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## AGGRAVATIONS OF THE GUILT OF THE REBEL LEADERS.

For the sole offence of the overt act of treason, confessedly without justification, the traitor leaders deserve the severest penalties of the law. It is not necessary to prove that they have added a deeper hue to their guilt by the employment of every species of crime that could, in their opinion, be made accessory to the dire work in which they were engaged. The atrocities to which rebel leaders have prompted their agents in Canada, in the cities of New York and Philadelphia, in the National Capital, and, above all, in their treatment of prisoners, must not be held up to public indignation as the chief elements of their guilt and the conclusive arguments for their punishment. Had the leaders confined themselves to honorable warfare alone, that warfare waged without justification against the constituted authorities of their country, would have been a capital offence, which the Government would be bound to punish as such.

But if rebellion itself against the free government of our country in the interest of the slave power is such a crime, as we have endeavored, in recent articles, to prove it, and as the general sentiment of the nation regards it, what wonder that it should be prolific of crimes of the most startling and unparalleled character? The secret elements of wrong from which the rebellion itself was produced, contained th seeds of every possible outrage of man against his fellow. Did any one, from some peculiar bent of his mind, some powerful prejudice, or some political theory, fail to appreciate the guilt of the rebellion itself, he needs but turn to the startling accompaniments of arson, piracy, fever-poisoning, assassination, cold-blooded cruelty and the deliberate and pre-arranged starvation of captives taken in open warfare by tens of thousands, to convince himself that no mere political caprice, no mere venal offence of mistaken men, but that the most diabolical and unpardonable wickedness is at the bottom of the whole movement. The unspeakable vileness and venom of the rebellion could not be veiled even under the guise of Southern chivalry. The chivalry itself was but another name for arrogance nursed by slavery—was but the rebellious spirit premonitory of war in the assault upon Senator Sumner and in a thousand acts of violence, in duels, and challenges. and brutal assaults upon free-speech all over the land. The rebellion proved itself to be the work of the 350,000 slavemasters of the South; for in its essence and its adjuncts it is only the natural development of the proslavery spirit. It is the terrible. brutal slave power armed and erected into a military despotism. Rebellion is American Slavery "writ large"—that is all. It could not be otherwise: when it took the attitude of open rebellion, it must needs reveal the "depths of Satan" inherent in the system.

The history of wrong and outrage thus unfolded superadded to rebellion and marking every step of its progress, is one at which coming generations will shudder. It the hospitals died more wretchedly than hegins with the first Bull Run battle-field, where rebel soldiers carved into trinkets the bones of our dead. Nay, it goes further back to the nameless outrages perpetrated upon helpless Union men and their families mobbed, imprisoned, tortured, hung, drowned, shot, or more mercifully expatriated, in the mountains of East Tennessee, by the rapid Missimppi, in the swamps of Arkansas, in the remote borders of Texas. Who can forget, what American boy of ten years old but will remember to his dying day, the well-attested horrors of the capture of Fort Pillow, and will not thing in the circumstances or laws of war gave the color of excuse to his ferocity, has

from the Sepoy Forrest and his men?\* the Report of the Sanitary Commission\*:- | called the attention of that strangely con- name. That school became better known, Passing over the attempts to burn populous hotels, to destroy peaceful cities, the utter wantonness of the burning of Chambersburg, the partly successful plot to introduce yellow fever into our seaboard—passing over the plot, successful to such a melancholy degree, to destroy, at one blow, the civil and and military heads of the Government, which we can afford to omit as the principal authors have met the fate they deserved, let us fix our view upon the single enormity of the deliberate and official starvation of captured soldiers of the Na-

One might have supposed, or, indeed, for the honor of humanity have fervently wished, that, with the end of the war, and the subsidence of excitement, the representation made upon this paintul subject would have undergone some modification more favorable to the rebels. But the clearing up of the atmosphere has only furnished us with new proofs of the fact and of its enormity. It has become more than ever a solemn duty for us to recognize the fact, and to appreciate it to the fullest extent. Let no sentimental weakness, no false charity to the guilty, no mistaken regard for the honor of our country, induce us to palliate, to white-wash, or to forget this most extraordinary, most scandalous offence against humanity. The only thing in the wide world imparable to it would be that, when once committed, such an iniquity could be extenuated and inadequately punished by the Government.

The facts are established beyond doubt.

First, the prisoners were stripped of all their property and almost reduced to naked ness by the robbery of their clothing. They were huddled together in unroofed enclosures, not half of them provided with tents, left to burrow in the sand or mud, or to endure heat and cold, snow, frost and rain, with less protection than wild beasts. Their food was scandalously inadequate in quantity, often putrid and alive with vermin. They sought to allay the cravings of hunger by searching among filthy offal for bones, by killing and devouring rats, dogs and cats. The "hospitals" were without even straw for half of the miserable sufferers to lie upon, without cold water to wash their faces. When Northern friends sent supplies to the relief of these prisoners, the rebel authorities tailed to deliver them, allowed them to be piled up in the very sight of the famished men for om they were intended, and even appro priated their contents to their own use. One of our officers confined in Libby prison, saw his own civilian's suit of clothing, with his name written on the watchpocket, upon the person of a rebel official. Officers who were allowed to buy articles at extravagant prices, found the marks of the Sanitary Commission upon them. The gifts of the Christian Commission intended for the use of the prisoners, have been discovered stored away in a ruined condition since the capture of Richmond. Colonel Robert M. Ould, a renegade from Washington, afterwards rebel Commissioner of Exchange, received three hundred boxes for the prisoners every week. When the Government, now so busy granting pardons, gets ready to inquire into these outrages, this gentléman will doubtless be required to explain how they were disposed of. It is. however, but justice to say, in this connection, that a statement from one of our authorities has appeared in the New York Herald, which not only vouches for Col. Ould's innocence in the matter of this rascality, but gives him credit for efforts to put the supplies into the hands of the prisoners. Still, nothing short of a strict investigation will satisfy the demands of the

The fact that, at one time, as many as three thousand such boxes from the North were piled up, unopened, in sight of the tended; the fact, that the rebel commissary warehouse in Salisbury was filled to the roof with corn and pork, and the whole surrounding country abounding with provisions, while our brave boys were dying in the prison-pens of starvation; the fact, that the farm-yards were full of grainstocks, while the miserable occupants of amplest ground for the suspicion, almost too horrible to be entertained, that there was a deliberate purpose on the part of the rebel authorities to murder our prisoners by the slow and torturing death of starvation. "It is the same story everywhere, says

\*A recent number of the Chicago Republican contains the following:—"General For-rest has been in Vicksburg and has gone out alive! The commander of the rebels who took Fort Pillow, the man who is responsible, above all others, for the barbarous massacre of that garrison, who committed that crime because the victims were loyal white Tennesseeans and black men, and not because any

prisoners of war treated worse than con-stituted body to the subject, and insisted victs, shut up either in suffocating buildings, or in out-door enclosures, without gation. I grieve to say that this was at even the shelter that is provided for the first refused, and I was most acrimoniously beasts of the field; unsupplied with suffici- consured by several members for introducing ent food; supplied with food and water the subject in the House at all. But I reinjurious and even poisonous; compelled solved to have an investigation, and to put to live in such personal uncleanliness as to a stop to such Vandalic atrocities if I could generate vermin; compelled to sleep on or at least to rescue my own character from floors often covered with human filth, or on ground saturated with it; compelled to breathe an air oppressed with an intolerable stench; hemmed in by a fatal deadline and in hourly danger of being shot by unrestrained and brutal guards; despondent even to madness, idiocy and suicide; sick of diseases (so congruous in character as to appear and spread like the plague) caused by the torrid sun, by decaying food, by filth, by vermin, by malaria, and by cold; removed at the last moment, and by hundreds at a time, to hospitals corrupt as a sepulchre, there, with few remedies, little care and no sympathy, to die in wretchedness and despair, not only among strangers. but among enemies too resentful either to have pity or to show mercy."

Since the close of the rebellion, Southerners or trenegade Northerners, at the South, some of whom even claim a place in the church and the ministry, have been understood to defend this policy of the rebel leaders: certainly we have never heard of any Southern church organization in Diocese, Presbytery, Association, Conference or Assembly; we have never heard of any religious paper at the South protesting in the name of charity and of humanity against these monstrous cruelties. The blessed religion of Jesus was taught and the God of Justice was appealed to, in behalf of the rebel cause, within sound of the moans of slowly dying victims of unparalleled cruelties, or of the crack of the guard's more merciful rifle, and of his oath of congratulation that he had succeeded in killing one more of the miserable captives who had come too near the window of his crowded prison to catch a breath of fresh air. The worship of God in Richmond, while Belle Isle and "Libby" drew forth no expression of Christian sympathy, and no manly protest of Christian indignation, was mere mockery, was outrageous hypocrisy. With men who winked at such a wrong, and yet call themselves Christians, we want no fellowship. "O my soul, come not thou into their secret; unto their assembly, mine honor be not thou united! Cursed be their anger, for it was fierce, and their wrath, for it was cruel. I will divide them in Jacob, and scatter them in Israel." Can a just God regard such services in any other light than that of Isa. i. 13. "Bring no more vain oblations. It is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth; they are a trouble unto me, I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear; your hands are full of blood."

It will be remembered that the rebel Congress was indeed, at a late day, stirred up by the former Senator Foote, of Mississippi, to some superficial inquiry into these complaints, and a congressional report, smoothing over the dreadful truth, was brought in. Mr. Foote himself, who, we believe has never taken the oath of allegiance to the national Government, and whose testimony is therefore that of a rebel. gives us the following confirmation of our suspicions of a deliberate purpose on the part of rebel authorities to destroy our prisoners by starvation and cruelty. It is in the form of a recent letter to the New

York Herald. Touching the Congressional report referred to, I have this to say: month or two anterior to the date of said report, I learned from a government officer of respectability, that the prisoners of war then confined in and about Richmond were suffering severely for want of provisions He told me further, that it was manifest to him that a systematic scheme was on foot for famishing men for whom they were in- subjecting these unfortunate men to starva tion; that the Commissary General, Mr. Northup, (a most wicked and heartless wretch,) had addressed a communication to Mr. Seddon, the Secretary of War, proposing to withhold meat altogether from military prisoners then in custody, and to give them nothing but bread and vegetables, and that Mr. Seddon had endorsed the document containing this recommendation cattle upon the bare floor, all this gives affirmatively. I learned further, that by calling upon Major Ould, the Commissioner for Exchange of prisoners, I would be able to obtain further information on this subject. I went to Major Ould immediately, and obtained the desired information. Being utterly unwilling to countenance such barbarity for a moment, regarding indeed the honor of the whole South as concerned in the affair, I proceeded without delay to the hall of the House of Representatives,

\* The Report of the Commission of In quiry appointed by the Sanitary Commission to inquire into the facts of the treatment of our prisoners, published at Littell's Living Age office, should be read and pondered by lask for the fulfillment of Mr. Lincoln's gave the color of excuse to his ferceity, has every one desiring to get at the real animus been among us, and has gone in safety to his of the rebellion; and to learn the horrable plantation!"

upon an immediate committee of investimenaced infamy by withdrawing from all further connection with the Confederate cause at once. I introduced a second resolution next morning, and finally succeeded in getting the committee raised. You will find, in addition to the report made by the committee, a considerable mass of testimony of various kinds reported with it, and among other documentary proofs, the official communication of the Commissary General above referred to, and the endorsement of Mr. Seddon thereon, in which he substantially says that, in his judgment, the time had arrived for retaliation upon the prisoners of war of the enemy.'

It is past question then, that the rebel authorities did deliberately perpetrate this enormity, and that upon their souls lies the blood of a vast multitude of victims, from twenty to fifty thousand in number, slain by a process to which the revolting atrocities of Cawapore were merciful.

We might even imagine the Red men of the forest brought back to the hunting grounds, from which a righteous God has driven them for their cruelty, and as they are permitted to gaze upon those worn and languishing forms, that slow and listless procession of spectre-like men from whose astly countenances all the light of hope ad faded, we might well imagine even their unfeeling natures moved with amazement and pity at the victims of a cruelty more refined and more protracted than they had ever perpetrated, and more fiendish than their heathen souls had ever conceived

For such well authenticated, such unparalleled crimes against helpless prisoners. every sentiment of justice, every fibre of our moral natures cries out for punishment, the most prompt and severe within the range of the law. Could the guilty perpetrators be made to feel some of the very pangs which they, "drest in their little brief authority," dared to inflict upon their fellow countrymen, who would not heartily cry Amen! The moral sense of the community will be wronged, injured, outraged, if this matter is not made the subject of specific inquiry, and if Government does not zealously take in hand the cause of the martyred myriads of Belle Isle, of Andersonville, and of Salisbury, whose wasted whose souls are surely under the altar, in the midst of high heaven, beneath the burning eye of a just God, while all heaven waits in suspense for an answer to their cry? "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth." One almost feels that the whole activity of the national Government in providing the lately rebel States with the machinery of Government, and in facilitating the pardon of offenders, has been mere child's play, while demands of justice so awful and so compre hensive remain unsatisfied. It is but the tithing of mint, anise and cummin, while the weightier matters of the law are neglected.

## NEW ENGLAND THEOLOGY.\*

An original system of theology, recognized and accepted as such even in Europe, was not certainly a phenomenon to be wondered at, in this country. The bonds cast off by the church in emigrating to the new world, the elasticity of mind conse-A quent upon such a change, the wide and novel prospects opening before man in the new world, joined with great revivals. might well set the ratiocinative powers of the descendants of the pilgrims into active operation upon theological subjects. These men seem to have brought along with their settled Calvinistic systems, across the ocean. the conviction of John Robinson, that more light would yet break forth from God's word; they thoroughly believed that

theology is an improvable science. The great leader in theological speculation in the new world, and indeed in the Anglo-Saxon race in the eighteenth century, was Jonathan Edwards. Robert Hall declared that he considered him "the greatest of the sons of men." Bickersteth attributes to him the formation of "a new and higher school in divinity, to which the great body of evangelical authors who have since lived have been indebted." Sir James Mackintosh spoke of "his power of subtile argument, perhaps unmatched, certainly unsurpassed among men."

Jonathan Edwards was truly a Calvinist, and is, we believe, recognized fully as such by those who repudiate the school of theology which claims the endorsement of his

\* Bibliotheca Sacra for July, Art. IV. Prof. H. B. Smith's Hagenbach 2, §285, d. e.

and after its later modifications, is more truthfully described, as the New England Theology. In this school Hopkins, Bellamy, the younger Edwards, Emmons, Pres. Dwight, and others were distinguished collaborators; they are represented in part by Nathaniel W. Taylor, of New Haven Seminary, and by Professor Park, of Andover Seminary, in later times.

A summary view of what, at this time,

may be regarded as the true Edwardean theology, with those later modifications which may be viewed as a true development, not a corruption, of its original principles, and which earn for it the more general title at the head of this article, must, we think, prove interesting and valuable. With them is connected that theological movement which, in part, led to the division of the Presbyterian Church. It was New England leaven which largely contributed to constitute the "New School" branch of the Church; or rather the reaction of a foreign-bred conservatism against the ground-principle of the American Presbyterian Church, of a toleration of diversities in non-essentials of doctrine-it being precisely among these non-essential particuars of Calvinistic doctrine that the New England theology wrought its serious innovations. The foreign elements not comprehending, and not appreciating, the beautiful adaptedness of the American Church to its position in a new country, and to a better period of the Christian world, with an exaggerated conscientiousness, agitated until they had cast out pretty much that portion of the Church which believed in the practicability of an advancement in scientific theology upon the basis of genuine Calvinism. Hence we still furn with interest to the Theology of New England, and welcome any scholarly effort to present the movement in its entireness.

This theology begins with anthropology. Says Professor Smith in his edition of Hagenbach, vol. ii. p. 435, "The separation of the Church from the State, the unexampled immigration, and the rapid growth of the country made the pressure to come upon the practical rather than the theoretical aspects of Christian truth. Hence the most thorough discussions and controversies have been chiefly upon questions of anthropology and soteriology."

The foundations of this new system were his Treatise on the Nature of Virtue. Virtue is resolved, according to this theory, into It is essential to virtue that the good of being without reference to character should be its primary object. This is love of benevolence. The secondary form of virtue, or love of complacence, is love for beings on account of their holiness or benevolence. Its object is not simply being, but benevolent being. As God is the greatest, the infinite being, and as he is infinitely benevolent, 'all true virtue consists radically, essentially, and, as it were, summarily" in supreme love of God, or the love of benevolence and of complacence. Virtue is not instinctive and involuntary. It is a free choice or preference of the higher to the lower good, of the general to the private interest. These moralists recognize no disposition, or inclipose as a secondary phenomenon, is also rejected by this Philosophy.

In this theory, virtue itself is the highest good, though general happiness is the ulti- apprehension of the results and services of mate aim of virtue. The general happiness is a great good; but the benevolence which seeks it is a greater good.

This theory of morals lays the foundation for another doctrine, still in the region of anthropology: the Nature of Sin. might be anticipated, sin, the opposite of holiness, is selfishness, or inordinate selflove. All diversified forms of sin have their root in, and derive their character from, selfishness. Moreover, all sin is voluntary. It lies in the generic choice, the governing purpose, or, as Edwards said, in the "immanent acts" of the will. Sin is not in the faculty of the will, nor in a natural incapacity, nor in involuntary acts or dispositions prior to all choices. This school sharply discriminates between voluntary exercises and that which causes or holiness consists wholly in the former and not at all in the latter, whatever it may be, whether an involuntary act, or disposition. or law of nature, or divine constitution, or direct divine influence. "All sin consists

Original Sin, we find ourselves chronologically at the point where this great work of the revision of Calvinistic doctrine was

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commenced by Edwards. The doctrine of Original Sin had to be defended against Arminians, and Edwards thought himselt constrained to find a more philosophical basis for it. Holding fast the doctrine that sin is roluntary, and also believing that men are born with a voluntary sinful disposition, he took refuge in the transcendental dogma already accepted by Augustine and Stapfer,\* that human nature, beginning with Adam, is a unit and identical in all individuals of the race; that the posterity of Adam were literally in him and with him, voluntarily sharing in the primal transgression, Adam's act being literally the act of all. There is no need of a doctrine of imputation, or such a doctrine sinks at once to a secondary position. Nothing is imputed but what actually appertains to the character. All men are guilty of Adam's sin because they all committed it.

But Edwards utterly failed to establish this view in the New England Theology. We have not space to follow the various modifications which his theory underwent at the hands of his followers, especially Hopkins, Dwight, Emmons, and Taylor, of New Haven. Dr. Fisk, in the Bibliotheca, states the prevalent view of those who now adopt the New England Theology on this point to be, "that God in his sovereign wisdom so made Adam the head and representative of the race, that if he sinned, the race would be constituted sinners. [Hopkins.] He did sin, and they in consequence are constituted sinners, by receiving through their natural connection with him, an impaired and vitiated nature, which nature renders it certain that in all the appropriate circumstances of their being, left to themselver, they will sin in all their moral acts." [N. W. Taylor.]

Jonathan Edwards truly would fail to recognize any feature of his own realistic theory in this less philosophically exact, but more prudent statement of those who wished to be regarded as his followers.

His teachings on ability and inability were far more fortunate. They have held their own unchanged to this day. In opposition to the old theory, that man by the fall lost every power to obey God, and needed an actual reinforcement of natural power, he taught that man's natural powers remained undestroyed and substantially unimpaired after the fall, and that what he lost by that catastrophe was moral ability. laid in the Doctrine of Virtue. One of There is no want of faculties, or capabili-President Edwards' great achievements is ties, or opportunities. Sinners have everything needful for actual obedience except a right will or disposition of the heart. They 'a disposition to love being in general." are not in the least degree inclined, disposed, or willing to love and obey God. They are wholly and fixedly averse from good. This is called moral inability. "No class of divines," says Dr. Fiske, "have with greater emphasis affirmed the moral inability of sinners; that is their total, and unvarying, and intense disinclination to love and serve God. It is a sinful and wholly inexcusable inability. It is not a misfortune visited upon them prior to, and irrespective of their own free, sinful choice. It is their own free, sinful choice for which they are wholly to blame. It is their total depravity, voluntary alike in its origin and continuance."

So far, we have followed our chief authority in the Bibliotheca Sacra, where for tations aside from the voluntary action of the present he stops. As the marvellous the will. A taste or relish for holiness doctrinal activity which produced the New from which arises holy and virtuous pur- England Theology has almost entirely ceased, it is for the critic to arise to set the system as such, and in its historical phases, in its true light. We must have a clear the past, before we can profitably attempt an advance upon the work. It is not necessary that we should endorse the New England Theology in all its parts, in order to acknowledge the power, value, and importance of the movement as a part of the theological development of the age and church. For ourselves, we are thankful for it; and confess ourselves not prepared to part with quite so much of it as high authorities in our church seem ready to sacrifice. But aside from such considerations we follow with interest those active, and, as we think, in the main, just, sound. and wholesome movements of the sanctified intellect of one branch of the Calvinistic body in America; and wonderingly contrast it with the dog-in-the-manger policy of another class of theologians, who have held occasions them; and insists that sin and it as their most solemn duty to keep all the doors of theological speculation barred, to hold up the human systems of centuries past as the end of all perfection, to bring the heaviest ecclesiastical penalties to bear upon such of their associates as were largeminded enough to share in the movement, or, in lieu of that, to revolutionize the Coming upon the mysterious ground of Church, and to fasten upon Presbyterianism a name for bigotry and injustice which will dishonor it for generations.

\* Shedd's History of Doctrine, ii, 165.