

American Presbyterian.

THURSDAY, SEPTEMBER 7, 1865.

WESTERN CHURCH, PHILA.—We are happy to learn that J. Ford Sutton, late of Howell, Mich., has accepted the call to the pastorate of this church, and is already engaged in the duties of his position.

ERRATA.—A number of errors in printing the names of journals and of individuals in the article on the Theological and Ecclesiastical Periodicals of Germany, page 286, unfortunately escaped notice. Some of them can be readily corrected by the German student, as Jaterbuch for Jahrbuch, Gegewart for Gegenwart, Christian W. Niedner, for Niedner, Weisfacker, for Weisacker, Veltiger, for Etinger, &c. In the long paragraph, 3rd column, under (4) Zeitschrift fur Historische Theologie, instead of "unionistic accommodations, theology," read unionistic accommodation-theology.

THE BLOOMINGTON CHURCH CASE.

Some weeks since we made a simple record of the fact, that the Old School Church in Bloomington, Illinois, had changed its ecclesiastical relation, and come into connection with the New School Presbytery of Bloomington. We have seen no statement of the facts connected with the change, except from a report in the Presbyterian of last week, of the proceedings of a meeting of the Old School Presbytery to which the church previously belonged, convened for the special purpose of considering the case. Allowing exactness to this ex-parte statement, we see in the affair nothing worse than a following of numerous precedents from our Old School brethren, in their manner of reception of churches from our connection in time past. The report of the proceedings of the O. S. Presbytery is long. The facts in the case, according to their representation, are these:

At two distinct meetings of the church, viz: May 31 and June 13, 1865, it was resolved to withdraw from the jurisdiction of the O. S. Presbytery of Bloomington, and ask for admission to the N. S. Presbytery of Bloomington. The majority on the vote is not stated, but the application for admission was signed by seventy members, and sixteen others, not members. Subsequently fifty-nine members, and twenty-three persons, not members, signed a paper, maintaining that they, with others, constitute the perpetuity of the O. S. Presbyterian Church of Bloomington. The Presbytery alleges and makes account of the fact that, at a previous meeting, certain persons were debarred of their rights as voters, by having withdrawn from the worship and support of the church, but it fails to state why, if their votes would have changed the majority, they are not made on the second paper which was entirely under O. S. management. It also alleges as an irregularity, that others than church members were allowed to vote, but overlooks the plain fact that, putting both papers together, the exclusion of the votes of non-communicants would have considerably increased the N. S. majority.

It appears from the Presbytery's account that the dissatisfaction of the majority with their ecclesiastical relation, grew out of the reversal of the judgment of the session by the higher judicatories, twice repeated in the case of the same defendant, whose enforced membership with them became intolerable. We need to hear more before knowing how much account to make of this.

The Presbytery complains of the injustice of the change, in view of the fact that the church was, in its day of feebleness, when small and destitute of a house of worship, aided up to strength and position by the Board of Domestic Missions, and O. S. contributions in other ways. We presume that, in relation to these matters, more remains to be told, but even as the case here stands, had the Presbytery no memory of numerous cases exactly parallel except that their application to the parties is exactly reversed? Say for example, the Second Church in Bridgeton, N. J., and the Fifth in Pittsburgh?

The Presbytery, before adjourning, laid the next egg for another scandalous church litigation in the civil court, by declaring the change a mere "secession," and that the O. S. party are of right the church, and as such entitled to the perpetuity, possessions, &c. The chief dogma upon which this decision was founded, appears in the following resolution:

Resolved, That, in the opinion of this Presbytery, no Presbyterian church in its organized capacity, has any constitutional right to change its ecclesiastical relations; therefore the attempt of a portion of the First Presbyterian Church of Bloomington to transfer said church, in its organization, to the New School Presbytery, is in its nature schismatical and void.

Without pausing to discuss this latest and most unbearable assumption of ecclesiastical government, we would like to know whether its astute originators propose for it an ex post facto operation, and thus turn over to us some fifty or more churches, which, "in their organized capacity" changed their ecclesiastical relations to the then stronger church of the Old School. The O. S. Bloomington Presbytery will never obtain from its church at large, an endorsement of that doctrine. The O. S. Church, as a whole, is too wise and too wary thus, in the face of its own history, to stultify itself.

FROM OUR CORRESPONDING EDITOR.

AUBURN SEMINARY.

We have had the opportunity of looking upon the changes which have been made this season upon the buildings and grounds of this institution, and must heartily congratulate the students and professors upon the manifest improvement, both in respect to appearance and comfort. The high stone steps, which were almost falling down, are being solidly relaid. The wood-work, cornice and window casings, have been painted brown; the rooms repainted, papered, carpeted, and in part refurnished; the grounds graded in the rear of the Seminary building, and other important improvements made in that direction. Thanks to Dr. S. Willard, of Auburn, for some of these, and for constant attendance and care and liberality in carrying these improvements through. The institution is much indebted to this honored benefactor for his efficient agency in this matter.

But this is not all the improvement which Auburn is attempting at this time. By request of Professor Huntington, and the suggestion of the Faculty, it has been determined to divide the department of Biblical Instruction, and as soon as possible have two Professors, one of Hebrew and one of Greek. Professor Huntington will retain the Greek and continue to give instruction to some extent in both departments for the present; and at the same time Mr. James E. Pierce, a graduate of the last class in Auburn Seminary, is appointed adjunct, or assistant Professor, for two years, with the understanding that he is to be made a professor in full at that time, if he proves to be the right man for the place.

Mr. Pierce is a graduate of Middlebury College, has also been a tutor in that institution for one year, and has everywhere acquitted himself as a young man of fine promise; and it is confidently believed that he is just the man for the place.

For the endowment of this new Professorship of Hebrew, a liberal gentleman of New York, in addition to other princely benefactions to this Institution, contributes fifteen thousand dollars; Mr. William E. Dodge, five thousand; J. N. Starin, of Auburn, one thousand; and other donors other sums, so that only two thousand two hundred and fifty dollars remain to be raised to complete the endowment. It is not doubted that the friends of the Seminary will soon furnish the remaining amount, and Auburn will soon have two full professors in the department of Biblical Instruction. In these indications of increasing prosperity in this highly favored Institution, all the friends of sound theological learning will greatly rejoice.

ON OUR TRAVELS AGAIN.

And this time we came pretty near going to Jerusalem. Surely, all will sympathize deeply with us when we confess that we did not quite reach the place—we were compelled to turn back, not, indeed, on account of the cholera, but because we were in a hurry to get home. But fortunately for us, it was not the real Jerusalem, not even an ancient city, or a small village, but only a broad, well-cultivated township of farms and farmers, famous chiefly as the scene of Jemima Wilkinson's teachings and impostures. Here she led a settlement into the wilderness; here she had her fertile thousand acres as her portion; and here, for many years, she ruled her followers with despotic sway.

But we did not go to Jerusalem. We stopped at Prattsburgh, six miles this side. This is a pleasant village, nestled among the hills, about equidistant (fifteen miles) from Bath on one railway, and Penn Yan on another. To those who cannot bear to return to the old stage coaches, it is almost inaccessible; and yet it is not dilapidated, but bears an air of thrift and comfort, such as you would expect after looking upon the good farms lying around it.

But the best part of every place is the churches. Here Rev. D. D. Gregory, formerly of the Tabernacle Church of Cincinnati, preaches to a large and interesting congregation. Here, also, is the "Prattsburgh Academy," an institution which was once the most famous of all the academies in this region. Among the "boys" which it has sent abroad, we might name Rev. David Mallin, pretty well known in the city of Brotherly Love; Rev. J. E. Benton, of California; and Rev. Jacob M. Manning, of the Old South Church, in Boston.

We will only add for the benefit of "Observer,"\* that this is only the eighth time within about a year in which we have spoken of matters within the bounds of the "Presbytery of Steuben," for whose enterprise and activity we have great respect.

S. S. INSTITUTE FORTY MILES LONG.

We recently heard of a pleasant incident which occurred in connection with the Sabbath-school Convention in Ogdensburgh, in July last, of which we made mention at the time. As Mr. Pardee left to return to New York, by the way of Rouse's Point, he found a goodly number of the friends of Sabbath-schools, who had been in attendance at the Convention, upon the train with him. Or, rather, they found him, and "cornered him;" or in some way, at least, and not unnaturally, we may be sure, they gathered at one end of one of those palace cars upon the Northern Railway; and by some sort of organization, formal or

\* A correspondent, who in a previous paper spoke of Steuben Presbytery as somewhat overlooked.

informal, they soon constituted a real Sabbath-school Institute, and all were sitting at Mr. Pardee's feet for instruction. The questions and answers, and discussions and instruction, were kept up with great interest and animation, and we are told, during a ride of forty miles; and those who were so fortunate as to be of the party, regarded it as a most instructive and profitable season. If that is not sowing beside all waters, it is scattering truth upon some of the highways of the earth.

CHURCH IMPROVEMENTS.

The good people of the Presbyterian Church in Olean,\* under the faithful labors of J. B. Beaumont, are repairing, refitting, frescoing, and greatly beautifying their house of worship. They are also securing an organ, and giving other signs of improvement and prosperity, which it is pleasant to notice.

We might say the same of Huron. They are getting a paragon for the minister, Rev. William Lusk, and a bell to call the people to the house of God.

PERSONAL.

Rev. Willis J. Beecher, of Ovid, has received and accepted a call to a professorship in Knox College, at Galesburg, Illinois. Mr. Beecher is a young man—has been settled in the ministry but little over one year, but gives promise of being competent to fill the place to which he is called.

Rev. Mr. Crum, of the Dutch Church, has been called as pastor of the Presbyterian Church of Seneca Falls, and it is probable that he will accept.

Rev. F. A. Spencer, recently pastor of the Congregational Church in Terryville, Conn., is engaged to supply the pulpit of the Presbyterian Church in Fulton, for the present, and has gone there to reside.

Rev. E. B. Van Auken, recently of Honeoye Falls, is meeting with encouragement in his new field of labor, at Mendon. The congregation has considerably increased under his ministry, and is giving signs of new life and enterprise by the purchase of an "automatic organ" for their church, at an expense of some two hundred and forty dollars. This Society was much run down, and considered itself very "poor;" but it is cheering to find that, after making considerable advance on the salary they formerly paid to their minister, they should give these further tokens of renewed life.

Rev. Dr. Canfield, of Syracuse, is expected to sail for the old world on the 4th of October. We were happy to learn, on our recent visit to Syracuse, that he does not go alone—he takes the very best company he can possibly get, his wife. We congratulate him on being so attended.

We learn, also, from good authority, that Rev. Dr. Curtis, of Elmira, is expected home from Europe about this time, and that his new church is nearly completed, and will probably be dedicated soon after his return.

The salary of Rev. Isaac Clark, of the Second Church in Elmira, has been raised from eight hundred to fifteen hundred dollars—a good advance; all things will go better for it. C. P. B. ROCHESTER, September 2, 1865.

\* The types made our correspondent "W. W. T." in last week's paper, speak of these improvements as costing three or four hundred dollars; it should have been three or four thousand.

THE DEMAND FOR MEN.

PRESBYTERIAN ROOMS, 150 NASSAU STREET, NEW YORK, Sept. 1, 1865.

TO THE PASTORS AND ELDERS OF THE PRESBYTERIAN CHURCH:—

Dear Brethren:—You will observe that the last annual Report of the Home Missionary Committee, which has been sent to you by mail, makes an earnest appeal for more laborers with which to prosecute the Home Missionary work. The late General Assembly also called attention to "the great destitution of ministers of the Gospel, and the fields opening 'white for the harvest,'" in the following words:

"It is a matter of great perplexity and sorrow, that so few young men are ready to give themselves to the hardships of the Home Missionary work. We may be allowed to express the hope, that our presbyteries and churches will make it a chief and constant duty, to induce godly and able young men within their influence to prepare for this sublime and most honorable service, to imitate the fathers in Christian enterprise and self-sacrifice. They are needed at the frontier."

In view of the great lack of men they also passed the following resolution, viz: "That, in view of the loud call of Providence at the present time for a great increase in the number of earnest and faithful ministers of the Gospel, pastors and elders be enjoined to make this a subject of earnest presentation to all the churches."

But as yet the Committee experience no relief. It is not time that they should from such sources. Meanwhile the demand grows more and more pressing every day.

Our Synodical Agent in Wisconsin writes:

"How glad would I be if I could secure five or six missionaries for these vacant fields. O for another spirit to pervade the hearts of the ministry! How much there is in these fields to encourage self-denying efforts to build up the Redeemer's kingdom. How shall we get the men?"

Says one of our District Secretaries "I need eight or ten men—I need them now. I know of but two men to

whom I can write with any hope of success." "My great want is men."

A missionary in the Northwest, who preaches at four different stations, says: "Most of the time I preach to full, open crowded houses; I have had to refuse quite a number of requests to go and preach in destitute places. Those who will, may gather their bosom full of golden sheaves. We want men; the very best men. They can build up churches almost anywhere; for this whole State is almost entirely unoccupied. In our young men who enter into the ministry I fear there is not enough of the good old Apostolic type of Christianity that leads them away from home and kindred into the waste places of our land."

This is the language that continually comes to us from the frontier.

Whatever may be said of ministers at the East without charge, or the great number of candidates ready to occupy permanent positions, leading some to suppose there is an excess, it is unquestionably true that there is a very great lack of ministers in our connection.

Such Presbyteries as Utica and Watertown, and Cayuga and Western Reserve lament the great difficulty in filling the pulpits of their vacant churches. In no part of the country have we acceptable ministers enough to meet the demand. But especially is this true at the West. Here openings multiply continually, and the Macedonian cry, "Come over and help us," is sent back through all the ranks of the ministry at the East, and yet every one we send in response to that call seems to create a demand for more.

Long lines of railroad can be found on which Presbyterian churches are located only at wide intervals. Towns contiguous to each other, and in some instances whole counties, can be found without a single Presbyterian church.

And yet the people were never more ready to hear the Gospel than now. Wherever the minister of Christ goes among them they gather in great numbers in school-houses, and at almost any hour on the Sabbath, to hear the Word.

It is the universal testimony of missionaries, that a great harvest might be reaped, and rapid and indefinite expansion given to our Church if we only had the men. Wherever they go beyond their ordinary limits, and preach in some new township, representatives from some township beyond meet them and beg them to come and preach to them the Gospel also.

So God has set before us an open door, and we are sending men to the West continually. But we cannot find half an adequate supply.

There are, indeed, men who are willing to go and occupy the prominent positions—take possession of growing towns and great railroad centers. But the men who are willing to go and lay foundations, create their own field of labor and usefulness, as young physicians or lawyers do; who are unwilling to reap that on which they have bestowed no labor, and willing to endure the hardness for Christ which other men endure for gain, are very difficult to find. Some shun the heat, and some the cold, and some the distance from friends and literary advantages—and thus multitudes that might be saved are left without the Gospel, which is the "wisdom of God and the power of God to salvation."

With such doors open before us, with such resources as our Church possesses, with such a prestige as God has given us before the people, is it not a shame that we are doing so little to evangelize the country? We want scores of earnest and faithful men to send out at once. California, and Nevada, and Idaho, and Montana need them, but the States of the Mississippi valley need many more.

We make our appeal, therefore, to pastors and elders, and especially to Presbyteries and Synods, about to meet, to consider this matter and see if the requisite number of the right men cannot be found. Are there not chaplains or those engaged in the Christian and Sanitary Commissions, recently returned from the army, or Theological students who had nearly completed their studies before they entered the army, injured to and scorning hardships, to be found in many of our Presbyteries who have as yet no field of labor? Are there not other courageous young men, who for some cause, have occasion to desire a change of place? If they do not aspire to the "chief seats," we could speedily locate them all.

We beg to be informed of any such that we may enter into correspondence with them; and that they speedily may be "about" their "father's business."

At the same time we are persuaded that the demand will be so great for years to come, that an adequate supply of ministers cannot be found for the work of our Church unless a far greater number of young men are induced to enter the ministry; and therefore we cannot do less than cordially endorse the action of the Assembly, hoping that this subject will be presented to all the churches, that if possible "godly and able young men" may be prevailed upon "to prepare for this sublime and most honorable service; and that the whole Church will pray the Lord of the harvest to send forth more laborers, 'for the harvest is great and the laborers are few.'" By order of the Committee.

H. KENDALL, Secretary.

BRINKLEY HORNBERY of Johnson County, Missouri, has brought suit in the Circuit Court of that county, against Stirling Price, James S. Rains, and thirty others for \$50,000 damages, "for injuries arising from false imprisonment."

LETTER FROM EAST TENNESSEE.

MR. EDITOR:—Since writing you, Holston Presbytery has had a meeting in conformity with the following call:—

To all Presbyterian Ministers and Churches within the bounds of the Holston Presbytery. With a view to carry out the plan of the General Assembly of the Presbyterian Church, that met in Brooklyn, N. Y., last May, for reorganizing Holston Presbytery upon a basis of loyalty to "the powers that be," you are earnestly and cordially invited to meet in Greeneville, Tenn., on Friday, at 11 o'clock, A. M., the 18th day of August, 1865.

We believe that ministers of the Gospel, who have encouraged, aided and sanctioned the plans and efforts of men seeking the overthrow of the best government that God ever gave to man, have committed a real wrong, which should not only be confessed, but heartily forsaken, and that such ministers should be required to refrain from the functions of their office so long as their brethren might think necessary for the honor of religion.

We are well aware that we sever ourselves from brethren with whom we have taken sweet counsel, and shared delightful labors in former years; but if they can see no wrong in giving encouragement and praying for the success of men that for four long years have striven, by wicked and barbarous means, to break down the institutions of this land, the final experiment of the world in free government, we say let the separation take place.

With no disposition to make loyalty the whole of religion, in no spirit of revenge, with no war feelings, nor ambition, nor envy in our breasts, but striving for the purity and prosperity of the Church of Christ, let us come together; and that we may return to "the old paths," and have the spirit of former days, we would suggest the observance of Friday, the first day of the meeting, as a day of fasting and prayer, for the outpouring of the Holy Spirit, and the revival of religion in all our Churches. F. A. McCORKLE, R. P. WELLS, J. W. ELLIOTT.

As Rev. Nathan Bachman was absent, Rev. J. W. Elliott, Missionary of Assembly's H. M. Committee was, by general agreement, substituted in his place, and after sermon by Rev. Mr. Dixon, of Wisconsin, the Presbytery was constituted by prayer. There were present, Rev. R. P. Wells, Rev. Samuel Sawyer, Rev. J. W. Elliott, and Elder Snapp, of Greeneville Church, Chancellor Seth J. W. Luckey, of Jonesboro Church, S. F. Hughes, of New Bethel Church, and Wm. Grace, of Timber Ridge Church. Rev. Messrs. Dixon, Convention of Mineral Point, Wisconsin, Griffes, of Saginaw Presbytery, Taylor, of Rochester Presbytery, Dr. McCorkle, of Holston Presbytery, (O. S.), and Rev. John B. Reeve, of Fourth Presbytery, Philadelphia, being present, were invited to sit as corresponding members.

A letter was read by Rev. J. W. Elliott, from Rev. Daniel Rogers, O. S., Kingsport, requesting to be enrolled a member of Holston Presbytery, on the ground that his convictions and feelings were with Union men, and that he could not consent to have himself connected with a sectional body. Rev. F. A. McCorkle, O. S., on the following day made a similar request. Both requests were granted, and their names enrolled. The name of Rev. Samuel A. Rhes, Missionary to Persia, was inserted in the roll for a like reason.

Rev. J. B. Reeve, Assembly's Missionary to the Freedmen, by request of Presbytery, made a statement respecting his mission to Tennessee, and the condition and prospects of his work. The statement was listened to with marked interest, after which the following minute was unanimously adopted: In view of the fact that the Freedmen of the country have been thrown by the thousand upon our hands, and recognizing our obligations to do all that we can for their elevation and evangelization, therefore,

Resolved, That we hail with joy the presence of Rev. John B. Reeve in our midst, under commission of the General Assembly's Home Mission Committee, for the purpose of looking after the religious interests of our colored people. We cordially welcome him and pledge him our most hearty co-operation in advancing his noble work.

The following resolutions were also reported and adopted.

Resolved, That as our Zion has been desolated by the ravages of war during the last four years, we have been cheered by the grand welcome extended by our last General Assembly to our loyal ministers and churches in East Tennessee, and their hearty promise of aid and co-operation in the great work of reconstruction; and regarding these things as prophetic of a blessed future to our Church, in this region, we thank God and take courage.

Resolved, That the ministers who are invited by our vacant churches to settle among them, will be welcomed by us, and we will do what we can to strengthen and encourage them.

Resolved, That we approve the deliverance of the General Assembly, which recently met in Brooklyn, New York, on "the guilt of treason," and the resolution directing the Presbyteries of the Synod of Tennessee, "not to recognize or admit as a member of their respective bodies any minister known to be disloyal to the Government of the United States."

Resolved, That the Christian liberality manifested by our brethren in the North, and particularly in New York and Philadelphia, in furnishing so many Sabbath-school and religious papers, free of cost to us, to meet our present demands, and in pledging whatever may be needed to supplement the salaries of the ministers called for as laborers in the bounds of the Synod of Tennessee, deserves and shall receive our hearty gratitude.

Resolved, That the circulation of the Christian Observer, published at Richmond, Virginia, has done immense harm in many of our churches, and as we can perceive but little change in the spirit and tone of that paper, we are glad that

it now finds its way to but few of our families.

Resolved, That in the light of all the horrors of the rebellion, we cannot but regard the effort of the ministers and churches, who have been or are disloyal, to organize a secession Church, Presbytery or Synod, on a sectional basis, or even to maintain a merely sectional organization, as highly criminal before God, and likely to prove disastrous to all concerned.

The last resolution was drawn up in view of the fact, that a meeting of disaffected elements, who were unwilling to go into a Presbytery with Union men, was called by Rev. J. D. Zadlock, Old School, and is to convene at Leesburg, near Jonesboro', on Friday next. This meeting may result in organizing a Southern sectional Presbytery. The influence of the Christian Observer is to secure this result in every section of the South. Old appliances are used by it and its disunion friends to fire the blood, to prevent reconciliation and brotherhood, and to keep alive dissension and strife.

What these brethren mean we may possibly understand, but what can be their hope? Having failed, with all the encouragement they gave the rebellion, to destroy the country, will they commence again, and by disunion in the Church, dream of some distant day of exulting over the downfall of the nation? Do they suppose the people have forgotten that secession commenced its work of madness in the Church? Do they think, after such a revolution as we have had, that they can evoke hatred to Northern men and Northern ideas? Do they not know that the vilest and wickedest enemies the South ever had were born among us, and brought up among us, and that none are looked upon with such fierce and quenchless hate by the Union men of Tennessee, than the native born rebels who have brought all the horrors of civil war to our very door? If they are wise, will they not turn away from these sectional ecclesiastical organizations, whose very atmosphere must be death and desolation? If the disunion Presbytery should be fully formed, I may write further with reference to it.

I forward you herewith, a circular letter,\* addressed to ministers and churches within the bounds of Holston Presbytery. It will interest many of your readers. Yours, very truly, SAMUEL SAWYER.

\* This letter will be found on our correspondence page.

TO THE MEMBERS OF THE PRESBYTERIES.

MESSRS. EDITORS:—As the season is approaching in which the Presbyteries hold their semi-annual meetings, the attention of their members is respectfully invited to the MINISTERIAL RELIEF FUND. The Stated Clerks are especially requested to place this subject on their docket, that it may receive due consideration.

It is usual for Presbyteries to call for reports on Home and Foreign Missions, Education and Publication. It is hoped that, in the future, reports on Ministerial Relief will also be called for. On pages 29 and 30, in the Minutes of the late General Assembly, there are several resolutions on this subject, in which, "every Presbytery is directed to appoint a Standing Committee, whose duty it shall be to inquire into the necessities of disabled ministers, and of the widows and orphans of those deceased, with a view of bringing the cases of such to the notice of the Executive Committee of the Relief Fund,"—and also, "That the Presbyteries earnestly request the churches under their care to make annual collections for this fund," &c. The necessity for more zeal in this cause arises from the fact, that the receipts are not nearly equal to the applications for relief from the Fund.

CHARLES BROWN, Secretary. Sept. 5, 1865. PHILADELPHIA, 1334 Chestnut Street.

DELAWARE.—We have frequent occasion to refer to the field occupied by our church in this State. No Presbytery in our Synod throws around itself a sounder and more evangelizing influence, all things considered, than that of Wilmington. If the State, as a whole, possessed the same proportion of wholesome sentiment which exists within the sphere of the churches of that Presbytery, it would have made for itself a different record from that which now afflicts its best people.

By the way, in looking over the educational enterprises of that field, we notice with satisfaction an apparently new era of prosperity and usefulness, opening to the Academy in Middletown, the present pastorate of Rev. Dr. Patton, late of this city. Middletown, located on the Delaware railroad, about fifty miles south of Philadelphia, is a fine rural town, with society and surroundings eminently adapted to make it a safe and desirable temporary home for students. Rev. Charles Holloway, as will be seen by advertisement, has assumed the proprietorship of the Academy, and is also Principal. He brings to the station sound culture, watchful energy, and ripe experience. The friends of Dr. Patton will feel quite safe in entrusting the training of their sons to any one for whom he vouches.

A NEW EDITOR erected by the Presbyterian Church, Carbondale, Pa., Rev. Oliver Crane, Pastor, was dedicated August 31. We have not the dimensions. Cost, with lecture room in the rear, \$15,000, all of which, except \$1600, we rejoice to say, has been raised.