

American Presbyterian and Genesee Evangelist.

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PEACE, THE GOSPEL WORD. The one grand word which the gospel proclaims in our world, is PEACE.

Think, first, how surprising it is. When we call to mind the relations between God and men, we cannot but be amazed that such a word as peace should ever have an utterance.

But, surprising as is the utterance of the word peace in such a world as ours, surprise is deepened when considering whence this word outsprings, whether it goes, and what is its ordinary reception.

But we are further to consider whether the word peace is commissioned to go. Not to men in general, but to each man in particular.

Think what grace underlies it! Peace with God must have a proper basis. Peace with God can never be had on terms which imply that He is omniscient of sin's wrong, or regardless of his own throne.

But an infinite grace not only underlies the word peace, but breathes through it. We cannot doubt the sincere desire of God to be at peace with men, since in addition to the working out of redemption, He makes unwearied effort to gain men's attention, to move man's reflection, to secure men's repentance, faith, salvation, life.

But an infinite grace not only underlies and breathes through the word peace, but works in it. We may not account the Gospel simply a showing of wisdom in constructing a plan of redemption, or an achievement of benevolence in calling men's attention to this plan, but we must accord it the attention to God's power in saving the lost.

how fearful and unhappy he was for months. It tells also how at times he would catch a glimpse of Jesus, and how the fears and doubts of his soul would roll away like clouds from before the sun.

DR. RICE ON SLAVERY. It is one of the signs of the times that the prominent men and papers of the Old School party are defining their position on slavery.

In view of these facts, his opinions are of general and public interest. Their moderation contrasts strongly with Southern utterances, and suggests the ameliorating influence of climate, atmosphere, or social and local institutions.

In a public lecture on the subject of slavery, Dr. Rice expresses his views in a bold and manly tone, worthy of initiation in other quarters, where freedom of thought and speech on moral questions, ought not to be deemed abnormal.

Let us state clearly my position: 1. I hold to the unity of the human race; that "God hath made, of one blood, all nations of men to dwell on the face of the earth."

4. I distinctly deny the right of any man to traffic in human beings for gain, whether that traffic be the foreign or the domestic slave trade.

Two kinds of testimony. We clip the following from the Presbyterian Herald: A NOBLE TESTIMONY.—A postmaster sends us the name of a subscriber, and adds, "This name has doubtless long since been written in the Lamb's book of eternal life."

THE DEATH OF JUDGE JONES.

Hon. JOSEPH JONES died in this city on Friday, the 3d inst., at the age of 65 years. He was so well known and so highly esteemed as a distinguished citizen, and a noble Christian citizen, our readers in this city and State will be gratified at seeing in our paper the following extended notice of him, which we extract from Saturday's Press:

JONES was born at Coventry, in the State of Connecticut, and, at an early age, entered the Freshman class of Yale College, without pecuniary means, and sustained only by a mother's blessing and a bold resolve.

He then pursued the study of the Law, first with Judge Butcher of New Haven, and subsequently at Litchfield, where Judges REEVE and GOULD were Professors. He was admitted to practice at Luzerne county, in this State, and afterwards settled at Easton.

It would indeed be high praise to say of him as a lawyer that he was pure-minded and faithful, and as a Judge, that he was pre-eminently courteous; but even this would not distinctively or exhaustively characterize his professional acquirements.

It must not be supposed, however, that he regarded these attainments as constituting in themselves, the ultimate end of study, and that knowledge was to be converted into a pedestal, upon which an aspiring intellect might mount to fame.

For many years the Judge had been ruling elder in the Second Presbyterian Church of this city, and assiduous in the discharge of the duties which that position devolved upon him.

AT A LOSS WHAT TO DO. A minister of our church at the North West, whom the editor says is "altogether distinguished for talents and usefulness," writes to the Christian Observer, making the following inquiry and statement, which the editor publishes without specific advice:

have gone so far in fanaticism as to sympathize with a man confessedly a traitor and a murderer. If we are not mistaken, this doctrine minister has clearly settled the question as far as the himself is concerned, and already gone South and united with the Old School Church, where he can teach for doctrine the righteousness of slavery without molestation.

"PREMIUM TRACT." Our expectations of "a clear and positive opinion" from the N. Y. Observer, on the doubtful question of slavery, have vanished into a misty pamphlet of "Abolitionism," issued many years ago by one of the former proprietors of that paper.

The clearest and most positive definition of the Observer's position, on all questions, was once given to us by a distinguished minister of New York City, that it stood on its own feet, and is as clear as the sun.

This, no doubt, is a very interesting document, though a little out of date, but unfortunately it is wholly irrelevant to the present question. For, first, the very excellent author of this pamphlet has no longer any connection with the doctrines he professes to defend.

Now we have no wish to interfere with this interesting train of argument or this charitable conclusion. Only such a pamphlet does not enlighten us at all as to the position of the Observer on slavery.

WHEREFORE we now say again, and with ten times as much emphasis as before,—"Whoever can extract from the New York Observer a clear and positive opinion about slavery, (not about Abolitionism, but about SLAVERY,) let us obtain for it a larger reward than was ever offered for a Premium Tract. It will be perfectly safe to increase the reward to any amount, for it will never be taken.

THE SPEAKER. We will be permitted to join in the expressions of gratification, which are so general throughout the country, that a speaker has been elected in Congress, and that the prolonged and disagreeable contests on this subject have been brought to an end.

DR. SCUDDER. The three first lectures of Dr. Scudder on India, in spite of the unfavorable weather, have been attended by crowded houses. In addition to the fund of valuable information, delineations of scenery, habits, customs and sports of the natives of India, the Doctor intersperses his lectures with a spice of humor and genial wit, and often convulses the audience with the rehearsal of a pleasant incident, or ludicrous anecdote. They are a very

taking as well as instructive course of lectures. The two additional lectures will be given on the evenings of the 10th and 16th inst.

THINGS IN LOWER DELAWARE.

On the border land of Kent and Sussex counties, we occupy a missionary field of great interest and of rising importance. It is the southernmost point in our Synod, and perhaps in our church. At a distance of 100 miles from Philadelphia, it could, at no very remote period, be reached only by long stage rides and steamboat routes.

This is an old town, (considered the largest in the State, Wilmington being a city,) with a population of 2,600. Here we have an excellent brick church edifice, with a tasteful spire, with a clock and good bell. A very comfortable parsonage stands contiguous, and communicating with the church.

The principal departments of business are merchandising, trading in coasting vessels to Philadelphia and New York, grinding machinery, (black oak bark,) and ship building. There are four ship-yards, all of which, we believe, are now engaged upon vessels of various sizes. Delaware white oak is in high repute for ship-builders, just as Delaware or "Southern" grain is with produce dealers.

A new town, owing its existence to the concentration of population around a stopping-place on the Delaware Rail Road. Its name is given out of compliment to the President of the Baltimore and Philadelphia Rail Road, S. M. Felton, Esq., brother to C. C. Felton, lately elected President of Harvard College. Here a great amount of trade is done, and manufactures of various kinds are clustering within and around it.

These three points form an interesting mission field somewhat extended in its character, the localities named being from eight to ten miles apart. Yet the roads are level and good, with unimportant exceptions, the entire year round. About twenty copies of the AMERICAN PRESBYTERIAN are taken on the field.

ANNALS OF THE POOR.

DARKNESS AND LIGHT. Some years ago there came from Germany a man who was a bigoted Roman Catholic. He went to the interior of this State, (leaving his family in Germany,) and there in a boarding house came across a German Bible. This, for a pastime, he would now and then read, until at last, out of all patience, he threw it aside as a fabrication of the wicked Luther. He left for a season, and on returning, once more took up the Bible and again read—next, it became a question between this Bible and his church—"One or the other was certainly an imposition," but he read on until brought by it as it trust into the light and liberty of the Gospel.

A very large proportion of the Sabbath School scholars cannot read, nor does it seem at all probable that they will ever learn unless we teach them. It is true, that this is not the legitimate province of a Sabbath School, but the instruction can scarcely be very efficient without this essential prerequisite, and accordingly we have determined to undertake it. We mention it now in the hope that some gentlemen will take pleasure in furnishing the necessary cards, &c., for the purpose. We do not ask the ladies to do this, for they are already doing more than their share. We will, however, ask them to direct the attention of the gentlemen to it, trusting that their advocacy will secure what we want.

TO THE FRIENDS OF DAILY UNION PRAYER MEETINGS.

SECOND NATIONAL CONVENTION. "Ask ye of the Lord rain, in the time of the latter rain."—Job, 5: 4. At the closing meeting of the National Convention of Delegates from Union Prayer meetings, held last September in the city of New York, it was unanimously "Resolved, That this Convention stand adjourned to the 23d of November next, to meet in Philadelphia, during or immediately after the Anniversary Exercises of the Jayne's Hall Prayer Meeting."

their daily, weekly or tri-weekly prayer meetings, after the said Convention? Hoping that the first week in March will be a convenient season to be away from home, and commending you, to God and to the word of his grace, we remain affectionately and truly yours, in the fellowship of the gospel.

THE CHURCH EXTENSION CAUSE IN THE SABBATH SCHOOL. The Sabbath School Missionary Society of the Western Presbyterian Church, Philadelphia, to the Young People's Missionary Association of the Second Church, Newark, N. J. Greeting:—We are much pleased to see that in our beloved church, one other Youth's Missionary Society, beside our own, has esteemed it a privilege to aid the weak members of our own household, struggling for life in the far West. We have esteemed it a duty as a Sabbath School Extension Committee, to contribute to our Church Extension Committee, from the conviction that if our own church is deserv- ing of our love and attachment, certainly our New School Presbyterian brethren in the West have a direct claim upon us, both to be remembered in our prayers, and to be substantially assisted from our missionary funds.

In looking over the Treasurer's statement as published in the AMERICAN PRESBYTERIAN, two weeks since, we feel convinced that the Sabbath schools connected with the churches on that list, could have contributed quite as much as the churches themselves have done; would it not be a delightful stimulus to the youth of the churches in the West, if they felt that a large part of the money raised in the East to assist their churches and Sabbath schools during their early, feeble condition, was sent as a fraternal offering to their Western brethren and sisters? Would it not cement the young people of the Eastern churches and those of the Western, and thus aid in laying the broad foundation of our noble American Presbyterian Church, that we feel it to have so large an influence upon our country in the future?

Let us exert ourselves then, to induce all our Sabbath schools to contribute regularly towards the support of Mission Sabbath schools in the West, through our Church Extension Committee; and pray to the Great Head of the church to bless this planting of precious seed with a flow- ing water both upon seed and sower.

THE GOSPEL IN BURMAH. The story of its introduction, and marvelous progress among the Burmese, is given in "The Gospel in Burmah," by Rev. Joseph H. Jones, D.D., Pastor of the Sixth Presbyterian Church, Philadelphia. Philadelphia: Smith, English & Co., 1859. Pp. 300.

MAN, MORAL AND PHYSICAL. On the Influence of Health and Disease on Religious Experience. By Rev. Joseph H. Jones, D.D., Pastor of the Sixth Presbyterian Church, Philadelphia. Philadelphia, 1860. William S. & Alfred Meredith. Pp. 300.

OUR DARLING NELLIE. Boston: J. S. Thon & Co. Philadelphia: Wm. S. & A. Martin. This is a very pleasant and true story about a beautiful and interesting little girl, who died at about four years of age. It is written in a style to interest and instruct little girls.

BLACKWOOD'S MAGAZINE for January, published by Leonard Scott & Co., contains:—1. St. Stephen's. 2. Norman Sinclair. 3. Mr. Bull's Song—The Fly Little Man. 4. The Elements of Drawing. 5. The Last French Hero. 6. The Luck of Ladysmead. 7. The Public Service. 8. Rambles at Random in the Southern [United] States. 9. The Voyage of the "Fox" in the Arctic Seas.

SCHOOL VOICES.—This neat little sheet is issued quarterly by Dr. Smith's school on Arch Street. It contains the original compositions of the young ladies of the school, in English, French, and German; which are very creditable to the authors, and reflect favorably upon the system of training which they have received at this worthy popular seminary.