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The Christian Intelligencer, the Periodical of the Reformed Church in America, On This Date Published a Full Account of the Funeral of Albertus C. Van Raalte, Which Took Place on Friday, November 10

Erica D. Heeg

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Recommended Citation

Heeg, Erica D., "The Christian Intelligencer, the Periodical of the Reformed Church in America, On This Date Published a Full Account of the Funeral of Albertus C. Van Raalte, Which Took Place on Friday, November 10" (1876). *Van Raalte Papers: 1870-1879*. 289.
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Thursday, November 30, 1876 [New York City]

The *Christian Intelligencer*, the periodical of the Reformed Church in America, on this date published a full account of the funeral of Albertus C. Van Raalte, which took place on Friday, November 10. The correspondent reported that the Rev. Roelof Pieters preached on the text of II Kings 2.12: "My father, my father, the chariot of Israel, and the horsemen thereof." The correspondent, who did not know Dutch, could not give a summary of the sermon.

However, the sermon of Philip Phelps, Jr. was reported on at length. Phelps preached on the text of II Samuel 3.38: "Know ye not that there is a prince and a great man fallen this day in Israel?"

As Roelof Pieters had been a student of VR's in the Netherlands, Hendrik Uiterwijk, pastor of Third Reformed Church, had been one of VR's catechumens. Uiterwijk gave an address in Dutch at the grave, followed by the prayers of Professor Cornelius E. Crispell.

The attendees at the funeral were too numerous to get inside the Pillar Church sanctuary. All present filed past the casket following the service at Pillar Church. Isaac Cappon had been in charge of all the arrangements of the funeral.

Original in the archives of Western Theological Seminary, the Joint Archives of Holland at Hope College.

Funeral of Rev. Dr. Van Raalte.

The funeral of the late Rev. Dr. Albertus C. Van Raalte, took place at Holland, Mich., on Friday, November 10th. All business was suspended, the flags floated at half-mast, and the city rooms, the church and the college, and many other buildings, wore suitable badges of mourning.

After prayer at the residence of the family, by Rev. A.C. Kuyper, pastor of the Eben-Ezer Church, which had been formed out of the original congregation of Dr. Van Raalte, the remains were conveyed to the First Reformed Church, whose pulpit the deceased had for many years occupied.

From all parts of the "Colony," and from neighboring places, came numerous representatives until the capacious edifice could hold only a portion, the remainder waiting outside till the procession could be formed.

The funeral services were opened with the singing of a psalm and with prayer by Rev. Roelof Pieters. After the reading of a portion of Scripture, Domine Pieters preached from the passage in 2 Kings 2:12: "My father, my father, the chariot of Israel and the horsemen thereof!" The text was peculiarly appropriate inasmuch as Domine Pieters had been led to the ministry through Dr. Van Raalte's instrumentality, and is his only successor in the pastorate of the First Reformed Church of Holland.

All the exercises thus far were in the Hollandish tongue, and therefore the writer of this cannot attempt a sketch of the pastor's sermon.

the English language was represented by Re. Philip Phelps Jr., who selected the words of David in 2 Samuel 3:38: "Know ye not that there is a prince and a great man fallen this day in Israel?" His address was as follows:

The words chosen for this occasion present a fact and a question.

First the *fact*. Albertus Christiaan Van Raalte was born on the 17th of October, 1811, in the parsonage of Waaneperveen, Overijssel, Netherlands. His father was a clergyman of the established church; and the son received a liberal education. During his theological course the difficulties between the Separatists and the State were culminating. Alienated by the existing corruption in doctrine and practice, many of the humbler class withdrew from the regular church and began their own ecclesiastical arrangements. Whereupon there was revived an obsolete law which forbade the assembling together of more than a certain limited number of persons, except by permission of the government; and thus it was sought to crush out the secession. But undeterred by the fear of legal penalties, they continued to meet for social worship, often in secret, and were pursued from place to place by the officers of the law.

Under these circumstances young Van Raalte identified himself with the persecuted people of God, and was ordained by their few ministers in 1836. Although the seceders were destitute of influence through education, social position, wealth or numbers, yet he cast in his lot with them.

Possessed of high intellectual gifts and rare eloquence, he turned from the career which might have opened before him in the reigning church, and was often subject to civil process, event to fines and imprisonment. And because of his burning zeal and sufferings in this early relation, he is to be reckoned as a prince and a great man in Israel.

Again I apply these titles to him because of the distinguished part which he has had in the Holland colonization. When at length relief was sought by the people from the oppression which attended their assertion of the rights of conscience, their minds were naturally turned to these shores as an asylum, and in this locality many of them eventually found their haven of hope. While scattered families located in different cities, East and West, and while an important colony settled in Iowa, and to their new city of refuge gave the appropriate name of Pella, Dr. Van Raalte selected this region for colonial purposes, because here a suitable tract of land could be found. And hither as if the Lord would show that He needs no help, He brought neither riches nor influence, nor education to any special extent. What little money you had at first Providence took away from you and made you encounter pioneer trials and distresses in a more than ordinary degree. But amid them all your friend, with his devoted and accomplished wife, set you one example of unflinching fortitude and labored in every possible way for your temporal and spiritual interests. You well know how as pastor he imparted catechetical instruction to your youth, preached from the pulpit, ministered to your sick, buried your dead, united your sons and daughters in marriage, and baptized your children—how as counsellor he promoted your material welfare in different relations—how as representative he visited the civil centres at Washington and Lansing, advocated the cause of Christian education on the floor of the General Synod, and went from place to place at the East to solicit funds fro your Holland Academy. And because of these and other varies labors pursued with so indomitable energy and crowned with so remarkable success, he was certainly a prince and a great man in Israel.

Once more I apply these terms to him because of the excellence and magnitude of the principles which he so strenuously advocated. For the better support of those principles, he was earnestly desirous that the different Holland congregations should be ecclesiastically united, and should work together for the highest educational and missionary results; and his deep solicitude was manifested in continuous labors to this important end. Nor was this inconsistent with their forming an integral part of the one Reformed Church in America—the common bond being especially that institution (Hope College) with who establishment and progress he was so largely identified.

But let us hasten to the *question* of the text. Do ye not know the fact which I have just endeavored briefly to state? Now it is not mean whether you appreciate the greatness of our brother's qualities and services, for some of you, by early association with him have learned these better than your speaker. Nor is it intimated that you lack in regard for his memory. The throngs here present, and the unusual dignity of these sad rites, since you have yourselves claimed at the hands of the family the privilege of honoring the dead with a public sepulture—all this would disprove any such imagination.

But the question implies first whether you remember that great moral purposes were involved in the original establishment of this colony? For I am here to recall principles, not to eulogize a mortal. He is beyond our praise and beyond our censure. He was a man subject to like passions

as we are. But in that grave which waits to receive his earthly remains, let us bury aught of infirmity or error which may be appeared. God has blotted out whatever may have been amiss in His sight. And this is one of the precious things of our redemption, for while at the final day the lives of the impenitent will be disclosed before the world, we who believe shall find that even the Judge himself has forgotten our transgressions. This is what is meant when the Lord is said to cast our sins behind His back or into the depths of the sea.

But we are here merely to hint at principles, not to discuss them. Only let your minds not fail to review the interesting and momentous details of your early struggles.

Our question implies moreover, Do you foresee no danger with respect to the maintenance of your principles? I do not allude now to any cessation of personal activity on the part of our former co-laborer, for he has during a lengthened period been laid aside from any special endeavors, by reason of failing health; nor is the Lord dependent on any of His instruments. But I mean that this is the time for you to pause and consider what the almost resistless drift of your associated life has become. To what are you tending? Is your so-called "Americanization" degenerating into *absorption*? You know how earnestly the departed deprecated any approach to the latter. Run over the past and tell me how far you have carried out your historical designs. Are you satisfied with what you have been doing for the kingdom of heaven? In outward progress you may be able to show very much, but is spiritual life growing in strength? There are, I know, some earnest, pious hearts that mourn in secret, and would gladly relinquish all material prosperity if only they could be placed once more at the beginning. And who is there that would not cheerfully share in any temporal sacrifice, if that would advance the great end?

Finally, our question implies that in the death of this public man, there has been experienced a public calamity. It was a general affliction, when five years ago his estimable Christian companion was called away—you remember it was just before the great fire which desolated all this region. And it well becomes us to make this an occasion not merely for testifying our reverence for a prince in Israel and our sympathy for his bereaved family, but for self-examination and prayer. Let us not be drawn downward by earthly things, but let us ask ourselves for what are we living, and learn to understand in its full length and breadth the sad inquiry, "Know ye not that there is a great man fallen this day in Israel?"

After the address, the congregation was led in prayer by the speaker, and a Dutch psalm was sung, when a protracted interval was spent as the multitude filed by the casket to take a last look of one whose name has now passed into history.

The Procession.

The procession was then formed in the following order: Escort consisting of ex-Mayor Isaac Cappan, acting as Chairman of the Committee of Arrangements, with Mayor Van Landegend, and the Common Council of the city and the Board of the town of Holland; the pastor, Rev. R. Pieters; the hearse with bearers, selected according to wish of deceased, chiefly from his former elders and deacons; the family and principal mourners in carriages; ministers, consistories, and others representing the various churches; early pioneers; members of the press and others;

council, faculties, and students of the different departments of Hope College, with the Board of Education of the place; representatives of the Colony, citizens, and strangers.

At the Grave.

An address in the Dutch language was made at the grave by Rev. Henry Uiterwyk, one of the former catechumens of Dr. Van Raalte, and pastor of the Third Reformed Church of Holland, which too had been originally included in the parochial charge of the deceased; and the services were concluded with prayer by Prof. C.E. Crispell.

Thus has passed away another active laborer, who through faith, was enabled to achieve important and lasting results for the kingdom of God.

Transcribed by Erica D. Heeg
December 16, 2004

of the Third Reformed Dutch Church of Philadelphia; that William Gracey, Joseph F. Marcer and John C. Bingham are Deacons thereof; and that Thomas Cooper, John Miller, Robert B. Davidson, William Nyce and Joshua Foster are members of the said church and congregation in good standing, and

"That this Classis instructs the consistory and members of the said church and congregation above-named to take such legal action as will prevent a diversion of the property of the said corporation and of its trust funds from the sacred trusts upon which such property and funds are held."

And whereas this, the Classis of Philadelphia, did, on 29th December, 1873, after due trial in accordance with the laws of the Reformed Church in America, depose the Rev. Charles Wadsworth, D.D., from the ministry of the Reformed Church in America, and debar him from all the privileges thereunto appertaining, and did also depose Henry J. Fox from the eldership of the Third Dutch Reformed Church of Philadelphia:

And whereas the Reverend Charles Wadsworth, D.D., was on the 17th Nov., 1873, received by the Presbytery of Philadelphia Central and enrolled as a clergyman of the Presbyterian Church in the United States,

And whereas the said Henry J. Fox was on 9th June, 1873, received by the said Presbytery of Philadelphia Central and enrolled as an elder of the Presbyterian Church in the United States,

And whereas the said Lewis Renshaw, Henry J. Fox, Joseph F. Marcer, John C. Bingham and Joshua Foster, have become members in or officers of The Immanuel Presbyterian Church and the Presbyterian Church in the United States, and have thereby voluntarily ceased to be members or officers in the Third Reformed Dutch Church of Philadelphia and the Reformed Church in America.

And whereas the said Daniel S. Jones, Thomas Cooper, John Miller, Robert B. Davidson and William Gracey have, in obedience to the directions of this Classis, taken legal proceedings for the recovery of the property of the Third Reformed Dutch of Philadelphia, and its trust funds, and under the decree of the Court of Common Pleas of Philadelphia the said Daniel S. Jones as Trustee has been placed in possession of the said property and trust funds.

Now be it, and it is hereby resolved and declared by this, the Classis of Philadelphia, as follows:

1. That the said Daniel S. Jones, Thomas Cooper, John Miller, Robert B. Davidson and William Gracey, together with such other persons as shall adhere to and maintain the mode of faith and church discipline of the Reformed Church in America, and shall be duly admitted to membership in the Third Reformed Dutch Church of Philadelphia in accordance with the laws and usages of the Reformed Church in America, shall henceforth be and constitute the Third Reformed Dutch Church of Philadelphia.

2. And for the purpose of carrying the foregoing resolution into effect, it is further ordered, that the Revs. H. M. Voorhees, H. C. Berg and Elder Stephen Voorhees be and they are hereby appointed a Committee of this Classis to meet with the said Daniel S. Jones, Thomas Cooper, John Miller, Robert B. Davidson and William Gracey or any three of them on the 28th day of Nov., 1876, or at the call of the Chairman, subsequent thereto, in the church building of the Third Reformed Dutch Church of Philadelphia then and there to receive members of the said church and congregation in accordance with the laws and usages of the Reformed Church in America.

3. And be it further Resolved that this Classis record its hearty appreciation of the fidelity of Elder D. S. Jones as the representative of the Third Reformed Dutch Church of Philadelphia, and its grateful recognition of the signal ability of the distinguished counsel, Hon. W. A. Porter, Hon. F. T. Frelinghuysen, and C. Stuart Patterson, Esq.; And that a transcript of the above action of Classis be forwarded to THE CHRISTIAN INTELLIGENCER.

HERMAN C. BERG, Stated Clerk.
ROCKY HILL, N. J., Nov. 21st, 1876.

Funeral of Rev. Dr. Van Raalte.

THE funeral of the late Rev. Dr. Albertus C. Van Raalte, took place at Holland, Mich., on Friday, November 10th. All business was suspended, the flags floated at half-mast, and the city rooms, the church and the college, and many other buildings, wore suitable badges of mourning.

After prayer at the residence of the family, by Rev. A. C. Kuyper, pastor of the Eben-Ezer Church, which had been formed out of the original congregation of Dr. Van Raalte, the remains were conveyed to the First Reformed Church, whose pulpit the deceased had for many years occupied.

From all parts of the "Colony," and from neighboring places, came numerous representatives until the capacious edifice could hold only a portion, the remainder waiting outside till the procession could be formed.

The funeral services were opened with the singing of a psalm and with prayer by Rev. Roelof Pieters. After the reading of a portion of Scripture, Domine Pieters preached from the passage in 2 Kings 2: 12: "My father, my father, the chariot of Israel, and the

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All the exercises thus far were in the Hollandish tongue, and therefore the writer of this cannot attempt a sketch of the pastor's sermon.

The English language was represented by Rev. Philip Phelps, Jr., who selected the words of David in 2 Samuel 3: 38: "Know ye not that there is a prince and a great man fallen this day in Israel?" His address was as follows:

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Under these circumstances young Van Raalte identified himself with the persecuted people of God, and was ordained by their few ministers in 1836. Although the seceders were destitute of influence through education, social position, wealth or numbers, yet he cast in his lot with them. Possessed of high intellectual gifts and rare eloquence, he turned from the career which might have opened before him in the reigning church, and was often subject to civil process, even to fines and imprisonment. And because of his burning zeal and sufferings in this early relation, he is to be reckoned as a prince and a great man in Israel.

Again I apply these titles to him because of the distinguished part which he has had in the Holland colonization. When at length relief was sought by the people from the oppression which attended their assertion of the rights of conscience, their minds were naturally turned to these shores as an asylum, and in this locality many of them eventually found their haven of hope. While scattered families located in different cities, East and West, and while an important colony settled in Iowa, and to their new city of refuge gave the appropriate name of Pella, Dr. Van Raalte selected this region for colonial purposes, because here a suitable tract of land could be found. And hither as if the Lord would show that He needs no help, He brought neither riches nor influence, nor education to any special extent. What little money you had at first Providence took away from you and made you encounter pioneer trials and distresses in a more than ordinary degree. But amid them all your friend, with his devoted and accomplished wife, set you an example of unflinching fortitude and labored in every possible way for your temporal and spiritual interests. You well know how as pastor he imparted catechetical instruction to your youth, preached from the pulpit, ministered to your sick, buried your dead, united your sons and daughters in marriage, and baptized your children—how as counsellor he promoted your material welfare in different relations—how as representative he visited the civil centres at Washington and Lansing, advocated the cause of Christian education on the floor of General Synod, and went from place to place at the East to solicit funds for your Holland Academy. And because of these and other varied labors pursued with so indomitable energy and crowned with so remarkable success, he was certainly a prince and a great man in Israel.

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But let us hasten to the question of the text. Do ye not know the fact which I have just endeavored briefly to state? Now it is not meant whether you appreciate the greatness of our brother's qualities and services, for some of you, by early association with him have learned these better than your speaker. Nor is it intimated that you lack in regard for his memory. The throngs here present, and the unusual dignity of these sad rites, since you have yourselves claimed at the hands of the family the privilege of honoring the dead with a public sepulture—all this would disprove any such imagination.

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THE PROCESSION.

The procession was then formed in the following order: Escort consisting of ex-Mayor Isaac Coppan, acting as Chairman of the Committee of Arrangements, with Mayor Van Landegend, and the Common Council of the city and the Board of the town of Holland; the pastor, Rev. R. Pieters; the bearers with bearers, selected according to wish of deceased, chiefly from his former elders and deacons; the family and principal mourners in carriages; ministers, consistories, and others representing the various churches; early pioneers; members of the press and others; council, faculties, and students of the different departments of Hope College, with the Board of Education of the place; representatives of the Colony, citizens, and strangers.

AT THE GRAVE.

An address in the Dutch language was made at the grave by Rev. Henry Uiterwyk, one of the former catechumens of Dr. Van Raalte, and pastor of the Third Reformed Church of Holland, which too had been originally included in the parochial charge of the deceased; and the services were concluded with prayer by Prof. C. E. Crispell.

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Y. M. C. A. Notes.

THE Y. M. C. A. of Brooklyn, N. Y., has 2500 members.

DURING October the Women's Christian Association of Philadelphia reports 7052 meals furnished and 805 lodgings. \$1000 balance is on hand.

THE Y. M. C. A. of St. Louis, Mo., reports 61 meetings held by the Association during October, with an attendance of four thousand. The number of requests for prayer during the same period was 143.

THE Y. M. C. A. of Basle, Switzerland, has a membership of 85, all active. A peculiarity of the association is that members cease to be active when married, but are then considered as honorary. The membership is made up from all classes, but the utmost harmony prevails, and at stated intervals they all sit down together to a social repast.

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First, the fact. Albertus Christiaan Van Raalte was born on the 17th of October, 1811, in the parsonage of Waaneperveen, Overijssel, Netherlands. His father was a clergyman of the established church; and the son received a liberal education. During his theological course the difficulties between the Separatists and the State were culminating. Alienated by the existing corruption in doctrine and practice, many of the humbler class withdrew from the regular church and began their own ecclesiastical arrangements. Whereupon there was revived an obsolete law which forbade the assembling together of more than a certain limited number of persons, except by permission of the government; and thus it was sought to crush out the secession. But undeterred by the fear of legal penalties, they continued to meet for social worship, often in secret, and were pursued from place to place by the officers of the law.

Under these circumstances young Van Raalte identified himself with the persecuted people of God, and was ordained by their few ministers in 1836. Although the seceders were destitute of influence through education, social position, wealth or numbers, yet he cast in his lot with them. Possessed of high intellectual gifts and rare eloquence, he turned from the career which might have opened before him in the reigning church, and was often subject to civil process, even to fines and imprisonment. And because of his burning zeal and sufferings in this early relation, he is to be reckoned as a prince and a great man in Israel.

Again I apply these titles to him because of the distinguished part which he has had in the Holland colonization. When at length relief was sought by the people from the oppression which attended their assertion of the rights of conscience, their minds were naturally turned to these shores as an asylum, and in this locality many of them eventually found their haven of hope. While scattered families located in different cities, East and West, and while an important colony settled in Iowa, and to their new city of refuge gave the appropriate name of Pella, Dr. Van Raalte selected this region for colonial purposes, because here a suitable tract of land could be found. And hither as if the Lord would show that He needs no help, He brought neither riches nor influence, nor education to any special extent. What little money you had at first Providence took away from you and made you encounter pioneer trials and distresses in a more than ordinary degree. But amid them all your friend, with his devoted and accomplished wife, set you an example of unflinching fortitude and labored in every possible way for your temporal and spiritual interests. You well know how as pastor he imparted catechetical instruction to your youth, preached from the pulpit, ministered to your sick, buried your dead, united your sons and daughters in marriage, and baptized your children—how as counsellor he promoted your material welfare in different relations—how as representative he visited the civil centres at Washington and Lansing, advocated the cause of Christian education on the floor of General Synod, and went from place to place at the East to solicit funds for your Holland Academy. And because of these and other varied labors pursued with so indomitable energy and crowned with so remarkable success, he was certainly a prince and a great man in Israel.

Once more I apply these terms to him because of the excellence and magnitude of the principles which he so strenuously advocated. For the better support of those principles, he was earnestly desirous that the different Holland congregations should be ecclesiastically united, and should work together for the highest educational and missionary results; and his deep solicitude was manifested in continuous labors to this important end. Nor was this inconsistent with their forming an integral part of the one Reformed Church in America—the common bond being especially that institution (Hope College) with whose establishment and progress he was so largely identified.

But let us hasten to the question of the text. Do ye not know the fact which I have just endeavored briefly to state? Now it is not meant whether you appreciate the greatness of our brother's qualities and services, for some of you, by early association with him have learned these better than your speaker. Nor is it intimated that you lack in regard for his memory. The throngs here present, and the unusual dignity of these sad rites, since you have yourselves claimed at the hands of the family the privilege of honoring the dead with a public sepulture—all this would disprove any such imagination.

But the question implies first whether you remember that great moral purposes were involved in the original establishment of this colony? For I am here to recall principles, not to eulogize a mortal. He is beyond our

praise and beyond our censure. He was a man subject to like passions as we are. But in that grave which waits to receive his earthly remains, let us bury aught of infirmity or error which may have appeared. God has blotted out whatever may have been amiss in His sight. And this is one of the precious things of our redemption, for while at the final day the lives of the impenitent will be disclosed before the world, we who believe shall find that even the Judge himself has forgotten our transgressions. This is what is meant when the Lord is said to cast our sins behind His back or into the depths of the sea.

But we are here merely to hint at principles, not to discuss them. Only let your minds not fail to review the interesting and momentous details of your early struggles.

Our question implies moreover, Do you foresee no danger with respect to the maintenance of your principles? I do not allude now to any cessation of personal activity on the part of our former co-laborer, for he has during a lengthened period been laid aside from any special endeavors, by reason of failing health; nor is the Lord dependent on any of His instruments. But I mean that this is the time for you to pause and consider what the almost resistless drift of your associated life has become. To what are you tending? Is your so-called "Americanization" degenerating into *absorption*? You know how earnestly the departed deprecated any approach to the latter. Run over the past and tell me how far you have carried out your historical designs. Are you satisfied with what you have been doing for the kingdom of heaven? In outward progress you may be able to show very much, but is spiritual life growing in strength? There are, I know, some earnest, pious hearts that mourn in secret, and would gladly relinquish all material prosperity if only they could be placed once more at the beginning. And who is there that would not cheerfully share in any temporal sacrifice, if that would advance the great end?

Finally, our question implies that in the death of this public man, there has been experienced a public calamity. It was a general affliction, when five years ago his estimable Christian companion was called away—you remember it was just before the great fire which desolated all this region. And it well becomes us to make this an occasion not merely for testifying our reverence for a prince in Israel and our sympathy for his bereaved family, but for self-examination and prayer. Let us not be drawn downward by earthly things, but let us ask ourselves for what are we living, and learn to understand in its full length and breadth the sad inquiry, "Know ye not that there is a great man fallen this day in Israel?"

After this address, the congregation was led in prayer by the speaker, and a Dutch psalm was sung, when a protracted interval was spent as the multitude filed by the casket to take a last look of one whose name has now passed into history.

THE PROCESSION.

The procession was then formed in the following order: Escort consisting of ex-Mayor Isaac Coppin, acting as Chairman of the Committee of Arrangements, with Mayor Van Landegend, and the Common Council of the city and the Board of the town of Holland; the pastor, Rev. R. Pieters; the hearse with bearers, selected according to wish of deceased, chiefly from his former elders and deacons; the family and principal mourners in carriages; ministers, consistories, and others representing the various churches; early pioneers; members of the press and others; council, faculties, and students of the different departments of Hope College, with the Board of Education of the place; representatives of the Colony, citizens, and strangers.

AT THE GRAVE.

An address in the Dutch language was made at the grave by Rev. Henry Uiterwyk, one of the former catechumens of Dr. Van Raalte, and pastor of the Third Reformed Church of Holland, which too had been originally included in the parochial charge of the deceased; and the services were concluded with prayer by Prof. C. E. Crispell.

Thus has passed away another active laborer, who through faith, was enabled to achieve important and lasting results for the kingdom of God.

Y. M. C. A. Notes.

THE Y. M. C. A. of Brooklyn, N. Y., has 2300 members.

DURING October the Women's Christian Association of Philadelphia reports 7652 meals furnished and 803 lodgings. \$1000 balance is on hand.

THE Y. M. C. A. of St. Louis, Mo., reports 61 meetings held by the Association during October, with an attendance of four thousand. The number of requests for prayer during the same period was 143.

THE Y. M. C. A. of Basle, Switzerland, has a membership of 85, all active. A peculiarity of the association is that members cease to be *active* when married, but are then considered as honorary. The membership is made up from all classes, but the utmost harmony prevails, and at stated intervals they all sit down together to a social repast. ■