRAYER-MEETING

Of the North Dutch Church, Fulton street.

This celebrated meeting, now in the twenty-seventh month of its existence, is still continued; and, as the weekly reports in our columns have testified, with little abatement in the interest and usefulness of its exercises. It is a place whither the tribes go up to the testimony of Israel, where the representatives of all branches of the Christian Israel find pleasure in mingling common joys and aspirations before the Mercy-Seat.

The attendance varies somewhat with the season, the weather, and other circumstances. Sometimes the upper room is barely filled; generally it is crowded; while not unfrequently the members overflow into the room beneath, when the swelling tide of song from another band of worshippers animates anew those who have already begun to seek God's face. The spontaneity which characterized the meeting from the commencement is still maintained. No extraneous effort is used to attract attendants. No appeals from the pulpit or through the press are made to Christians, urging them to sustain the service. The matter is left to the unprompted instincts or natural convictions of God's people: If they find it good to come together at the mid-day hour to pray, and sing, and confer, the place is ready, and the door open, and the welcome cordial. If, at any time, their yflows should change, and the need or use of such a daily assembly become less obvious, we presume the necessity of suspending it would be acquiesced in, gracefully if reluctantly, and the noon meeting in Fulton street would become altogether a matter of history.

At present, however, there seems no likelihood of this. There are so many regular attendants, so many who come occasionally, so many strangers from far and near who drop in from time to time, so many awakened persons who seek the society of the godly, that, among them all, the requisite number for an animated and inspiring assemblage is sure to be gathered.

A serious proposition has been made to enlarge the Consistory building so as to double the size of the main room, and we believe that the matter has been under consideration by an intelligent and judicious committee of the Collegiate Consistory, under whose wise but unobtrusive control the whole matter has been from the outset. The result has been adverse to the proposed enlargement. It was felt unwise to disturb the associations, so precious and hallowed, connected with the existing rooms. Their present size fits them well for ease of hearing, when the speakers are men for the most part unaccustomed to raise their voices above the ordinary tone of animated conversation. The circumstance that they are thronged, while occasionally it is productive of inconvenience, greatly counterbalances this drawback by the ardor and life which the dense mass of eager worshippers awakens. It is no small gain to be secured against the chill which a spacious apartment securely occupied cannot but occasion. Two or three hundred persons in a room which they completely fill, will always have a more spirited meeting than they would if gathered in a room of twice that size. It may be undesirable that Christian graces should be affected by a circumstance of this sort, but the fact that they are so, we suppose to be undeniable. The requests for prayer for specific objects, which, from the beginning, have never been either solicited on the one hand, or denied on the other, still continue to come in with about the same frequency as formerly, and from as widely varied sources. Generally they are unexceptionable in spirit and form, indicating deep and earnest feeling on the part of the writers, and a simple desire to secure, through this means, that joint prayer "touching anything," to which the Scripture makes express and precious promises. Sometimes, however, they are couched in language, and accompanied by statements which imply that the petitioners have considerably more faith in the Fulton street meeting than in the Head of the Church himself. Of course, such sad errors are not often suffered to pass without rebuke, a rebuke insufficiently plain and pungent.

In reference to the same point, it may be said that strangers, in rising to speak, often make a similar mistake. Instead of restricting themselves to a statement of the work of God in their own neighborhood, or to such exhortations as may seem appropriate, they appear to feel that they must glorify the original noon prayer-meeting, and say as much as possible of its wonderful influence abroad. This is not for edification. It is very like glorying in the flesh, and its direct tendency is to stir up the Holy Spirit of God. The best of men

of the Scriptures, a fly lighted on his cheek-bone, and stung him severely. He bore the pain as long as he could, but was compelled, finally, to unstop his ear to brush him off. At that moment the minister was reading, "He that hath ears to hear, let him hear!" It made such an impression upon his mind and heart, that he was converted to Christ.

The substance of the foregoing is correct, but not all the details. The officiating preacher was the Rev. Thomas Haweis, who died in 1820, nearly ninety years old. He was long one of Lady Huntingdon's chaplains, a rousing and successful preacher, and a sweet Christian poet. A number of his hymns are to be found in our book; among them, "Dark was the night," etc., "From the cross uplifted high," etc. The man whose ear the fly opened was a coarse, drunken, profane tavern-keeper, living six miles off from the Aldwinkle church, where Dr. Haweis was rector, and where crowds were in the habit of resorting. His love for music led him to the church, and there God met him in the singular way recounted above. After walking with God for eighteen years, "he died, rejoicing in hope and blessing God for the minister of his conversion."

THE HOLLAND ACADEMY.

We print on the first page of this issue, a communication relating to the affairs of the Holland Academy. As our rule has been, and is, to publish communications from responsible parties in the denomination, on all matters touching its interests, we could not decline, with propriety, the insertion of "W.'s" letter. Reluctant as we were to give it publicity, we nevertheless felt that the writer's objections could easily be set aside, and his opposition to the present appeal converted into a positive help to an institution which merits and needs far more than a passive or sluggish support. Taking it for granted that "W." writes in good faith, and not to ventilate a personal prejudice under pretext of guarding a public interest, we shall briefly, in reply, present a few statements, which may serve to convince our readers that, for the promotion of our educational and missionary operations at the West, the welfare, enlargement, and prosperity of the Holland Academy ought to be secured by the prompt and generous aid which is now asked:

1. The Holland Academy is the property of the General Synod. It is its ward, and a hopeful one. It was planned and begun by the pious, self-sacrificing Hollanders, who, true to the faith of their ancient Church, came hither, willing to endure hardness for truth's sake. Prompted by fraternal and Christian motives, and animated by that wisdom which contemplates the best means to secure the best ends, the General Synod took under its patronage and control an institution which promised, even in its earliest beginnings, to become an efficient helper in training up an evangelizing ministry for the West. The action of the Synod was deliberately taken—its sympathy promised and pledged—and the appeal now presented by the Rev. Dr. Van Raalte is not for himself, nor for the Hollanders as such, but for a young and thriving educational institution of the Church.

2. The appeal now made is actually based upon the prosperity, not the failure, nor even weakness of this Academy. The successful labors of Brothers Van Der Wall and Plielphs have attracted students, whose numbers demand accommodations beyond what are now possessed. It would be strange if any thoughtful mind should regard the rapid growth of the institution as a good reason for checking it, and cropping it down, and drawing a cordon of obstacles around it. A procedure of this sort would be as criminal as it would be foolish.

3. The principal sums of money given at the East for the Academy came from men who know perfectly well what they were doing, and why they were doing it. And if now they are willing to give yet more and with increasing cheerfulness, for the sake of enlarging and strengthening this Academy, both in capacity and in usefulness, who shall object to their meditated work in this regard? Look at New Brunswick; count the students there, who have already come from the Holland Academy; remember that these are only the first fruits of a coming harvest, and then ask why the work of improving the Holland Academy should now cease. We do not impugn the motives of "W.," but we differ from him altogether on the subject of his communication. Below, we present a card from Rev. Dr. Van Raalte.

Dr. Van Raalte's Card.

By the courtesy of the editor, was shown to me the article, "The Holland Academy," in opposition to the present appeal of said institution, with an invitation to reply, which I do reluctantly now, and shall do such not any more, till I am satisfied that this opposition, directly or indirectly, is originated out of personal animosity, knowing the uselessness and unfruitfulness of such a strife, and perfectly trusting in God's fatherly care.

The main objection is, that the Holland Academy is an institution of the Dutch Church. I have nothing to say against this fact. The child was born before the Dutch Church was aware of it; The Dutch Church is not sorry for it, nor will she deny her parents. Surely the Dutch Church ought to have had long ago, along the Hudson and the Mohawk, her institutions; but her neglect does not prove that she has to remain stationary for ever.

It is true, and perhaps a deplorable fact, that the teachers are paid from the funds of the Board of Education. The better way would be to endow this institution; and, if the New-Brunswick institutions were provided as they ought to be, then I would at once appeal to the generosity of our Christian community to endow this Western institution. Though the Board of Education has been burdened with the Holland Academy, I rejoice that she has not grown faint by it. I heard a remark at the time when this card was thrown on that Board that this movement was a good

possible to rhetorical art. And yet it is a very well understood here, and believed on the most reliable evidence, that great numbers of influential and patriotic people at the South, are as heartily opposed to the agitating violence of demagogues, as are their brethren of the North. The number of Emancipationists at the South is large, and annually increasing; the Christian feeling there, is, to a good degree, in favor of all those remedial measures which are necessary for the removal of the worst features of slavery, and for its gradual abolition. The non-slave-holding whites, too, long for the advent of the time when free-labor, especially in Virginia, Tennessee, Kentucky, and Missouri, shall have an opportunity to develop the immense material resources of those great States. And yet, notwithstanding the deep under-current of Southern thoughts and feeling respecting slavery, a few obstreperous and extreme presses convey, so far as they can, the impression that slavery is the one chief good, for the protection and extension of which this Government was formed, and without which the Union ceases to be of any further value. In working up the minds of their readers to this transcendental conviction, abundant use is made of sectional prejudice and personal rancor. Crimination produces recrimination, and thus the war of words goes on. Shall there be no change in this regard? Have Southern religious papers no duty in this matter? Certainly the times demand an honest, out-spoken resistance to extremists, who are fast hurrying the country into such antagonisms of sectional hatred as give no promise of any special good.

THE JAPAN MISSION.

We are happy to announce the arrival of our brethren at Hong Kong, on the 23d August—108 days from New-York. Mr. Brown writes that the latter part of their voyage had become tedious in consequence of the calms which prevailed, and the heat of the weather. The ship was aground for six days, in the straits of Banca. Still they were thankful, since, if they had gone on uninterruptedly, they would probably have encountered a fearful typhoon, in which several ships had suffered severely.

He speaks of the unfavorable news concerning Japan, which we have before heard, in reference to difficulties with the English authorities about the currency, and which we now hear are amicably adjusted:

"For my own part, I can say that none of these things move me. I go, at Christ's command, to preach the gospel to the Japanese, and if the Lord whom we serve prevents us from fulfilling our mission, it is well. We doubtless shall be exposed to serious trials, perhaps to real danger. But in the argument of the Lord it shall be seen." It would be cowardice to stop short of the summit, and take counsel of our fears. I hope that God is only preparing us and His Church to receive a great blessing from the exercise of faith in Him, and by the discipline to which His providence may subject us. It may be necessary for one or two of the gentlemen in our party to go from Shanghai to Japan in advance, to feel our way. I presume the Japanese have been alarmed by the sudden rush of traders into their ports—this commerce with other nations is so new and strange to them, after the long and almost entire exclusion of them from their shores.

"I hoped to find letters here from home, but have not yet found any. We were on shore to-night too late for the post-office. Mr. Verbeck has been quite ill of fever for some days past, but is now recovering. Our little daughter Hattie was first taken with the same disease, and is now quite well.

"I was happy to receive letters of welcome from Mr. Bonney, at Canton, and from Messrs Doty & Rappeje, at Amoy, to-night. These were dated August 3.

"It was very gratifying to me to-night, to meet the Chinese of whom I have made mention in a former part of my letter. He was once my pupil for six years, and went with me to the United States in 1847, and is now thirty-three years old. I called on the Rev. Mr. Chalmers, of the London mission, and he soon spoke of this young man, as having charge of their press at Hong Kong. I asked him what Ashing's reputation was here, and he replied: "He is the best Chinese in Hong Kong!" He does all the work of the printing-office that Mr. Cowles formerly did, and quite as well. He sent a servant to Ashing's house to call him in, and, while I was taking tea with Mr. Chalmers, Ashing came in, and gave me a most cordial greeting. He is a consistent, intelligent, and hard-working Christian. It is no wonder that I felt gratitude to God, for allowing me to meet here, on my arrival, one who is a fruit of my labors in the Lord, long years ago. Dr. Wory, another of my pupils, is in charge of the London Society's hospital at Canton, and is very desirous to see us. I think, as the ship is to remain here for ten days, I must take the opportunity to go up to Canton, to see him and the charges there. It is tantalizing to be so near, and yet not to visit these old familiar places—like Canton and Macao. Mr. Verbeck will hardly be able to leave the ship for some days with safety. The August sun, in this latitude, is very hot. Mr. Chalmers offers us rooms, though without bedsteads, they having been taken out to be repainted, in preparation for his colleague, Rev. Dr. Legge's return from England. Perhaps we shall take our lodgings for a few days, ashore, at his house. We have learned to sleep on deck, or almost anywhere, where we can have fresh air. The ship's cabin is very warm under a tropical sun. Mr. Bonney invites my family to his house in Canton, but we cannot all go there. I have written this free letter to you, sitting up till after midnight to do it. S. R. Brown."

New-York Bible Society.—Celebration of the Thirty-Sixth Anniversary.—The celebration of the thirty-sixth anniversary of the New-York Bible Society was held, last Sabbath evening, in the Madison square Presbyterian Church. The annual report which

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It is my duty to the cause and ki But I apprehen prove to me both "Secondly, I bearers. I have ly, tenderly, for el converted." Qui heart! Perhaps peals—and such a can employ so el truments in prid in saving souls, w God, through etc shall be it happy

The General Bur Seventh Avenue Chr ington Church stated that one of those sh occurred within a year

NEWS O

MISSIONARY APPOINTMENTS
December 4th,
" "
" 11th
" 18th
" "
" 25th

The Executive (Missions) expect th taken whenever th Scudder. These o the stated contribu object. Such an a great work of Mi ter; whilst it will creased expenditure upon the fields alre

BOARD

At the last mee was reported out o since then the reco the Board unable t number of young their care has incre churches, and ask ti tions at' as early a churches which hav collection for us, we need, and for an a gift be large or sma

Without the aid under the painful ne plications.

The churches hav summer and fall, in Cornell; but the R been appointed Re churches, during the Communications f Rooms, 61 Franklin

Anniversary

The Third Anniver Society of the Third daphis," was held on A large audience fille were interesting to ye of the Second Refo Berg's) was present b also, the school of the disappointed. The dar by Rev. Dr. Berg, Re of the church, while t ful occasion. The fir T. E. Taylor, a misio

ill which a spacious but occasion. Two m which they com- re spirited meeting room of twice that at Christian graces ce of this sort, but se to be undeniable. cific objects, which, on either solicited on ner, still continue to quency as formerly, es. Generally they orm, indicating deep the writers, and a is means, that joint hich the Scripture mises. Sometimes, age, and accompa- hat the petitioners Fulton street meet- himself. Of course, ed to pass without and pungent. t may be said that make a similar mis- selves to a statement eighborhood, or to opriate, they appear ginal noon prayer- de of its wonderful edification. It is its direct tendency The best of men, sensible to smooth will feed and fatten

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About the leaning of the Hollanders in the West on the crutches of the Dutch Church, I have to say, Nobody did complain as yet of this, and I do not believe that the Dutch Church is prepared to cause a complaint against the Holland emigrant churches at the West, as being unfaithful towards that institution of the Dutch Church in the West. Common honesty, fidelity to the Dutch Church, and a resolution of the Synod, did place the title of the property in the General Synod, it would be—at least, yet—untimely for the Synod to require from the students, who are poor, to demand tuition money.

Common-sense and justice teach it to be right and praiseworthy that the lovers of that institution do their utmost to pay to Rev. Mr. Van Vleck his claim on the building, of between six and seven hundred dollars; and that they try to guard the building against the damage of grading the street.

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New-York Bible Society—Celebration of the Thirty-Sixth Anniversary.—The celebration of the thirty-sixth anniversary of the New-York Bible Society was held last Sabbath evening, in the Madison square Presbyterian Church. The annual report, which was read by John E. Parsons, Esq., stated that the peculiar object of this Society was to distribute the Bible in New-York city—not indiscriminate distribution, but also visiting the destitute of the population. One visitor had disbursed 4168 copies of the Bible, a total of 4018 of the New Testament, and had visited 32,000 families, of which number 2252 had refused copies of the Scriptures. During the past year, 74,598 volumes had been given away—a decrease of 97,656, when compared with the report of last year. This decrease was accounted for by the fact that the number of immigrants to our shores had been much less than in the last year, so that there was no reason for discouragement. Statistics were read showing what had been accomplished among the sailors in our port, from time to time. 153 vessels had been furnished with copies of the Bible, of which 100 were merchant vessels on our coast, 32 were coast steamers, 218 were ships bound on long voyages, 57 were foreign vessels, and 767 were from Roman Catholic ports. The receipts for the past year

The Christian Intelligencer Dec 1, 18

TON STREET, NEW-YORK.

DECEMBER 1, 1859.

libers to this paper will much oblige the
their last receipts and remitting by mail
lance with the terms which will be found
CHARLES VAN WYCK.

N PRAYER-MEETING

Dutch Church, Fulton street.

Meeting, now in the twenty-seventh
age, is still continued; and, as the
ir columns have testified, with lit-
interest and usefulness of its exer-
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, where the representatives of all
istian Israel find pleasure in ming-
and aspirations before the Mercy-

ices somewhat with the season,
of circumstances. Sometimes the
ly filled; generally it is crowded;
tly the members overflow into the
n the swelling tide of song from
rahipers animates anew those who
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attendants. No appeals from the
he press are made to Christians,
ain the service. The matter is left
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hey find it good to come together
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ed in, gracefully if reluctantly, and
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ly condemn his foray at Harper's Ferry, as not only foolish, but wicked—a crime inhuman, and a sin before God. His present doom will fulfill the words spoken long ago, "They that take the sword shall perish by the sword!"

FLIES.

At a recent Sunday-school convention, Mr. Geo. W. Bleeker related the following incident:

The story is about a fly. It was a warm summer's afternoon, that two little Sunday-school boys, about six and eight years old, were sitting with their father on the piazza, one on each of his knees. The flies were very troublesome, and you know how it is; sometimes one will come back to the same spot almost twenty or thirty times before you can get rid of him. Well, the youngest boy said to his father: "Father, I wonder what flies were made for?" (If you children can't answer that question now, you will find it out in the sequel of our story.) The father said he didn't know. So he turned to his little brother, and said: "John, can you tell me what flies were made for?" "No." "Well, can you tell me who made flies?" "Oh! yea," said John, "I can tell you that. God made flies." "Now, I want you to tell me, brother, how he made them;" and turning to his father, he said, "Father, you can tell me how God made them, can't you?" Now, the father had never thought of such a thing before; he was not a pious man, and this very question was the means of leading him to seek an interest in Christ. "No, my son, I cannot tell you." "Then," said the little fellow, "I'll tell you. God said: 'Let there be flies, and there were flies.'"

Now, that's good, sound theology, children. That little boy had been to Sunday-school; and he had read in the first chapter of Genesis the account of the creation, and he remembered it and applied it.

As a suitable pendant to the foregoing, the speaker went on to recount, from an English authority, another work of grace in which an instrumentality so small and humble had a very conspicuous place:

An infidel, who lived opposite a church, was very desirous to attend, that he might hear the organ played. But he did not wish to listen to the Bible, nor hear the prayers of the man of God. He determined to attend, but concluded to stop both his ears during the services. It so happened, providentially, that during the reading of the Scriptures, a fly alighted on his cheek-bone, and stung him severely. He bore the pain as long as he could, but was compelled, finally, to unstop his ear to brush him off. At that moment the minister was reading, "He that hath ears to hear, let him hear!" It made such an impression upon his mind and heart, that he was converted to Christ.

The substance of the foregoing is correct, but not all the details. The officiating preacher was the Rev. Thomas Haweis, who died in 1820, nearly ninety years old. He was long one of Lady Huntingdon's chaplains, a rousing and successful preacher, and a sweet Christian poet. A number of his hymns are to be found in our book; among them, "Dark was the night," etc., "From the cross uplifted high," etc. The man whose ear the fly opened was a coarse, drunken, profane tavern-keeper, living six miles off from the Aldwinkle church, where Dr. Haweis was rector, and where crowds were in the habit of resorting. His love for music led him to the church, and there God met him in the singular way recounted above. After walking with God for eighteen years, "he died, rejoicing in hope and blessing God for the minister of his conversion."

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Common-sense and experience have taught already that the Principal and assistant teacher are in the right in refusing to be burdened by the care for the kitchen; and, if the school-room was not placed in the basement, we could have avoided the proposed expense of three hundred dollars for a refectory.

The presence of the second teacher at the spot, taking in consideration that both are doing, also, missionary work, and one of them is an Eastern brother—every one feels, at once, that the same is necessary, not to leave the institution alone.

I trust this opposition will be the means, in God's hand, of awakening the friends of the institution, and that it will shorten my begging journey, to make my family, and my beloved and very destitute field of labor, to rejoice.

A. O. VAN RAALTE.

SOUTHERN FEELING.

WHILE the great mass of Northern parties and presses, representing and embodying the sound, law-abiding, conservative sentiments of the free States, condemn the ultrism of the few, and have no fellowship, either with their malignity or their measures; it seems, on the other hand, strange that at the South, there should be such an entire and abject suppression of conservative feeling, under the imperious control of extremists, as there doubtless is. We look into Southern papers in vain, to find the violent pro-slavery agitators condemned, and their conduct held up to reproach. The religious press of the South, singularly enough, is silent, even where the morals of public discussion demand criticism. And though Southern partisan sheets are as vigorously hostile to each other as are similar journals at the North, yet, on the grand subject which, more than any other, needs to be treated in a calm, conciliatory, and statesman-like way, the collected Southern press can find no other language than that of indiscriminate and groundless abuse of the entire North. That press misrepresents and exaggerates Northern sentiments, while it inflames the passions of the Southern populace by every method possible to rhetorical art. And yet it is very well understood here, and believed on the most reliable evidence, that great numbers of influential and patriotic people at the South, are as heartily opposed to the agitating violence of demagogues, as are their brethren of the North. The number of Emancipationists at the South is large, and annually increasing; the Christian feeling there, is, to a good degree, in favor of all those remedial measures which are necessary for the removal of the worst features of slavery, and for its gradual abolition. The non-slave-holding whites, too, long for the advent of the time when free-labor, especially in Virginia, Tennessee, Kentucky, and Missouri, shall have an opportunity to develop the immense material resources of those great States. And yet, notwithstanding the deep under-current of Southern thoughts and feeling respecting slavery, a few obstreperous and extreme presses convey, so far as they can, the impression that slavery is the one chief good, for the protection and extension of which this Government was formed, and without which the Union ceases to be of any further value. In working up the minds of their readers to this transcendental conviction, abundant use is made of sectional prejudice and personal rancor. Crimination produces recrimination, and thus the war of words goes on. Shall there be no change

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