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On the Last Day. "HARK! 'tis the trump of God

Time is no more; Horrors invest the skies, lraves burst, and myriads rise; "Chang'd in a moment's space,

Shriek and despair; Now they attempt to fly, Curse immortality, And eye their misery Dreadfully near. " Quick reels the bursting earth,

Rock'd by a storm of wrath, Hurl'd from her sphere; Heart-rending thunders roll, Demons tormented howl, Great God! support my soul,

"O my Redeemer, come, And thro' the frightful gloom Brighten thy way; How would our souls arise, Soar thro' the flaming skies. Of the great day.

" See, see, the incarnate God Swiftly emits abroad Glories benign; Lo! lo! he comes, he's here! Angels and saints appear, Fled is my ev'ry fear,

Sovereign august! Worlds from his presence fly, Shrink at his majesty, Stars disht along the sky Awfu'ly burst.

Thousands of thousands wait Round the judicial seat, Glorified there; Prostrate the Elders fall, Wing'd is my raptur'd soul, Nigh to the Judge of All, Lot I draw near.

"O my approving God, Wash'd in thy precious blood, Bold I advance; Fearless we wing along, Join the triumphant throng, Shout in ecstatic song Through the expanse

Our Contributors.

"Worldliness."

BY REV. J. HALL, D.D., NEW-YORK. ing upon and dominating the Church, as, for example, in carrying against the general Christian feeling such points as the opening of libraries and galleries on Sabbath; or that Christian people, themselves within the Church, are adopting the style of life peculiar to "the world."

The latter is the subject of complaint, though it is obviously not without some connection with the former, for an undecided and divided Church is not a formidable opponent to her enemies. The prevalence of prosperity, the diffusion of wealth, the adoption of many continental usages, the reception into society of many persons educated to continental ways, may be spec-

ified as causes of the relaxation in question. As a help to just thinking on this matter, the writer ventures to offer a few thoughts which may possibly disappoint some readers (because we are all accustomed to hear " worldlinesa" blamed rather than defined), but may yet awaken salutary thought in others.

We are all liable, as we learn from faithfulfriends and sarcastic neighbors, to judge severely those things which we have escaped, and to rate highly the virtues which we possess. The "good young man," who neither uses tobacco nor stimulants, and has been brought up so, may easily assign himself, or have given him by others, a high place over those who "smoke and take wine," while in the eye of God the smoker may be the better of the two. The good young man may be conceited, mean, vain even of his goodness, censorious, and selfish. A gentleman of hospi able nature and easy means, with a family of young people and a wide circle of friends, keeps a tolerably open house, entertains, and "sees a deal of company." He may be looked askance at, as exceedingly worldly, by his next-door neighbor, who early learnt to economize, and practised the lesson after its necessity had ceased, who never has company, and does not understand such "goings on." Yet the latter may be narrow-minded, coldhearted, secretly congratulating himself on his prudence and prosperity, and so hard and honest that he is hardly honest. I have been brought up, let me suppose, on the soundest theology; took it in with my mother's milk; lived in controversial times when the "points" were sharp indeed, and all the lines of doctrine as definite as the ten commandments. I am liable to rate too low my neighbor, who grew up under a different regime, and who, cross-examined about some of the distinctions familiar to me, simple, devout, earnest, manly piety, in the table or of the harem. sight of God of greater value than mine.

These examples I give, because no one

jollity, in good times. These things are apt to A ball thrown away on the top of a hill the butler of a Dr. somebody, up-town, the house; another, a fat, elderly mulatto, who forget that a bitter word may be as will depend on the impulse given to it, and The set of the state of the set o

Shared the thing the real part of the section

bad as a blow, and shocking vice may be the lay of the ground. So human beings indulged in with great refinement of manner. Mary Ann, whose duties as lady's maid require her to dress and undress her young ladies four nights in the week for external displays, thinks it dreadful dissipation; while the young ladies think it shocking that Mary Ann will dawdle as shedoes about the basement-door with her "friend." We total abstainers have not much patience with the moderate drinkers; but Dr. Thomas Chalmers wound up his day's labors with a glass of toddy, and put it in his journal, too; and many a Scottish minister, as good in his place as any of us in ours, sees no harm in the like, greatly to the distress of

Now it is not meant that there is no right and wrong for the individual in these things, but that a general judgment upon particular points is so difficult as to make general judgments of little value. Legislation against particular follies has had little real success. Even special preaching has had, we humbly think, no great results. Congregational action has been taken to the exclusion of dancers, for example, from Church-fellowship; and then have begun fine distinctions between "square dances" and "round dances," hard to be understood, and easily wrested by the unlearned in such things. Deeds done thoughtlessly, as we drop a witticism, are made into formal transgressions. An artificial standard is set up for conscience, and religion is made to be a little too much in the things we keep from doing. The further evil ensues that men are needlessly set to pick holes in other people's coats. "I'm sure I might as well go to the opera, as listen to an opera singer in church." "I'm no worse with my dress -hair and all-than the deacon with his hair dyed." "There was less naughty talking at my reception than at Mrs. Smith's Dorcas," And these retorts getting whispered about, and being in the air, the spirit of even good people is "riled," and perhaps the minister is led to lay out as much force for a Sabbath or two, in dissuading from dress, or dance, or theatre, as he ordinarily does in dissuading from rejection of Christ and eternal death. And some of his dear people, who love and respect him, come to have two sets of sins in their mind's eyethose that are clearly against God's word, and those that are against the minister's. We do not mean that this latter word should not be taken into account by Christian peoraise grave apprehension, and call for the points on which a minister, or indeed special notice in prayer and effort. The a church, thus exercises the obedience of complaint might mean one of two things, members, the better for the minister, and either that the worldly, as such, are press- for the manly, independent, well-developed, Christian character of the people.

"Then do you think excessive dressing, and dancing, and entertainments, and theatrical displays, right things for Christian people?" No, indeed; I think them generally excessively childish; sometimes very

"Then would you do nothing? Do you dvise 'masterly inactivity'?" No. There is something to be done. Let an example

The pastoral epistles emphatically require gravity in ministers. Now suppose it were a number of whites (sitting on the same put in the ordination-vows, or "charges," that a minister should never make a pun and twenty; among whom I recognized in English, Greek, or Latin; never wear a the Hon. Wm. C. Rives, of Virginia, and an "amusing speech;" never throw a fly, or shoot game, or knock down nine-pins (which things could be shown to be unfavorable to gravity)-would it mend matters? Would not a wise man say, "My dear sir, some of these things, in proper time and place, are well enough; 'est modus in rebus;' and if I am not capable of judging and obtaining helps to form a judgment on such things, if there is no way to keep me right on these points but by this formal prohibition, I am not fit to be a minister at all. If I am a true minister, my preoccupation of heart and life with God and the souls

of men will keep me from trifling." Now it is just here that the right line of treatment of the Church's worldliness seems to lie. To have a ministry grave, sober, such that no man can despise, let it be an educated and intensely earnest ministry, thoroughly engaged in God's work; and to have a church free of worldly trifling. let her be thoroughly educated, and intensely occupied in God's work. Filled with the wheat of true Christian life, there will be no room in her vessels for the chaff of fashionable follies,

But how to get this, or, rather, how to seek it? With great diffidence we venture a few hints:

ure a few hints:
1. There is a broad line drawn in Scripture between God and mammon, Christ and Belial, flesh and spirit, the will of the flesh and the will of God. That which makes godliness is the love of God shed abroad in the heart. That is its essence, its animating principle, its life. That which makes worldliness is the love of what is not God. lust of the flesh, or the eye, or pride of life. The object may be dignified, like honor, or power; or small and mean, like gain, or personal display. It may be pure, like literary would probably say bluntly, "Upon my fame, or social influence, or it may be senword, I don't know." Yet he may have a sual and beastly, like the pleasures of the

What makes it worldly is not its high or low character; it is its godlessness. The "honorable merchant" loving his money; the there is a good deal of roughness, coarse boxes, or the poor creature that gyrates on men living in the city, and engaged all the meritorious exertions of the sufferers. speaking, rude bexing of human ears, blows the stage in half-dress, and with less excuse. even, in bad times; and some excess of One may conduct a prayer-meeting, or man-

sed very far down in the scale of hu- will obey the law of gravitation and run whose name I have forgotten. and the constraint of the street and the street and

without the dominant love of God will be worldly, and what form of galety, display, hoarding, gossiping, self-seeking, self-in dulgence, mean gains, or sense of power, the sin will take, is only a matter of detail, and of secondary moment. Men, like trees, will bring forth fruit after their kind.

2. Let there be close and faithful dealing with those whom we take into the Church. Let us be more concerned about quality than quantity. "They are not all Israel which are of Israel."

3. Let us keep the churches, as churches, free of worldliness. If they be the scenes of theatrical displays; if they parade themselves before the world; if they follow in its wake in style, "effects," music, and general accommodation to the fashion, can it be wondered at if the members catch the spirit, and "better the instruction"? What minister does not know that it is possible to preach on humility, with a spirit as proud as Lucifer's? And so may a church be sound in creed, and most respectable in character. and yet differ from other institutions only in this: that they serve man's natural tastes and wishes on the six days, and it gratifies the same in the ways appropriate to the

4. Let us seek in all appropriate waysby praying, studying, teaching, preaching, and holy living-THE POWER which has ever best resisted the encroachments of worldliness, so-called; which enters the heart; disposseses its old occupants; raises the tastes; purifies the affections; sets the hands to work: makes life solemn, earnest, and dirnified; gives efficacy to law; creates sustaining public sentiment, and renders all obedience simple, unconstrained, and spontaneous holding men back from frivolities. not so much by the iron fence of "Thou shall not," as by the loftier inspiration of positive Christian living, that replies to all syren calls of the world, "Why should the work cease while I leave it, and come down to you?" We may err in dealing with symptoms; we may mistake by governing too much; but we are safe in declaring, by word and deed, "I believe in the Holy Ghost."

Two Pictures.

HAMPDEN SIDNEY, VA. BEING in Richmond, Virginia, during tral and fashionable part of the city, plain and solid, but very spacious and comfortable. It was packed with a vast congregation of between fifteen hundred and two thousand adults, uniformly well-clad, and many of them fashionably and even elegantly. I entered by what I found to be a rear door beside the pulpit; and a comfortable seat was politely, though with some difficulty, found for me; as I surrendering his seat to me. Near me were seats with the blacks), say, between twelve colored necktie; never allude to Dickens a few Richmond merchants, or professional or the like; never make people laugh with men, the hospitalities of whose "palatial mansions" I enjoyed during that and previous visits. In the pulpit was the Rev. Dr. Robert Ryland, the pastor of this flock-I scarcely need say a white divine (as the laws of Virginia did not permit the public exercise of the ministerial office by a black), and President of the flourishing "Richmond College." I looked to the "end vided with their tane-books; and very vice-performing as an overture a long an cannot go on with a sleepy congregation." them, and afterward, at suitable intervals, a number of popular hymn-tunes, in which many of the congregation joined. The services consisted of three hymns, selected from black men called up by him, reading the Scriptures, a sermon of thirty minutes' length, and a closing hymn, with prayer by the pastor. The sermon did not display prominently any of that condescension to the level of the bondsmen's capacity which I had expected; indeed, what I saw assembly and the extensive use of hymn-

> for a stand-by." But the thing which I chiefly observed men, who led in prayer. With this I was both disappointed and gratified; disappointed, because the prayers were so devoid of all that might have met a thirst for what one expects from intelligent white eral propriety. There was, perhaps, a little swell of imitative turgidity in the language, and a betrayal of some taste for sonorous words. The only signs of excited

of blacks and mulattoes passing in holiday attire, in the afternoon, I found, upon inquiry, that they were going to their church. Remembering the pleasure I had felt fifteen years before, in witnessing their worship, I asked my acquaintance if I could attend. He replied that he had never gone to their worship, and his belief was that no white persons now ever did so; but that he had no doubt we should be politely received. At my request, therefore, we set out. The church I found to be a lofty, commodious. modern building, flanked on one side by a manse, a two-storied dwelling, and on the other by an extensive building of brick. which, I was told, was built for the Africans by the city government, for their common schools. I said that this large and lofty church was evidently a new building. erected since the Confederate war: but from what resources? My acquaintance replied, that the freedmen were often inclined to give quite liberally, according to their means, to their own church enterprises; but that the larger part of the money. which built their church and manse, was the gift of their old masters and mistresses. bestowed out of the old feeling of family kindness. The flock belongs to the Methodist Church, North, and the pastor, or preacher in charge, is a negro from the North. There seemed to be a continual stream of blacks into and out of the church. during all stages of the exercises. We arrived too late, but upon asking one of the 'outsiders" for admission, were very politely told to enter and seat ourselves where we pleased. We were the only white per-

The preacher, a full-blooded African with a closely-cropped woolly head, a very neat suit of clerical black, a very massive gold chain, and a scrupulously fresh, white handkerchief, prominently displayed, had already begun his sermon. About six hundred worshippers were present. His subject was, as we gathered, Christ's exaltation. He announced very formally that an exaltation of heaven implied, of course, a previous condescension to earth; and that it was therefore incumbent on him to demonstrate our Redeemer's real condescension into human flesh and abode on earth. This he therefore proceeded to argue through the autumn of 1857, I yielded to a pardon- the body of his discourse, in a formal able curiosity, which carried me to the series of eight or ten heads. One of them was in this fashion: "Brethren, Christ ple. It should be; and a good man will African (Baptist) church, on Broad-street. actually was upon earth, for I can prove sons, the Church of Christ is now suffering not willingly shock the feelings, or weaken My purpose at this time is simply to relate it by the testimony of that lady," (I was from worldliness to such an extent as to the hands, of a minister; but the fewer what I saw, with a fidelity so strict that told that the word woman is ostracised the reader shall see for himself this and among them in every connection, except the other scene which I shall describe, as when speaking of white females; and that though he had borrowed my eyes. I found an application from an aspirant for the the African sanctuary in a decidedly cen- post of scullion would now be in such terms as these: "Does you want to employ a lady to do your kitchen-work?") "who. the Scripture tells us, was bound by the spirit of infirmity eighteen years. She had spent her all upon physicians, and was nothing better; but when she saw the Saviour in the crowd, she pressed through, and tetched the skirt of His garment, and was made whole. That lady, I say, my brethren, could testify to us here, if she would not consent to any black person's were alive now, that Christ really was upon earth; for one tetch of His raiment cured her infirmity," etc. These liberties with the Queen's English were accompanied by much pomposity of verbiage; and it appeared that his verba sesquipedalia were decidedly most edifying to his audi-

But the male part of it did not seem to appreciate the discourse as much as the preacher desired. Twice during the sermon, he rebuked some delinquents among them (how many we could not see) for drowsiness, in such terms as these: "Wake up, brethren, wake up! No nodding in the church. It is hard enough work, this with manns from heaven, and gave them gallery," which was occupied by a very preaching anyhow, when the brethren lisnumerous choir of black singers, all pro- ten; how much harder when they are nodding around met If you don't quit

ment, and finally frantic-incited probably by influences to be mentioned anon. Comby Dr. Ryland, three extempose prayers ing at last to his proper subject, the exaltation of Christ, he mentioned His intercession for believing sinners as a ground of comfort; and concluded the sermon by reciting the precious hymn, "There is a fountain filled with blood," etc. This sacred and tender lyric he delivered in a thanksgiving when God spares one of His scream, and with contortions of feature that evening of the general decency of the and body almost incredible in their violence. The sympathetic cause was doubtless found books somewhat undeceived me as to the partly in the demeanor of his congregation, and especially of the female part of it. supposed need for plainness. Yet the discourse was perspicuous, unambitious, and The women ("ladies," I should rather practical; very much the sort of sermon say) sat on the right of the church, and which the sober Christian feels is "good the men on the left. The latter sustained a tolerable composure until near the end of the sermon, except an occasional outnovelty-so very much, in a word, like ordinary scenes began. Amidst the occasional devout outcries, one and another Christians; gratified, because of their gen- were seized by their "exercises," under which the subjects screamed, groaned, choked, clapped their hands, laughed hysterically, shouted, and swayed their bodies and limbs with almost superhuman violence. Each "subject" was assisted by their working days either in mechanical Sometimes one of these scenes followed labor or domestic service; and that the another; sometimes as many as three were wine, revellings, and such like, unrefined age a mission-station, in essential world. last one called up, whose prayer had es-

Southern city, and perceiving a multitude as she ran up and down the aisles. All that ministry of forty years, the history of church were closed with prayer by Rev. N. the rest seemed to be laid out horizontally, as they sank exhausted, under the seats, and at the close of the sermon, there must have been seven or eight thus disposed of, as quiescent as corpses. During all this scene the preacher continued his discourse fluently, as though the confusion were praiseworthy, and no interruption whatsoever: his self-possession being much less jarred by the tumult than by the nodding of the somnolent brethren. His voice was frequently inaudible, from the mixture of shouts and screams, with such exclamations as these, "Yes!" "Jes' so," "Bless the Lord," "Umph" (long protracted), "Dere fered by the venerable Dr. Ludlow, after now!" "Amen." "Glory, glory," "Ha,

This, however, was only the beginning. Both the sacraments were to be administered. While four adults were baptized by affusion at the altar-rail, the "stewards" of the church were busy, by the pastor's direction, passing around their hats for the people's gifts; and even this routine proceeding was attended by one or two cases of "exercise." The sacrament of the Holy Supper was then administered after the Methodist rubric, as modified by them. The communicants approached the altarrail in parties of eight or twelve, to receive while one party gave place to another were filled by singing a stanza or two. It was curred, to characterize which I have no words. The hymns were that pious doggerel, and the tunes those jiggish melodies, which and approaching communicants, and swoonings, which it is impossible for me to desimilar singing, which must have been audible in the city, a

the sound, was but little more violent than This is simply what I saw and heard. It appeared to me that it might be well the readers of THE CHRISTIAN INTELLIGENCER who stay at home should have a literal and lifelike view of the transaction. It only remains to be added, that by putting these two reminiscences together, I do not design to exalt the colored people of Richmond at the expense of those of the nameless sister-city of the South. I have no reason to suppose that this class in the latter place is at all more ignorant than the same people in Richmond. It is merely that I happened to see the two scenes in OBSERVER. the two cities.

A Pastorate of Forty Years.

FORTY years, in Scriptural phrase, may be classed among the sacred numbers. "Forty years long" the Lord led His people in the wilderness, protected them by the pillar of cloud by day and of fire by night, fed them water from the rock to drink, and, spiritually, "that rock was Christ," We need no aid from fancy to find a beautiful parallel good singing they gave us during the ser- nodding, I must just quit preaching, for I in a pastorate of forty years in the Christian Church. A minister who for more Toward the close of his discourse, the than a generation has gone in and out bepreacher became anims ted, then vehe- fore the same congregation, and then can and his people, enjoys an honor like that of churches of Raritan alone now contain Moses, the leader of Israel.

the interest of the Church at large. The whole denomination should rejoice with ministers to complete such a period of uninterrupted labor and usefulness. The event should be celebrated with suitable religious services, and made to yield its valuable lessons to the younger ministers. who need sometimes for their encourage. light of future triumphs.

ment to look upon present struggles in the Some of the churches of New-Jersey have been celebrated for retaining their pastors esting statistics of the increase of Somerwas, of course, the performance of the black | burst of devout exclamations and swayings | for a long succession of years. Last year far less violent than the females. But on fiftieth anniversary. Rev. Dr. Blauvelt, of wealth, from which it would appear that the meeting, begging the fervent prayers of their side of the house, the sermon had Lamington, has passed his forty-sixth year. not reached its middle before more extra- Dr. Rogers, of Bound Brook, the forty-secthirty-ninth of their respective pastorates Rev. Abraham M. ssler, D.D., has just cominteresting event was duly celebrated on moved from the place, to sever his connec- United States, might be remembered in the ing my turn to retire, I noticed that the erated their contortions, composed their The taste and skill of the ladies—without ing love for the Church of their fathers. Hon. Mr. Rives accosted the pastor, and garments in some measure, and received whom nothing beautiful can be done—were Not the least interesting feature of the ocharmlessly, the position laid down at the beginning of the minister "purring" over the "society" of beginning over the "purring" over the "society" of beginning over the "purring" over the "pu minister "purring" over the "society" of which he is the "honored head;" all may which he is the "honored head;" all may prayers, expressing his pleasure in the exhaustion. These assistants were a very of the pastor's residence. Flowers and ual sons of the venerable pastor, whom he never spoken till to-day. But in the mean What is true of persons is true of classes.

What is true of persons is true of classes.

Which he is the nonored nead; all may prayers, expressing his pleasure in the exhaustion. These assistants were a very of the pastor's residence. Flowers and ual sons of the venerable pastor, whom he is the nonored nead; all may prayers, expressing his pleasure in the exhaustion. These assistants were a very of the pastor's residence. Flowers and ual sons of the venerable pastor, whom he is the characteristic prayers, expressing his pleasure in the exhaustion. These assistants were a very of the pastor's residence. Flowers and ual sons of the venerable pastor, whom he is the characteristic prayers, expressing his pleasure in the exhaustion. These assistants were a very of the pastor's residence. Flowers and ual sons of the venerable pastor, whom he exhaustion is true of classes. Among the inhabitants of tenement-houses, butterfly that shines in over dress in the broke from her friends, and ran over to ding his golden glories over country and A. F. Todd and Rev. A. M. Quick, and by He hath taken up stones which he hath set

which was about to be rehearsed.

The church was filled with an attentive and expectant audience, including some twenty or thirty ministers, and people from surrounding congregations, and at halfpast 10 A.M., the services were commenced. Rev. George J. Van Neste presided and conducted the preliminary exercises. After an opening anthem by the choir, and an invocation by Rev. John A. Todd, D.D., the 23d Psalm was read by Rev. A. M. Quick, and the 471st hymn was sung by the congregation. A prayer, remarkable for its simplicity and comprehensiveness, was ofwhich the 15th hymn was sung. The pastor then ascended the pulpit, and announced as his text the following words from the 7th verse of the 2d chapter of Deuteronomy: "These forty years the Lord thy God hath been with thee." The discourse, which occupied nearly an hour in its delivery, wer deeply interesting to all, even to strangers, on account of its historical statements, while to the congregation-a few of whom had listened to the preacher's voice for forty years, and many of whom had been brought to the Saviour through his ministry, comforted in sickness and sorrow, guided in doubt and perplexity-his the sacred emblems; and the intervals words must have called up the most tender recollections. It would be difficult to describe the emotions of that large congregahere that the most extraordinary scene oc- tion, composed of the representatives of three generations, among whom were the aged elder of feeble sight and dull of hearing. led to his chair in front of the pulpit, and seem to please the African ear so much. the little child in the pew, surveying the The singing was indescribably frantic, be- scene with wonder, impressed more by ing rather a hoarse yell, husky with pas- what it sees than by what it hears. There sion, than a musical sound; and it was in- are electric nerves of sympathy running termingled with a chorus of shouts, yells, from that pastor's heart to the hearts of groans, ha-has, stampings, swayings of his people, whose joys and sorrows he has the body, dancings, embracings of retiring shared on festive occasions, and in the house of mourning. As his eye glances over the congregation, and memory holds scribe. And could I succeed in picturing up her pictured page, he sees how often he it with literal exactness, it would to be al- has gone from the bridal to the burial; most impossible for any one who did not how strange in his experience have been witness the scene to avoid the suspicion of the transitions from joy to sorrow, and exaggeration. Amongst these accessories, from sorrow to joy again! Standing before the sacrament proceeded to its close, a great | that congregation, he beholds an organ of a number of communicants participating. thousand keys, and as he touches each one The congregation was then dismissed by the it strikes a responsive chord, and awakens pastor. But the more devout sort were not music deep down in the soul, whose strains, yet satisfied; and after the benediction, whether cheerful or sad, are heard only by they organized a species of sacred dance, Him who knows our frame, and is touched was continued for about twenty minutes not but reflect, as we listened to this memore. The noise of this service, I surmised, morial discourse, upon the power for good which may be found in a lengthened pasthird of a mile; in a still country region, toral connection. The Church has an orat least a mile. The acquaintance who ganic life which continues from generation went with me said that the occurrence was to generation. "Instead of the fathers weekly, and quite regular, and, judging by shall be thy children." A pastor who has lived among his people amid all the vicissitudes of a generation or more, who has buried the fathers, married their children. and baptized their grandchildren, occupies a very interesting position. He has each family history in his keeping. He is the depositary of many a precious domestic se cret which is safe in his breast. Acts of kindness have bound him with ties of gratitude to his people, while they feel that he has been the instrument of bringing blessings to their hearts and homes which they can never sufficiently acknowledge. May not the roots of ministerial influence strike deep down into these long-cherished friendships? We cannot but believe that this

interesting facts stated. In 1832, the church was composed of 270 families and 328 communicants. There have been erganized since that time the Second and Third churches of Raritan, the church of Boundbrook, and the church of Branchville, bestand erect, and, with eye undimmed, recount the dealings of God with himself nearly 1200 members. It is, indeed, true, as to lift up his believing regard to the Lamb the speaker said, that "the blessing at- of God, who taketh away the sins of the comparatively rare, that it should awaken tendant upon the preaching of the Gospel world. He and his wife became members has been great in all these churches." The of the Reformed Collegiate Church. whole number received into the communion of this church since 1699 is 1529. The tion and comfort. He prayed with this number received during the present pas- physician and his wife. The wife was then torate is 764, and but one communion sea- in perfect health. After four days an invison has passed without accessions from the tation came from the doctor to the missionworld. Dr. Messler has baptized 723 per- ary to attend the funeral of that wife, who sons, and solemnized 369 marriages, and his had suddenly died after an illness of only pastorate has already been longer by twelve twenty-four hours' duration. If the name years than any preceding one, that of the of the doctor should be mentioned many first Frelinghuysen being the next in dura- would recognize it as one of frequent mention. The discourse contained many inter- tion, as a noted physician and surgeon. ville and the surrounding country in population and in agricultural and commercial fered in this meeting. This dector sent to favored. The speaker, in passing, paid a granted to support him in his great sorrow, ond, and Dr. Sears, of Six-Mile-Run, the beautiful tribute to his life-long friend, ex-Governor Vroom, who was active in procuring his settlement as pastor, and whose At a late meeting a request was read warm attachment to this church has never from a missionary in China that his two First church of Raritan, Somerville. This permitted him, although long since re-Tuesday, October 29th. Ample preparation. He concluded his sermon with an prayers of this meeting. So the requests tions were made to render the occasion one eloquent appeal to his people to abound in for prayer come to this meeting from all of deep interest and of rare enjoyment. zeal and liberality, and to cherish increasbrown, the forest and fruit-trees passing Messler Quick. These brethren particiinto the "sere and yellow leaf," the corn pated in the services, Dr. John A. Todd let and the ring from gold. God maketh standing in full shocks, awaiting the husk- following the sermon with an eloquent ad- His precious things out of base materials, ing-time, and the bright October sun shed- dress. Remarks were made, also, by Rev. and from the black pebbles of the blooks whose name I have lorgotten.

Oroke from her friends, and ran over to willage—all were beautifully emblematic of Messrs. Ralph Voorhees and Peter A. in the golden ring of His immutable love village—all were beautifully emblematic of the men's side, shaking hands with some village—all were beautifully emblematic of the men's side, shaking hands with some village—all were beautifully emblematic of the men's side, shaking hands with some village. TARREST TOTAL OF THE PERSON AND THE PERSON OF THE PERSON O

intimate Christian intercourse, continued

for years through smiles and tears, sunshine

and storm, must contain and develop

germs of influence which are wanting where

frequent changes in the pastoral relation

But we must pause in these reflections to

finish our brief notice of Dr. Messler's ser-

mon. As it will, doubtless, be published,

we shall merely refer to a few of the most

Conklin, and the benediction by Rev. Dr. John Garretson.

During the afternoon and evening Dr. and Mrs. Messler received the social greetings of the congregation and their friends from abroad. After partaking of the ample hospitalities provided by the pastor and the ladies of the church, the guests reluctantly departed, but not until they had left a substantial token of their esteem and affection for him who has been their spiritual guide through these forty years. May his "bow abide in strength" until the Master shall call him to go over Jordan and rest from his labors.

Fulton-street Prayer-Meeting.

A GREAT number of requests were read rapidly by a business-man who led the meeting. Then came verbal requests for prayer, some of which were very touching. A gentleman said he had felt all the morning like exclaiming with the old Prophet-'Oh! that my head were waters and mine eves a fountain of tears that I might weep day and night for the slain of the daughters of my people."

"There came into my mission four women in a state of beastly intoxication. One of them had fallen from a high position. She was highly educated and could speak five languages, and nine years ago was worth in her own right \$50,000. Now she is not worth a cent. Some time ago she went off with another woman on a drinking bout, and left in bed a child fourteen months old. She was gone twenty-four hours, and when she returned the child was dead from exhaustion and starvation. Oh! it is dreadful to think of. Many would say, let the woman perish. But no; I say, let us try to save her. I think that poor woman can be saved. She is anxious to be saved, and says she will not leave the mission till she is thoroughly reformed, and conversion must be the basis of a new life; and she knows she can stand in no other but in the grace and power of God. I have asked you to pray for her before, and I ask you again. I pelieve God is answering prayer. She is convinced of her guilt as a sinner in the sight of God, and she longs to be renewed and saved. That woman has heard that I was saved, and she says the same power and grace that saved a wretch like me can save her. Why not? She came to me to know how it was I was converted. I told

"I sometimes asked you to pray for a very wicked man who lives in the Fourth Ward -a regular fighter. That man has abandoned his pursuit as a pugilist, and is now engaged in keeping a private boardinghouse, and says he has fought his last battle. I have great hope of his conversion. God is answering prayer."

The speaker was very earnest. He said his own case was an example of what the power and grace of God can do. For four years he had been living a Christian life, and he had good hope of some saved through his humble instrumentality.

Another said he had been hopefully converted, in answer to a poor mother's prayers. from being a sot to being a sober Christian man, as he trusted he is and has been for many years. No case is hopeless.

The missionary of the Church said no one will ever know in this world how many are saved through the instrumentality of this meeting. And as an illustration of this statement, he said that not a week ago he was invited to a physician's house, a brownstone, up-town. He did not know that he had ever seen the man who made the call upon him. When he arrived and asked if he could see Dr .--- , a maid said she would take his name and see, as he was sick upstairs. She took his name to the sick man, and soon returned with an invitation to come up. On entering the sick-chamber. he found himself in the presence of one whom he had often seen in the Fulton-street Prayer-Meeting. The doctor informed him how he went to the meeting, induced to go

We shall never know in this world how many have been saved in answer to prayer of-