American Presbyterian tells also how at times he would catch a glimpse Genesee Grangelist.

THURSDAY, FEB. 9, 1860.

D. C. HOUGHTON, EDITOR.

HENRY DARLING.

PEACE, THE GOSPEL-WORD.

The one grand word which the gospel proclaims in our world, is PEACE. This is a very surprising word, and an infinitely gracious

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. The relations of God to men are those of righteous anger; for we read, "God is angry with the wicked every day." The relations of men to God are those of determined enmity; for we read, "The carnal mind is enmity against God; it is not subject to the law of God, neither, indeed, can be." Now with such relations subsisting between the high and lofty One, whose name is Holy, and finning dwellers upon earth; is it not surprising that we should hear, on every wind of heaven, this single, sublime word, Peace,

Peace? 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, whither it goes, and what is its ordinary reception. Were it the word of prayer, outbursting from human hearts, as prostrate before the throne, rebellion with hearty penitence was renounced, and reconciliation, with many tears, was sought, we could scarcely think i strange. It would certainly be right in men to supplicate from God whatever might establish and maintain a solid peace. But not from the heart of repenting subjects is this word peace. Oh, no! It springs from the heart of the holy Sovereign, from the heart of the righteously angered Jehovah. Coming from such source, it is a word of infinite tenderness. It is as if God said, "Without an effort to reclaim men. I must not visit them with consuming indignation, for they know not the power of my anger. And what a word of awful prophecy it is! God seems to say through it, "Should every effort to reclaim men fail, there remaineth nothing more than a certain, fearful looking for of judgment and fiery indignation which shall deas, bursting from God's heart, it rolls aroun the globe, can possibly have other emotion than

But we are further to consider whither the on every man the guilt of rebellion, and calling defines his position in brief, as follows:on every man to repent and turn to God. It allows no man to plead that he was not warned. entreated, directed. Whatever his position on the earth's surface, whether far off or near; | for to dwell on the face of the earth." whatever his moral character in the estimation of himself or his fellows, whether far off in pollution and prejudice, or near in amiability and himself and every child of Adam!

Now, in immediate connection with the thought of this word peace, going forth from God's heart to every individual of the human family, we are to consider, still further, how men, in ordinary, receive it. Few stop to listen. by it, treats it, now with scorn, and now with scoff. Yet it sounds on. Age after age it after year it comes to ears which a thousand might be construed to justify the abominable slave times have been closed against it. Is any thing trade. surprising, if not this?

But the word peace, so very surprising, is also a word infinitely gracious.

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 unmindful of sin's wrong, or regardless of his own throne. In order, then, to speak valid in God's law as that of their masters; and the grand word, peace, a great atonement-work must first be wrought, a stupendous method of reconciliation be devised. The gospel shows this atonement-work completed, this way of access to man's holy Father, and heavenly home opened up. The gospel proclaims: "God is in Christ reconciling the world unto himself, not obligation to provide for them for life. What the imputing their trespasses unto them." The gospel declares: "God sent not his Son into the world to condemn the world, but that the world, through him, should be saved." The gospel affirms: "God made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." This surely is an infinite grace!

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 men's reflection, to secure men's repentance, faith, salvation, life. How many heralds of peace God sends out into the that I cannot defend the slave code of the South world; providences, sabbaths, scriptures, sanctu- ern States. Many of the laws ought to be repealed aries, pulpits, hearts of love and tongues of fire! How many peaceful influences God sheds down upon the world; prayer, praise, piety, purity! The Gospel is all grace. Nowhere, as here, is there such precious revealing of God's heart.

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 accredit the Gospel as the instrument of God's power in saving the lost. God works in the Gospel as really as the name of a subscriber, and adds, "This name in nature. The human heart that takes in the has doubtless long since been written in the Gospel, receives also the living, working, almighty | Lamb's book of energy of God, as the buds of penitence and the flowers of sanctified affection and the fruits of ma- ther class of subscribers: turing holiness attest. What an instructive ex-

how fearful and unhappy he was for months. It of Jesus, and how the fears and doubts of his soul would roll away like clouds from before the sun. But it was a dreary experience he passed through -a moment's light, and then months of darkness, until at length the God of all grace brought him deliverance. He saw Christ "made unto us of God, wisdom, righteousness, sanctification and redemption." "Now," as he writes, "did my chains fall off; I was loosed from my afflictions and my

errors; my temptations also fled away. Now went I rejoicing for the grace and love of God. Christ Christ, there was nothing but Christ before my eyes." Yes, the grace that works in the gospel is, indeed, infinite. John Bunyan's soul more ossed than the sea of Galilee in storm, heard God peak peace, peace; and like the sea, when Jesus said "Be still," John Bunyan's soul sank down into plessed calm, foretaste and prophecy of heaven.

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. Their opinions do not exhibit remarkable harmony or unity. Indeed, they are marvellously geographical, and take a decided coloring and hue from the meridian where they are developed. We gave, last week, the clearly and pointedly expressed views of the North Carolina Presbyterian, who claimed, with no little assurance, to speak for the entire South. Dr. Rice is a Kentuckian by birth, and has spent most of his life in the Slave States. He was called from Missouri to take charge of the Northwest, and check the tendencies to fanaticism in that region, and head off such radicals as Drs. M'Masters and Monfort. He occupies the triple relation of pastor, editor, and Professor of Theology. He is sustained and supported in these several responsible positions by M'Cormick's reaping machines, and in the fertile fields of the North west he is expected to outstrip all competitors, and gather an abundant harvest to the Old School. 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. Men have recently been driven from Kentucky, for holding and modestly expressing sentiments not a whit more obnoxious to the peculiar institution than these recent utterances of Dr. Rice. These indications are not without alarm to those quiet-loving people, who believe the safety of the nation and the continual peace of the Old School Presbyterian Church, depend upon prolonged and continued silence on the subject of slavery. Still the Thornwells, Rices, Armstrongs, and Van Rensselaers will speak, while the timid conservatives tremble vour the adversaries." Now who that listens with fear, lest an impending agitation will disturb to this word peace, so awful and yet so tender, their boasted harmony and quiet. There can be no reliable basis for peace and quiet but truth. and discussion is to be feared only by those who prefer to rest on some other foundation.

In a public lecture on the subject of slavery word peace is commissioned to go. Not to men Dr. Rice expresses his views in a bold and manly in general, but to each man in particular, "to tone, worthy of imitation in other quarters, where him that is far off and to him that is near." It freedom of thought and speech on moral questions, seeks out the individual conscience, charging ought not to be deemed contraband. Dr. Rice

Let me state clearly my position: 1. I hold to the unity of the human race—tha God hath made, of one blood, all nations of me

2. Consequently, I hold that the command "Thou shalt love thy neighbor as thyself," applies in its full force to every human being. The golden rule-"Whatsoever ye would that men should do accessibleness, each man is faithfully dealt with. to you, do ye even the same to them"-applies What a testimony this to the worth of the soul! as fully to the Africans, as to any other people And what an astonishing proof of God's intense | The curse pronounced upon Ham does not justify us in enslaving his descendants. I would not buy desire to establish relations of peace between or hold a man as a slave, unless the circumstance were such that I would justify him in buying and holding me, if our relative positions were changed. I would no sooner maltreat a slave or wound his feelings, than I would do the same thing to his

3. I do not hold, therefore, that slavery is Divine institution, as is marriage, or the parental Fewer still regard. Man after man addressed | relation, or as is civil government; nor do I hold that the Bible sanctions slavery. To make the broad statement that it sanctions slavery, would be to say that it authorizes the strong to enslave breaks over hill and bursts into valley. Year the weak, whenever they are so disposed; and it

> 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. Men who engage in this inhuman business are

5. I deny the right of any man to separate hus bands and wives, parents and children, for his convenience or gain. The marriage of slaves, whether recognized by the civil law or not, is as "What God hath joined together, let no man put asunder.

6. I deny the right of any man to withhold from his slaves a fair compensation for their labor. Every master, remembering that his Master is in heaven, with whom there is no "respect of persons," is bound to give them that which is "just services of any slave are worth, depends, as in the case of other men. on circumstances 7. I hold it to be a duty of masters not only to

give their slaves all needed food, clothing, and shelter, and to treat them kindly, but to afford them the opportunity to receive religious instruction, and to read the word of God. Christ said "Search the Scriptures;" and no legislature has the right to forbid any man to do this.

8. I hold it to be the duty of those concerns with slavery to elevate their slaves and prepare them for freedom, whenever Divine Providence shall open the way for them to enjoy it.

In view of these truths, I hold that slavery especially in our country-originated in violence and wickedness; that it is always an evil to both parties; that the tendency of the Gospel is gradually to abolish it. I need scarcely say, therefore

or amended. I must say, before proceeding with the argument, that I make a distinction between the resnonsibility of those who introduced slavery, and f those who have inherited it. On this point I have something to say hereafter. I only remark now-that one generation may introduce evils into a country, which it may require several genera-

TWO KINDS OF TESTIMONY. We clip the following from the Presbuteria

Herald:

To this the True Witness adds concerning ano-

Would that we had the same testimony from ample of this is John Bunyan, whose life is so those of our subscribers who leave for parts unwonderfully sketched by himself in the little book known, indebted to us from two dollars and fifty "Grace abounding to the Chief of Sinners."

This autobiography tells with evident truthfulness

This autobiography tells with evident truthfulness

Is it honest for a person to leave for any part of his early hardening in sin, his sabbath-breaking, this world, and not let the editor of his paper, or his profanity, his awful opposition to God and the postmaster, know where he has gone? We holiness. It tells also how he was awakened, and ask the question and leave it for others to answer.

THE DEATH OF JUDGE JONES.

the 3d inst., at the age of 65 years. He was so well known and so highly esteemed as a distinguished civilian, and a noble Christian citizen, our readers in this city and State will be gratified a seeing in our paper the following extended notice of him, which we extract from Saturday's Press: JOEL 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. During the whole collegiate course he taught school, attending some of the recitations of his class, but excused from others which interfered with the hours in which he himself was giving instruction. Nevertheless, he not only kept pace with his class, but distinguished himself by his proficiency. He received the Berkleian premium; found time to attend lectures on Anatomy and Physiology, and when his class

graduated, occupied the second position in the

distribution of the honors.

He then pursued the study of the Law, first with Judge Bristol of New Haven, and subsequently at Litchfield, where Judges REEVE and Gould were Professors. He was admitted to afterwards settled at Easton. He rapidly became known as a very learned man in his profession and when, in 1830, a Commission was appointed to revise the Civil Code of this State, he was We are in greaten doubt than ever. designated as one of the Commissioners, in conjunction with the late THOMAS I. WHARTON and the elder RAWLE. How thoroughly his work was done is known to the whole bar. Several judicial positions were about that time tendered him, which he declined: but preferring, for some considerations of personal convenience, to reside in this city, he accepted a nomination from his friend Governor Wolf, to an Associate Judgeship on the Bench for the District Court for the city and county of Philadelphia. On the removal of became the President Judge of the Court, and continued so to be until elected to the Presidency of the Girard College. He occupied the latter post about two years, and, shortly after resigning it, was elected to the Mayoralty of the city. Upon the expiration of his term of office he returned the practice of the law, in which he continued to the time of his death.

It would indeed be high praise to say of him a a lawyer that he was learned and faithful, and as a Judge, th t he was pure-minded and courteous; but even this would not distinctively or exhaustively characterize his professional acquirements. For he was conversant not only with the Euglish Common Law, but with the Civil Law of Rome and the modern European systems. The compilations of Justinian were no less familiar to him as objects of study, than the Commentaries of Coke. Indeed, from his taste for antiquities and for comparative Jurisprudence, he was not only peculiarly qualified, but intellectually inclined to explore the doctrines of the law to their historical sources, and gather around them, in tracing their development, all the accessories which history and learning could supply. This was to him a loving labor, for he regarded the law as a lofty science, and its practice as the application of ethical principles by a trained logic. No client could ever ea of a true lawyer elevated and expanded.

has, probably, never been equalled at our bar. Mr. DUPONCEAU was, indeed, highly accomplished in this respect; but with him the philological element seemed to predominate, as is evident from his fondness for constructing grammars and lexicons. With Judge Jones, the study of a language was only subordinate to the conquest of its literature. It was not the language, but its contents, that he sought. As a classical scholar, he was full and accurate. Latin had, for him, long ceased to be a dead language, and his thrice bound Greek Testament, with its well-worn leaves and copious pencillings on the margin, was his constant companion, even in the briefest intervals professional business. As an accomplished Hebraist, his reputation has extended abroad. He had pushed his studies with success into the Oriental tongues, and he spoke fluently most of

the modern languages of Europe. It must not be supposed, however, that he regarded these attainments as constituting, in them-selves, the ultimate end of study, and that knowledge was to be converted into a pedestal, upon which an aspiring intellect might mount to fame. These studies were with him the discipline and appliances by which he qualified himself to graple with difficult and lofty themes. One of his rime subjects of meditation was the law, in that elevated sense in which we have said he understood it; the other was Theology, which he es eemed as the sum of all science. His knowledge of Biblical Criticism, Antiquities, and Interpretation, was profound. His library contained an unusually rich collection of the writings of the Christian Fathers, and with these, as well as with all the other books in his valuable collection, he had familiarized himself. Perhaps there was not among the laymen of the country a more thoroughly learned theological scholar than Judge Jones, and very few divines were his superiors in their own class of studies, or have written upon

them with more copious learning.
Yet, with all this vast erudition, he was wholly free from intellectual pride, and avoided all noto riety. Although affable and communicative, he never obtruded an opinion, or sought to control the oninion of others. He moved among us with quiet unostentatious mien, never making nor allowing himself to be drawn into any useless exhibition of his learning; and many, even of his friends, may now begin to ascertain, for the first time, the extent of his acquirements. He had passed through trials, which he had improved as providential lessons, and he arrived at the conclusion that the sum of life was to be mise and to do

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. His Christian profession was so inwrought into the structure of his whole life as to become incorporated with him as a part of himself. He was a constant illustration of a just man; for his imoulses to the true and the good had become hapitual, and had made his thoughts, and words, and acts, a perpetual lesson of piety. It is a melancholy reflection upon human greatness, even in its purest forms, to see so much learning and virtue passing away, and the gathered stores of a ifetime thus perishing from among men: we may only hope that the influence of an illustrious example may stimulate others to achieve like noble ends by like noble means, so that the memory of the departed may become immortal in the successors to their virtues.

AT A LOSS WHAT TO DO. A minister of our church at the North West, whom the editor says is "alike distinguished for talents and usefulness," writes to the Christian Observer. making the following inquiry and state-

ment, which the editor publishes without specific

"I cannot close this note, without saying that you have my hearty approval in regard to the course which you have taken on the slavery question, because in my judgment, that course has been exactly in accordance with the teachings of the

New Testament. But, my dear sir, what are such men as you and I to do? The New School Presbyterian Church to which we belong, has most clearly, (in my humble judgment,) violated both the spirit of India, the Doctor intersperses his lectures with continuing at the pleasure of the Convention. and letter of our constitution, and on this subject has taught and is now teaching for doctrine the commandments of men, and not the word of God. -Alas | alas | Three of their leading newspapers, | incident, or ludicrous anecdote. They are a very | are immediately appointed from one or more of

have gone so far in fanaticism as to sympathize | taking as well as instructive course of lectures. | with a man confessedly a traitor and a murderer." Hon. JOEL JONES died in this city on Friday, If we are not mistaken, this doubting minister

has clearly settled the question as far as he himself is concerned, and already gone South and united with the Old School Church, where he can teach for doctrine the rightousness of slavery without nolestation. By this course he maintains the appearance of consistency, and most effectually serves he church he leaves. If we were called upon to give advice, we would unhesitatingly say to all similarly affected towards our church: "Go and do likewise."

American Presbyterian and Genesee Evangelist.

"PREMIUM TRACT."

Our expectations of "a clear and positive pinion" from the N. Y. Observer, on the doubtful question of slavery, have vanished into a a half ride of Philadelphia, by two daily lines musty pamphlet on "Abolitionism," issued many each way, and at a very low rate of fare. Farms with the personal controversies of our contemporaries, but we looked upon the promised devepractice at Luzerne county, in this State, and of general interest, and were ready to contri- springing up with something of western freshbute our mite to the enlightenment of an ex- ness and enterprise pectant Christian public. But, alas! alas!

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 its subscription list. Is is about as near its true position as we will be likely to get at present. On the "theology of the Bones" it is very clear! On the mortal heresy and constructive impurity of Mrs. Stowe's last novel it has no doubts, and Judge PETIT to another position, Judge Jones of its views of the Beecher family its readers have clear and positive opinions, but for answers to certain plain, definite, and practical questions, put to it by the Evangelist, the reli gious world are doomed to search an old pamph let, on entirely another subject, issued by Sidney E. Morse, A. M.! This is what we call dodging the question. The Observer gives its eaders no intimation of its evasion and entire backdown, but leaves them to infer that the Evangelist does not accept its proposition to publish its clear and well defined opinions. On the private receipt of this "yellow pamph-

et," the Evangelist says: This, no doubt, is a very interesting docu- skill in their business. ment, though a little out of date, but unfortunately it is wholly irrelevant to the present question. For, first, tile very excellent author of this pamphlet has no longer any connection with the Observer, either as editor or proprietor, and therefore his opinions five years ago are by no means decisive as to its present position. But, Slavery," happens not to be about slavery at all, but only about Abolitionism. [Perhaps the leave his office, and no colleague could ever part Observer does not perceive any difference in the the house built between thirty-four and thirtyfrom a consultation with him, without having his two subjects, but we do.] Whoever runs his five years ago, by Rev. Alexander Campbell, But the acquirements of Judge Jones extended will see that its whole burden is "Abolitionists." beyond even the widest range of professional at- It expresses no opinion whatever, as to whether tainment. He was, from his youth upward, a the system of slavery is right or wrong, just or scholar and a thinker, and there was scarcely a unjust; whether slaves have any rights which department of severe knowledge which he had not white men are bound to respect; whether they bers are not wanting, and, as a reward of long penetrated. In his acquisitions as a linguist, he are to be allowed the marriage relation, and to patience, they at last see their way quite clear thing to separate husbands and wives, parents and children. Not a word of all this. Its whole

fanatics and Pharisees.

Now we have notwish 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. It does not answer in any respect to its promise, to give us "a clear and Observer thought about Abolitionists. We had no curiosity on that point. But what we asked. and what the Observer solemnly promised to give us. was a "CLEAR AND POSITIVE OPINION against "Abolitionists" is no clear and positive pinion at all, but a pitiful evasion of the whole subject: and to put it forward as an answer to this great and momentous subject.

The Evangelist closes by renewing its proffered reward for the Premium Tract, in the following clear and positive words:

Wherefore we now say again, and with ten can extract from the New York Observer a clear and positive opinion about slavery, (not about Abolitionism, but about SLAVERY,) fectly safe to increase the reward to any amount, PRESBYTERIAN are taken on the field. 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 disgraceful contests on this subject have been brought to an end. We rejoice, too, that the honor and responsibility have fallen upon one so worthy and competent. We speak not as partisans, for this is in no sense a party triumph. Every party and clique have been defeated, and a man entirely above all party aims and purposes has unexnectedly to himself and to the country, been elevated to the third place in the kingdom. Gov. Pennington, though he has been prominent in public life and held responsible political positions, t has always been by constraint, and not of his own choice. He was designated as a candidate to Congress contrary to his wishes, and is now elevated to the Speaker's chair at this time of party and sectional strife and bitterness without his expectation or desire. A more satisfactory termination of the protracted and angry contest could hardly be expected. Politicians have been confounded, partisan schemes defeated, sectional animosity disarmed, presidential aspirants dismayed, while the country may well rejoice that order has been restored and the union is safe, for the present, from the intrigues of selfish and par

Gov. Pennington is an elder in the Presbyterian church, a member of our last General Assembly and is an active Christian citizen. On this account we claim the privilege of rejoicing at his elevation, and of believing that God has called him "to the kingdom for such a time as this."

DR. SCUDDER.

The three first lectures of Dr. Scudder on India, in spite of the unfavorable weather, have been at- November was observed in most of the States as tended by crowded houses. In addition to the "Thanksgiving Day," it was subsequently deemed fund of valuable information, delineations of advisable to hold the adjourned meeting in Philascenery, habits, customs and sports of the natives | delphia, beginning on Tuesday, March 6th, and a spice of humor and genial wit, and often convul- Will the friends of Union Prayer meetings ses the audience with the rehearsal of a pleasant throughout the country, see to it that Delegates

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. Four or five years ago, the Delaware Rail Road penetrated the region, and now the branch of that main trunk to Milford has brought this latter place within five hours' and years ago by one of the former proprietors of are becoming much more valuable. Lime is that paper. We are not disposed to intermeddle coming down in large quantities. Produce finds ready access to market at all seasons; perishable articles have acquired a new value: new lopment, of something clear and positive, as families are immigrating, and new villages!

MILFORD.

This is an old town, (considered the largest, in the State, Wilmington being a city,) with a population of 2,500. Here we have an excellend 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 church is out of debt except what is due to the Church Erection Fund. There is a faithful and attached band of members, among whom are persons of standing and influence in the community, and an en-

crease is to be expected, may be found. The principal departments of business are nerchandizing, trading in coasting vessels to Philadelphia and New York, grinding quercitron, (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 with shipbuilders, just as Delaware or "Southern" grain is with produce dealers. Added to this, and independent of it, is the reputation of the Milford ship-builders for a high degree of practical

This is entirely a country charge, the little frame church being pleasantly located in a piece of woods. From Sabbath to Sabbath the trees are tethering posts for numbers of hours, and secondly,—what is a still greater defect,—said often the place is too strait for the people. The pamphlet, though entitled The Bible and vonth of both sexes form a large element in the congregation. The church was organized, and able degree of prosperity, and of late years, until about two years ago, it was only irregularly supplied. Here, too, excellent, faithful memread the Bible; whether it is a wicked and cruel to a decided step in advance,—we mean the choice of a new location and the erection of an drift is merely to prove that Abolitionists are additional church. This brings us to speak of

A new town, owing its existence to the con centration of population around a stoppingplace on the Delaware Rail Road. Its name is given out of compliment to the President of positive opinion," for this is not an opinion the Baltimore and Philadelphia Rail Road, S. about SLAVERY," but a mere tirade against the M. Felton, Esq., brother to C. C. Felton, lately Abolitionists. Now we knew already what the elected President of Harvard College. Here a great amount of trade is done, and manufactures of various kinds are clustering within and around it. Every thing is new, and fresh, and hopeful. ABOUT SLAVERY.". We ask now for the ful- Even at this season, new buildings are going up, filment of that promise. This old anathema showing the urgent need of accommodations. This place, though about ten miles from Mispillion Church, is yet very convenient to several our questions, only leaves us more than ever of the members, and being in itself an inviting convinced of the persistent determination of that field, with indications of Providence quite fajournal not to express any opinion whatever on vorable at this time, it has been chosen as the site of a new enterprise. An eligible lot has been purchased, a building committee organized, and about one half of the necessary amount subscribed for erecting a new brick building.

These three points form an interesting mis times as much emphasis as before,—"Whoever sionary field somewhat extended in its character, the localities named being from eight to ten miles apart. Yet the roads are level and good, can obtain for it a larger reward than was ever with unimportant exceptions, the entire year offered for a Premium Tract. It will be per- round. About twenty copies of the AMERICAN

LITTLE DELAWARE.

Small States should not be despised. Their very smallness may be an element of strength. Compact, homogeneous, cheaply governed, easily supplied with the means of education and the institutions of religion, and easily thrown open in every part to routes of travel, there is no reason why their property may not be truly great. With the thrifty State of Rhode Island as an example, Delawareans have every reason to cherish the utmost confidence in their own. We need not disguise it, that the great incubus resting upon the State, and leading the tide of emigration and enterprise to flow by its doors, is the existence of slavery. Sensible men of every shade of opinion agree in this view. Once numbered among the free States of the North. Delaware will wheel into the line of progress, and rival the fame of her heroic exploits on the battle-fields of the Revolution, by greater achievements in all the departments of peaceful enterprise. Little Delaware! Her smallness need prove no hinderance whatever to her worthily carrying the name of Gustavus Adolphus at the head of her annals.

TO THE FRIENDS OF DAILY UNION PRAYER MEETINGS. SECOND NATIONAL CONVENTION.

"Ask ye of the Lord rain, in the time of the latter ain,"—Zech. x. 1. At the closing meeting of the National Conven

tion of Delegates from Union Prayer meetings, held last September in the city of New York, it "Resolved, That this Convention stand adourned to the 23d of November next, to meet in

Philadelphia, during or immediately after the Owing to the fact that the last Thursday in

their daily, weekly or tri-weekly prayer meetings, to attend the said Convention?

Hoping that the first week in March will be convenient season to be away from home, and commending you, and the precious meetings that you represent, to God and to the word of his grace, we remain affectionately and truly yours, in the fellowship of the gospel,

GEO. H. STUART, Committee P. B. SIMONS, GEORGE DUFFIELD, JR., Arrangement JAMES PRATT, ALFRED COOKMAN, Philadelphia, Feb. 3d, 1860.

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 Missionary Society, to contribute to our Church Extension Committee, from the conviction that if our own church is deserving 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. We feel that if our type of religion is more dear to us than any other, it certainly has peculiar claims upon us when it seeks to enlarge itself in new fields. We feel, too, that the work in the West is eminently a missionary work, and that in aiding those feeble couraging amount of material, from which in- churches we are, of necessity, assisting in keeping open and enlarging their Sabbath school.

As a Sabbath school, we have long felt that i every school connected with our church were to take the matter in hand, and do what they ought to do in this regard, the Church Extension Committee would be enabled to double its operations

lished in the American Presbyterian, two weeks since, we feel convinced that the Sabbath schools connected with the churches on that list, could guilty for Adam's first transgression. have contributed quite as much as the churches themselves have done; would it not be a delightful stimulus to the vouth of the churches in the in the East to assist their churches and Sabbath our country in the future? Let us exert ourselves then, to induce all our

West, through our Church Extension Committee; and pray to the Great Head of the church to folwatering both upon seed and sower. We are but a "feeble folk," ourselves at the

"Western," but by constant, systematic perseverance, we accomplish something. We should be pleased to know more about your operations as a Young People's Missionary Society. Perhaps, the publication of your plans might instruct and assist others in the good work. Truly yours,

"ANNALS OF THE POOR." DARKNESS AND LIGHT.

Some years ago there came from Germany : converted. She is a woman of remarkable intelli- is new. gence and is all alive to the "Free Salvation." The father and the two eldest daughters, girls of seventeen to twenty, were in the prayer meeting on Wednesday evening. The girls sing well, as is usual with the Germans, and have promised to attend the Sabbath School. The father brought with him a German acquaintance, a man of thirty or thirty-five—and when the proposition was made The intimate relation and mutual influence of in the course of the evening, that "Every person mind and body are too little understood. Many should, as soon as he hears that Jesus died for of our bodily pains and ailments are caused by the sinners, go at once to Him," they both bowed as- indiscretion and carelessness of the spiritual tenesent with evident sincerity.

scholars cannot read, nor does it seem at all pro- marvellously to the disquiet, and discomfort of its bable that they will ever learn unless we teach inhabitant. This volume ably and judiciously them. It is true, that this is not the legitimate discusses this subject, and shows that physical province of a Sabbath School, but the instruction exercise or medicine is oftentimes a more potent can scarcely be very efficient without this essential prerequisite, and accordingly we have determined to undertake it. We mention it now in pastor. The causes and remedies are wisely disthe hope that some gentlemen will take pleasure cussed, and appropriate counsel given to guide the in furnishing the necessary cards, &c., for the sufferer or his spiritual adviser. The book compurpose. We do not ask the ladies to do this, mends itself to pastors, to students and to invalids. for they are already doing more than their share. It abounds in valuable practical suggestions, and We will, however, ask them to direct the atten- its positions are illustrated by a variety of facts tion of the gentlemen to it, trusting that their ad- and incidents. It embodies just the kind of vocacy will secure what we want.

A THURSDAY EVENING SEWING CIRCLE

we invite ladies who feel an interest in our effort. They will find the room comfortable and pleasant. Gentlemen will be present who will see the ladies about four years of age. It is written in a style

There is still another matter of much importance—it is materials of a plain, substantial kind. to make up-and we wish to call the attention, especially of gentlemen to it. We do not wish to urge any one, but we do wish to present to their Drawing. 5. The Last French Hero. 6. The serious consideration, the necessity of supplying Luck of Ladysmede. 7. The Public Service. 8. the ladies who do all the work, appropriate ma-Jean and the like, for substantial and comfortable

B. THE ECLECTIC MAGAZINE for February, the sued quarterly by Dr. Smith's school on Arch

EDITOR'S TABLE.

ST. PAUL: five discourses by Adolphe Monod. Translated from the French, by Rev. J. H. Myers, D. D.
Andover, W. Draper; Philadelphia, Smith, English &

This volume contains five discourses by the eminent and eloquent French divine, on the character of St. Paul, translated into English by Dr. Myers. There is added also a valuable and tell. ing discourse on Fatalism. The name of the author is a sufficient commendation of the book. It will be greeted with pleasure everywhere.

POEMS. By Sydney Dobell, Boston: Ticknor & Fields. Philadelphia: J. B. Lippincott & Co. The names of Ticknor & Fields are no mean endorsement of a book of poems; and we feel satisfied that an author that passes this ordeal has some claims to appear before the public, especially when he attains to the honor of a neat dress "in blue and gold." There is interest as well as external beauty in this volume, and we commend it to the attention of the lovers of the muse.

THE ADOPTED HEIR. By Miss Julia Pardoe, author of "The Confessions of a Pretty Woman," "The Jealous Wife," "The Rival Beauties," "The Wife's Trials," "Romance of a Harem," "Louis XIV., and the Court of France in the Seventeenth Century," "Life of Marie de Medicis," "Court and Reign of Francis the First," etc., etc. Philadelphia: T. B. Peterson & Brothers. For sale at 306 Chestnut street. This new work of Miss Pardoe is quite equal to her former books, and of the same general

character. It abounds in pleasant satire and touching pathos. It is put up in the elegant style of the publishers. THE ELOHIM REVEALED IN THE CREATION AND REDEMPTION OF MAN. By Samuel J. Baird, D. D., Pastor of the Presbyterian Church, Woodbury,

N. J. Philadelphia: Lindsay & Blakiston, 1860. 8vo., pp. 688. For sale by the Publishers, 25 South Sixth This is an elaborate work on Theology; exhibits

praiseworthy research and learning, and deserves the thoughtful attention and consideration of polemic divines. It takes hyper-Calvinistic grounds on the doctrine of original sin and imputation, and defends the literal teachings of the Confession and catechisms on this subject, and the old Westmin-In looking over the Treasurer's statement as publister divines. It exposes the defects and heresies of Princeton on these topics, and endeavors to prove every man to be personally responsible and

The Princeton Review says of the work: "Dr. S. J. Baird has been able to produce a book on the two great themes, of the fall and re-West, if they felt that a large part of the money raised demption of man, which is an honor not only to himself, but to the country. There are not many schools during their early, feeble condition, was works in the history of American Theology of raised by the children of the Sabbath schools, and higher rank than this volume is destined, in our sent as a fraternal offering to their Western bro- judgment, to take. It is immeasurably above thers and sisters? Would it not cement the young many of the productions of the last century, which people of the Eastern churches and those of the have secured for their authors a lasting reputation. Western, and thus aid in laying the broad founda- It is to us a matter of deep regret, that a work tion of our noble American Presbyterian Church, which has so much to recommend it, and which that we feel is to have so large an influence upon we believe will vindicate for itself a permanent place in the theological literature of this century. takes ground on the subject of imputation, which Sabbath schools to contribute regularly towards we are fully persuaded is unscriptural, and conthe support of Mission Sabbath schools in the trary to the standards of our church, and to the theology of the great body of Protestants."

However, much men may differ from the views low this planting of precious seed with a blessed and conclusions of the author, the book will command the respectful attention of speculative and scholarly minds, and will be appreciated as an uncommonly valuable contribution to theological

THE GOSPEL IN BURMAH; The story of its introduction, and marvellous progress among the Burmese and Karens. By Mrs. McLeod Wylie. New York: Sheldon & Co. Boston: Gould & Lincoln. Philadelphia: Smith, English & Co.

Thia volume contains observations on the geography, government, laws and religion of the Burmese. The establishment of the first American mission, fifty years ago, was in Burmah, which was the first fruits of the American Board which man who was a bigoted Roman Catholic. He was organized at that time. This is a collected went to the interior of this State, (leaving his history of the success of these missions, and the family in Germany,) and there in a boarding house men and women who first went out to plant the came across a German Bible. This, for a pastime, gospel in these heather lands. It contains an enhe would now and then read, until at last, out of couraging view of what God has wrought, and all patience, he threw it aside as a fabrication of ought to prompt to redoubled efforts to evangelize the wicked Luther. He left for a season, and on and Christianize the heathen world. The facilireturning, once more took up the Bible and again ties of publishing the gospel have wonderfully inread—next, it became a question between this creased, and many of the obstacles removed, while Bible and his church—"One or the other was it is to be feared there has been no corresponding certainly an imposition,"—but he read on until increase of self-denial and liberality of the Chrisbrought by it as I trust into the light and liberty tian world, by which this work is to be carried of the Gospel. Presently his family followed him forward. This volume contains a great amount to this country, and his wife, with the aid of the and variety of valuable information; much that Bible and of her husband, soon became hopefully has, been published in other forms, and much that

> MAN, MORAL AND PHYSICAL; or, The Influence of Health and Disease on Religious Experience. By the Rev. Joseph H. Jones, D. D., Pastor of the Sixth Presbyterian Church, Philadelphia. Philadelphia, 1860, William S. & Alfred Martien. 12mo. pp. 300.

This is a treatise of great practical value. A sound mind in a sound body is a great desideratum. ment of this earthly tabernacle; and equally true A very large proportion of the Sabbath School is it that the disordered tenement contributes knowledge that everybody ought to possess on this important subject.

Has commenced at the School room, to which OUR DARLING NELLIE Boston: J. S. Tilton & Co. Philadelphia: Wm. S. & A. Martien. This is a very pleasant and true story about a and we need hardly say, the company agreeable. beautiful and interesting little girl, who died at to interest and instruct little girls.

BLACKWOOD'S MAGAZINE for January, re-published by Leonard Scott & Co., contains:-1. St. Stephen's. 2. Norman Sinclair. 3. Mr. Bull's terials, such as Canton flannel, Calico, Kentucky
Jean and the like, for substantial and comfortable

Rambles at Random in the Southern [United]

States. 9. The Toyage of the "Fox" in the Arctic Seas.

Rev. William H. Bidwell, of New York, editor, street. It contains the original compositions of brings a collection of choice articles from the best the young ladies of the school, in English, French, foreign periodicals. The present number is embellished with portraits of Queen Victoria and the authors, and reflect favorably upon the system of Duke of Wellington. These are said to be excellent likenesses.

Charles the cinal to