Presbyterian Banner.

PITTSBURGH, WEDNESDAY, AUGUST 19, 1863.

Washington College.—Persons interested will please look at our Special Notices. The Annual Catalogue of the College is issued. The attendance marked was, Seniors, 32; Juniors, 26; Sophomores, 24; Freshmen, 22; Preparatory, 31. Total, 135.

THE NATIONAL BENEVOLENT ORGANIZATIONS.

We are requested to say, and we do so with pleasure, that, "In view of the great number of sick and wounded men who are now lying and suffering under a burning Southern sun, afar from home and friends, everything connected with efforts for their relief is of interest to all true friends of humanity and of our country. Two great Commissions are in the field ministering to the spiritual and temporal wants of the soldiers. While active support for each is so urgently solicited, it is truly gratifying to know that such a kind and cordial spirit exists between the two, as is manifested by the following interesting letter from the head of the one Commission in the West to the head of the other:"

U. S. CHRISTIAN COMMISSION,
Branch Office, Nashville, July 23.

Dr. J. S. Newberry, Secretary Western Department U. S. Sanitary Commission:

MY DEAR SIR:—I desire, on behalf of the Christian Commission, to render grateful acknowledgment for the uniform, generous and cordial coöperation of yourself and the agents of your Commission in our work of bringing spiritual comforts and blessings to the soldiers. But for your assistance at the first, and its continuance all along, our work would have been greatly impeded in the Army of the Cumberland.

Also, in my recent trip to Vicksburg, in the service of the Christian Commission, I was at all points kindly received and materially aided by the Sanitary Commission. My own feelings that the work of both Commissions, though wrought in different departments, should be entirely coöperative, were fully reciprocated by your agents at Cairo, Memphis, and on the Barge on Yazoo River.

My observations of your work on that Barge were very pleasant. I saw stores dispensed to needy applicants most freely and in surprising quantity and variety, and when I got back on the Bluffs, I found at the Division Hospitals, when the sick and wounded were coming in, bedding with your mark, and dried and canned fruit, and lemons and chickens, which could have been furnished from no other source. I know, that without the timely help of the Sanitary Commission, there would have been destitution and consequent suffering in many of those hospitals.

I want to bear testimony to the noble Christian philanthropy of the men in charge of your Commission in that department. I am persuaded they could not do that work from unworthy motives. Money cannot procure such services as you are receiving, for instance, from Dr. Waniner, at Vicksburg.

Every week's experience in my army work, bringing me among the camps and through the hospitals, and giving an opportunity, which I always improve, to look in at the different quarters of your Commission, leads me to a continually higher estimate of the work you have on hand. I am satisfied that your system of distributing hospital stores is the correct one. Such large contributions as the people are making, cannot be handed over to the army on any volunteer system, unless it be for a few days, amid the emergencies of a severe battle. A business involving such expenditures would be entrusted by a business man only to permanent and responsible agents.

That among all your employees, there should be no unworthy man, is more than a reasonable mind can ask. The Christian Commission and the Christian Church would go down under that test.

Let me close this letter of thanks, my dear brother, with my daily prayer, a prayer which I *learned* in the "Soldier's Home," in Louisville, and have often repeated since in the "Soldier's Rest," at Memphis, on the "Barge" in Yazoo river, in the division hospitals under the guns of Vicksburg, in the Nashville "Home" and store-room, and in the camps and hospitals at Murfreesboro—a prayer fresh on my lips, as I have just come from seeing wounded and typhoid patients at Tullahoma and Winchester, lifted from rough blankets, and undressed from the soiled clothes of march and battle, and laid in your clean sheets and shirts, upon your comfortable quilts and pillows—a prayer in which every Christian heart in the land will yet join—"God bless the Sanitary Commission!"

Most cordially, yours,
EDWARD P. SMITH,
Field Agent U. S. Christian Commission.

ECCLESIASTICAL.

Rev. JOHN KELLY, having been released from the churches of Salt Creek and Duncan's Falls, and installed pastor of the church of McConnellsville, his Post Office address is changed from Chandlersville, Muskingum County, Ohio, to McConnellsville, Morgan Co., Ohio. Correspondents will please address him at the latter place.

Mr. JOHN H. SCOFIELD has been ordained and installed, by the Presbytery of North River, at New Hamburg, N. Y.

Rev. S. E. LANE has received and accepted a call to Carmel, Putnam County, New-York, and has entered on his charge.

Rev. E. D. YEOMANS has accepted a call to St. Peter's Presbyterian church, Rochester, N. Y.

For the Presbyterian Banner.

Thanksgiving at Towanda.

The 6th of August was observed by the people of Towanda, Pa., as a day of thanksgiving and prayer, with commendable loyalty. A union prayer-meeting was held in the Methodist church in the morning at half-past eight, and a sermon was preached at half-past ten in the Presbyterian, and also in the Episcopal church. Stores were closed in the meantime, and ordinary business generally suspended.

A collection was taken up in behalf of our suffering soldiers, which is expected to reach them through the Christian Commission.

God give us a heart as a nation, so to profit by his chastisement that it may please him speedily to put an end to this attempt

EASTERN SUMMARY.

NEW-ENGLAND.

A CORRESPONDENT of the *Christian Mirror*, in an account of the closing exercises of the late term at Bangor Theological Seminary, remarks:

"The examination of the three classes gave ample testimony to the faithfulness and success of their instructors; particularly was it manifest that the study of the Hebrew had been a critical one during the year. Nowhere else in the land can a knowledge of the mother tongue of the Bible be more completely secured than at the feet of our Gamaliel. And it was a source of special gratification to perceive that the great doctrines of the Bible had been received with a support as unshaken as the hill where they are taught; certainly in these days, when some even in our churches are loosing their grasp upon the inspired idea of God's *penalty* against sin. The class in Theology testified without a dissenting voice to their belief in those doctrines, and to the propriety of preaching *them*."

THE BOSTON *Traveller* says, in regard to the Faculty of Andover Theological Seminary:

"Prof. Edwards A. Park is absent on the way to Europe; Prof. Calvin E. Stowe will leave in the Spring, and the Trustees will probably soon nominate some one to supply the vacancy occasioned by his retirement. Prof. Smyth, from Bowdoin College, will, in the Fall term, enter upon his duties as Brown Professor of Ecclesiastical History and Pastoral Theology, formerly held by Ralph Emerson, D. D., deceased. Prof. Austin Phelps, who has been called away because of ill health, will resume his labors in the Fall."

THE INTERESTS of institutions of learning seem to receive the consideration of the wealthy and of the friends of education generally to a far greater extent in the Eastern than in the Middle and Western States. We have several times of late had occasion to notice the liberal donations made in behalf of New-England Colleges. We take from an exchange an additional instance of this praise-worthy liberality:

"Wesleyan University, at Middletown, Conn., has just received an addition to its endowment of nearly $80,000. Oliver Cutts, Esq., of New-Rochelle, gave $25,000 for the support of a Professorship of Greek and Modern Languages; Isaac Rich, Esq. of Boston, also gave $25,000 for the support of a Professorship of Rhetoric and English Literature. This last is to be called the Olin Professorship. Upon this the Alumni became incited to start a fund for the support of the library. It is intended to raise $25,000; over $6,000 has already been subscribed. Two or three thousand dollars have also been pledged toward a gymnasium."

Contributions to our Western Institutions may be reasonably expected to be on a smaller scale than those noted in the East, but they doubtless might and should be far more numerous and bountiful than they are.

AT AN INFIDEL meeeting lately held in Boston, one of the speakers, in advocating the resolution that "Infidelity is not always Atheism," asserted that Infidels, as an association, numbered "as many shades of opinion as any other church."

He said: "We are Unitarians, Trinitarians, Deists, Pantheists, Atheists, Spiritualists, and divers other *ists* and *isms*—in truth, we are all things but Plenary Inspirationists." According to the "Report of the Treasurer of the Infidel Association of America," we should judge the financial affairs of the body to be in anything but a flourishing condition. This Report acknowledges "contributions received during the year, *seven dollars and fifty cents*," and "cash received for sales of pamphlets, *six dollars and ninety-five cents!*"

REV. R. J. BRECKINRIDGE, D. D., having received an invitation through Hon. Robert C. Winthrop, to attend the late commencement at Harvard University, pays, in his response, quite a tribute of eulogy to New-England. He says:

"It may be the will of God that the most dreadful changes await our country. If the very worst comes, I look that true and regulated liberty will perish last in New-England. In past years I have spoken freely in disapprobation of much that has been felt as an evil influence from New England, as it appeared to me. But I never doubted—and now less than ever—that the roots of whatever produces freedom, equality, and high civilization, are more deeply set in New-England, than in any equal population on the face of the earth."

WE TAKE from an exchange the following interesting intelligence respecting the encouragement of wool-growing in the State of Vermont:

"In 1787 the General Assembly of Vermont, encouraged by suitable enactments, the growth of wool, and the returns of each successive census show a gradual increase, until in 1860 the annual product was 2,975,544 pounds. For many years it might well have been said of Vermont, 'All the women that were wise-hearted did spin with their hands,' and during the non-intercourse with Great Britain the General Assembly passed a joint resolution, saying that it would be considered ungentlemanly for a member of the House or of the Council to appear in his seat other than clad in the growth, production and manufacture of the State."

EX-PRESIDENT DAY, of Yale College has just completed his ninetieth year.

CYRUS NORTHRUP, of the New-Haven *Palladium*, has been elected to the chair of English Literature in Yale College.

MORE THAN HALF the young men who have been examined as candidates for the Newport Naval Academy have been rejected, most of them on account of physical disabilities rather than a want of a sufficient amount of knowledge.

MISS MARY PIERCE recently died at New Haven, Conn., leaving about $120,000 as the result of industrious school-teaching and judicious investment. Connecticut people of a former generation remember her as proprietress of a Young Ladies' Seminary at Litchfield.

OF SEVERAL HUNDRED men who were drafted recently in Providence, R. I., but one, it is said, has thus far been mustered in. All the rest paid the exemption fee of $300 and got off.

CLERGYMEN in Vermont who marry persons that have not been published

complaint of the grand juror, and to a fine not exceeding $100; and to make sure that the grand juror shall not neglect to indict them, he is made liable to a fine for every omission to do his duty in that regard.

THE *New-York Herald* says a large sum is being raised in New Hampshire for the purpose of settling a handsome annuity on Dr. Lord, the late president of Dartmouth college.

NEW-YORK.

AT A RECENT meeting of the Board of Education of the City of Poughkeepsie, N. Y., adplication was made for a share of the public school funds to pay the teachers of the Roman Catholic Schools. The question having been laid before the State Superintendent of Public Instruction, it was declared in reply that the Board had no power to dispose of the school moneys except that derived from the statute. The Deputy Superintendent adds in his reply:

"This [the statute] restricts the payment of the public money to teachers of common schools qualified according to law. The Catholic schools are not 'common schools,' for the reason that they are not under the control and direction of the common school authorities, and because they are essentially restricted in their sphere and character.

"Their teachers may or may not be qualified for holding certificates from the proper officers. If they do not, that alone would exclude them; and if they do, still they are not employed by nor in any way amenable to the Board of Education; and hence to vote the public money into their hands would be without law, without precedent, and in the face of the decisions of the Supreme Court on a similar question.

"It seems to me that no detailed argument can be required to show that the Board of Education have no power to apply the public money of the State in the manner solicited. They have as much power to apply it to any private school in the city as to those established under Catholic auspices."

AN ARMY TEMPERANCE MEETING was held at Saratoga on the 4th inst. It was stated at the meeting that a million of Temperance tracts had been circulated in the army and navy, chiefly through the contributions of 800 Sabbath Schools.

THE CHURCH JOURNAL, an organ of the Episcopal Church, says of Rev. Dr. C. C. Moore, who died recently in his 84th year, that to his munificence the General Theological Seminary is indebted for the whole of its landed estate in New-York city. And it further adds:

"Perhaps, next after a singular liberality, large even in proportion to his large wealth, no part of his character was more lovely than its gentle, sweet, childlike humility and simplicity, which could not fail to win every one who has ever seen or known him."

IF THE *Springfield Republican* is accurate in its statements, some of the distinguished clergymen of New-York are certainly in easy circumstances so far as this world's goods are concerned. It says:

"Bishop Hughes is worth his million: Rev. J. W. Geissenheiner, of the Lutheran Church, is worth a quarter of a million; Rev. A. R. Van Nest is reckoned at $200,000, and half a million more in prospect; Rev. Dr. Spring has $100,000, and his young bride three times as much more; Rev. Dr. Adams is worth $100,000; Rev. Dr. Potts $50,000; Bishop Janes about $100,000; Rev. Henry Ward Beecher and Dr. R. S. Storrs, of Brooklyn, are set down at about $30,000 each."

IN THE LAST *Independent*, we find the following sprightly editorial:

"Our editor-in-chief, who is now in Switzerland, writes us a private letter, in which he says: 'I have sat in Calvin's chair and in his pulpit; now look out for sound doctrine.' We pluck this remark out of its privacy for the comfort of those friends of ours who think that the sermons printed in this paper might perhaps be a little better if they were not quite so good."

As it is notorious that Calvin's orthodoxy has not saved the church in which he preached from the heresy of the Socinian and the Rationalist, we may fairly presume that no proximity to places hallowed by the memory of the Genevan Reformer will have much to do with the theological views of the famous Brooklyn preacher.

AMERICAN GOLD COIN was quoted on Saturday at 125@125¼. Superfine State and Western Flour sold at $3.90@4.50, and Extra State at $4.65@5.35 per bbl.

PHILADELPHIA.

THE NEW-YORK correspondent of the *Boston Journal*, in alluding to the late Archbishop Kenrick, makes the following statement in regard to the praiseworthy kindness shown to this Romish prelate by Rev. Dr. Tyng. He says:

"At time of Catholic riots at Philadelphia, Bishop Kenrick lived there. His life was in danger. No place was safe. He was hunted from place to place. Rev. Dr. Tyng then lived in Philadelphia. He offered the fugitive bishop a refuge. In disguise he entered the open doors of the catholic Episcopalian, and lived there in safety till the storm was over."

THE Philadelphia *Inquirer*, in an article on the increased mortality of the city for some weeks past, says:

"The total deaths during the past thirty days were two thousand one hundred and sixty-six. We doubt whether the records of the Health Office can show such a terrible list of mortality in the same space of time in any year, in the absence of an acknowledged epidemic."

The alarming increase of deaths is attributed by the *Inquirer* to the uncleanly condition of the streets.

For the Presbyterian Banner.

Eldersridge Soldiers' Aid Society.

MESSRS. EDITORS:—Enclosed please find the Quarterly Report of the Eldersridge Soldiers' Aid Society, which I send for publication. During our last quarter we have contributed in money fifty-one dollars and seventy-six cents, of which thirty dollars were a donation to the Society. In hospital stores we have contributed as follows: 29½ lbs. dried fruit; 147 periodicals and tracts; 5 packages lint; 2 packages sage; 1 package worn muslins; 3 packages corn starch; 16 pillows; 16 pillow-slips; 2 handkerchiefs; 8 towels; 5 rolls bandages; 2 palm leaf fans; 1 box butter,

For the Presbyterian Banner.

Kentucky Religious Literature.

A CHOICE SPECIMEN.

MESSRS. EDITORS:—Besides all the other woes which loyal Kentuckians suffer from the rebellion, by the raids of Morgan, Pegram and others, we have a peculiar and blasting affliction in one department of our "religious literature"; peculiar, for I think the world may be challenged for a parallel; blasting, because it produces shame and mortification in the hearts of good men for some who call themselves Christians, and must surely result in a harvest of sneers and contempt among infidels, for our common Christianity.

I allude to the paper published at Louisville, called *The True Presbyterian*, with the names of "Rev. Stuart Robinson and Rev. Robert Morrison, Editors," at its head.

Your readers have heard of this paper before. It was first issued in the month of April, 1862, and continued to appear weekly until September last. Since then, three or four numbers have appeared, at long intervals. The last has just come to hand, issued July 30, 1863.

The public know the radical principle on which this new candidate for public favor started out. It regarded all other papers in our Church essentially apostate, as *religious* journals, because they upheld the Government in its attempt to crush an ungodly rebellion, and because they gave news items on the progress of the war. *The True Presbyterian* declared this "political," and wrong. Its platform was one purely religious, eminently spiritual, wholly Christian in its matter and temper.

The public also know something of the manner in which these fair promises of a higher spirituality in its new-born life have been fulfilled in months past. *The True Presbyterian* has abused, in the most vituperative language, every religious journal of our Church, and many of other Churches, and has been the preëminent vilifier of men whose praise is in all the churches. *The Presbyterian, New-York Observer, Banner, Standard, Presbyter*, and other papers, with their respective editors, have been held up by name to public scorn, along with the *Repertory, Danville Review*, and other Quarterlies; and Drs. Spring, Hodge, Breckinridge, Boardman, and many other eminent men, have been singled out as arch-apostates, leading the Church away from its allegiance to Christ; while this *True Presbyterian* claims for itself the honor of standing, single-handed, against this wholesale defection. As above stated, the *offence* of the men, journals, and Church Courts, so roundly abused, is their adhering to the Government of their country against rebellion, and speaking and acting accordingly.

I wish to give the religious public, through your paper, a sample of this *religious* literature, from the last issue of *The True Presbyterian*. An apology might seem to be due for asking your columns for the introduction of *such* matter. I have three reasons for it: first, that the people of God, as widely as possible, may see to what a humiliating depth sympathy with the rebellion may plunge an eminent minister of our Church, having his domicil in a loyal State—one claiming, too, for his paper, special spirituality—for it will appear, in the sequel, that this sympathy is the real *animus* of the whole matter; second, that the people of God, elsewhere, may know something of the weight of the curse of this rebellion which loyal Kentuckians have to bear, when, in addition to invasion by rebel armies, they must endure such a periodical infliction as *The True Presbyterian*, and thus enable the Lord's people to fulfill the Apostolic injunction, "Bear ye one another's burdens, and so fulfill the law of Christ"; and thirdly, to show to loyal Kentuckians, if this part of the curse *must* be endured, as seems to be the Divine will, that they should soon seek to establish, if they value their true interests justly, a loyal and *religious* paper in their midst. For these reasons I seek a space in your columns—perhaps rather a large one—and for these reasons, I propose to send this article to some other religious journals.

The number of the paper referred to, except a condensed report of the proceedings of the General Assembly, and some minor articles, is well filled with abuse, of the character spoken of. *All* its editorials, covering nearly the whole of the two inside pages, are a tissue of misrepresentation and vituperation. We will confine ourselves, in this article, chiefly to a notice of its editorial, filling more than four columns, upon the late General Assembly. There seems to have been nothing done, or left undone, by that venerable Court, which pleased this spiritual luminary. Its criticisms upon its proceedings, and even upon its members by name, could be passed by unnoticed, if regard were had to common decency; but there is a total disregard of this quality, both in the matter and style. I seriously doubt whether the *New-York Herald*, or the *Police Gazette*, has at any time surpassed *The True Presbyterian*, if they have indeed ever equalled it, in the rancor, vilification, misrepresentation, and imputation of base motives, which they have poured forth in the heat of political partisanship, or in pandering to vice, when we compare them with what this paper says of the work of our last General Assembly, its leading men, and the majority of that body.

Look at a sample of its epithets and style. In its introduction it says: "We are free to say that our chief comfort in reading them, (the proceedings,) has arisen from the reflection that, in this Assembly, the Presbyterian Church must have reached her lowest point of humiliation, and therefore it may be expected that from this time she must begin to ascend to higher and more Scriptural views—that is, if the Lord, in his anger, has not given her over to irredeemable apostacy." It speaks of two previous Assemblies, (1861—2,) as "dragooning timid men of tender consciences"; and of "the free use of the 'thumb-screw' and the 'iron boot,' upon the refractory, who dared to have an opinion and a conscience, by the ecclesiastical demagogues who had the lead." Then, of the last Assembly: "The deliverances on important subjects by the Assembly of 1863 make the impression on an honest mind, of having been conceived in that spirit of low cunning, and expressed in that style of double-tongued ambiguity," &c., "since it has become the fashion to shape all utterances with reference, not to what is true, but what it may be politic to say. The resemblance in style to the ambiguous utterances of the ancient heathen Oracles," &c. It speaks of one of the Assembly's deliverances, as "the miserable hybrid, begotten of a compromise between the desire to say much more and the desire to say nothing;" of another, as "conforming its action in this case to its other Janus-faced acts;" of the proceedings connected with the movement toward "reunion" with the New School body, and of the motives prompting it, as "the substitution of the abolition theory for Christ's truth as the doctrinal basis of Church communion, and mere secular patriotism for practical piety, as the evidence of fellowship;" of another case, as "the 'dodge' so skilfully practised;" and much more to the same effect.

It is more scurrilous in its abuse of certain men of the Assembly, than of its measures. It speaks contemptuously of "such leaders as Nevin, Delancy, F. T. Brown, Hays, and Wines! Among the Ruling Elders," it continues, "we presume there may have been a fair average of good sense and real Christian worth. Whether the name of Judge Leavitt adds any thing to their reputation since his Janus-faced report on the Breckinridge and Robinson memorials last year, and his recent remarkable opinion in the Vallandigham *habeas corpus* case, is a question about which men probably would differ."

A thought occurs here. 1. Any one who refers to Judge Leavitt's "report," will find it anything but "Janus-faced." It is a straight-forward document, fully sustaining the course of Dr. Breckinridge, which Dr. Robinson had condemned; even commending his course in this explicit language: "And that, in their (the Assembly's) judgment, his late and patriotic stand, in reference to the great conflict now in progress, *entitles him to the gratitude of the Church and the country*." How *contrary* this, to the impression sought to be made! *Hinc illæ lachrymæ!* 2. The abuse of Judge Leavitt by *The True Presbyterian* redounds to the praise of that eminent jurist and Christian gentleman. 3. But is not that sheet out of its chosen element—in danger of becoming "political?" It calls Judge L.'s decision, in the Vallandigham case a "remarkable opinion"—that is, an *erroneous* opinion; else why, in this connexion, "remarkable?" This shows the true sympathies of that sheet with the rebellion and its apologists. But more on this point hereafter.

We present further choice epithets, and pointed vilification of good men. The retiring Moderator, Dr. Beatty, does not escape. It says: "The opening sermon was such as might have been anticipated from the character and position of its author. Its chief excellence is negative, in that it ignored the current civil and political excitements, and eschewed all the common pulpit hobbies of the day—whether the Negro, the Star-Spangled Banner, or the Union."

This "negative" merit failed to please. May we infer, then, that if it had possessed the *positive* "excellence" of treating any of the subjects "ignored," the sermon would have been commended? We have the best reasons for knowing, that if it had touched any of these topics—if it had said anything about upholding the Government in this time of rebellion, and being subject to "the powers that be"—Dr. Beatty would have been torn asunder by this self-appointed censor of the whole Church, and defamer of good men.

But the language we have quoted is courteous and polished, compared with what is to come. This paper calls certain leading men of this and several previous Assemblies, embracing the majority of the last Assembly, "the *Mediocrats* in the Church;" also, "the Mediocratic mob;" and "the evangelical bloodhounds" of the Church!

It characterizes the venerable editor of *The Presbyterian*, thus: "Poor Dr. Engles!—the dignified, scholarly conservative of *The Presbyterian*, that was!"—who exhibits "the folly of sacrificing self-respect and conscience in attempting to court a miserable faction of Church Jacobins, whom a little manly, outspoken boldness, (like that of the *True Presbyterian* for example,) at the proper time, would have kept whining in their kennels;" and he further speaks of Dr. E. as "letting *The Presbyterian* stoop from its lofty and Churchly dignity to become the vehicle of the ecclesiastico-political type of piety, in the vain hope of leading and controlling the evangelical bloodhounds!" The purport and bearing of all this will be plainly seen in the light of a short extract from another article in this same number, thus: "Will not foreign Christians be likely to conclude that 'Southern rebellion' must have carried off with it, somehow, the greater part of the Christian manliness, dignity, courtesy, and genius, that once adorned the Presbyterian Church? What an unintended compliment to John Leyburn! How different the present as compared with the former *Presbyterian!*"

All this is from a paper claiming special consideration and patronage for eminent spirituality, in eschewing all that is secular and political, and exhibiting what is worthy of all imitation! We should not cite these extracts abusing eminent men, were it not for the reasons given for penning this article at all, and for the further reason that abuse from such a quarter is their highest praise.

The vilification of Dr. Engles is eclipsed by that of Dr. Tustin. His speech as our representative to the New School body in Philadelphia, (as the Assembly at Peoria, and the previous one at Columbus, had "allowed the handcuffs to be put on," in entering into that correspondence,) is spoken of as "the highly rhetorical and mock sentimental flourish made, in the name of the Old School, before the Assembly at Philadelphia." Passing by some things which for *reasons of personal shame* this vilifier should have withheld—if that susceptibility has not utterly died out in his soul—he speaks of Dr. Tustin as "a man who for forty years has been a hanger-on about the ministry of the Church"—"a clerical courtier and toady"—"a man utterly incapable by nature of appreciating the spirit of the men of '37, and equally incapable by education and habits of thought, of comprehending the principles for which they struggled—an Old School man, therefore, simply for the respectability of the thing, and as ready to be a New School man if the fashion should change in that direction; such a man, 'of all the thousands of Israel,' was the fit representative of the spirit of the Assembly at Peoria to the Assembly at Philadelphia!" Elsewhere he says: "It seems to us precisely in accordance with 'the eternal fitness of things,' that such an Assembly as we have described that of 1863 to be, should have selected Rev. Septimus Tustin, D. D.," as representative, &c.

Now, all this is well understood. He is utterly opposed to even a *correspondence* with the New School body; and hence he seeks to cast contempt upon the Assembly of 1862 for "initiating," and that of 1863 for consummating, the correspondence; and hence he slanders the Assembly, in Dr. Tustin, its representative. But why is he opposed to this fraternal correspondence, at which all Christian men rejoice? This, also, is understood. Dr. R. J. Breckinridge, in the Assembly of 1862, presented the minute opening the way for this correspondence. For him, this slanderer of his brethren entertains a deep and incurable hatred. This reveals the *personal* ground of opposition. His paper, from which these quotations are made, exhibits further reasons. Hear him: "Manifestly, the *solitary reason* that exists now for a re-union that has not existed since 1837, is the sympathy between the reactionary party in the Old School, with the New School, in their common fanaticism on the slavery question, and the corresponding tendency to prostitute the Church to the unholy purposes of political partisanship. The proposed re-union is simply a project for the reconstruction of the Church, palpably on the basis of ignoring the previous doctrinal testimonies of the Old School against the heresies of semi-Pelagianism and no-Churchism."

The drift of all this is now manifest to the most stolid. This "solitary reason," when analyzed, *points rebellion-ward* with unmistakable plainness. 1. Incidentally, it should be noticed, that "re-union" was not the "project" the Assembly adopted, but only a *correspondence*. 2. The attempt to get up an alarm, evidently for home consumption in Kentucky, out of the "slavery question," and about "ignoring the previous doctrinal testimonies," &c., charging the terrible consequences which are to occur upon "the reactionary party in the Old School," will be duly appreciated, and indeed is decidedly rich, and abundantly amusing to us here in Kentucky, when it is remembered that Dr. Breckinridge "proposed" this correspondence, and also that he presented the paper in 1862, stigmatized as "prostituting the Church to the unholy purposes of political partisanship," and may therefore be deemed the head of this "reactionary party;" and when it is remembered, moreover, that this same Dr. Breckinridge was one of the leaders in 1837, and was the author of the famous "Act and Testimony!" Will not *every body* be alarmed now at "the proposed re-union!" Perhaps even this alarmist would admit that at least Dr. Breckinridge knows something about "the spirit of the men of '37," and about "the principles for which they struggled," even if Dr. Tustin does not. Nay—verily! *It is a heart, all of whose pulsations beat in deep sympathy with the rebellion, that is at the bottom of all this abuse of eminent men, and this trumpeted fear of a "proposed re-union."*

That we are right in detecting the *animus* of all this vituperation, appears further in the fact that he charges Dr. Tustin with deliberate falsehood for saying that he had heard Mr. Calhoun, in his place in the Senate, express his "gratification at seeing the churches dividing; which report," continues *The True Presbyterian*, "is in itself so preposterous, and so manifestly a fiction of Dr. Tustin's creative imagination, that no intelligent man, of any party, whoever read a speech of Mr. Calhoun, will credit it until Dr. Tustin shall favor the world with the extracts," &c. Dr. Tustin is eminently able to settle this question of veracity, and we leave it entirely with him.

We have now given citations sufficient for our purpose, though we have scarcely touched a tithe of the scandalous matter and style of this article. Elsewhere, *this* paper, as from its first number onward, abuses by name each and every one of the several religious newspapers mentioned above, and also the *Repertory*; and, after reading the extracts given, it would be exceedingly amusing, did it not involve matters so serious, to find *The True Presbyterian*, even this very number, censuring the aforesaid journals, and venting its objurgations in this characteristic and comely manner: "That such spirits as find utterance in the *Presbyter*, the *Standard*, the *Observer*, or even the *Banner*, should echo the cry for blood, under the pressure of the low popular passions to which they pander, is not surprising; but when we find the *Repertory* and the *Presbyterian* stooping to the level of popular demagogues, and indulging in the fierce billingsgate of passion, we are profoundly impressed with the extent to which the apostacy of the Church has gone."

To change a single word of Holy Writ—"Surely, *secession* maketh a wise man mad!"—when *The True Presbyterian* can charge the *Repertory* and the *Presbyterian* with uttering "fierce billingsgate!" This is enough to excite the derision of the veriest fishwoman of the London market! A man must surely be demented who can seriously make such a charge, and in the same paper pour forth such a mass of the foulest vituperation upon the supreme judicatory of the church in which he is a minister, and upon so many of the prominent men of this church, as the foregoing extracts show.

Two points more will embrace all we have at present to say. What is the *animus* of these utterances; and who is *the writer?*

I have already said their animus is sympathy with the rebellion. The proof of this is found in each and every number of this paper. The last issue shows it in almost every article. It is found pervading that on the General Assembly, as I have incidentally shown. It is seen rather in inuendo, sneer, and insinuation, than in outspoken and manly utterance of what is manifestly felt and desired. This is all the more dishonorable, when we know the writer.

For example, he speaks of the Assembly's proceedings on "the state of the Church and the country, as action in "support of very questionable semi-political doctrines and measures; as "flag idolatry," just as the rebels in the South talk; as the "tendency to prostitute the Church to the unholy purposes of political partisanship;" as a "substitution of mere secular patriotism for practical piety;" as "the new Gospel according to Spring, Beecher, and Breckinridge;" and, using again the precise style of the rebel press in the South; he speaks of "the devastation, pillage, and plunder, sanctioned, and even encouraged, by their Christian brethren at the North;" with any reasonable quantity of the same quality. All this flows from heartfelt sympathy with the rebellion against the very life of that Government which protects the pen the writer wields.

But this is not all. He berates the Assembly for what it did *not* do; not that he would have approved the doing of that for the omission of which he complains; but the non-performance takes from him the opportunity he sought for special and higher abuse! Hence his moaning! And yet he makes this omission the occasion of as much abuse as possible; all which points to his sympathy with the rebellion. Hear him—the italics are his: "Now from the general tone of Presbyterian organs, Presbyteries and Synods, for a year past, no intelligent man can doubt that a majority of the Assembly and perhaps of the Church approves of the Emancipation Proclamation, and holds the silly dogma—alike false in its premise and logically absurd in its conclusion, that '*slavery is the cause of the war, and therefore must be abolished, or there can be no peace.*' Why not then say so, boldly, as the New School Assembly did? Why this miserable *sneaking*, turning and dodging?"

We think it is now so evident, "that he may run that readeth it," that what prompts this vilifier of our highest Church court, and eminent and good men, is that *his heart is with the rebels*—just where, if he had ordinary manliness, his *body* would be.

All this will be fully confirmed when it is stated that the writer is STUART ROBINSON, the senior editor of *The True Presbyterian*. We well know in Kentucky that he is a "secessionist," as Dr. Breckinridge long ago publicly branded him, and that he has said and done too much to escape being truly characterized as at heart, and by word and deed, *with the rebels*; all which will be confirmed and illustrated by a simple narrative of facts. He is now an exile from Kentucky, living at Toronto, Canada. And why is he there, while still editing a paper, appearing "semi-occasionally," in Louisville? He was pastor, (and is still, in form,) of the Second Presbyterian church, in Louisville. His exile began voluntarily, but it is well known to be continued involuntarily. That is to say—about a year ago he was absent from Louisville on a visit. This was just after the first Morgan raid into Kentucky. The excitement consequent on Morgan's pillaging and murderous tour being great, and Dr. Robinson's sympathies with the rebellion being well known, his friends, the elders of his church, advised him not to return. He has not since been in Kentucky—at least, not openly. We presume he betook himself to Canada for safer keeping, or because he could find congenial spirits, sympathetic with the rebellion, under the protection of the British lion. How long he will remain there, *may* depend on one or more of several things: whether the Nation, or the Rebellion, shall triumph; whether Kentucky will remain true to the Union, of which we do not doubt, so long as the Union shall be preserved, and of which we have recent and conclusive evidence in the State election just held, being the third or fourth time since the war began in which Kentucky has cast her vote overwhelmingly for the Union and against secession, this being the direct issue in each case we believe but the last, and in the last both parties claiming to be for the Union; whether Dr. Robinson is willing, or will be hereafter at any time and in any issue of events, to take the oath of allegiance to the United States, concerning which we have heard one of his best friends in Kentucky say that he is not willing, and that he did not believe he ever would take the oath; and finally, whether a man of his antecedents will be allowed to return to Kentucky, or to any part of the United States, without taking such oath.

Touching the last point, while General Boyle, a Kentuckian, a Presbyterian, and a Christian gentleman of the highest order—and also one of Dr. Robinson's former friends and admirers—remains in command at Louisville, we have not the least idea that he will be permitted to return *to Kentucky* without taking the oath. This is the very least that should be accepted from one whose efforts to distract the Church and to paralyze the arm of the Government in its contest with an unholy rebellion are so well understood in Kentucky.

I leave the case now with the reader, and submit whether my reasons for presenting it are not sustained—that these things should be known to all the Lord's people, painful and humiliating as the disclosure may be, concerning one who has been honored with pastorates in Baltimore, in Frankfort, and in Louisville, and with a professorship in Danville Theological Seminary, in order that the weight of the curse of such a publication may be appreciated; and whether the loyal Presbyterians of Kentucky should not, if they would be true to the interests of their Church, establish at once an organ to counteract, openly and boldly, the influence of this palpable and demoralizing misnomer, "*The True Presbyterian.*"

A KENTUCKIAN.

PRESBYTERIAL NOTICES.

The PRESBYTERY OF ALLEGHENY stands adjourned to meet at Plains, on the Second Tuesday (8th) of September, at 11 o'clock A. M.
J. R. COULTER, Stated Clerk.

The PRESBYTERY OF MARION will meet at Milford Centre, on the First Tuesday of September next, at 7 o'clock P. M.
H. A. TRUE, Stated Clerk.

The PRESBYTERY OF WOOSTER will hold its next stated meeting at Congress, on the First Tuesday of September, at 11 o'clock A. M.
JOHN E. CARSON, Stated Clerk.

The PRESBYTERY OF IOWA will hold its next stated meeting at Kossuth, on the Second Tuesday (the 8th day) of September next.
GEORGE D. STEWART, Stated Clerk.

The PRESBYTERY OF SUSQUEHANNA will hold its next stated meeting (D. V.) at Canton, Pa., on the last Tuesday (26th) of August, at 7½ P. M.

Records of Sessions are then to be presented for examination.
JULIUS FOSTER,
Stated Clerk.

The PRESBYTERY OF ERIE will meet at Mercer, on the Fourth Tuesday of September next, at 2 o'clock P. M.
S. J. M. EATON, Stated Clerk.

The PRESBYTERY OF VINCENNES will hold its next regular session at Petersburg, beginning on Thursday, the 10th day of September, at 7 o'clock P. M.
SAMUEL B. TAGGART, Stated Clerk.

The PRESBYTERY OF TOLEDO stands adjourned to meet at Big Grove, Benton County, Iowa, on the Second Tuesday of September next, at 7 o'clock P. M.
LUTHER DODD, Stated Clerk.

The PRESBYTERY OF THE WESTERN RESERVE stands adjourned to meet at Westminster church, Cleveland, on the First Wednesday (2d) of September, at 7½ o'clock P. M.
WM. CAMPBELL, Stated Clerk.

The PRESBYTERY OF HIGHLAND, Kansas, stands adjourned to meet in the Westminster Presbyterian church of Leavenworth City, on Thursday, August 27th, at 7½ o'clock P. M.
J. G. REASER, Stated Clerk.

The PRESBYTERY OF SCHUYLER will meet in Ipava, Fulton County, Ill., on Tuesday September 22d, 1863, at 7 o'clock in the evening.
T. S. VAILL, Stated Clerk.

The PRESBYTERY OF FAIRFIELD will hold its next stated meeting at Kirkville, Iowa, on Tuesday, the 1st of September, at 7 o'clock P. M.

Members coming from the East will stop at Comstock Station, and thence be taken to the church in carriages.
S. C. M'CUNE, Stated Clerk.

SYNODICAL.

The SYNOD OF ALLEGHENY will meet in the First Presbyterian church of Allegheny City, on the Fourth Thursday of September, (24th inst.,) at 7½ o'clock P. M.

Presbyterial Narratives are to be sent, before the first of September, to Rev. James Allison, Sewickleyville, Pa.

A Committee will be in attendance at the church, from 3 till 6 o'clock in the afternoon, to conduct the members of Synod to the places where they will be entertained.
ELLIOT E. SWIFT, Stated Clerk.

The SYNOD OF SOUTHERN IOWA will hold its next stated meeting at Des Moines City, on the last Thursday in September next, (24th day,) at 7 o'clock P. M.
S. C. M'CUNE,
Stated Clerk.