American Presbyterian and Genesee Evangelist.

American Presbyterian We believe they heard this, and were comforted: Genesee Grangelist.

THURSDAY, JAN: 12, 1860.

D. C. HOUGHTON, EDITOR. ALBERT BARNES GEORGE DUFFIELD, JR HENRY DARLING,

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. We can never, in view of the circumstances under which they were developed and schooled, wonder at their indomitable spirit, their love of freedom, and their unceasing activity and persevering energy. Born in the midst of excitements; agitation, activity and progress, have been the elements in which they have lived and thrived. The Lord never designed them for conservatives, in the stand-still sense of that term: they were raised up for action and mighty achievements. Systems of religion and government were to be overturned and changed, and new institutions established which should embody the principles of freedom, and exemplify the spirit of Christianity. Such an undertaking required bold and courageous men -men wedded to truth and principle, and

trained to endurance. 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, that His heritage should not be devoured by greedy Spaniards or bound in bigotry and superstition to the court of Rome. The old world's reformer trod fast upon the footsteps of the new world's discoverer; so that while the one was making his prodigious discoveries, the other was laying a train of causes to possess and preserve them for the divine glory. He, indeed, armed with the panoply of truth and righteousness, went forth, breathing the characteristic spirit of the Saxon race, undaunted by bulls of popes or threats of kings: and would not turn from duty to use his own words, "though it should rain Duke Georges for nine days running." He counted all worldly influence and temporary considerations as nothing. His own ease and safety made no part of his Patriotism, the love of our kind as well as fealty reckoning. Principle eclipsed every other mo- to God, and the high trust committed to us, require tive. He was engaged in a work for which the our increased and devoted efforts to extend and world had long been preparing, and nothing perpetuate the religion of our fathers, as the surest

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 lending moved the very depths. There was food for the history of European civilization. thought, and the stimulus to action—the inter-Greece and Rome.

This was the school in which that noble band | tian. of learned and godly men were prepared and We do not, indeed, say, that all these three a pure conscience.

unite and preserve as indissoluble, freedom masses of the people all earthly blessings. To any other eye their nor, Europe? situation was gloomy as the wintry, iron coast | There is but one answer-Christians carried on which they trod. But they saw in it the it through these countries. It was under the abode, where the spirit of religion and the foreign missionary principle that the leaven spirit of liberty might be developed and ex- spread. doubt, amidst the darkness of that day, were hope and Christian civilization. They foresaw the altars of God ascending in tions. that desert region, and millions of their descend-

gious faith, the controlling influence of great and living principles that nerved our patriot forefathers for their appointed work, and fitted them to suffer, to endure, and to conquer. Though they were men of like passions with other men, stern necessity was their school-master, and under such tutorage were developed vigorous minds, noble energies, and lofty intellects, suited to the times in which they lived. Born in the wilderness, cradled in the storm, literally nourished, like the fabled heroes of olden time, on the marrow of bears and the milk of wolves-the hoarse notes of Boreas, their lullabys-the grim howl of wild beasts, and the more portentous vell of the savage, their nightly songs-the roaring cataract and pealing thunder their pleasant instruments of music-beset with perils on every side, with spirits as free as the air they breathed, like Samson they went forth in their might from conquering to conquer, and before their undaunted spirits all enemies were like the uncircumcised Philistines before that unwarlike weapon in the hand of the Nazarite.

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! Were we as rich in faith and works as we are in physical comforts and in accumulated facilities and means of doing good to others, the wilderness would soon blossom as the rose, and a nation might hopefully be born in a day. We pray but faintly, because we labor feebly and give sparingly. We need more of that Puritanic faith which converts the entire man and all he possesses of means and influence into active and vigorous instrumentalities for promoting the kingdom of Christ and the glory of God in the world. We need such a devotion to principle as to subordinate all narrow and sordid selfishness to a predominant love of right and truth, which will sooner sacrifice property, honor, and life itself, than bate one jot or tittle from the great chartered rights of a heaven-born freedom. It is comparatively easy, if our hearts were in the work as were our pilgrim fathers, to plant churches, school-houses and colleges in all the destitute portions of our vast country, and thus carry the ark of God in the advance rank of emigration, and erect an altar, and raise the standard of Christianity as the first and most important step towards planting a new settlement. We dishonor the ancestry of our country by making our religion secondary to any other consideration. This is the tenure on which we hold all our cherished privileges and blessings; our civil and political freedom, our personal liberty, our national union, had their origin in our holy religion, and cannot be maintained without it. When we yield this, we surrender the ark into the hands of our enemies, and Ichabod will be written on the temple of liberty. could hinder him, and it went on rapidly and | means of saving the union and perpetuating its

THE SUCCESS OF FOREIGN MISSIONS.

Many out of the church, and not a few in the the incitement of her high station and influence church, seem to suppose that nothing has been to give this direction to the restless spirit of accomplished and that nothing ever will be acher people. There was excitement, for this the complished by efforts to spread Christianity in race demanded—without it there will never be foreign countries. Such impressions, however, enterprise or advancement—all will be stagnant | can be cherished only where there is want of and sickly-it was a commotion, too, that faith in the word of God, and want of informastirred below the shallow surface of things: it tion respecting the history of the church and

It is enough to remark that, in the middle of nal spirit and the external cause cooperating the first century of the present era, Christianity together-and the fruit were the Bacons, Shaks- | was confined to a narrow strip of land forming peares, Miltons, Baxters, Cudworths, Newtons, the south-eastern border of the Mediterranean Leightons, and like master minds by which the | Sea; and but a few hundreds in that land were seventeenth century was distinguished; for such | its professed votaries. In all the world beside, a development of giant intellects and choice other religious prevailed. Not a soul within spirits, whose "tongues dropt manna," and the boundaries of Europe had yet called on the whose thoughts have been the food of ages, name of Jesus. But to-day, as we examine the will be sought in vain in the classic age of statistics of the world, about one-fourth of its population is ranked under the name of Chris-

equipped to go forth to be pioneers to carry the hundred millions are true disciples of Christ, Protestant religion to the newly discovered but we do say that many millions are genuine world. Indeed, the very wrath of man was Christians, and that all are more or less influconverted into instruments of discipline, and enced in their conduct by the religion of the persecution and intoleration seemed to fan Bible. We are not to measure the power of the fires of liberty, and contributed to develop the gospel in the world simply by the number those indomitable spirits of our pilgrim fathers, of those who have been truly converted. We so needful to qualify them to endure hardness have only to compare nations even under the as good soldiers; so that a wilderness home in adulterated forms of the Latin and Greek a land unknown, amidst wild beasts and savage | Churches with what they would be under any men, had more charms for them than all the other religion, to see and feel the superiority of luxuries of the land of their fathers and the en- the Christian scheme. France may have but dearments of the homes of their childhood, pos- little evangelical Christianity, still the religion sessed only at the sacrifice of a free spirit and of Jesus in that land, covered up as it is with so much superstition, has been the civilizing and These men were prepared to sacrifice to prin- is yet the conservative element of the nation. ciple everything dear, and peril property, com- France would not be France without Roman fort and life, for freedom. To them religion Catholic Christianity, and a purer gospel will and conscience were of more real worth than qualify her for the dignity of self-government all the world besides. Such men tyrants and and civil liberty. Russia would not be Russia despots will always fear, and sluggish, conser- without the Christian element of the Greek vative selfishness will hate and abuse. Such | Church. Certainly England and America would were the men that went out into the wilder- not be what they are to-day but for the restrainness to plant a nation whose institutions should ing and elevating influences of the gospel on the

and religion. They went forth in the name | The simple question is-How came this exof God, and for the advancement of the Chris- pansion? How came the religion of Jesus to tian faith; and to this high cause they were con- pass the boundaries of Palestine? How came it tent to sacrifice friends, home, country, and to penetrate Arabia, Egypt, Persia, Asia Mi-

panded without restraint, and they possessed their | We need not travel beyond the limits of our souls in patience. This was the guiding star of own history to learn a demonstration of the suctheir ambition; this was the end of their long cess of Christian missions. It is for us, the decherished hopes and their fervent prayers. It scendants of the Celtic and Anglo-Saxon races. made the icy blasts of December grateful; it never to forget that we owe to the work of folighted the clearest mid-winter sky. They, no reign missions all that we possess of Christian

cheered and sustained by the revelation of It might be a useful lesson to contrast Bricoming years, as the eyes of their faith saw the tain, the home of our ancestors, in this ninerealization of their high religious hopes in the teenth century, with that same Britain in the future, as the Hebrew prophets saw the return first century, when the commission was given of Israel from bondage to the promised land. to the apostles to carry the gospel to all na-

What Britain is to-day we know. Behold | Committee voted unanimously "that they deeply ants bowing down before them; peace, industry that little island of the sea, cultivated like a sympathize with our Missouri brethren, and that and comfort settling on every valley and crown- garden, dotted all over with temples for the it is their opinion that not less than \$2500 would ing every hill; from the depths of ages to come, worship of Christ; with its beautiful villages, be appropriated to the Churches in that State they heard a voice, as if from the holy of holies, thriving towns; its many homes of piety and during the year ending December 31st, 1860, prosaying, "They shall inherit the land forever, plenty; its literature, poetry, eloquence, and vided the Churches will furnish the Committee the branch of my planting, the work of my statesmanship; its ancient and well-endowed with the means of doing so; it being understood hands, that I may be glorified: a little one shall universities; its noble societies for giving the become a thousand, and a small one a strong Bible, the tract, the Sabbath school, the Chris- by the Churches in Missouri." nation; and the Lord will hasten it in its time." | tian missionary to the world.

that they saw this day, and were glad. It was the mighty sustaining power of a reli-

something of Britain in the nineteenth century. century. And what, we may ask, was the con- contribution to the Committee at once. dition of our forefathers in ancient Britannia, Caledonia, and Hibernia, when Jesus gave the command to spread his religion? When the great Cæsar, the soldier and historian, made a forced landing on the shores of the Strait of Dover, what did he find there? Just what you may find to-day in landing on some distant island of the Pacific never yet visited by the gospel,-all the ignorance, all the superstition and degradation, and much more of the savage

Then, in that now beautiful island, there was no cultivation of the land except a narrow strip of tillage by the sea. Its inhabitants lived or flesh and milk. They were clothed with the skins of beasts. Their bodies they painted to appear more hideous in war. Cruel rites formed their worship. Hume, in his history of England, tells us that "no species of superstition was ever more terrible than that of the Druids," and these were the priests of our forefathers "No idolatrous worship ever attained such an ascendency over mankind as that of the ancient | London paper: Gauls and Britons."

And now we may ask, What has gone to contrast of Britain in the first century with Britain in the nineteenth century. Was it Roman arms, Roman law, Roman civilization? No. by foreign missionaries, sent and supported by very generally followed. Christians far distant in Italy and Asia.

But for missions to the heathen what would Britain be to-day, and we, descendants of Bri-Him who is a Spirit, we should be gathered, according to Druid rites, around an elevated on fire a bloody sacrifice to propitiate our cruel

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 hands and taught them to wield it, has given them civil and religious liberty to assail with to write their names, but for the fact that the Fopagan ancestors.

day. Our elevation and position in the world has arisen from no unaided innate principle of progress within us, but from a divine heavendescending power without us. The history of England, and the history of the United States, as its complement, cannot be written without the recognition, at every step, of the presence and power of the Christian religion as the element lying at the foundation of our progress, social, intellectual, and political. By the grace of God we are what we are.

'And for encouragement, we may bear in mind that what the gospel has done for us, it may do for others. We do not say that Christianity take about the matter, I put the question in the will make all nations equally powerful in intellect—equally inventive in genius—or equal in force of character and national power. There are differences in the same family of children, so replied that, with heart and hand, he was ready there will be differences in the family of nations. Christianity will not change this law by bringing all to a dead level. The highest welfare of men does not demand this. But the religion of Jesus will give to all nations the same high moral purposes, the same blessed hopes, and the same

glorious immortality. As then we have freely received, let us freely are waiting to receive it at our hands. We have follow our prayers by corresponding efforts, otherwise our prayers become a mockery. It how have we a right to pray that God would this—when we have in our churches 1000 more accomplish the work. She does not pray that victories may be achieved when no forces have God to work miracles for our convenience. We have clearly no right to pray for the outpouring of the Spirit, where we have not sown the seed of Divine truth-"For how shall they believe in Him, of whom they have not heard." The present is a fitting time for higher aims and more vigorous efforts.

CHURCH EXTENSION COMMITTEE, HELP

FOR MISSOURI. The Rev. T. Hill, secretary of the Missouri Home Missionary Society and exploring agent of the Church Extension Committee for that State; was recently requested by that Society to visit the East and confer with the friends of our church in relation to the missionary work in Missouri. He made statements to the Church Extension Committee at their recent meeting, which were of much interest, and after full consideration the

We think that this constitutes an appeal of no blow them from the mouth of a gun,

Note, too, its busy fingers of machinery, do- ordinary power. Here are our own Churches ing the work of five hundred millions of men, which are cut off from all aid except what we our (nearly one-half the population of the world,) selves furnish. They adhere to the Assembly in cirand, because "knowledge is power," holding cumstances of extraordinary trial and difficulty, of his case in the light of his own confessions under its healthful sway two hundred millions showing a loyalty beyond all praise. And their and asseverations: of men on the other side of the globe. This is brethren on the ground exert themselves to their utmost to meet their own wants. We hope that Look now at this same land in the first every one whom the case touches will send his

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. They do not repudiate or disband their own households, but, while faithful to their separate organizations and to their distinctive principles, they recognise all their separate families as constituting one body in Christ Jesus, unitedly laboring for the same glorious end, the glory of the Redeemer and

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

Arrangements having been made for a united prayer-meeting on the 2d of January, a prepachange this condition of things, to form this ratory meeting was held on the 2d inst., numerously attended by clergymen of the church and ministers of various dissenting congregations of the city. It is to be hoped that so good an example as is described in the following report It was the gospel of Christ, brought to Britain from the Bath and Cheltenham Gazette, will be The Rev. M. Hobart Seymour, who presided.

reported the result of a meeting of the clergy held on the previous day:-They solemnly ap-Britain be to-day, and we, descendants of Bri-plied themselves to this question, and I am now tain, but bands of savages? And in place of before you, I will not say delegated, but aubeing gathered from Sabbath to Sabbath in thorized, to state explicitly the result at which Christian temples to offer spiritual worship to those clergymen arrived. First,—They desire to share together with you in the wish for the cultivation of a spirit of prayer for the outpouring of the Holy Spirit in private meetings, in wicker-work, filled with human beings, and set social circles, in their school-rooms, and in their congregations generally. Secondly,—They desire also and hope for the best results to accompany them; to hold meetings for united prayer more generally in Bath for members of their congregations; that is, they will meet their congregations or members on Sabbath in their own parishes, and pastors may also have an opportunity every week to meet the members of their congregations all through the city, and join with It has gone forth, is doing its work, and cannot them in prayer for the same blessed object. Thirdly,—They arrived at this conclusion, that they will hold a large public meeting in the largest place they can obtain, for prayer that God would send down his Holy Spirit on the and I desire to say always, "The will of the city of Bath; and to this meeting I am author- Lord be done." I will only add, that I have ized to say, they invite the whole body of Dis- not a doubt that the Committee in this matter, from the ignorance of barbarism, has given them senting as well as Church congregations not did no more than what they thought the emerlanguage and literature, has put a pen into their merely the Nonconformist laity, but their ministers; that they may sit with us, beside us, and among us, that we may all, as brethren, as impunity the very cause which lies at the foun- his blessing on this city. I am authorized, then, Christians, join together in prayer to God for dation of all they enjoy. Their poisoned arrows to make the proposition openly and frankly to are feathered from the breast they would pierce you: we, the clergy of the Church of England, and destroy. These gentlemen would not be able now invite all the ministers of the Nonconformist bodies of this city, and their congregations, to meet us on this occasion. We do not simply reign Missionary once visited the land of their ask you to come and listen to us; we wish you ngan ancestors.

to take precisely the same position as ourselves

We may not forget that we inherit the same

to take precisely the same position as ourselves

—that the clergy of the Church and the Nonhuman nature with the heathen of the present conformist ministers shall unite together, pray together, and alike be called to lead the pravers. I believe this proposition, on the part of the clergy of the Church of England, made in this public way and in this Christian spirit, will be responded to in the same spirit; and that all denominations in the city of Bath will lay aside their denominational feelings for the moment, and unite as Christian ministers and Christian brethren on the occasion I have referred to. I feel strongly, and many feel with me, and I am sure you will concur with us, that the person of all others fittest to preside over such an occasion is Mr. Kemble, the Rector of Bath. When

> to undertake the office with that feeling and in-tention. The reverend gentleman then suggested that the proposed meeting should be held on Monday, the 2d of January. Cordial acceptance of this proposition was

I state that he undertakes the office in the most

frank, free, and Christian spirit, and when I

presence of all our brother clergy as to whether

he felt his position to be such that he could call

on Nonconformist ministers as readily as on

Church clergy to lead the prayers, he distinctly

state that, in order that there might be no mis-

expressed by the Rev. R. Brindley and the Rev. R. H. Dyer, Dissenting ministers. The Rev. Dr. Winslow, (Baptist,) speaking of an interview he had had with the Rev. C. Kemble, in which the question was discussed in give. As early Christians brought the gospel all its bearings, said: He opened his mind to us, let us gladly carry it to others. Many with the frankness of a Christian brother, and I was authorized to state a further view of the subject which has not been broached. Mr. entered upon a new year. We begin it with a Kemble thought this meeting would afford the week of special prayer for the outpouring of the nucleus of yet more extended operations of the Spirit on the world. Let us see to it that we same kind; but previously to that, as Mr. Widdrington had kindly proffered the free use of his public hall for the object, the Christians belonging to the Established Church should is said that there are but 1500 Protestant mis- hold a meeting there on one evening of the sionaries in the world, from all Christendom- week, throwing it open to such of their Christian brethren of other denominations as deconvert the world with such a small army as sired to unite with them; that the Nonconformist body should occupy the room on another evening of the week, with full permission to who might, and ought at once, to be sent into their brethren of the Church of England to the field? When Britain would reconquer India unite with them. Thus united, the minds and she does not pray that an army of but 1500 may purposes of Christians might be conciliated, and those little prejudices which now exist would in all probability be worn away in the minds of some brethren. He thought, and so did I, that been sent. But Britain sends forth 100,000 by this means various bodies of Christians would troops, and then she has faith to pray that God be so baptized with the spirit of love, that would give the victory. Let us not be asking eventually they would be called on to merge their meetings into one, and reach the point at which all desire to arrive, the identity and eswhich Christ is the Head. He carried me with so fondly at heart.

After some remarks from other gentlemen, the Rev. Mr. Dyer moved a resolution, expressover by the Rev. C. Kemble, and suggested the

VALUABLE BOX.

The Preseyterian Church of St. George has pre-Kain, Western Iowa, valued at \$204, and also are from the Eastern States. paid the freight on the box. The whole cost The multitude of the learned men here are

The church has also contributed to the Phila. H. M. Society \$35, which was collected and for- a graduate of Harvard College—that eight of warded by the pastor, Rev. D. H. Emerson.

have been interpreters between the Annamese and the French, are accused of having played the latter false. The French Admiral, it is said, having discovered the trick, immediately put the bishop and all the other, Jesuits he could lay hands on, under arrest, exclaiming that were they not priests he would blow them from the mouth of a gun.

Secretics in two of our largest cities, and all the eight had now relinquished the ministry; three of them were dead, and the other five were now men of high standing in the world of letters and politics. I ought to add, said he, they were all low them from the mouth of a gun.

Rev. H. Grattan Guinness is still preaching.

DR POMROY.

quest of Dr. Pomroy, that the public may judge

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. Many things have been said, inferred, surmised and taken for granted: some correctly, others not so. But I have never authorized the publica-tion of any statement which may have appeared especting the offence which has been alleged against me. It is perhaps proper to say, that considerable portions of this communication were sent, some days since, to the church of which I am a member. Details will neither be expected nor desired. 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. Exact dates are unnecessary, but the three instances referred to, occurred several years since, and all came within the compass of perhaps fifteen months, possibly a little more Some of the payments extorted from me were however, of a more recent date. There is too much reason to believe that the persons concerned in these transactions, were in league with each other, and operated together for the accomplishment of their objects. I am aware that these facts, and some others which have been made public, present an unfavorable aspect, and seem to authorize dark suspicions. I do not undertake to exonerate myself from blame. Far from it. I ought not to have gone where, nor to have done what, I did. To have put in jeopardy such momentous interests, was an aggravated offence, and wholly without ex-

cuse. This I confess with shame and deep selfabasement before God. At the hand of a righteous God, I have deserved all that has come upon me, and infinitely more. At the same time, I have never admitted, and do not now admit, the actual crime which has been so extensively alleged or taken for granted. However great my guilt in the sight of Heaven-and that it was very great I freely admit-still,] have denied, and do deny, the actual crime. It was not committed, and therefore no testimony

The brief "Card" published by the Commit tee of the Board with which I was connected was based entirely on statements I myself had made, in peculiar circumstances, and without consultation with others. There has been,] believe, no other testimony in the case, except my own admissions. Whatever thoughts I may have had respecting that official document of three sentences, they will not be uttered here be arrested. Its effect upon my character and standing among men, I regard as a part of the heavy trial by which it was needful that I should be overwhelmed. The hand of God was in it ency demanded.

There is another general view of the case which I would not overlook. The tempest which has been beating upon me for a month past, has not come by chance, but has been per mitted by that Providence which governs all things, for wise and holy purposes. Considering the case in this light, and looking at the infinite scandal resulting from it, I feel that there have been and are abundant reasons why he should have dealt with me as he has. My own guilt in the premises, was greatly-aggravated by my Christian and ministerial profession, the osition I occupied, my extensive acquaintance in this and other lands, and by all the vast and precious interests involved in my official chaacter and relations. No finite mind can comprehend the injury that has been done. It seems to me infinite. If an offended God and Saviour should see fit to exclude me from the sacred office, and from the visible church; nay more, if he should leave me to unutterable and eternal despair, I should have no ground of complaint. God is righteous in all his ways. He has done me no wrong. I would throw myself upon infinite and sovereign mercy, offering no apology, making no excuse, but pleading simply that atoning blood which has been shed for sinners.

And now, if I could address my former brethren and friends in the Christian ministry, one and all. I would say to them: Dear brethren. forgive me this great wrong. No words can express the sorrow I feel for the reproach have brought on you, and the anguish of which have been the occasion. For nearly thirtyfive years I have been numbered among you, however unworthy, and I can never cease to love and honor you, whatever may be my lot in

And when I think of the thousands of Christian people whose friendship I have enjoyed. and the many thousands more whose esteem and confidence I have shared, I feel as if I must also say to them: Dear friends, I have grievously injured you, and the cause which lies so near your hearts. I entreat your forgiveness. You can never know what has passed within my heart during the days and nights of this closing month of the year 1859. But it has all been known to ONE, who condescended to be "numbered with the transgressors." That I may have some little share in his forgiving love, I intend to pray, God helping me, while life lasts. Thus much my heart prompts me to say, and here-I pause. S. L. Pomroy. Sunderland, Mass., Dec. 27. 1859.

WHAT A BOSTONIAN THINKS OF PHILA. DELPHIA.

The last Congregationalist has a letter from Bostonian written from this city. It seems he found no eastern light among our Christian young men, which led him to judge that we were all looking southward. We extract part of the letter; it may contain a useful hint:-"This (Philadelphia) is really a Southern

city. The New York papers are found here; but a Boston paper is a 'rara avis.' In the Young Men's Christian Association,' one of sential unity of members of that one Church of the largest societies in the city, I inquired for a Boston paper. I was told that they had none: him entirely, and we parted with the conviction they had formerly had the Congregationalist, that the plan was most feasible, and most likely but it had ceased to come, and now, not a Bosto compass the ulterior object which we all have | ton paper, religious or secular, daily or weekly, is to be found there. This might not seem so strange, were it not for the fact that the same Association is in the daily or weekly receipt of ing the cordial approval of the meeting in the at least fifty Southern papers, from such cities proposition to hold a united prayer-meeting on as Baltimore, Washington, Richmond, New the second day of the new year, to be presided Orleans, and the like, down to the organ of the smallest hamlet or village that can produce a appointment of a committee to act with Mr. paper of the size of two hands. What does all Kemble in making the necessary arrangements. this speak? but our trade is with the South. Still, the number of New England people here is immense, and they fill offices and posts of trust in every department. One is surprised to find how many of the lawyers, clergymen, merchants, pared and forwarded a Box to the Rev. Wm. teachers, elders of the churches, and booksellers

day or two since I heard the Rev. J. H. Jones, D. D., say he was a native of Connecticut and his classmates had entered the ministry—three of them had been ordained over rich and large Jesuit Tricks .- The Jesuits in Cochin China, who societies in two of our largest cities, and all the

Rev. H. Grattan Guinness is still preaching

We publish the following statement at the re-

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 o 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. Mr. Stone; or in beauty of language and city. But, as Dr. Blair says, difference from are near to the kingdom of God. the general taste indicates a wrong taste, I suppose the taste of the writer must be incorrect, for it certainly does not harmonize with the multitude who run after him. Still, it is believed he is accomplishing much good here, and that conversions are taking place under his

Rev. Albert Barnes, the admirable commentator, and at the head of the Old School, Rev. Dr. Boardman. They are men differing widely from each other in address, manner, conversation, and preaching, and yet both exerting a wide influence; and eminent in goodness."

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. It is a pleasant custom, and may be productive of much social enjoyment. In cities, especially, we need the influence of such holiday occasions to arrest the tendencies to selfishness and seclusion. A New York correspondent writing to the Presbyterian suggests that the Philadelphians borrow or imitate this custom, and we give the thought as worthy of attention. In describing the scenes of Monday a week, the writer says:

The first day of January occurring on the Sab bath this year, the social anniversary was post-poned 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. But he who rode, had no reason to boast over him that walked; and no doubt many a swift pedestrian, as some gay equipage rolled by him, congratulated himself that he did not own a carriage or a sleigh. Stores and offices were universally closed; and instead of the hum of business, the noise of merriment and good cheer was

One of the excellent features of New Year's da in New York, is that ministers are numbered with the ladies, and stay at home to receive their friends. and exchange kind words with some whom it is not easy to find disengaged at any other time during the year, except the Sabbath. We are sure there were not many blue Mondays among the New York that pens these lines, were weary with shaking, tion and amusement. on the Tuesday. But what signifies the weariness of the hand, if only the heart be warm with the HISTORY OF PETER, THE GREAT, Emperor of glow of renewed Christian friendship, and strong in the purpose to work for God and his church.

Will our Philadelphia friends be offended if we suggest that this New Year's custom is one of the things in which they might profitably imitate New

CALVINISM RESTRICTED. 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. Much of controversy is thus wasted in contending with sentiments which are not held by those against whom the controversy is waged. those from whom we differ, would wonderfully narrow the actual field of controversy. Infant damnation and a limited atonement are often charged upon Calvinism, when in truth they form no part of the system, and are held by comparatively few who adopt the Calvinistic creed. A Methodist paper in Cincinnati is endeavoring to impress its readers that such are the approved views of all Calvinists. The Watchman and Reflector, of Boston, justly reproves the writer for thus attempting to restrict the term Calvinism to a peculiar view which neither Calvin nor the great body of his adherents adopt. The Watchman says:-

"But our anti-Calvinistic brother limits the application of the term Calvinism to those who believe that Christ died for the elect only. Does he not know that many Calvinists-many, at least, who cannot be called Arminians with any truth or propriety, believe and preach, that Christ died for all men? Baxter, and Bellamy, and Dwight, and Chalmers, were they not all Calvinists? And yet they all openly and emphatically proclaim the offer of salvation to every. sacrifice for the sins of the world. The thirtynine articles of the Church of England are confessedly Calvinistic; yet they affirm explicitly. that the offering of Christ was a perfect propitiation and satisfaction for all the sins of the learned. whole world, both original and actual. (Art. 31.) And Calvin himself, whether consistently or not, repeatedly expresses the same doctrine. In his commentary on Rom. v. 18, he uses the follow-

'Paul makes grace common to all, because it is proposed and declared to all, but in reality not extended to all; for though Christ suffered for the sins of the whole world, and by the kindness of God is offered indifferently to all, yet he is not apprehended and laid hold of by

In his last will and testament, too, he commends his soul to 'Him who shed his blood for the sins of the whole world."

"ANNALS OF THE POOR."

Yes, he whose case I mentioned under the title, "The way they die," now sleeps in the dust.

> "The wintry storm that hurries by, No more disturbs his deep repose; Than summer evening's latest sigh

The storms of life can no more disturb him, for they are all over : and may the turf be green above his now lifeless form. I tried my best to point him to the "Lamb of God that taketh away the sins of the world." I followed him to his last restingplace, and oh! how vividly did that "Life and immortality brought to light in the gospel" seem

And now, she who watched over him so tenderly, so faithfully and with a true woman's heart -she who "did what she could," she whose faults of children conveyed through a simple husband and child sleep together, is left to travel narrative. It will be appreciated by life's rugged road alone. How she shall succeed young readers, and is a good book for the famay depend very much upon some "Good Sa- mily circle. maritan."

A PRAYER MEETING.

On Wednesday evening, the second prayer meeting was held in the school-room. Quite a number of adults were present, but by far the valuable book, which we noticed a few weeks larger part were of the Sunday School. Several since. It is substantially bound in boards, and teachers were present—even the children were sold for fifteen cents. It should be in the hands most orderly and attentive, while an apparently of all our Sunday School teachers.

there to crowded houses, and it was stated a day deep seriousness pervaded the adult portion. or two since, at the noon-day prayer-meeting | 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. A number of the children, in the fulness of their hearts followed us two or three streets. and seemed unwilling to let go of our hands logical acumen, Rev. Dr. N. Adams, of your and return to their homes. I hope some of them

It has been suggested to us to publish statedly 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. Luther, 1334 Chestnut Street, subject to the inspection of those who may desire it. When donations of money. or if any thing come from the country or from abroad, they will hereafter be noticed, unless a request to the contrary is made. Last week \$1 was sent from Westchester for a particular person mentioned in the article, "Come and see," and here in the city repeatedly money or articles of clothing have been sent with a note stating for whose benefit they were intended. Last week we received \$8 in cash, from three different sources. All these and all similar cases will be uniformly left as above for inspection.

SUNDAY SCHOOL TEACHERS.

Will not two or three female Sunday School Teachers come and help us? We mean such as can be relied on. There is many a teacher feels that she would like a fair field of labor. Well. here it is-here then is labor enough to satisfy her-at any rate, let several such come and try it.

EDITOR'S TABLE.

AN OVERLAND JOURNEY FROM NEW YORK TO SAN FRANCISCO, in the summer of 1859. By HORACE GREELEY. New York: C. M. Saxton, Barker & Co. Philadelphia: G. G. Evans.

Horace Greeley, the distinguished editor of the New York Tribune, made during the summer of 1859, an over-land tour to California, through Kansas, Utah and Sierra Nevada. His letters, written during the journey, were published in the Tribune, and extensively copied into other papers. They are here collected, and published in a volume of nearly four hundred pages. No merit is claimed for the book as embodying valuable scientific and The pastor has thus the opportunity to shake hands | geographical observations, but as a book of incidents of travel and descriptions of scenery in a sparsely inhabited wilderness, and in mountainous regions soon to be subdued and peopled, it will attract atclergymen this week; though we suspect there tention, and will receive a passing interest. It is were not a few right hands, which, like the one well worth a careful perusal, both for its instruc-

> Russia. By JACOB ABBOTT, with engravings. New York: Harper & Bros. Philadelphia: Lindsay & Blakiston.

This is another addition to the most valuable series of histories written by Abbott for youth. These volumes are issued in a most attractive style by the enterprising publishers, neatly printed. elegantly bound, and beautifully illustrated. They are just the books that all our young readers ought to have in their libraries. The early history and success of Peter the Great, will be found to be full of interest and instruction to all boys who are aspiring to be good and great men.

DE TURCARUM LINGUÆ INDOLE AT NATURA;

This pamphlet by Prof. F. L. O. Rochrig is a treatise in Latin on the importance of the Turkish To state correctly the views and opinions of language as the key to the principal Oriental languages and dialects. The object of the author is to bring to the attention of scholars the Turkish tongue, not for the literature which it contains as much as its philological relations to other eastern languages and its practical importance in this regard to missionaries. It is not only spoken by the Turks of Europe and Asia, but by the various tribes and nations known as Tartars, most of whom are Mohammedans and idolaters. The author writes con amore of the structure, elegance, harmony and beauty of the language, while its cognate relations to other living languages gives it an

additional practical importance. Prof. Rehrig is a distinguished linguist, and has published several works of a philological character; among which are "Researches in the languages of Central Asia:" "The Idioms of the Turkish language." His works have acquired notice abroad, and obtained the premium of the Imperial Academy of France. He has lately issued general introduction to the study of the German language, exemplifying a new method of studying languages. Prof. Rochrig is now a resident of man, on the ground of the death of Christ as a this city, and we have known him for years as a man eminently learned in the languages, and skilled in interpreting hard sentences and in reading characters that have puzzled the wise and the

> SELF-HELP; with Illustrations of Character and Conduct. By Samuel Smiles, author of "The Life of George Stephenson." New York: Harper & Brothers. Philadelphia: Lindsay & Blakiston.

> This work has been already noticed by us as published by Ticknor and Fields, Boston. It is a book of a practical character, and worthy of an extensive circulation. Its design and tendency is to stimulate the poorer and laboring classes to self-culture and self-improvement. It shows what can be done, by what has been done.

MISREPRESENTATION. A novel. By ANNA H. DRURY, author of "Friends and Fortune," "Eastbury," &c. New York: Harper & Bros.: Philadelphia: Lindsay & Blakiston.

This is No. 214 of Harper's Library of Select Novels. A chaste and clever story by a popular

THE REVIVAL IN ULSTER: Its Moral and Social Results. By BENJAMIN Scorr, London.

This is a pamphlet of 114 pages, giving an extended and detailed account of the remarkable work of grace and the attendant fruits. It is composed principally of letters written by intelligent ministers and laymen who have been evewitnesses of scenes and results described. The main facts have been given in our columns by our intelligent correspondent on the ground, and from papers weekly received from Ulster.

ROSE COTTAGE; or, Visits to my Grandmamma. Presbyterian Publication Committee, Philadelphia. With Five neat Illustrations. 30 cents

A pretty book with lessons on the common

THE SHORTER CATECHISM. With Scripture proofs in full. By Rev. Edwin Hall, D. D. Presbyterian Publication Committee, Philadelphia.

This is a new and cheaper form of this very