

TERMS.  
By Mail, \$3. Per annum, in advance. 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 ad-  
vance.  
Home Missions, \$1 50 in advance.  
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 00  
" three..... 7 50  
" six..... 12 00  
" one year..... 25 00  
The following discount on long advertisements, in-  
serted for three months and upwards, is allowed:—  
Over 20 lines, 10 per cent; over 50 lines, 20 per  
cent.; over 100 lines, 33½ per cent. off.

## American Presbyterian.

THURSDAY, AUGUST 24, 1865.

### CONTENTS OF INSIDE PAGES.

SECOND PAGE—THE FAMILY CIRCLE:  
The Tower of Babel—The Picnic in Violet  
Valley—A Reminiscence of my Prison Life—How to  
Win a Child's Heart—Paradise.  
For the Little Folks: Familiar Talks with the  
Children.  
THIRD PAGE—MISCELLANEOUS:  
Scripture Confirmed—Joyous Life of the Birds—  
Drinking in Switzerland and Italy—The Bible—  
Furnishing Treason—The Germans on Reconstruc-  
tion.  
SIXTH PAGE—CORRESPONDENCE:  
Style of Culture needed by American Theologians—  
Letter from Rev. E. P. Hammond—Rev. A. M.  
Stewart, in the Oil Regions—Gleanings by the Way  
—The Year-Day Theory.  
SEVENTH PAGE—RURAL ECONOMY:  
The Blessed Harvest—Provision for General  
Thanksgiving—Fruits of Strawberries—Beef Man-  
age.  
EIGHTH PAGE—SUBMARINE CABLES—Launch of the  
Dunderberg—Petroleum in Locomotives—Experi-  
ments with Electric Light at Sea.

### FAITH AND VIRTUE.

"To live according to nature," was the highest ideal of ancient philosophy. The end of all Marcus Aurelius' philosophy, according to his late American editor, is "to live conformably to nature, both a man's own nature and the nature of the universe." Bishop Butler, in his Sermon on Human Nature, has come to the rescue of these moralists, and actually borrows their formula in treating of conscience, violations of which he, as they, declares to be "against nature." He notices the objection, made in his own time by an "author of great and deserved reputation," which indeed would be likely to occur to almost any one trained in the principles of the evangelical system, "that to place virtue in following nature, is at least but loose talk."

Now, we do not design to attack the pure, sublime, Christian stoicism of Bishop Butler's philosophy. Virtue is indeed accordant with human nature in God's plan of that nature; virtue is theoretically and abstractly a following out of that nature, a return to one's self, a submission to the soul's true law. But to a depraved soul, fallen from the possession and true knowledge of its moral dignity, the beginnings and the supports of virtue are and must be supernatural. Supernatural aid and supernatural associations are necessary, in order to enable us to live truly according to nature. Even to know what virtue really is, we need supernatural illumination. Some stray gleams of true light indeed shine from the broken fragments of man's moral nature, and with their cold lustre light up human systems of morals, and there seems to have been in some instances, a real devotion to comparatively pure ideals of character among the better class of heathen minds. But these isolated cases may have been produced by the working of that Spirit whose movements are as much beyond our calculation as the currents of the wind, and at any rate they are too few to affect the gospel rule that evangelical faith is the true ground of virtuous character. Single virtues, especially on their external side, are current enough in the community, outside as well as inside of the circle of truly regenerated persons. Honesty, chastity, patriotism, generosity, amiability, neighborly conduct, family affection, do not require a regenerated nature as an indispensable foundation. But the truly virtuous disposition, VIRTUE in its fullest, widest sense, is the outgrowth of faith alone. That which does right for right's sake and for God's sake, from an inward conviction and hearty approval of the right; that spirit which is ready, girded, trained, and in constant further training for every good deed and necessary endurance; that which is above all mere "best policy" virtue, and which searches the hidden motive of all its outwardly fair performances before it ascribes to them any moral value—this sort of virtue has no lower origin than faith: "Add to your Faith, Virtue."

The virtue which follows faith is a desire and a pursuit after all Christian excellence; an advance in grade after grade, of all Christian experience; a hungering and thirsting after all righteousness; a panting after the personal realization of all the noble, the excellent, the holy traits of Christian character, as drawn by the pen of inspiration, as illustrated in the life of Christ and of his most faithful followers, of primitive and of later times. It is a readiness for the addition to the character of all the train of graces described by Peter, as originating in faith: "Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience (constancy); and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." All graces named in the train of virtue are already embodied in that trait, which is the truly virtuous disposition.

It is the necessary supernatural spring

of virtue, because it involves humility. Before we trust totally and implicitly to a higher power, we renounce confidence in self. The humble believer has become conscious of his ruined moral condition by nature; is convinced of the terrible sweep of the facts of his case, and ceases to rely upon himself for deliverance or for even the beginning of a virtuous character. He renounces philosophy, and every cunning device of unassisted human reason for self-improvement. All these means and measures, of course, are tainted with the corruption of the nature from which they sprang. The humble acknowledgment of this fact and the renunciation of these all, as false, insufficient, and misleading, is indispensable to the first movement in the direction of true holiness.

Faith lays hold of the divine arm; it applies to the Holy Spirit; it offers the soul, ruined and lost, to the Redeemer of the fallen world. Dead in trespasses and sins, it seeks to be born again, born from above, born of the Spirit. Contemplating the miracle of blended mercy and justice, of law magnified and offenders pardoned, in the atonement, one's moral nature undergoes a transformation, the majesty of holiness breaks like light from a new sphere upon the soul, through the sacrifice, the condescension, the compassion of the Infinite Father, the incarnation, the humiliation, the agonies, the grace and love of the Infinite Son.

Faith knowing her own weakness, trusts to a higher power. It is not merely an absolute feeling of dependence, but an active, intelligent commitment of oneself, one's interests, and one's character to God. It is looking to him for gracious, life-giving influences, for the communicating of holy impulses from his own nature. It is leaning upon his promises and confidently seeking his aid in the every day struggles of the soul aspiring to "glory and virtue."

There is one word which distinguishes evangelical virtue from every other; one word whose full significance is unknown beyond the reach of gospel light; one word implying such an enlargement of our moral ideas as only faith in a supernatural source of virtue could give; and that is Holiness. Holiness is the moral quality of God; holiness is that attribute which chiefly manifests itself in exalting truth, righteousness, and goodness, above all other objects, in honoring the law of God and demanding reverence for the moral perfections of his character. Holiness trembles at the least sin. Horror takes hold on the holy man because of the wicked that forsake God's law. The holy have an inexpressible love for God's law and find in it their choicest treasure and constant delight. The chief attractions of the heavenly world to the holy, are the infinite moral perfection of God, and the perfect characters and pursuits of the inhabitants.

Thus morality is ennobled, sanctified, and brought within the sphere and under all the great sanctions of religion by faith, instead of remaining in the cold and disastrous divorce in which we see them in heathenism; the one never rising above Stoicism, the other sinking to a most degrading and demoralising superstition. Faith, evangelical faith, is the healthful spring of all true virtue.

### THE REVENUE FROM LIQUOR.

One of the most frequent and effective arguments hitherto employed by liquor-dealers against prohibition, is the revenue derived by the Government from their business. This argument has gained great strength in the view of the dealers and their friends, since the National Government has made the manufacture of ardent spirits such a prominent item in its tax schedule. Counted a matter of grave importance in the Ways and Means of a great government, its very dignity should suffice to protect it from the rude schemes of temperance reformers. To destroy a business so much relied upon in meeting the unexampled expenses of the Government, what is it but sheer robbery of the National Treasury? The temperance men must not only bear the odium of interfering with the free indulgence of a powerful and popular appetite, but that also of curtailing the public revenues at a time of unparalleled necessity. Could a secessionist do more? May we not expect to see Fernando Wood, Vallandigham, Cox, the Ingersolls, and Vanduykes, and all the unrepentant rebels of the South hastening to join the prohibitory law movement, with the *N. Y. World* and *Daily News* as its organs, on account of the fine opportunity it affords of accomplishing an object so dear to them as damaging the credit of the National Government? One would think so; yet these gentlemen are very tardy in demonstrating that way. But leaving their inactivity unexplained

for the present, and admitting that the Government would lose, in a mere calculation of dollars and cents, by the success of prohibition, shall this be sufficient to deter its friends from further efforts in behalf of the cause? Shall the practicability of raising a revenue from an essentially injurious business reconcile us to its continuance, and procure for it the express sanction and protection of law? If we recognize this as a principle, where shall we end? Shall we not find every nefarious practice and every criminal course striving to recommend itself in the same manner to the Government; shall we not find the administration of the laws rapidly sinking to a mere imposition of fines and collecting of taxes? We cannot, the public in this Christian country will not, accept such a principle. We cannot see the ravages of intemperance, the destruction of our young men, the impoverishment and degradation of our working people, the crowding of our almshouses, penitentiaries and prisons, the corruption of our politics from primary elections conducted in taprooms, up to shameful brawls, imbecilities, intrigues, and bribes in legislative halls, we cannot see the inebrity of military leaders in hours of awful import, when myriads of lives and the highest earthly interests of generations hang upon their conduct, and hear with patience the mockery of those who think to console us or to drown our remonstrances by showing what these vicious and perilous indulgences contribute in dollars and cents to the National revenue! Away with these hypocrites in political economy! who have thought to calculate the value of national habits of sobriety, the value of the physical and mental health of a whole people, the value of purity, of thrift among the working classes, of honor, fidelity, and patriotism, and of conscientiousness under high responsibilities, among the public servants, high and low, civil and military. The nation without these is poor amid countless revenues; poor as old Rome in the height of her imperial magnificence, but without solid virtue among her people or her public servants; poor as Spain of the middle ages with the wealth of the New World in her coffers; poor and insecure as any nation or dynasty must be, which puts revenue above honor or character among its people.

However, we refrain from touching the facts of this revenue business too long. What is it then, in dollars and cents to the National Revenue, that we are offered for a consolation, as we contemplate the vast wastes of life, and health, and wealth, and mind, and character wrought in our country by the use of intoxicating drinks? What sum is it which these friends of the national exchequer deem sufficient to awe the clamorous Jeremiahs of the temperance reform into silence? Ten or twelve millions per annum! Twenty-eight millions the last year, when the tax was one dollar and fifty cents a gallon, ten or twelve millions only it is believed this year, though the tax is nominally fifty cents a gallon higher! Twelve millions, or let us say twenty-five millions a year, is then of more value to the nation than the happy results moral, physical, social, intellectual, which would flow from the deliverance of the people, high and low, from the habitual use of intoxicating liquors! Even upon the narrowest calculations of profit and loss the utter absurdity of your anti-Maine Law economy is apparent. Half of your twenty-five millions would be saved every year in the better management of our public affairs by sober rulers, designated and chosen by sober electors. The other half would be made good to the national exchequer by the increased taxes paid from flourishing incomes once dilapidated by rum-drinking, but now restored and added by the return of sober habits, to the sinews of the State. Who can tell whether the war itself, with all its financial burdens, might not have been entirely avoided, if the management of our public affairs, from the primary election to the nomination of President, had been less an affair of the dram-shop; or whether the war itself once begun, might not have been brought to an earlier close and have left us in a far less embarrassed state, but for the drinking habits of high officials, unfitting them for duty in the field at critical moments, or delaying equipments, and embarrassing movements, until they were robbed of the decisive character they otherwise were plainly meant to have? Not one cent of our large debt is chargeable to the sobriety of officials, or of the temperate portion of the army, or of the people. How many hundred millions of it are fairly due to rum in the army, rum in the navy, rum in the departments of Washington, rum in the refreshment saloons and the committee rooms of the Capitol itself?

\* The water-drinking army of Cyrus would undoubtedly have gained the day at Bull Run.

There is another leaf to this tax business which we must look upon for moment. The frauds and evasions of duty by liquor manufacturers are enormous almost beyond conception. Rightly accounted for, their business should actually pay the entire interest on the public debt. The eighty million gallons of whisky manufactured every year should, at two dollars a gallon, pay one hundred and sixty millions revenue into the treasury. Nine-tenths of this tax is fraudulently evaded. A single distiller in the West has defaulted to the Government in the sum of \$643,320. No business in the country has presented such an infamous example of utter absence of principle. It claims exemption from the assaults of reformers on the ground of its value to the Government, and then with the plea warm on its lips, it turns around and withholds nine-tenths of its lawful dues from the Government! Surely the reformer is greatly needed here. If no further damage were done, the demoralizing effect of the business on the manufacturers is so dreadful, that, in pity to themselves, the efforts of the temperance men should be prosecuted, until rum-makers and rum-sellers are driven into a business less perilous to their souls, and less destructive to the primary elements of good character and citizenship. It is worse than useless to treat their business tenderly. It needs heroic treatment. So far as it is not a part of the arts and medicine, it must be reformed out of existence. The country will be so much richer for it that all the rumsellers turned arithmeticians would be insufficient to compute the gains; and the debt itself would soon melt away under the clear management, the thrift, and the enlarged resources of a nation of sober men governed by sober rulers.

### PROGRESS OF EMANCIPATION.

The great movement in the interest of freedom of which our country for four years past has been the scene, is not singular or isolated, but is part of a wide historic movement, in which the whole Christian world is sharing, and which has been going forward parallel with the progress of the century. In England, the slave trade was suppressed in 1807, and a year afterwards, the limits assigned to it by our Government in 1778, were passed. France finally abolished the traffic in 1820. The slaves in the British Colonies were freed August 1st, 1834; those in the French Colonies in 1848. Let us, however, put the facts in chronological order as more convenient for the eye and the memory:—  
1807. Slave trade suppressed by Great Britain.  
1808. Slave trade suppressed by United States.  
1818. Slavery abolished by the Netherlands.  
1820. Slave trade abolished by France.  
1824. Slavery abolished by Great Britain.  
1840-47. Slavery abolished by Sweden.  
1848. Slavery abolished by France.  
1848. Slavery abolished by Denmark.  
1860-61. Slavery abolished by Holland.  
1862. Serfdom abolished by Russia.  
1863. Emancipation proclaimed by President Lincoln.  
1865. Emancipation promised by the King of Portugal.

Besides this, Spain and Brazil have both made promises and passed laws looking to an early removal of slavery under their jurisdiction, without any practical result. They are the only remaining countries in Christendom which continue to uphold the system, with which, however, the Commonwealths of Delaware and Kentucky, in our own land, may be reckoned in dishonorable companionship; and New Jersey—well, she maintains the extra-mundane position frequently ascribed to her, by being a free State opposed to the Constitutional abolition of slavery! Brazil, however, is showing signs of a new awakening on this subject, a bill providing for gradual emancipation having been recently introduced by a leading Statesman into her Senate. Kentucky and Delaware are fast approaching an anti-slavery position through the emigrating and immigrating processes of which they are the subject, on the consummation of which New Jersey and Spain will alone remain to keep each other in countenance.

The reader will observe that there have been five eras in the century-progress of this movement for liberty:—that of 1807-08; that of 1818-20; that of 1824; that of 1848, and that of 1861-65. Each of these eras has been marked by one or more very decided steps on the part of prominent nations in regard to slavery and the slave trade. They have been separated from each other by periods of ten to twelve or fifteen years. After Sweden, France, and Denmark abolished slavery in 1846-48, there were no active movements for twelve years, when Holland had the honor of leading the last and greatest era of them all, in which the crash of fetters has been heard half round the globe. It is in these last four years that the greatest and most

rapid strides ever taken in the cause of freedom have been witnessed. Never were such multitudes of oppressed and wronged fellowmen so speedily restored to long-denied rights. Never was a long, sad night of ignorance, of bondage and of despair so suddenly broken by the golden dawn of liberty's morning. Never were such providences unfolded by a God of Justice and a Lord of Hosts, in whose ears the cry of the oppressed had long ascended—never since the Red Sea closed over the dry pathway of his escaped people to swallow up their enraged and pursuing taskmasters. The great convulsion in our own land has been felt all over the globe, and scarcely the humblest victim of tyranny anywhere, but has understood that it was the war of the slavemaster of the South against the freemen of the North, and has felt that his own cause triumphed when Richmond fell.

We do not think that another period of twelve years will pass before Spain and Brazil decree emancipation; we anticipate the entire abolition of slavery throughout the civilized world at the present era. Whether the freedman shall have his political rights guaranteed to him now, or whether the next stadium in the century shall be one of stormy contention preparatory to conceding him these rights, depends much upon President Johnson and the next Congress. We trust they will be firm and true, and thus at once complete the work of enfranchisement, instead of leaving it to linger and to breed new mischiefs when so near its consummation.

### THE SARATOGA TEMPERANCE CONVENTION.

[FROM ANOTHER CORRESPONDENT.]

Of all places in the land, commend us to Saratoga for a "National Temperance Convention." With eight glasses of Congress Spring before breakfast, and two glasses of Columbian or Clarendon before dinner, tea, and bed-time, who could not speak eloquently in praise of water drinking? With these sparkling and pungent fountains bubbling from the depths of the earth, and free for all to drink, who would hesitate to abjure drugged whisky and muddy beer?

The call for the Convention which has just finished its three days' labor here, was responded to by a full and strong representation of the friends of temperance from Maine to Oregon. The old veterans in the cause, with erect form and eye undimmed, bearing lightly the burdens of threescore years and ten, were here to illustrate in their living selves the vitality of the principles which they have defended so long. All were ready to tell with gratitude the sacrifices which they had made for the good cause, and all were inspired with equal zeal to renew the contest against the vice which destroys more victims than war, and inflicts a deeper degradation than slavery.

It is wonderful how long these water-drinkers live, and how brightly they keep the fires of thought and feeling burning without aid from the baleful fires of alcohol. John Pierpont, eighty years old, stood as high and erect as he did a half a century ago, and he displayed the same skill in pointing and polishing an argument, the same severe and satirical discrimination which made him so terrible to the last generation of rum-selling pewholders in Hollis Street Church, Boston. Delavan, carrying almost as many years, commanded attention less by his power as a public speaker than by the sincerity of his interest in the cause, and the widely known labors and sacrifices which he had put forth to sustain it. Gerrit Smith lifted his broad forehead and "Atlantian shoulders" above the height of common men in the Convention, shook the house with his deep, mighty, and melodious voice, thrilled the audience with many brilliant sentiments, refined abstractions, and well-chosen quotations from Scripture, impressed all with the honesty of his purpose and genuineness of his benevolence, and yet convinced none of the practicalness of his judgment in applying the principles which he advanced. Dr. Marsh was here, still young at seventy-seven years, with unabated heart and hope, working on in the good old common-sense track of reform, which long experience has proved to be the best. Governor Buckingham was here, the true type of a New England statesman, business man, philanthropist and Christian; ever loyal, laborious, and benevolent, just released from a ten-days' chairmanship of the Congressional Council, to spend three days of recreation at the Springs, in presiding night and day over this Convention, adding all these to the duties of Chief Magistrate in

his native State, and to such engagements in private life as many would think a sufficient excuse for declining all others. Heaven speed the day when all the States shall have Governors as good as he. Chancellor Walworth, with a natural wig of white hair, wide-spreading enough to grace the wool-sack of the House of Lords, undertook to preside for an hour one morning, and it was not many minutes before confusion had the floor. Amid cries of question and previous question, motions of amendment and sub-amendment, calls to order, claims to the floor, and appeals from the chair to the house, it was difficult to tell who was most in disorder, the President or the members; and all were glad when the good Governor came in and relieved the perplexed Chancellor and the excited house by taking the chair and restoring peace and good nature with a word.

I was surprised to find that a little wiry, bright-eyed man, in a brown coat, lemon vest, and gilt buttons, to whom I had been talking for half an hour at the dinner-table, was Neal Dow, and I was equally surprised and delighted to see him ascend the pulpit in a white linen coat at evening, and entertain a large audience for forty minutes, in describing his favorite Maine law in the State of its adoption. George Trask, the irrepressible anti-tobaccoist, was here, self-confident and self-sacrificing, very queer, and a little coarse, watching every turn of debate for an opportunity to insert his one idea, and yet rejoicing heartily in everything that promised to make men purer, wiser, and better. Dr. Jewett was here, looking younger and stronger than he did twenty-years ago, still earnest, genial, conciliating, full of illustrations gathered up in his long service as a lecturer; still overflowing with humor, and every muscle of his face ready to take off the drunkard's miserable and maudlin wit, and still ever subordinating his keen sense of the ludicrous to the higher demands of truth, reverence and faith. And here was our indefatigable Cuyler, taking his usual relaxation of walking and talking, preaching and letter-writing, apparently glad to obey the physician's prescription of rest by pulling ten days at the laboring oar in the business committee, then hurrying off to Boston to fulfill some other engagement, on the same homoeopathic principle of relieving weariness with work, curing disease by that which causes it.

The Convention was truly national in representing the utmost extremes of feeling and of principle upon the one subject of equal interest to all. Some maintained that the temperance reformation was a religious movement in the outset, and had been carried on mainly by the labors of ministers and churches, others claimed that it was merely a social, sanitary, and economical question at first, and that ministers and churches had always been the greatest hindrances in the way of reform. Some said that the Church is the only safe and efficient instrumentality in promoting temperance, and others contended that the friends of temperance must first reform the Church before they could receive any help from that quarter. Some thought it a Christian duty to use fermented and alcoholic wine at the communion, others denounced such use as an abomination, and others still claimed that the temperance reformation had nothing at all to do with the mode of observing that ordinance. Some insisted that the use of alcoholic liquors as a medicine is evil, and only evil, and that the doctors are actually making half the people drunkards by their prescriptions; others as firmly believed that a judicious use of alcoholic stimulants might, in many cases, preserve life, and relieve many ills that flesh is heir to. Some desired the Convention and all friends of temperance to be bound by a solemn pledge never to vote for any candidate for civil office who was not pledged freely and unconditionally to total abstinence, others thought that such a course might sometimes defeat the very object for which it was adopted, and that every citizen should be free to use his suffrage in just that way he may think most conducive to public welfare.

With all these heterogeneous elements present and active in the Convention, the lessons of experience and the dictates of enlarged and practical judgment generally prevailed. It was remarkable that in a reform-meeting, which generally brings together the elements of extreme radicalism, there should have been such a predominance of wise, well-balanced, practical men. And if the meeting accomplished no other object, it will do something to awaken a new interest in a subject of the greatest possible interest in this nation at the present time, and for all time.

SARATOGA, August 5, 1865.