THE AMERICAN PRESBYTERIAN
AND
GENESEE EVANGELIST.
A Religious and Family Newspaper,
IN THE INTEREST OF THE
Constitutional Presbyterian Church.
PUBLISHED EVERY THURSDAY,
AT THE PRESBYTERIAN HOUSE,
1334 Chestnut Street, (2d story,) Philadelphia.
Rev. John W. Mears, Editor and Publisher.
Rev. B. B. Hotchkin, Editor of News and Family Departments.
Rev. C. P. Bush, Corresponding Editor, Rochester, N. Y.

American Presbyterian.

New Series, Vol. II, No. 28. Genesee Evangelist, No. 999.

PHILADELPHIA, THURSDAY, JULY 13, 1865.

TERMS.
Per annum, in advance:
By Mail, $3. By Carrier, $3 50.
Fifty cents additional, after three months.
Clubs.—Ten or more papers, sent to one address, payable strictly in advance and in one remittance: By Mail, $2 50 per annum. By Carriers, $3 per annum.
Ministers and Ministers' Widows, $2 in advance.
Home Missionaries, $1 50 inadvance.
Fifty cents additional after three months.
Remittances by mail are at our risk.
Postage.—Five cents quarterly, in advance, paid by subscribers at the office of delivery.
Advertisements.—12½ cents per line for the first, and 10 cents for the second insertion.

One square (one month)	$3 00
" two months	5 50
" three "	7 50
" six "	12 00
" one year	18 00

The following discount on long advertisements, inserted for three months and upwards, is allowed:—Over 20 lines, 10 per cent off; over 50 lines, 20 per cent.; over 100 lines, 33⅓ per cent. off.

CONTENTS OF INSIDE PAGES.

SECOND PAGE—THE FAMILY CIRCLE:
Paul Gerhard's Hymn—The Clouded Intellect—Checking Perspiration—Good Natured—The Storm, the Wolves, and the Bird—A Pleasant Parlor Pastime—Our Idol.
For the Little Folks: Familiar Talks with the Children—The New Scholar—Refining by Fire.
Rural Economy: Indelible Ink—A Hint to Gardeners—Cure for Dogs—The Seasons, Crops, etc.
THIRD PAGE—EDITOR'S TABLE:
"Mary, the Handmaid of the Lord"—Smith's "Alfred Hagart's Household"—Tennyson's "Songs for all Seasons"—Pamphlets and Periodicals.
Miscellaneous: Who Shall Vote in the South?
SIXTH PAGE—CORRESPONDENCE:
Words for Young Converts—A Happy Sufferer—Reconstruction—In the Market Place—Mrs. Lucy L. Page—Republican Prayer—The Devil Doing Good.
SEVENTH PAGE—RELIGIOUS INTELLIGENCE:
Presbyterian—Congregational—Methodist—Baptist The Jews—Missionary—Miscellaneous—Items.
Miscellaneous: Position of the Evangelical Party in the Episcopal Church—Wesley's Preaching—Take which Road You Please—Acuteness of the Hindoos.

THE CHRISTIAN'S LIFE PLAN.

The thoughtful Christian naturally desires to cultivate his new character, and to nourish his new life, with some degree of system. It is an education of the religious nature, and it requires method for its highest measure of success, quite as much as does the training of the intellectual part. A religious life without a plan, without specific objects, without intelligent foresight will be unsatisfactory in its results. The commander of an army must sit down first, and consult whether he be able to meet him that cometh against him. If not, even though successful, he may lose the best results of victory. The thoughtless, uncalculating Christian may be saved; yet there will be much of wood, hay, and stubble built upon the immutable foundations, which must perish, and himself will be saved as by fire. By the strength of Christ, the Christian may be master of the situation;—he may comprehend its needs, its perils, its advantages, and may intelligently and prayerfully make ample arrangments to meet them all.

Some general directions may not be inappropriate to the Christian, who would make the culture of his religious nature more expressly the business of his life.

1. God has already planned our lives, and one important part of our plan is, to recognize and fall in with, this plan of God. By our assigned position in the world, our wealth or poverty, our business or profession, our family connections and responsibilities, our endowments and culture, and by the great events and providences of our lives, we may learn this plan of God. From day to day it reveals itself, the ever-unfolding apocalypse of life. What God would have all men do, is written in the Bible; what he would have *you* do, how he would have you train your characters, he hints to you at every turn of the daily round of your life. Do the duty that lies nearest. Do not frame a scheme of culture from which you must descend, as from a transcendental region of piety, to the every day affairs of life. Conceive not of a life of unnatural seclusion and isolation from the ordinary circumstances of men, as more favourable to spiritual culture. It may produce a rapid, but it must be an unhealthy, growth. It will partake of the hot-house; it may be a curiosity, like the cloister life of Elizabeth of Hungary. But he that desires a large, genial, and well-balanced development of the religious nature, will seek it in the open-air of God's great school-house, the world—the world of business and of home. One's daily duties are appointed to train the fundamental principles, the broad common-place virtues of Christian character, to develope the primal affections and to elevate them all into the new atmosphere of piety

> We need not bid, for cloistered cell,
> Our neighbor and our work farewell,
> Nor strive to wind ourselves too high
> For sinful man beneath the sky.
>
> The trivial round, the common task,
> Would furnish all we ought to ask:
> Room to deny ourselves; a road
> To bring us daily near to God.

2. But the appointments of Providence are to be found not only in the form of encouragements or of plain opportunities. With these we can fall in. There are events and circumstances which seem positively hostile to any purpose of piety; in the presence of which we must rely entirely upon inward force and principle. Our lives are not merely full of tasks and difficulties which an ardent nature may find actually stimulating; they abound in malignant enmities, in situations that require courage, devotion, sacrifice; that conduct through dark and terrible hours of struggle, where we must resist sometimes untc blood, striving against sin. These antagonisms caused by sin, are permitted and employed by God, in his plan of our lives. By them we may cultivate new depths of character. As we come in contact with them, as they would force us out of the path of duty, as they would crush our principles, as they loom up threatening to hide God and heaven from our eyes, there arise more critical but still greater opportunities of self-culture than before. No longer led gently forward by the common opportunities of life, in which God, our teacher, with patient iteration sets us our daily lesson, we find his enemy and ours stretched completely across the way, and shaking his fearful dart at our lives, our property, our dearest earthly good. These are choice and frequently most profitable seasons of self-culture, when great and life-long lessons are learned, and when the roots of storm-rocked principles strike deep into the soul.

3. The general fact of *temperament* presents a broad and ever present field of culture to the Christian. Learn what your temperament is; whether impetuous or listless, whether sanguine or melancholic, whether amiable or fretful, and lay your plans accordingly. It is here you will frequently find the besetting sin of your lives.

4. Finally there is one aim, beside which you must count all things as loss, *to win Christ and to be found in him.* Dare not lay an elaborate plan in which this is not fundamental. To have Christ formed in you by faith; to put on Christ; to be dead to the law and married to him; to be crucified with him, and yet to live,—not ourselves but he living in us,—to be rooted and grounded in love; to aim at that "perfect man" which is measured by the stature of the fulness of Christ; to grow up into him in all things, from whom the whole body, fitly joined together and compacted, . . maketh increase of the body unto the edifying of itself in love; *to be complete in Him;* this is the one sure method, and this the consummation of all Christian culture. Here is the Christian's Life Plan. Add to your Faith, Virtue. All else is Pharisaism, or hollow, inefficient, philosophical morality.

POLICY AND DUTY OF PUNISHING REBEL LEADERS, IV.

FOREIGN OPINION AND PRECEDENT.

To the two special reasons for punishing traitors against our free Government given in our last, we now add a third; namely:—We have almost nothing to maintain social and civil order throughout the entire range of our municipal, county, State and national arrangements, *but respect for law among the masses of the people.* We have no standing armies; we have no superstitious reverence for the persons of our rulers; no cherished figment of hereditary divine right to prop up their authority. We surround our rulers and their acts with no artificial state or splendor. Everything is managed with republican frankness and simplicity.

The question might well be raised, how Government, under such conditions, can be sustained at all. Foreigners, accustomed to monarchy and imperialism, have doubted its permanence, and have been confidently waiting to see "the bubble burst." If there is no all-pervading, deeply rooted reverence for our laws; if there is no habitual expectation of their prompt and righteous execution, such as instinctively to predispose even bad men to avoid trangressing them, then indeed there is no security for a republican form of government. And the rebellion itself was originated by men who have been nurtured in a disregard for both human and divine law; men prepared by the education of slave-institutions for any act of arrogance and self-will; men who counted on an equal indifference to the sacredness of civil order and the national authority in the North, and who, if they had been characterized by an equal reverence for law with the Northern people, would never have been guilty of such a crime.

We maintain, therefore, that the great security for our existence as an orderly community, is the popular sentiment of reverence for law; and when the most monstrous and flagrant violations of law possible, have been committed, then, unless the sentiment is to be utterly ignored and irreparably damaged, the most conspicuous illustrations of the majesty, inflexibility, and severity of the law must be made. The very fact that we have so very few defences for our Government, makes it necessary to be more scrupulous in guarding what we have.

We cannot afford, as perhaps some firmly seated tyrant might, from within the circle of ten centuries of precedent and of habit, strengthened by a hundred thousand bayonets and by garrisoned towns and military posts in every quarter of the land,—we cannot afford as such a one might, to dispense with an impressive and wholesome lesson of the vigor of the law. The very lightness and easiness of our Government makes it necessary that treason against it should be signally punished, lest it should cease indeed to be a Government at all, and secession itself get the broadest justification from the very power which has crushed it. We call, therefore, upon our authorities to contribute the new and needed confirmation to the highest law of the land, and through it, to all laws of State, county, city, and town, by promptly, solemnly, and condignly punishing the guilty authors and abettors of this rebellion. Let the ineffaceble infamy of the gibbet be stamped upon traitor leadership. Let the conviction be more than ever sent home to the hearts of the people, that the law of the land is supreme, that it must be obeyed and reverenced, that it cannot be broken with impunity, that the outrageously wicked attempt to overthrow the law itself will recoil with tenfold force upon the head of him who attempts it, and who misleads millions of his fellow-citizens in the attempt. Never, never can we feel safe again, if traitor leaders in such a rebellion are suffered to go unhung.

Precedents are urged against the capital punishment of traitor leaders. It is said that such punishments have always reacted in favor of the victims, have made martys of them, and have but rendered sacred the cause for which they died. But the truth is, we lack precedents. There has never been a parallel in the world's history to the causelessness, the unrighteousness, the atrocity of this rebellion. No rebel leaders, no foiled traitors, have ever been swung in mid-air with half so heavy a burden upon their souls, as these disappointed plotters against the life of the American Republic would carry. From the history of what nation shall we draw parallels? From that of Russia in her dealings with the rebellious Poles, or of Austria in her treatment of rebel Hungarians and Italians, or of Spain in dealing with the revolted Netherlands? It is, indeed true, that the sanguinary course of these Governments towards discomfited rebels have made them martyrs, and has reconsecrated their cause in the eyes of the world; but their cause was already sacred before they suffered for it. They perished in *upholding* liberty. How can Southern traitors, arrested in their mad scheme for destroying a free Government and for perpetuating oppression,—that is for attempting the very reverse of these acts of Polish, Hungarian, and Dutch rebels,—rise into the same honorable position before the world, because treated in the same manner? The judgment of the people is not so perverse. If it has been generally on the side of political criminals, the reason is because, as human governments have usually been constructed and administered, the fair presumption has most frequently been in favor of the justice of the rebel cause.

But where the rebellion has been without adequate justification, no reasonable and properly administered punishment has wrought the change in favor of the condemned and executed authors, which we are urged to believe has been and must be the case. Turning to an Old Testament illustration, we observe that Absalom was not indeed brought to a formal trial; but his cause was lost while he yet hung alive in the oak. Joab slew him, not as the leader of a hostile army, for that army was flying in confusion, and Absalom abandoned and incapable of striking another blow. He slays him as a conquered traitor. That was not only a bold and able deed in view of the king's unmanly and dangerous partiality for the youth, but it utterly broke the spirit of the rebellion. In spite of the powerful impression made by Absalom's appearance and bearing upon the people, in spite of the king's deep and manifest attachment for him and bitter sorrow for his death, we cannot find the slightest trace of a disposition among the Israelites, nor in all subsequent literature, to make a martyr of the man who fell a victim to his effeminacy and who was caught, like Jeff. Davis himself, with some falsely appropriated marks of womanhood upon him. We read in Samuel xix. 10, that the final reason assigned by the insurgent tribes for returning to their allegiance and settling all disturbances in the kingdom, is the death of Absalom. "And Absalom whom we anointed over us, is dead in battle. Now, therefore, why speak ye not a word of bringing the king back?" Joab was wise enough to know that the best way to secure ultimate pacification, was not simply to put down rebellion by force of arms and spare the leader, but it was to make a prompt and conspicuous example. Those who would have us, out of mere clemency, spare the leaders of the late rebellion, show about as much judgment as David, who was fast going into his dotage, showed in regard to saving the life of Absalom.

Has modern literature or English opinion canonized the Jacobites, those obstinate adherents of a bad and ruined cause, who had a certain specious glitter of legitimacy to recommend them; does any perceptible quality of reverence hang around their memory as of martyrs, because some of their leaders met with the treatment they deserved? Who, but Irish Catholics hold in honor the victims of the unsuccessful rebellions which Papal fanaticism has stirred up in unhappy Erin? Or if any others share with the Irish, their regard for these unsuccessful bursts of national feeling, it is not *because* their authors fell, but because they are regarded as having in some measure *deserved* a better fate. Nor has the doom visited upon the leaders of the Canada rebellion of twenty-five years ago, at all helped to save it from almost utter oblivion, but has hastened and deepened it. In truth, the nations from whom this advice now so officiously comes, have invariably, and in recent times, pursued the policy of dealing rigorously with captured rebels. The pages of their history are stained by needless and revolting cruelties, and we may, if we choose to be unceremonious and outspoken, reply to their extraordinary appeals for clemency, in the famous words of General Butler's farewell to the citizens of New Orleans:—

"To be sure," he says, "I might have regaled you with the amenities of British civilization and yet been within the supposed rules of civilized warfare. You might have been smoked to death in caverns, as were the Covenanters of Scotland, by the command of a General of the royal house of England; or roasted like the inhabitants of Algiers during the French campaign; or you might have been scalped and tomahawed, as our mothers were at Wyoming, by the savage allies of Great Britain in our own revolution; your property could have been turned over to indiscriminate 'loot' like the palace of the Empeor of China; works of art which adorned your buildings might have been sent away, like those of the Vatican; your sons might have been blown away from the mouths of cannon like the Sepoys at Delhi; and yet all this would have been within the rules of civilized warfare as practised by the most polished and most hypocritical nations of Europe."

Here we leave those nations. Their advice is unbecoming their own precedents and utterly inapplicable to the case in hand. For ourselves, we deem it sufficient here to observe that our whole policy since our beginning as a nation, has been one of eminently dangerous leniency to disturbers of the public peace. It is a fact that no one has ever been executed for treason under our laws besides John Brown! We let Aaron Burr and all his comrades go. We never punished, no, never touched the hair of the head of a single nullifier. Andrew Jackson, in his last sickness, declared that in reflecting on his administration, he chiefly regretted that he had not had John C. Calhoun executed for treason. "My country," said the General, "would have sustained me in the act, and his fate would have been a warning to traitors in all time to come."* Who knows but this severe course would have created such a wholesome impression as even entirely to have prevented the breaking out of the late rebellion, the legitimate fruit of seed sown by the arch-conspirator?

O, let us pray to God that no Executive officer called to act in this far more solemn and significant era, shall have terrible cause to take similar regrets upon dying lips. Save, O save the country from what must be the far worse consequence of a neglect of Executive duty in a time so pregnant of influence upon all generations to come, as this.

* Parton's Life, 3. 447. Mason, Brothers: New York, 1861.

FORD'S THEATRE.—We announced last week, in a single sentence, that the purchase of Ford's theatre, for the use of the Young Men's Christian Association, had failed of being consummated. When the time, July 1, came for the first payment, the trustees for the purchase regarded the prospects for future payments too dubious to justify them in making the beginning, and so allowed the arrangement to fall through. We are sorry that any discouragement should befal noble hearted Christians, while devising liberal things for religion. Still, for reasons which we have before expressed, while speaking of this proposed purchase, we cannot regret its failure. We have also heard it hinted, we hope without foundation, that under the proposed local management, there would have been some uncertainty about the room being made free for public discussions, on some subjects, which must occupy the attention of the Christian public. Such, for example, as the political status of the colored people.

FATE OF THE ASSASSINS.

On Friday, July 7, David E. Harold, the companion of Booth in his flight; Geo. A. Atzerodt, appointed to murder the then Vice President, Mr. Johnson, and a conspirator in the entire assassination plot; Lewis Payne, the assailant of Secretary Seward and his family; and Mrs. Mary E. Suratt, the directress of many of the particulars of the scheme, and confidential friend and hostess of the conspirators, were hung at the national Capital, in merited punishment of the great and historically unparalleled crime of which they were guilty. Michael O'Laughlin, appointed to murder General Grant; Samuel Arnold, an accomplice some time before the assassination; Dr. Samuel A. Mudd, who was in the full confidence of Booth six months before the act, and who rendered him medical aid and assistance in his attempted escape—these three subordinate actors have been sentenced to imprisonment at hard labor for life. Edward Spangler, the carpenter, who facilitated Booth's flight from the stage of the theatre, and hindered pursuit, was sentenced to imprisonment at hard labor for six years.

These sentences were in substance the findings of the military court, which President Johnson approved without alteration; and which were carried into execution on the very next day after they were promulgated.

The people in mass respond AMEN! to this simple act of justice. Anything less than this would have outraged their deepest convictions, their dearest principles, and their mournful and tender reverence for the noble victim of the conspiracy. The American people behold with satisfaction this evidence of the fidelity of the Executive and his subordinates to the requirements of the law. They have not hesitated to enforce it with the full rigor which the enormity of the crime demands. They have shown themselves no vain bearers of the magisterial sword. The case was indeed clear, and the course of duty too plain to be mistaken, yet the nation has an unquestionable feeling of relief, an increased sense of security, in the fact that so plain an act of justice has been done; and that the first decisive intimation of the temper of our Government in regard to extreme cases has been put upon record. The hanging and imprisonment of these wretches will not be without salutary effect upon such as are still disposed to cleave to the cause for which, in reality, they suffered; it is no uncertain intimation of what may yet be expected of the Government in dealing with the conspicuous and deeply-dyed traitors who are in its custody, and to whom this conspiracy and other atrocities of the rebellion can be clearly traced.

A BELIEVER, OR AN ATHEIST?

JOHN STUART MILL, the well-known philosophical and political writer of England, long a leading contributor to the infidel pages of the *Westminster Review*, and more lately known as the earnest and able defender of the National cause in our late conflict, is candidate for a seat in the House of Commons for Westminster, London. Mr. Mill is a rationalist of the advanced school. Especially in the *Review* just mentioned he is associated with all the prominent assailants of a supernatural revelation in his country; with the supporters of Colenso and the Essayists and Reviewers, and with the systematic detractors of all works written in the interest of Scripture truth, and the ready ushers to public notice and favor of every infidel production in Europe, Asia, or America; Theodore Parker coming, we believe, nearest to their idea of what a religious man should be and believe.

It is perhaps too much to say that Mr. Mill goes to the full length of these doctrines—that he is fairly represented by the *Westminster Review;* but the question has arisen among his proposed constituents, whether he is not too radical an unbeliever *to represent Westminster.* And we must say we are gratified with the state of opinion in the electors of London, which demands such an investigation, and which will not suffer even such eminent services and talents in the scientific world as those of Mr. Mill, to protect from challenge the grave religious defects in his teachings, when he becomes a candidate for a high public position.

The opponent of Mr. Mill is Mr. Smith, the great news-agent of the United Kingdom. He is represented as a conservative, though not a slavish one. His supporters have issued an address considered as the ablest electioneering document on the Conservative side. In this they quote from, or refer to a sentence in, Mill's recent work on Sir Wm. Hamilton's philsophy, as proof that *Mill is an atheist.* The drift of the sentence is somewhat Byronic, or in the semi-blasphemous spirit of Shelley; a kind of defiance of the God in whom he regards evangelical Christians as believing; but it can scarcely be set down as a declaration of speculative atheism, to whatever practical rejection of the true God it may tend.*

But if the address has used extravagant language, Mr. Mill himself, in a letter to a friend on the subject, has more than al anced accounts. He not only reiterates his belief in the correctness of all his published views on religious subjects, but in regard to the passage quoted by his opponents, he has the presumption to assert that it is "one of the most religious and Christian expressions of feeling in all recent literature"!! He also defies any one to point out in his writings a single passage "that conflicts with what the best religious minds of our age accept as Christianity." Among these "best religious minds of our age" he refers to "a Bishop" in the *London Spectator* and to the *Spectator* itself—"a most religious journal" he calls it—though the Bishop was probably Colenso, and the "religion" of the *Spectator* is about that of the *Westminster Review.* These two authorities having endorsed the Christianity of the sentence, no one "who reads the passage and the context fairly, could pronounce it other than Christian in the truest sense."

John Stuart Mill, instead of being an atheist, thinks he ought to be regarded as an eminent Christian, and his works as leading issues of the Christian literature of the times! What a culpable piece of neglegence that our Tract Societies have not long ago secured his inestimable services, or at least that our Theological Seminaries have not included his treatises among their leading text books! What an admirable stroke of electioneering policy, when one is accused of being an atheist, to claim to be a better Christian than one's opponent and to quote a live Bishop in proof of it! Certainly it shows that the reputation of being a believer is of some account in the eyes of the Westminster constituency, and that the charge of atheism must be flung off if one would get the votes of these men. Whether they are likely to be blinded by such dust as Mr. Mill throws, in speaking of his perfect accordance with the "best religious minds of our age," and of "the Bishop" who endorsed his piety in the *Spectator*, especially as the candidate absolutely refuses to answer any questions on his religious opinions, we cannot say. We look with interest for the result.

*"If," he says, "instead of the 'glad tidings' that there exists a Being in whom all the excellencies, which the highest human mind can conceive exist in a degree inconceivable to us, I am informed that the world is ruled by a being whose attributes are infinite, but what they are we cannot learn, nor what are the principles of his government, except 'the highest morality of which we are capable of conceiving' does not sanction them; convince me of it, and I will bear my fate as I may. But when I am told that I must believe this, and at the same time call this being by the names which express and affirm the highest morality, I say in plain terms that I will not. Whatever power such a being may have over me, there is one thing which he shall not do: he shall not compel me to worship him. I will call no being good who is not what I mean when I apply that epithet to my fellow-creatures; and if such a being can sentence me to hell for not so calling him, to hell I will go."

A NEW FUSION TO BE EXPECTED.—There is little doubt but the hope is strongly entertained that the new ecclesiastical organization about to be made up from the non-Episcopal Methodist churches, may be induced, at no distant day, to become a part of the Congregational body. The *Western Methodist Protestant*, one of the most important papers of the Methodist churches concerned, speaking of the late National Council's "Declaration of Faith," while as yet it was under discussion, said:—

"We shall note the action of the Council on this paper, which contains a brief but clear and comprehensive declaration of the fundamental and essential doctrines of the Christian faith, on which all orthodox Christians may fully unite. It is one of the most hopeful signs of the times, that Christians who agree on essential points of doctrine are seeking a more intimate union with each other, and manifest a disposition, in matters of indifference, to permit the most enlarged liberty, while in all things they exercise charity."

Still more significant is the following from the last number of *The Congregationalist*, on the Cleveland Convention Methodists:—

"The spirit of the convention was eminently fraternal and Christian. With scarcely an exception, the principles advocated by *Congregationalists* were those insisted on as the true basis of church government. There is evident progress in the right direction among our Methodist brethren, and we should bid them a hearty "God speed." Much fraternal interest and sympathy were manifested by the convention in the movements of the Congregational churches. When a proposition was made to send a greeting to the National Council in session at Boston, it was warmly seconded, and carried unanimously; and the reply was received with marked expressions of pleasure and good will. I have no doubt that the ultimate result of this movement will be all that the friends of Christian liberty and primitive church polity could desire."