

THURSDAY, JAN. 12, 1890.

D. C. HOUGHTON, EDITOR.

ALBERT BARNES, THOMAS BRADSHAW, HENRY DARLING, GEORGE DUFFIELD, JR., JOHN JENKINS, THOMAS SHEPHERD.

THE PURITANS.

The providence of God is signally displayed in the history of the early settlers of our country, and in the preparatory training through which they were made to pass.

It is wonderful to observe the process by which Providence prepared the men for the work to be accomplished. While we see Columbus in Spain preparing to go forth upon the mighty deep, with bold daring and prophetic instinct, for the living spirit that was in the wheels did move him, and whither it was to go, he went, to seek a world unknown; God at the same time had his Moses training in the schools of Germany in the person of Luther, to be a leader and a law-giver to the people that were in due time to go forth to possess the land of promise.

And what followed? What else could have followed, but an age of giants? Elizabeth became the patron of learning and religion, giving her royal sanction to their union, and inducing the incitement of her high station and influence to give this direction to the restless spirit of her people.

This was the school in which that noble band of learned and godly men were prepared and equipped to go forth to be pioneers to carry the Protestant religion to the newly discovered world.

These men were prepared to sacrifice to principle everything dear, and peril property, comfort and life, for freedom. To them religion and conscience were of more real worth than all the world besides.

There is but one answer—Christians carried it through these countries. It was under the foreign missionary principle that the heaven spread.

What Britain is to-day we know. Behold the little island of the sea, cultivated like a garden, dotted all over with temples for the worship of Christ; with its beautiful villages, thriving towns; its many homes of piety and piety; its literature, poetry, eloquence, and statesmanship; its ancient and well-endowed universities; its noble societies for giving the Bible, the tract, the Sabbath school, the Christian missionary to the world.

We believe they heard this, and were comforted: that they saw this day, and were glad.

It was the mighty sustaining power of a religious faith, the controlling influence of great and living principles that served our patriot forefathers for their appointed work, and fitted them to suffer, to endure, and to conquer.

Had we now, as a people, the same inflexible and self-sacrificing devotion to principle, the same indomitable energy and hardihood; to labor for God and the country, what a spectacle of prosperity would we present to men and to angels!

And now we may ask, What has gone to change this condition of things, to form this contrast of Britain in the first century with Britain in the nineteenth century? Was it Roman arms, Roman law, Roman civilization? No. It was the gospel of Christ, brought to Britain by foreign missionaries, sent and supported by Christians far distant in Italy and Asia.

But for missions to the heathen what would Britain be to-day, and we, descendants of Britain, but bands of savages? And in place of being gathered from Sabbath to Sabbath in Christian temples to offer spiritual worship to Him who is a Spirit, we should be gathered, according to Druid rites, around an elevated wicker-work, filled with human beings, and set on fire a bloody sacrifice to propitiate our cruel deities.

There are men in Britain, and men in this land, who are accustomed to sneer at the work of missions to the heathen. Had early Christians so regarded the work, these very gentlemen would now, like their progenitors, be roving about amid unbroken forests, half-naked savages, offering up under the sacred oak, their human sacrifices to their heathen gods.

There are educated men who can write against missions to the heathen, by reason of the fact that the Foreign Missionary has raised them from the ignorance of barbarism, has given them language and literature, has put a pen into their hands and taught them to wield it, has given them civil and religious liberty to assail with impunity the very cause which lies at the foundation of all their enjoy.

Many out of the church, and not a few in the church, seem to suppose that nothing has been accomplished and that nothing ever will be accomplished by efforts to spread Christianity in foreign countries.

It is enough to remark that, in the middle of the first century of the present era, Christianity was confined to a narrow strip of land forming the south-eastern border of the Mediterranean Sea; and but a few hundreds in that land were its professed votaries.

ordinary power. Here are our own Churches which are cut off from all aid except what we ourselves furnish. They adhere to the Assembly in circumstances of extraordinary trial and difficulty, showing a loyalty beyond all praise.

UNION OF CHRISTIANS.

It is one of the practical fruits of the revival spirit, that Christians learn to forget, for the time, their non-essential differences and sectarian feeling, and mingle together with one heart and voice in the exercise of prayer and praise, and in common efforts for the extension of the kingdom of Christ.

This union spirit is illustrated in the following statements of the course pursued by the Church of England towards the other clergy of the kingdom, in their assemblies for prayer. The following account of the manner of conducting the union prayer-meeting appears in a London paper:

Arrangements having been made for a united prayer-meeting on the 23d of January, a preparatory meeting was held on the 22d inst., numerously attended by clergymen of the church and ministers of various dissenting congregations of the city.

The Rev. Mr. Holt Seymour, who presided, reported the result of a meeting of the clergy held on the previous day. They solemnly applied themselves to this question, and I am now before you, I will not say delegating, but as a representative of the result at which those who were present arrived.

There are men in Britain, and men in this land, who are accustomed to sneer at the work of missions to the heathen. Had early Christians so regarded the work, these very gentlemen would now, like their progenitors, be roving about amid unbroken forests, half-naked savages, offering up under the sacred oak, their human sacrifices to their heathen gods.

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DR. POMROY. We publish the following statement at the request of Dr. Pomroy, that the public may judge of his case in the light of his own confessions and assertions:

TO THE CHRISTIAN PUBLIC.

The following statement of facts and personal feelings, deemed to be due both to myself and the Christian public, has been delayed till the present time, that I might be able to speak with more calmness and self-possession.

I have admitted, and do now admit, that there were three instances in which I was made a victim; and that, whether foolishly or otherwise, I did pay certain sums of money from my own private resources, to be relieved from circumstances and dangers into which I had been drawn.

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there to crowded houses, and it was stated a day or two since, at the noon-day prayer-meeting that the evening before, he requested none to stop but those who did not think that they were Christians, and five hundred remained for religious conversation; five hundred inquirers, none of them pious! He is said to be a great preacher, but the writer has not been able to see wherein he very much surpasses, in applying and expounding, Rev. Dr. Kirk; or, in description, Rev. Dr. Hodge; or in beauty of language and logical acumen, Rev. Dr. N. Adams, of your city.

NEW YEAR'S DAY IN NEW YORK.

The custom originated with the Dutch in New York City, and extends now very generally throughout the State, of devoting the first day of the year to social calls, and to the forming of new acquaintances, and the renewal of old friendships.

The first day of January occurring on the Sabbath this year, the social assembly was postponed until the second. The day was gloriously clear; and though the thermometer was down almost to zero, the air was so pure, and the sky so bright, that the gentlemen on foot, as they hurried from one house to another, did not seem to feel the cold.

One of the excellent features of New Year's day in New York, is that ministers are numbered with the ladies, and stay at home to receive their friends. The pastor has thus the opportunity to shake hands and exchange kind words with each whom it is not easy to find disengaged at any other time during the year, except the Sabbath.

Our Methodist brethren in opposing Calvinism are prone to define and restrict it, so as to embrace but a small portion of those who claim to adopt the views generally known as Calvinistic. The ultra opinion of a few should not be made the standard by which to measure and judge the large community of Calvinistic believers.

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deep seriousness pervaded the adult portion. Hymns were sung, those present generally joining in them. Several prayers were offered, and the gospel presented as plainly as we were able, and when the meeting closed a happier, more kind and affectionate collection of people could hardly be imagined.

CONTRIBUTIONS.

It has been suggested to us to publish statelily an abstract of the contributions. Upon mature reflection we are still of the opinion that so far at least as such donations come from the city, the end will be accomplished by leaving such abstract with Rev. J. W. Dulles or Chas. S. Lusher, 1234 Chestnut Street, subject to the inspection of those who may desire it.

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