Banner and Advocate.

DAVID McKINNEY, JAMES ALLISON, STEPHEN LITTLE, } PROPRIETORS.

PITTSBURGH, FEBRUARY 25, 1860.

TERMS.—$1.50, in advance; or in Clubs $1.25; or, delivered at residences of Subscribers, $2.00. See Prospectus, on Third Page.

RENEWALS should be prompt; a little while before the year expires, that we may make full arrangements for a steady supply.

THE RED WRAPPER indicates that we desire a renewal. If, however, in the haste of mailing, this signal should be omitted, we hope our friends will still not forget us.

REMITTANCES.—Send payment by safe hands, when convenient. Or, send by mail, enclosing with ordinary care, and troubling nobody with a knowledge of what you are doing. For a large amount, send a Draft, or large notes. For one or two papers, send Gold or small notes.

TO MAKE CHANGE, Send postage stamps, or better still, send for more papers; say $2 or Seventy numbers, or $1 for Thirty-three numbers.

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THE BAPTIST CHRONICLE, published in Philadelphia, has changed editors. Mr. Jacobs retires, and Mr. Dickerson, late Associate editor of the *Examiner*, New York, takes the vacated seat.

DEATH OF DR. PROUDFIT.—The Rev. Robert Proudfit, D.D., Emeritus Professor of Greek and Latin at Union College, Schenectady, New York, and for many years an honored member of the Faculty of that institution, died on Saturday, the 11th inst.

THE NORTH CHURCH, CHICAGO.—The congregation of the North Presbyterian church (Dr Rice's) of Chicago, have resolved to build, with the opening of Spring, a new church edifice on the corner of Illinois and Dearborn Streets, at a cost of $30,000, the most of which, it is said, is already subscribed.

THE STILL HOUR; OR, COMMUNION WITH GOD.—This is the title of a little book consisting of one hundred and thirty-six pages, published a few weeks ago by Messrs. *Gould & Lincoln*, and of which we have already given notice in another place. But so well does it treat of the difficulties and encouragements in prayer, so excellent is the style, and so devout is the spirit, and so happy would be the effect of its perusal on every Christian heart, that we feel constrained to call attention to it now. The price is only thirty-seven and a half cents, and may be had at *Davison's*, No. 93 Wood Street. Get it for yourself, for your family, and for your friends.

Revivals.

BLACKWOODTOWN, N. J.—The *Presbyterian* informs us of a revival in this place. Forty eight persons had united with the church, and others were inquiring.

HILAND, PA.—See a communication on our first page.

STILLWATER, N. Y.—A revival commenced at this place, in connexion with the week of prayer. Twenty four persons had expressed a hope in Christ Jesus.

LEWISBURG, VA.—The last number of the *Greenbrier Independent* informs us that, the series of meetings in the Presbyterian church, which had been kept up some four weeks, closed on Sunday night last. Twenty five persons connected themselves with the church, and others, the fruit of the revival, are, we believe, yet expected to join. Twenty one of the above number were taken in on examination—the remainder on certificate. Twenty two were whites, and three were colored persons.—*Central Presbyterian.*

Changes, Past and in Prospect.

The *Central Presbyterian* has on its table, a copy of the *New York Journal and Patriotic Register*, of November 23d, 1796, a sheet eighteen inches by twelve inches. After noting several things, the *Central* remarks:

But the most striking of the advertisements is one offering a reward of twenty dollars for the apprehension of Simon, a runaway negro, belonging to Mr. Van Allen, of *Kinderhook*. After describing Simon's appearance, &c., it is added, that "he speaks good Dutch as well as English," and had with him when he ran away "a large cocked beaver hat, a light-colored cassimere coat, lapelled, a pair of white plush breeches, and a pair of boots bound with red Morocco."

There is another advertisement for two runaways from New Jersey, offering forty dollars reward to any one who would secure them in any jail—viz: Cuff, "a good axe-maker, plays well on the violin; had on when he went away a light pea green vest, blue trowsers tied at the ankles, white stockings, good shoes and large buckles"—and Jack, "who took with him *three* coats, and a red waistcoat bound with blue velvet, and a felt hat with an oil cloth cover."

Times have changed; New York and New Jersey have changed with them; and Mr. Pennington is Speaker.

True, times have changed; and there are to be changes yet. This is a changing world. Such advertisements as those alluded to, were once common in the North, but they are there no more. Less than the half of *sixty four years* served to effect the change. And the double of that period may effect similar improvements in the South. Christians know that the Bible will eradicate slavery; and our Northern brethren, having occular demonstration of its power, in this way, among themselves, may well hope for its spreading influence. Let it be proclaimed. Let its spirit be cherished. What it has done for us, it will do for others.

A New Collection of Hymns.

The Rev. Dr. Boardman has been for two or three years engaged in preparing a collection of Hymns, to meet a want in his own congregation, that will be certainly sought for in many places. In the progress of this work, thousands of hymns, both ancient and modern, have been patiently examined, and the choicest, both as to sentiment and adaptation to sacred music, have been selected.

The Doctor has had large experience as a pastor, is possessed of excellent taste, and sound judgment, and has given much attention to the whole subject of Hymnology. Therefore a book of unusual excellence may be expected. The number of Hymns in this collection will be about four hundred, and, judging from the specimens we have seen, we can promise that many of them will be of unsurpassed merit. The book is nearly ready for the press; but the Doctor would be pleased to receive suggestions as to particular hymns, &c., from any competent source.

Slavery.*

Slavery is *the subject*, now, in the political world, and it is likewise very much so in the moral and Christian world, so far as the United States are concerned. Utter silence, then, on the part of journalists, won'd seem to be indifference, or a dereliction of duty; while speaking amid so much excitement, must, almost necessarily, subject to misrepresentation and enmity. *We* have not been silent. We have spoken, not nearly as much as we thought and felt, but enough to bring upon us many reproofs. And we mean still to continue to speak; but always the words of truth and soberness, and always for edification. We have no idea of leaving a subject so vastly important, entirely in the hands of infidels and fanatics as to religion, and of extremists and the lovers of gain, in political and social life. The question is not *directly* a practical one with us, as slavery does not exist where we live and have our principal circulation; but, indirectly, we are deeply concerned in it. We have Church fellowship, in communion, in the promulgation of doctrine, in the inculcating of duty, and in the exercise of discipline, with those who are masters and those who are servants; and we have State interests, many and great, in and under a *popular* government, which recognizes and controls the institution.

While, then, we admit that it would be wrong for us to speak on Slavery as those who dwell in its midst may do, and should do, it is still unreasonable to attempt to impose upon us an entire silence. But in our treatment of the subject, we feel on this, as on some other matters, that it is not our duty so much to think for our readers, as to give them materials for thought. They wish the means of forming their own opinions, and of being prepared for righteous action, as Christians and as citizens, in Church and in State.

We have, several times, published the directions of the Apostles, relative to Slavery. We have, twice or oftener, published the principal Acts of our General Assembly on the subject. We have also given some statements from leading journals and leading men. We now propose a quotation from one whose name has been much associated with the subject, and whose position gives him great influence.

Dr. Rice, of Chicago, has lately published three Lectures on Slavery. He has First, the question, Is Slaveholding a Sin? Second, The Duty of Southern Churches; Third, The True mode of Dealing with Slavery. These are all ably treated; with directness, calmness, perspicacity, and much Scriptural wisdom. The Lectures may be read throughout, with interest, and to edification, even by those whose sentiments differ from what is expressed by the author.

Under the first head, Dr. Rice says: "Slavery is a human, not a Divine institution; controlled by human law, yet recognized, though not *sanctioned* by the Scriptures; and regulated also by Divine law."

He then gives his sentiments in the following propositions:

1. I hold to *the unity* of the human race—that "God hath made of one blood all nations of men for to dwell on all the face of the earth."

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 to you, do ye even the same unto them"—applies as fully to the Africans as to any other people. The curse pronounced upon Ham does not justify us in enslaving his descendants. I would not buy or hold a man as a slave, unless the circumstances 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 master.

3. I do not hold, therefore, that slavery is a Divine institution, as is marriage, or the parental 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 the weak, whenever they are so disposed; and it might be construed to justify the abominable slave trade.

4. I distinctly deny the right of any man to traffic in human beings for gain, whether that traffic be the foreign or domestic slave trade. Men who engage in this inhuman business, are monsters.

5. I deny the right of any man to separate husbands and wives, parents and children, for his convenience, or for gain. The marriage of slaves, whether recognized by the civil law or not, is as valid in God's law, as that of their masters; and what "God has joined together, let not 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 and equal," taking into account, of course, his obligation to provide for them for life. What the services of any slave are worth, depends, as in the case of other men, on circumstances.

7. I hold it to be the 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 it.

8 I hold it to be the duty of those concerned with slavery, to elevate their slaves and prepare them for freedom, whenever Divine Providence shall open the way for them to enjoy it.—Pp. 12, 13.

Dr. Rice then quotes with approbation, the comment of Dr. Hodge, on Col. iv: 1; and Eph. vi: 9:

"Paul requires for slaves not only what is strictly just, but *equality*. This is not only its signification, but its meaning. Slaves are to be treated by their masters on the principles of equality. Not that they are to be equal with their masters in authority, or station, or circumstances; but they are to be treated as having, as men, as husbands, and as parents, equal rights with their masters. It is just as great a sin to deprive a slave of the just recompense for his labor, or to keep him in ignorance, or to take from him his wife or child, as it is to act thus toward a free man. This is the equality which the law of God demands, and on this principle the final judgment is to be administered. Christ will punish the master for defrauding the slave, as severely as he will punish the slave for robbing his master. The same penalty will be inflicted for the violation of the conjugal or parental rights of the one as of the other. For, the Apostle adds, there is no respect of persons with him. * * Paul carries this so far as to apply the principle not only to the acts, but to the temper of masters. They are not only to act toward their slaves on the principles of justice and equality, but are *to avoid threatening*. This includes all manifestations of contempt and ill-temper, or undue severity. * * * It is thus that the Holy Spirit deals with slavery." Dr. Hodge well remarks—that the result of compliance with the Divine precepts, "if it could become general, would be, that first the evils of slavery, and then slavery itself, would pass away as naturally and as peacefully as children cease to be minors."—p. 13.

Dr. Rice afterwards adds:

Holding these views, I also hold—that slavery, as it exists in our country, originated in violence and wickedness. I regard it as always an evil to both parties; and I do firmly believe, that the effects of the prevalence of the Gospel will be gradually to abate its evils, and ultimately to remove it from the country. I need scarcely say, that I cannot defend or justify much of the legislation of the slaveholding States on this subject; and that I would hold no Christian fellowship with any man or Church, who would refuse to be governed in the treatment of their slaves by the law of God, instead of the existing civil code.—pp. 13, 14.

Sentiments thus expressed, must command respect. They are, we think, substantially the prevalent opinions of the Presbyterian Church, on the subject of Slavery. Southern Christians *did* hold them, very extensively. Northern Christians *do* hold them almost without dissent, so far as our knowledge extends. Let readers compare them with the teachings of the Holy Spirit.

*LECTURES ON SLAVERY. Delivered in the North Presbyterian church, Chicago. By *N. L. Rice, D.D.* pp. 82, 12mo.

Father Chiniquy and his Colony.

The union of this convert from Romanism, and the people of his charge, with the Old School Presbyterians, will not, we trust, cause a lack of interest in his and their welfare. The fact that pressing wants have been supplied, and the people put in a position to provide better for themselves, cannot but cause a cessation of the flow of Christian liberality. Their uniting with Presbyterians must also diminish the interest in them on the part of other denominations. But their tender of themselves to us, and our reception of them, gives them a claim to deeper sympathy from us, and lays us under new obligations to them. It is our duty now, under the bonds of acknowledged brotherhood, to look after their welfare.

The $25,000, in money and clothing, contributed to the colony, has been distributed among over four thousand people. This can be but a temporary relief.

The converts are embraced in one hundred and fifty families, numbering about six hundred persons.

Mr. Chiniquy, writing to the *Presbyterian* says, relative to the Church connexion chosen:

"God knows that we have taken this step without any sectarian views, and that we have lost nothing of the admiration we have always entertained, since our dear Saviour has revealed himself to us, for the truly Christian virtues which are so shining in all the other branches of the great Christian family. We hope that our connexion with the Presbyterian Church, far from enfeebling the ties of Christian charity which united so many hearts to us among all the various families of the children of the Gospel, will strengthen them, and make them only more durable. Ah! what a triumph for the Church of Rome if our connexion with the Presbyterians would be the cause of some unchristian remarks or feelings from some of those who call themselves, and whom we believe sincerely to be, the true disciples of the Gospel. One of the most universal and dangerous illusions by which the Church of Rome keeps her poor, blind slaves in her chains, is to make them believe that the Episcopalians, the Baptists, the Methodists, the Congregationalists and Presbyterians, are all forming different religions, hating and anathematizing each other—that there are no ties of unity, no bonds of charity between them.

"That fatal error, which the Church of Rome entertains by every means, does more than any thing else to keep her millions of slaves in their awful superstitions."

True Christians, of every name, will rejoice in the conversion; but these converts having now attached themselves to a specific branch of the Christian family, other branches of that family will feel themselves at liberty to look more in other directions, for objects of active benevolence; leaving to Presbyterians the more particular care of those who are now part of themselves.

The Presbyterians of Chicago will, doubtless, see to the due supply of all wants; calling in such help as may be needful, and giving such counsel, and such facilities for self sustenance, as may be speedily effective to the production of an independent supply.

Western Theological Seminary.

The Triennial Catalogue of this Institution is just issued. We call attention to a few of the facts stated.

The Seminary was founded in 1825.

The Professors have been Revs. Jacob J. Janeway, D.D., Luther Halsey, D.D., Ezra Fisk, D.D., John W. Nevin, D.D., David Elliott, D.D., Lewis W. Green, D.D., Alex. T. M'Gill, D.D., Melancthon W. Jacobus, D.D., William S. Plumer, D.D., and Samuel J. Wilson, A. M. Of these, Drs. Janeway and Fisk, are dead; Drs. Elliott, Jacobus, and Plumer, and Mr. Wilson, are the present occupants of the Professorial Chairs.

The whole number of Alumni is five hundred and thirty-seven, of whom four hundred and fifty-four are still living.

The number of students, at present connected with the Seminary is—Resident Graduates, two; Resident Licentiates, two; Senior Class, thirty seven; Middle Class, fifty-five; Junior Class, forty-four; Total, one hundred and forty. The places of Preparatory education were—Jefferson College, sixty three; Washington College, twenty-four; Miami University, eleven. The remainder are from *twenty two* other literary institutions, in nine different States, and in four countries of Europe. The residences of the students are—Pennsylvania, seventy-six; Ohio, thirty-two; other Northern States, seventeen; Southern States, fourteen; France, one.

Western Pennsylvania, Eastern Ohio, and North-Western Virginia, are, as they ought to be, the main sources of the supply of students, but the Catalogue shows that portions of them come from great distances and widely separated districts.

The churches may well rejoice in the Seminary, while they make it the subject of earnest and unremitting prayer, and the object of oft-recurring and cheerful liberality.

THE North Carolina *Presbyterian* says it has eight hundred Macs, on its list. That is a pretty good showing of the Scotch element. The *Telescope* has a fair sprinkling of the same. It can boast over twenty Macs in one congregation, and with two or three exceptions they are all marked paid for 1860.—*Due West Telescope.*

A Southern Opinion.

The *True Witness*, published at New Orleans, says:

Our press, North and South, is antifanatic and truly conservative. It is the great balance wheel in this country, and is doing more to perpetuate our institutions than all the politicians in our land. The intelligence, doctrines, principles, and conservative spirit of our Church have a most powerful influence for good. It is now a settled fact, admitted by every intelligent mind, that all *true* Presbyterians are enlarged in their views, firm in their principles, moderate, conscientious, and conservative in their spirit and action. The history of our Church, and especially for the last twenty years proves this. While others have become sectionalized, fanatical, and heretical, the Old School Presbyterian Church has moved on, preaching the Gospel, through her press and from her pulpits, to a world of dying sinners, throwing the weight of her influence against error, fanaticism, and disunion. With the world as her field, she has labored, only, to preach the Gospel to every creature, and God has owned and blessed her efforts at home and abroad.

EASTERN SUMMARY.

Boston and New England.

There is still considerable anxiety in many minds concerning the *Recent Changes at Harvard*. Great numbers are exceedingly desirous to have Prof. Huntingdon remain, and not a few are by no means slow to express the opinion that Prof. C. C. Felton should not, on any account, accept the Presidency, even if the appointment should be confirmed by the Board, before which it is yet to come. The *Congregationalist*, while expressing much admiration for the talents and attainments of the Professor, declares its belief that the place should be filled by one accustomed to the severer virtues of life, and not addicted to practices that are not allowable in undergraduates. We do not infer from this that any charge of what the world terms immorality, is made, but simply that he is rather a free liver.

The old and well established firm of *Crosby, Nichols & Co.*, so long engaged in the publishing business, has been dissolved, and a new co-partnership formed, under the style of Crosby, Nichols, Lee & Co. Mr. Lee, the new partner, was one of the active and efficient members of the firm of Phillips, Sampson & Co., in the time of its greatest prosperity. But he had retired from business, and was in Europe when the storm came down upon his former partners and swept away their house.

Messrs. Gould & Lincoln have just made another addition to their valuable catalogue of publications, that is most timely, and will be in great demand by ministers, students of the Bible, and intelligent and reading people in general. It is entitled "The Historical Evidences of the Truth of the Scripture Records Stated Anew, With Special Reference to the Doubts and Discoveries of Modern Times." This is the series of Bampton Lectures, delivered in the Oxford University Pulpit, in the year 1859, by George Rawlinson, M.A. The notes have been carefully translated by the Rev. A. N. Arnold, of Brown University. The author is already extensively known as the learned and able translator and annotator of Herodotus, lately re-published in this country by the Appleton's.

In the work now before us, Mr. Rawlinson has applied the results of his varied and ample historical reading and of the researches of his brother, Sir H. Rawlinson, and others, in Assyria and Babylon, together with the latest results of Egyptology, to illustrate and confirm the sacred history. These arguments and "Evidences" tell, with overwhelming force, against that entire class of skeptics so numerous in France and Germany, and having many followers both in England and the United States, who deny the truth of the historical character of the Scriptures. Toward the elucidation of ancient history, this book is of great value; but in its admirable application of secular history to the illustration and confirmation of the inspired record, it possesses an absorbing interest and a real merit that words can hardly express. Ministers and Biblical students would do well to make this the very next addition to their libraries. It is for sale in New York by Sheldon & Co., and in Pittsburgh by John S. Davison.

The *Barque "Smyrnote,"* which sailed from Boston on the 13th inst., took out to Smyrna, under the auspices of the American Board of Missions, the following missionaries, viz.: Rev. A. L. Thompson and wife, Rev. Zenas Goss, Rev. W. F. Arms and wife, A. B. Goodale, M. D. and wife, and Miss Beach, Miss Mason, and Miss Crawford. Before sailing, interesting religious services were held on board, at which a large number of persons were present. Among the prayers offered, was one by the Rev. Mr. Arms, of Norwich, Connecticut, father of one of the missionaries. The Rev. Messrs. Goss, Arms, and Thompson, graduated at Andover, in the last class. Miss Crawford was educated at Oxford, Ohio; Miss Beach, Mrs. Goodale, formerly Miss Lindsey, and Mrs. Thompson, formerly Miss Muncil, were educated at Holyoke, that noble institution, from which so many devoted missionary women have gone forth. The spirit of Miss Lyon still lives in her successors; faithfully are they discharging the duties of the high trust she confided to them.

Mr John E. Todd, son of the well known and highly popular writer, the Rev. John Todd, D.D., has been ordained and installed pastor of the Winter Street church, Boston. The ordination sermon was preached by his father; and the ordination prayer was offered by the Rev. E. N. Kirk, D.D. The assemblage of people on the occasion was vast.

The *Agriculturdi Course of Lectures*, at Yale College, has been a complete success. The attendance has been most encouraging, and a deep interest in all that concerns an improved state of agriculture, has been manifested. It is high time for the cultivators of the soil throughout the country to be awaked to their true interests, that their labors may be more productive, and their calling assume its proper and high position in the estimation of men.

New York.

The conduct of James P. Hambleton, editor of the *Southern Confederacy*, published at Atlanta, Georgia, is the subject of much comment and severe animadversion in all circles. This is the man who has been the principal actor in the system of espionage instituted with respect to the political complexion of the leading merchants in this city and Philadelphia. Some time ago, he was here on this errand, and received, it is said, some $9,000 for advertising different houses as friendly to the interests of the South. Accordingly he has published a "black" and "white" list, the former comprising those Mr. Hambleton represents to be hostile to the South, and the latter those he considers faithful to Southern interests. The former includes almost every large house of note in the city, while the latter is composed, for the most part, of firms scarcely known to the commercial world. The discovery of the real character of the objects of this man, arouses the contempt and scorn of all right thinking men of all sections, and all parties. And those who have allowed themselves to be "black mailed" by such an individual, will not find themselves gainers in the end.

The *Journal of Commerce* calls attention to the matter of the slave trade, and says that parties in this city are actively engaged in this nefarious business, so entirely condemned by the law of God and the law of the land. This paper is not generally considered too sensitive with regard to slavery, so that its utterance now is not likely to have been made without most abundant evidence.

The *Gift Book Men* are beginning to be looked upon in their true character. This city has been infested with them, and by means of the Post Office they have extended their operations into all parts of the land. The doings of some of them have been lately brought to light, and afford sufficient proof that this entire system is fundamentally and perniciously wrong. Avoid the Gift Enterprises wherever found, if you would save your money and also your reputation for good common sense, to say nothing of any higher motive.

Cassius M. Clay was here, last week, addressing immense audiences on the different prominent political topics now before the people.

Mr. Stephen Whitney, one of the wealthiest men in the city, died last week, at an advanced age. Some have supposed him to be the wealthiest man in New York after W. B. Astor, Esq., and have estimated his fortune at from $6,000,000 to $8,000,000, but this is probably an exaggeration. The *Evening Post*, usually very reliable authority, puts his wealth at over $2,000,000. The foundation for this was laid by purchasing cotton at low rates during the war of 1812, and selling at a great advance at the close of the war. There was also a large accumulation by the purchase of paper and real estate during the monetary crisis in 1837.

The Trustees of *Columbia College* are considering the propriety of throwing the doors of the institution open to all applicants from all quarters, free of charge. The institution is under Episcopal influence, and largely endowed.

An office for the *New Daily* has been taken in the "Times' Buildings;" and the paper will soon make its appearance. A daily paper conducted on strictly religious principles, and viewing things from a religious stand-point, if conducted with suitable energy and ability, will occupy a position of great influence for good.

Mr. Beecher, of the Plymouth church, last week delivered a lecture at the Cooper Institute, in which he took strong grounds in favor of granting women the right of suffrage. The lecture is published in the last number of the *Independent*. At the same time the editors of that paper express entire dissent from the views of Mr. Beecher on this subject.

The *Observer*, and *Evangelist* have been ventilating the opinions and course of one another with considerable spirit for a few weeks. The *Observer* rather caught up the *Evangelist* in the high commendation given by the latter of the "Minister's Wooing." But the *Evangelist*, on the other hand, has been pressing the *Observer* very closely with regard to the views entertained by it (the *Observer*,) on the subject of slavery. The *Evangelist* has manifested great anxiety to learn the exact view taken by the *Observer*, of this important question. And so much interest has been taken in the inquiry set on foot by the *Evangelist*, that a gentleman has offered to pay $25 into the treasury of the American Board of Foreign Missions, for each direct answer to each of the eight following interrogatories. The reply demanded is a simple Yes or No.

1. Is it wrong to sell human beings, guiltless of crime?
2. Is it wrong to hold human beings as property, subject to be bought and sold?
3. Is it wrong to separate by force of law, husbands and wives, parents and children, when neither crime, nor vice, nor insanity in either of the parents calls for such separation?
4. Have slaves an equal right with other persons to marry according to their own choice, and should such marriage, when contracted, be held sacred and inviolable?
5. Has a slave woman an absolute right to her chastity, and is the master who violates that chastity guilty of a crime?
6. Have slaves a right to read the Bible, and is it a crime to forbid them to be taught to read?
7. Is the system of slavery as it exists in the Southern States, a blessing to the country, which should be cherished and perpetuated by national legislation?
8. Is the system of slavery as by law established in the Southern States, morally right?

The answers of the *Observer* have not yet appeared in that journal.

The *Funeral of Rev. Dr. Brownlee*, whose death was announced in our last number, was very largely attended. Solemn and stirring addresses were made by the Rev. Dr. M'Cartee, of the Presbyterian Church, and the Rev. Dr. Hutton of the Reformed Dutch Church. The pall was borne by the following clergyman, most of them far advanced in life. Rev. Drs. Spring, Ferris, Matthews, Hardenburgh, Bangs, Rogers, Somers, and Krebs. The church was draped in black, and such an assemblage of venerable men and women, and of men distinguished in professional life, and of Christians active in every walk of usefulness, is rarely seen.

Philadelphia.

The *Business Season* is somewhat later beginning in this city than its neighbor, New York. Just now the rush has begun, and a large business is anticipated; although the same gentleman that published the "black" and "white" lists of New York merchants, has been trying his hand here on a large scale. Every merchant advertising in the *Press*, Forney's paper, has been published in this same precious *Southern Confederacy*, hailing from Atlanta, Georgia, as the enemy of the South, and unworthy the patronage of Southern men. We do not wonder that the *Pennsylvanian*, the administration organ of Pennsylvania, brands such conduct as contemptible, and denounces its author in most unmeasured terms. Southern men will buy where they can procure the best articles on the best terms, as other men do, without respect to the politics of the houses with which they deal. Mr. Hambleton's operations did not originate from love to the South, but from the selfish motive of procuring means, in this way, to advance his own interests.

The *Semi-Annual Commencement of the High School* was held on Friday, of last week, in the Academy of Music, and was largely attended. At least three thousand persons were present.

Efforts are being made, in some quarters, for the removal of the "*State Capitol*" to this city, and a bill to this effect has been introduced into the State Senate. But we doubt very much whether the citizens generally take much interest in the matter, or consider that this would be any great acquisition, although Philadelphia and its concerns occupy much of the attention of the Legislature.

The far-famed "*Continental*," at the corner of Chestnut and Ninth Streets, has been opened for the reception of guests. The building with the grounds, cost $800,000; and the furnishing cost $200,000 more. It will accommodate with all ease, one thousand guests at one time, and will require no less than two hundred and fifty employees, when in full operation. The proprietor, Mr. Stevens, a nephew of Paran Stevens, of the Revere and Tremont Houses, Boston, the Fifth Avenue Hotel, New York, and two hotels in Mobile, is said to be admirably qualified for his post.

The *Rev. George Chandler*, pastor of the First Presbyterian church, (New School) of Kensington, died on Wednesday morning of last week, at the age of seventy one. For nearly half a century this devoted servant of God labored faithfully, tenderly, and with self-denying activity in his great Master's cause. He was a native of Connecticut; began to preach in Kensington in 1814, and became pastor in 1815. During his long ministry, over thirteen hundred members were added to his church; he baptized thousands of children; married thirty-one hundred and sixty-six couples, and since 1820, attended five thousand funerals. He was much beloved, and his death will be greatly mourned.

The *National Convention* of the friends of Daily Union Prayer Meetings, will be held in this city on the Sixth of March, ensuing.

For the Presbyterian Banner and Advocate.

The Board of Publication.

The recent discussion in the *Banner and Advocate*, arising out of a verbal error in an edition of our Shorter Catechism has been attended with one gratifying result. It has drawn from a member of the Board of Publication, an expression of cordial willingness on the part of its officers, to furnish to all who apply to them, full explanations of their doings. We rejoice to hear this announcement, because we love the Board, and wish to have it in our power to refute the charge sometimes heard against it, of a disposition to conceal from the Church the details of its expenditures. It cannot be denied that there are thousands of warm friends of the Board who desire much more specific information respecting its operations than can possibly be obtained from its Annual Reports. Now, if each of them should separately apply to the officers, it would require a vast amount of time and labor to furnish appropriate answers to all. As a matter of economy I propose that the Board be respectfully invited to furnish the desired information through the public press, so that it may be accessible to all. With this view I take the liberty of presenting a series of questions copied from an editorial in the *Banner and Advocate* of the 16th of July last. They embrace all the matters in regard to which the Board has been blamed for a want of explicitness. A candid reply to them would, I have no doubt, be gratifying to thousands.

QUESTIONS.

1. Why should the Secretary of this Board receives $2,500 and expenses, when the Secretaries of the other Boards receive but $1,800 to $2,000?
2. Why is $1,500 of the Secretary's salary taken from the contributions of the churches for colportage?
3. Why might not some $6,000 to $8,000 of the salaries and the office expenses be saved, and appropriated to colportage, or donations?
4. Why might not the $1,162.50 received for rent, be appropriated to colportage, or donations?
5. Why might not one half, or more, of the net profits of each year, say $5,000 or $6,000, be expanded in colportage or donations?
6. Was not the money donated to build the house, given on the pledge or under the impression that rooms would be furnished in it for all the Boards? Why, then, are the other Boards charged rent?
7. Do all the compensated officers of the Board employ their whole time in the Board's service, or do some of them take a portion of their time to other business?
8. We have, in the charges in the office, two "*etcs.*," one "Sundries," and one "Contingent Expenses," connected with sums amounting to $1,940.48. What is covered by these indefinite expressions?

We might also inquire as to the manner of purchasing paper, the commissions paid; also, as to the prices paid for composition, press work, binding, and many other things. But we forbear.

Let it be here noted that we ask for information. We love the Board. We helped to inaugurate and endow it. But we are not quite satisfied with the results. We do not know why the expenses should be so great; and especially we cannot understand why such a meagre business is done. Many ministers and members of the churches are not satisfied. Light is wanted. Can it be had? We cheerfully tender our columns to a reasonable extent, for this purpose.

A FRIEND OF THE BOARD.

For the Presbyterian Banner and Advocate.

Another Surprise Party.

MESSRS. EDITORS:—Shakespeare, who seems to have known something about everything, says of somebody in his "Antony and Cleopatra:"

"For his bounty,
There was no Winter in it; an Autumn 't was
That grew the more by reaping"

The pastor of Union congregation, (Allegheny Presbytery,) has found this literally true of the "bounty" of his people. It has "no Winter in it." It is an Autumn "that grows the more by reaping." Three years ago, when he "went to housekeeping," it was only to find kitchen stocked, pantry filled, granaries groaning, and his *horse* clothed, with these bounties of the people. Ever since that, they have been coming in separate gifts—this, that, everything—like big drops precursors of a shower; and yesterday the *shower* came. First, there was a shower of buggies, then there was a shower of people, then a shower of baskets, then a shower of kind salutations, then (after dinner) a shower of yellow (what do you think?) *from* a well filled *purse*, presented by Elders McK and W. It was pleasant, Messrs. Editors, to be *thus* remembered. Pleasant to sit down to dinner, in your own house, with your *congregation* around you. Pleasant to find your granary, flour barrel, coal-shed, purse, &c., speak with eloquent tongue to you of the kindness of your people. This was the first attempt, I believe, of this congregation at a "surprise;" and it is surprising how well they succeeded. I put it on record, not because it *needs* to be recorded, for

"Charity ever
Finds in the act reward, and needs no trumpet
In the receiver,"

but because it is one of the favorable "signs of the times." These things speak of love to Christ and Christ's Gospel. It is because the people love *them* that they would cheer on him who stands up to preach Christ and his Gospel. The people feel "How beautiful on the mountains are the feet of him that bringeth glad tidings," and by deeds of Christian kindness would put wings on his heels, that he may *fly* rather than run, "publishing peace." It was a good day for the pastor and people of Union. May God reward every thinker of kind thoughts, and every doer of kind deeds in the name of Jesus, is the prayer of a grateful and much obliged

PASTOR AND FAMILY.

Adams, Pa., Feb. 15, 1860.

North-Eastern Colleges—Statistical View for 1859.

NAME OF COLLEGE.	Number of Students.	Religion of Students.	Professors of Religion.	Literating from the Military Academy.
Amherst, Amherst, Mass.	258	160		84
Bowdoin, Brunswick, Me.,	215	75	2	23
Brown University, Providence, R. I.,	212	83		
Dartmouth, Hanover, N. H.,	299	100?	5?	
Gettysburg, Gettysburg, Pa.,	126	31	7	66
Hamilton, Clinton, New York,	180	56	8	30
Harvard Univ., Cambridge, Mass.,	431	100	4	
Middlebury, Middlebury, Vt.,	103	55		31
Univ. of Vermont, Burlington, Vt.,	91	32	3	21
Univ. of N. Car., at Chapel Hill, N.C.,	425	80		20
Univ. at Lewisburg, Lewisburg, Pa.,	67	45	7	25
Washington, Lexington, Va.,	130	61	3	50
Waterville, Waterville, Me.,	111	52		27
Wesleyan University, Middletown, Ct.,	188	112	5	47
Williams, Williamstown, Mass.,	244	149	8	76
Yale, New Haven, Ct.,	502	299	10	100
Aggregate,	3668	1546	62	602

Ecclesiastical.

Prof. B. M. KERR, Principal of Oakland Seminary, was licensed to preach the Gospel by the Presbytery of Ohio, at its late meeting.

Mr. J. B. PATTERSON, a licentiate of the Presbytery of Miami, has received a unanimous call from the church of Steubenville, O., which he has expressed his intention to accept, and has entered upon his duties in that congregation.

Prof. G. MUSGRAVE GIGER, of the College of New Jersey, was ordained as an Evangelist, by the Presbytery of New Brunswick, in the Witherspoon Street church, Princeton, N. J., on Wednesday, the 15th inst. The Rev. John Maclean, D. D., presided and made the ordaining prayer. The Rev. G. W. Musgrave, D. D., of Philadelphia, at the request of the Presbytery, preached the sermon, from Rev. ii: 10 The Rev. Dr. Macdonald delivered the charge to the Evangelist, and the Rev. William H. Green, D. D., addressed the congregation. The Rev. Dr. Atwater also took part in the preliminary devotional services.

Rev. THOMAS W. CATTELL'S pastoral relation to the church at Deerfield, N. J, was dissolved by the Presbytery of West Jersey, on Thursday, the 9th inst.

Rev. G. P. VAN WYCK was installed pastor of the First church of Amwell, Hunterdon County, New Jersey, on the 31st ult.

Rev. J. LEROY DAVIES, late of Coates' Tavern, S. C., has removed to Augusta, Jackson County, Ark.

Conference Action.

Among the items of business at a Quarterly Conference of the Smithfield M. E. church, some days ago, resolutions were adopted declaring the office of Presiding Elder unnecessary and expensive, and instructing the stewards not to pay more than $50 for services of the Elder during the coming year. The following was also adopted:

Resolved, That we are in favor of so altering our Discipline as to prohibit all slaveholders from communion in the Church.—*Pittsburgh Gazette.*

AGRICULTURAL WORKS.—We hope the many farmers among our readers will not overlook the card of C. M. Saxton, Barker & Co., in another column. Send for a catalogue of their publications, make a good selection, and your minds will be improved, and the proceeds of your farms increased.

MISCELLANEOUS.

STARCH, sugar and alcohol are all composed of carbon, hydrogen, and oxygen; starch containing 72 lbs of carbon to 80 of oxygen and 10 of hydrogen; sugar, 72 lbs. of carbon to 88 of oxygen and 11 of hydrogen; and alcohol, 48 lbs. of carbon to 32 of oxygen and 12 of hydrogen.

MISSIONS exist all along the Western coast of Africa, from the Senegal to the Gaboon. These include over one hundred organized churches, and fifteen thousand hopeful converts; nearly two hundred schools with sixteen thousand pupils, receiving a Christian education. More than fifty different dialects have been reduced to writing, and the Gospel is thought to have been brought within the reach of at least five millions of Africans.

ON the first day of January last there were but two hundred and seven living heroes of the Revolution on the pension list in Washington. The old soldiers are fast passing away, and it cannot be many years before the last one will be gathered to his comrades. Fourteen of the veterans were living in Massachusetts.

MR. MERIAM has kept since July 22d, 1850, a record of deaths and injuries from camphene and burning fluid. The number of deaths during that time is four hundred and twenty-four; of injured, six hundred and twenty-three. In the year 1859, the deaths of eighty-three persons were recorded, and the number of injured was one hundred and six, of whom twenty were not expected to recover. The loss by fire from camphene has been very large.

A WRITER in the Richmond *Whig*, addressing the homespun-wearing ladies of Virginia, says: "Allow me here to say, that I conscientiously believe the salvation of Virginia and Virginia institutions depends now mainly, if not wholly, upon the women of Virginia. Show to the North that you will clothe yourselves at home, and that, if need be, you will sooner resort to the primeval garments of fig leaves, than purchase a farthing's worth from a Northern house, or from the merchant of Richmond who does so purchase."

AN encyclopædia has just been completed in Germany, in two hundred and forty-two volumes. The first volume saw the light at Berlin, as far back as the year 1778, and the last has been published this season; so that the work has been extended eighty six years without interruption. Only six editors have been connected with the work, and their terms of service have averaged fourteen years