

The American Presbyterian.

John A. Weir
New Series, Vol. V, No. 32.

15 July 69

PHILADELPHIA, THURSDAY, AUGUST 6, 1868.

Evangelist, No. 1159.

\$3 00 By Mail. \$3 50 By Carrier.
50cts Additional after three Months.

Ministers \$2.50 H. Miss. \$2.00.
Address:—1834 Chestnut Street.

American Presbyterian.

THURSDAY, AUGUST 6, 1868.

BREADTH OF CHARACTER.

Latitudinarianism is so much dreaded by a certain class of theologians, that they are afraid of genuine breadth and comprehensiveness of character. Their fears prejudice them against everything generous, genial, many-sided, humane. They believe safety consists in narrowness. They glory in exclusivism. They cleave to the *ipsissima verba* of doctrinal standards, and shrink in dread from the admission of a variety of views as consistent with orthodoxy. They are the representatives of the Judaizing party in the primitive Church, who hung their faith upon jots and titles, who multiplied specific rules and dogmatic expressions, who made salvation depend on fulfilling the Mosaic ritual. There are various degrees of this character, but the depths of bigotry, of bitterness, of persecuting intolerance, to which it will go for insignificant points of doctrine, for hair-splitting philosophical distinctions, for minor peculiarities in ordinances and worship, the orthodoxized Christian community of our day well knows, or well remembers.

Yet it is a great pity that the attractive and inspiring instances of comprehensive character, and the impulses and attempts at realizing Evangelical breadth in doctrine and discipline, have run to a perilous latitude so often, as, in part, to explain, if not to justify this reactionary and unworthy attitude of many otherwise excellent people. Take the truly great, pious and honored C. C. J. BUNSEN as an example. His life, lately published in London, and commented on in the last number of the *North British Review*, shows that on one side of his character, it is, perhaps, the most commanding, captivating and inspiring of modern times. A thorough German in speculative depth and capacity, he was almost as much an Englishman in his love and capacity for the practical side of things. He is one of the most splendid examples extant of this unusual combination of qualities. Devoted to truth for the sake of truth, filled with lofty enthusiasm for the highest ideas; with a wide reach of sweeping speculation, and author of some of the profoundest works in theology, he discharged, for the greater part of his active life, the duties of a diplomatist in the highest courts of Europe. It was one of his great maxims to do nothing by halves. He had a "divine rage" for going to the root of things. And yet he overflowed, to his last days, with chivalrous impulses and emotions; his sympathies seemed universal; he never was absorbed by one passion to such a degree as to be unsusceptible to everything else. His joy at the success of Garibaldi, blended upon his dying bed with his meditations upon John's Gospel. Nothing in the name of pure, natural humanity ever suffered repulse from him. He carried an atmosphere and a radiant force of love about with him, which it was difficult to resist. He was one of the most shining examples on record of the happy combination of great learning with unaffected piety. Pious impulses, welling up from the deepest fountains of his being, seemed to be the soul of his varied activity. Anything like lightness or frivolity, in speaking of sacred things he could not tolerate. It is related of him that when some coarse rationalist Professor, at Göttingen, was contemptuously criticizing the Scriptures, the devout youth turned his back on the scoffer, and walked out of the Lecture Room. His character seems to run through the whole diapason of human excellencies. And yet the theological opinions of this broad-minded man, are far outside the pale of Evangelical recognition. He differed from rationalists, not so much in the essentials of his method in dealing with the facts of the Sacred Record, as in the happy inconsistency that he was able to retain his reverence for what he thus conceived to be subject to his criticism. His doctrine of human nature cannot be made to agree with the Scriptural position of human depravity. He made light of miracles and rejected prophecy as the foretelling of future events, as decidedly as the most bitter rationalist. He denies the inspiration of the Record, but holds to the divinity of the dispensation, which it imperfectly, and with admixture of error, contains. In regard to the doctrine of the Trinity, he speaks of "Factors" instead of persons; he denies the pre-existence of Christ and the fact of a peculiar personal Incarnation; denies a vicarious atonement, a personal devil and an eternity of future punishment!

Such was the truly large, many-sided Bunsen, the depth and pervading power of whose piety seems to have far exceeded that of many who would criticize his doctrines, the general influence of whose character and intercourse was

healthful, inspiring and, in many respects, profitable, as contrasted with the small rivalries and petty contentions which occupy and belittle so many minds for all their life career. And yet, his great and learned speculations are so compromised with grave errors, that they will, probably, become obsolete long before the direct influence of his character ceases to be felt.

So, the melancholy lapse of the "Broad Church Movement," in the Church of England, which, in its inception, was one of the most hopeful and animating of its day, into sheer humanitarianism, religious indifference, and insincere adherence to an orthodox Church, on the part of thinly disguised rationalists, has frightened men away from the terms "Broad" and "liberal."

And yet there can be scarcely any greater calamity than for the Church to lose her Scriptural and orthodox leaven of liberality. The many-sidedness of Scripture itself is a divine remonstrance against a vain attempt at narrow uniformity. Peter, Paul, and John had each his separate type of piety and his method of viewing, stating, explaining, and illustrating the truth. Paul's breadth of character led him to take the liberal side in the controversy with Judaism, and yet the same trait led him to circumcise Timothy, whose father was a Greek, and to assume ceremonial obligations for himself, and with others. And through all time, the Evangelical Church has had illustrious examples of this genuine tendency of the Gospel of Christ to broaden the sympathies and expand the natures of men. On thrones of kings, at the head of armies, in great epochs of reform, upon Professors' chairs, and in the pulpit, in literature and in daily life, among the laity and the clergy, she has had characters that command our admiration, without exciting our suspicions. Men like Chalmers and Guthrie in Scotland; like Baxter, Isaac Taylor, Arnold, Alfred, and Ellicott in England; Carl Ritter, Tholuck, Lange and his coadjutors in Germany; the Monods and D'Aubignes of France. In this country, the better part of the Methodist and Congregational Churches, the Low Church Episcopalians, the American Lutherans, the New School Presbyterians, and we are glad to believe, a very large proportion of the Old School are illustrating the breadth, geniality and charity of true Christianity, which may be described as liberal orthodoxy, and proving that exclusivism is not necessary to safety or to soundness in the faith.

A NEW ALLY OF THE TEMPERANCE CAUSE.

Amid much that is uncertain and conflicting in the present aspects of the temperance cause, we notice with peculiar pleasure the emphatic avowal and defence of teetotal principles recently in a very unexpected quarter. We refer to the article by James Parton, in the current number of the *Atlantic Monthly*, entitled: "Will the Coming Man Drink Wine?" Appearing in a Magazine which holds, perhaps, the very highest place in this class of literature in our country, whose contributors and readers are doubtless mostly of those classes that are accustomed to regard a moderate degree of indulgence as necessary to refined, elegant and enjoyable living, and coming from the pen of one of the most assiduous and successful caterers to the popular literary taste, the article must create as much surprise as gratification among the friends of total abstinence. They have not been without demonstrations of warm sympathy from scientific and professional men; but the literary class generally has regarded their cause with no small measure of contempt and disgust. From classic times down to the present, the wine cup has been to a large extent the inspiration of the muse and has received its homage in return. Temperance and total abstinence men have had to struggle against the influence of popular writers in prose and verse, and it is an event worth noticing when one of the class of writers whose very profession is to tickle the ear with sensational paragraphs, or to aid in entertaining the readers of a leading literary monthly, chooses the defence of total abstinence as the theme on which to exercise talents almost exclusively employed in a contrary direction.

Mr. Parton, in the commencement of his article, shows that he is aware of his anomalous and somewhat critical position with the circle of readers he is addressing. He guards them against the disgust they might feel at finding themselves in company with a dry and dreary set of pleasure-hindering teetotalers, by disparaging and sneering at their efforts in the line of investigation on which he is about entering. Teetotalers never knew how to do it, with all their zeal. Mr. Parton, in a few pages, will show them that they have vainly been seeking after for more than a generation. The public, we think, fully understands Mr. Parton's foibles, and will good-humoredly suffer these little exhibitions of vanity to

pass. Temperance men, especially, will be content to see their own favorite facts and positions handled with the peculiar effectiveness and popularity of writing of Mr. Parton's style, notwithstanding his absurd attempts to treat them as "poor relations." Notwithstanding, every way, the truth is preached, and therein they do rejoice and will rejoice.

Mr. Parton first turns to chemistry, and in the light of its teachings pronounces a verdict in favor of the teetotal position, that 'alcohol' is the distinctive principle of all intoxicating drinks. Turning to the medical profession, he again finds himself on the teetotal ground, as to the effects of alcohol on the human system. It does not furnish nourishment, nor aid digestion, nor produce heat, nor give strength. On this latter point he furnishes interesting details, which our readers will be glad to read:

"Every man that ever trained for a supreme exertion of strength knows that Tom Sayers spoke the truth when he said: 'I'm no teetotaller; but when I've any business to do, there's nothing like water and the dumb-bells.' Richard Cobden, whose powers were subjected to a far severer trial than a pugilist ever dreamed of, whose labors by night and day, during the corn-law struggle, were excessive and continuous beyond those of any other member of the House of Commons, bears similar testimony: 'The more work I have had to do, the more I have resorted to the pump and the teapot.' On this branch of the subject, all the testimony is against alcoholic drinks. Whenever the point has been tested—and it has often been tested—the truth has been confirmed, that he who would do his very best and most, whether in rowing, lifting, running, watching, mowing, climbing, fighting, speaking, or writing, must not admit into his system one drop of alcohol. Trainers used to allow their men a pint of beer per day, and severe trainers half a pint; but now the knowing ones have cut off even that moderate allowance, and brought their men down to cold water, and not too much of that, the soundest diet requiring little liquid of any kind. Mr. Bigelow, by his happy publication lately of the barest version of Franklin's Autobiography, has called to mind the famous beer passage in that immortal work: 'I drank only water; the other workmen, near fifty in number were great guzzlers of beer. On one occasion I carried up and down stairs a large form of types in each hand, when others carried but one in both hands.' I have a long list of references on this point; but, in these cricketering, boat-racing, prize-fighting days, the fact has become too familiar to require proof. The other morning, Horace Greeley, teetotaler, came to his office after an absence of several days, and found letters and arrears of work that would have been appalling to any man but him. He shut himself in at ten A.M., and wrote steadily, without leaving his room, till eleven P.M. thirteen hours. When he had finished, he had some difficulty in getting down stairs, owing to the stiffness of his joints, caused by the long inaction; but he was as fresh and smiling the next morning as though he had done nothing extraordinary. Are any of us drinkers of beer and wine capable of such a feat? Then, during the war, when he was writing his history, he performed every day, for two years, two days' work,—one from nine to four, on his book; the other, from seven to eleven, upon *Tax Returns*; and, in addition, he did more than would tire an ordinary man in the way of correspondence and public speaking. I may also remind the reader, that the clergyman 'who, of all others in the United States, expends most vitality, both with tongue and pen, and who does his work with least fatigue, and most gaiety of heart, is another of Franklin's 'water Americans.'"

Alcohol, he continues, acts promptly, chiefly and disastrously upon the brain. "It is among the wine-drinking classes of our fellow-beings that absurd, incomplete and reactionary ideas prevail," says Mr. Parton; and he quotes the erroneous ideas of the beer-drinking British upon our late war in illustration. He might have come nearer home, and quoted a late political Convention in New York City, and the "absurd, incomplete and reactionary ideas" of at least one of its candidates in proof of his position. The highly interesting and conclusive experiments of the British Dr. Percy, upon dogs dosed with alcohol, and of Dr. Beaumont upon the stomach of Alexis St. Martin, through a wound which was never closed, though healed, are quoted as proving the direct and pernicious effect of alcohol upon the brain and the stomach. The experiments of the French physicians, Lallemand, Perrin and Duroy, which were made the basis of a teetotal article in the *Westminster Review*, in 1861, noticed at the time in our columns, are cited as proving the antagonism between the human system and alcohol, and the struggle to expel the latter as an intruder, from the moment it enters, until by some means the last particle is driven from the system. These French experimenters, Mr. Parton tells us,

"are fully persuaded (and so will you be, reader, if you read their book) that, if you take into your system an ounce of alcohol, the whole ounce leaves the system within 48 hours just as good alcohol as it went in."

And the conclusions reached by our Essayist, stated in his own words, are as follows:

"The Coming Man, then, so long as he enjoys good health,—which he usually will from infancy to hoary age,—will not drink wine, nor, of course, any of the coarser alcoholic dilutions. . . . A single certainty in a matter of so much importance is not to be despised. I can now say to young fellows who order a bottle of wine, and flatter themselves that, in so doing, they approve themselves 'jolly dogs': No, my lads, it is because you are dull dogs that you want the wine. You are forced to borrow excitement because you have squandered your natural gaiety. The ordering of the wine is a confession of insolvency. When we feel it necessary to take 'something' at certain times during

the day, we are in a condition similar to that of a merchant who every day, about the anxious hour of half-past two, has to run around among his neighbors borrowing credit. It is something disgraceful or suspicious. Nature does not supply enough of inward force. We are in arrears. Our condition is absurd, and, if we ought not to be alarmed, we ought at least to be ashamed. Nor does the borrowed credit increase our store; it leaves nothing behind to enrich us, but takes something from our already insufficient stock; and the more pressing our need, the more it costs us to borrow."

Pressing the inquiry, What real service alcoholic drinks ever do? the writer concludes that the most that can be now said, is that they enable us to violate the laws of nature without immediate suffering and speedy destruction. The natural and necessary waste of the tissues is retarded by alcoholic drinks, and so life may be sustained, and fatigue borne, and hunger appeased for a time, under severe pressure, but nature, doubtless, is even with the drinker after the emergency is passed. For an example, he chooses a no less prominent literary event, than the great dinner given by the Press to Mr. Chas. Dickens, in April last at "Delmonico's" in New York City. He avers, with every appearance of truth, that Mr. Dickens and his associates could not have "eaten their way through the elegantly bound book substituted by Mr. Delmonico for the usual bill of fare," without the aid of the intoxicating drinks which always figure conspicuously on such occasions. "It is the wine which enables people to keep on eating for three hours, and to cram themselves with highly concentrated food, without rolling on the floor in agony." For such an unnatural service, even the patronage of Mr. Dickens, backed by the entire Press of America cannot give it an honorable reputation.

On the question of the use of alcohol as a medicine, Mr. Parton expresses no decided opinion. He does say, however, very decidedly:

"With regard to this daily drinking of wine and whiskey, by ladies and others, for mere debility, it is a delusion. In such cases wine is, in the most literal sense of the word, a mocker. It seems to nourish, but does not; it seems to warm, but does not; it seems to strengthen, but does not. It is an arrant cheat, and perpetuates the evils it is supposed to alleviate."

Finally, our new ally is with us on the state of the question in what are called the "wine countries." These, he says, cannot be "played off" against the teetotalers. The same is the case with the "beer countries," such as Saxony and Bavaria. Close observers, he says, speak of the pure and excellent beer of those countries as "the chief enemy of the nobler faculties and tastes of human nature. The surplus wealth, the surplus time, the surplus force of those nations are chiefly expended in fuddling the brain with beer." When we reflect how rapidly large portions of our territory are being annexed to the "wine-growing and beer countries," we may the better appreciate the value of this testimony from one who classes himself with drinkers hitherto.

We commend the whole of Mr. Parton's article to the notice of those New School Presbyterian clergymen, especially, who have lately created such a deep and painful sensation by their opposition to the principles of teetotalism. If with Mr. Parton they cannot find these principles in the Bible, we trust they may be led with him to recognize their existence as part of that great system of natural laws to which the teachings of Scripture at least are not contrary.

DANCING AGAIN.

A correspondent on the second page of this paper, in a very courteous way, takes exception to remarks of ours in the issue for May 21st, on the subject of dancing, we having, in that article, made a distinction between quadrilles and waltzes, and having remarked, in passing, that we saw no objection to the former. We freely admit the difficulty of this whole question, and yet we cannot but think there is a difference so radical between these two sorts of dancing as almost to constitute them two different amusements. What does the observer, on his first entrance among a dancing party, see? In the quadrilles, a succession of graceful bows, taking hold and letting go the tips of the fingers, and skipping around in a circle, very much after the manner of a company of children on the sidewalk, on a summer evening. But in the waltz, he is introduced to an entirely different sort of movements. It is impossible that to a pure-minded person, they should have the same innocent character with those which just preceded. These may have grown out of the sports of children, the others may rather have been imported from some rude but demoralized people, probably from the *Refes* Islands or the banks of Nile. Who does not know the sort of inspiration which Byron drew from the waltz, and that such a mind could have found no such unwholesome pabulum in the simple movements of the quadrille? To our minds, there is as much difference between the two, as

We have reprinted the "Auburn Declaration" on an inside page. The Old School Assembly, at Albany, has formally recognized the New School type of Theology embodied in this document as "embracing all the fundamentals of the Calvinistic system." It has been for a long time on the list of our Publication Committees' Tracts, and may be had at their Store, in this city.

and prize fighting; between amusements that if the more objection-such end in view, were prohibited, the whole gested the distinction as flat and stupid, and see the experiment of. But it was with no would welcome light on a way, sugary quarter. The earnest, kindly, and professed, and letter of a pastor, on the duty of Ch. from in this regard, will also be read with

STATISTICS OF OUR CHURCH.

	1867.	1868.
Synods,	23	23
Presbyteries,	109	111
Ministers,	1870	1800
Licentiates,	115	121
Candidates,	273	290
Churches,	1560	1590
Communicants,		
Added on—Exam.,	13263	10891
““Certificate,”	7636	8787
Whole Number,	161539	168932
Unknown,	7970	8054
Baptisms,		
Adults,	4788	3805
Infants,	4387	4967
S. S. Membership,	163242	184687
Funds,		
General Assembly,	\$9403	\$9723
Home Missions,	120,760	132,848
Foreign,	110,349	108,196
Education,	43,681	33,678
Publication,	15,996	13,986
Min. Relief,	9,517	10,516
Congregational,	2,342,760	1,441,086
Miscellaneous,	454,714	350,811
	\$3,105,180	\$3,100,844

N. B. It will be seen that no place is afforded to the Church Eriction Cause which received about \$50,000 last year.

THE FEDERAL HEADSHIP OF ADAM.—The *Western Presbyterian* quotes from a communication in our paper of April 30, in which our correspondent alleged that the Federal Headship theory is not true and is not Calvinistic. The paper in question was written by a member of one of the stricter Presbyterian denominations, but that is immaterial. It is quoted to prove that New School men do not hold the doctrine as stated in the Westminster Confession, while [Dr. Shedd's] "Answer" to the "Protest" alleges that they do hold that opinion. We confess that we had not noticed and do not now understand Prof. Shedd's statement that the New School Church does hold that doctrine. We saw recently an article in the *Baptist Quarterly*, in which the younger Skinner attacks Dr. Shedd for not holding the doctrine himself. Prof. Fisher, in the *New Englander*, shows that the Augustinian school of theology—to which Prof. Shedd belongs—do not hold it; and that, so far from being Calvinistic, it was first brought forward by the looser, semi-Pelagian doctors in the Council of Trent, and there opposed and defeated by the champion of Augustinian orthodoxy—Dominic Soto. It was adopted—we may add, though Prof. Fisher does not,—by *Arminius*, in a work published in 1604, and was never heard of in the Calvinistic Church, unless as an error to be opposed, until adduced by the lax theologian Cœcius, about the middle of the seventeenth century. So much for its Calvinism.

Those Presbyterians, however, who do not believe that "God made a Covenant with Adam" do not, therefore, hold what the Protest seems to think a corollary of that statement—that Adam's "posterity did not fall with him, and every man stands or falls for himself." They hold, with the Auburn Declaration, that "by a divine constitution [not bargain or "Covenant"] Adam was so the head of the race, that, as a consequence of his transgressions, all mankind became morally corrupt and liable to death, temporal and eternal."

We have reprinted the "Auburn Declaration" on an inside page. The Old School Assembly, at Albany, has formally recognized the New School type of Theology embodied in this document as "embracing all the fundamentals of the Calvinistic system." It has been for a long time on the list of our Publication Committees' Tracts, and may be had at their Store, in this city.

The National Temperance Convention has been in session at Cleveland, O., Hon. Wm. E. Dodge presiding. The proceedings are said to evince some want of preconceived harmony in the body.