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I. SOME POPULAR MISCONCEPTIONS OF PRESBYTERIANISM.

There is about the title of this article a faint and somewhat unpleasant suggestion of the old play upon the words orthodoxy and other-doxo, my doxy and your doxy. Bigoted though the paronomasia may sound, yet the gist of the jest is just; no one would willingly hold aught but the truth, or yet, aught less than the truth; any man's real creed, therefore, must necessarily be the truth, the whole truth, and nothing but the truth, as he sees it; so, then, to a writer sincere in his purpose, and true to his conviction, every conception other than his conception is misconception. If, however, one readily recognizes and candidly confesses his limitations, repudiates all pretence to speak *ex cathedra*, disavowing any individual illumination to see, or any special authority to declare, the truth, perhaps there will be nothing presumptuous in an attempt to set forth, and to set right, what he believes to be certain very prevalent misconceptions of Presbyterianism in the popular mind.

Of course the writer recognizes the fact that Calvinism and Presbyterianism are not synonymous terms; yet as the Presbyterian Church is, more than any other, thoroughly and generally identified with this system of faith, and inasmuch, moreover, as the chief objections obtaining against Presbyterianism are directed against its Calvinistic doctrine, we may be pardoned in an article designed to be popular for using the terms somewhat interchangeably.

Abuse of Calvinism has long been the favorite resort of igno-

VII. NOTES.

COLLEGES AND UNIVERSITIES AS FACTORS IN A NATION'S LIFE.

College, from the Latin *Collegium*, means literally a collection. Webster defines it as, "A society of scholars or friends of learning incorporated for study or instruction, especially in the higher branches of study." University, from *Universitas* (the whole), Trubner, author of the *World's Year Book of Universities*, describes as "A group of faculties of schools, devoted to higher learning, under the direction of a single corporation, which confers the various degrees." If the specific difference between the two be the power to confer degrees, then most of our colleges should change their names, for they not only every summer make "A. B.'s" by the hundred, and "A. M.'s" by the scores, but turn out "D. D.'s" by the dozen! The differentiating qualities, to state them generally, are the relative number of students and instructors; and specifically, a compulsory or elective curriculum, and discipline or freedom. Without binding ourselves to its future use, we would for our purpose in the comparison to be instituted, use the term college in its larger and ambitious American sense, designating by it all institutions of learning for male or female, filling the interval between the grammar school and the university.

Further, our comparison will lie between the two classes of institutions as they are in this country; the one more or less distinctly and often professedly under religious influence; the other not even making such pretension. The term "life" is employed in the sense in which it occurs in the Scripture words, "A man's life (weal) consisteth not in the abundance of the things which he possesseth." A nation's life is its weal, its prosperity.

A nation "lives" when its fields, with diligent and skilful, and even scientific, cultivation, yield in good seasons abundantly, and with "garners full," "the joy of the harvest" becomes the general experience, when "flocks multiply in the fold and herds in the stall," and "oxen are strong to labor;" when its soil is thus made to produce every variety of textile and kind of food, "yielding all manner of store;" when

organized capital and labor quarry its hills, and bring up from earth's bowels treasures stored for man's use before his creation; when it possesses "a land whose stones are iron and out of whose hills thou shalt dig brass (copper)"; when manufactures add new values to the products of the soil; when there is constant and remunerative employment for all its citizens willing to work, and no just cause for "complaining in her streets;" when industry and economy characterize the masses; when there are few millionaires and little, if any, abject poverty. A nation "lives" when her rulers are honest and just, and her population patriotic and law-abiding; when officials of every degree recognize that "public office is public trust;" when their integrity is so manifest that attempt at bribery is an impossibility; when the machinery of law works with such speed, precision and certainty, that no temptation exists to resort to irregular methods of wiping away the stain of innocent blood and protecting society from murderous greed and brutal lust; when the words of a great living statesman are realized in her history. "Our government is so ordained, that its life blood flows from the virtue and patriotism of our people, and its health and strength depend upon the integrity and faithfulness of its public servants." (Cleveland.)

A nation "lives" when its population encouraged by these favorable conditions rapidly multiplies, not so much by a regulated immigration as by natural increase; when the hindrances to early marriages, in general impoverishment and extravagant ambitions are removed; the one sex willing to bear the pains of continued maternity and both to undergo the care of the upbringing of offspring; the land abounds with homes filled with strong, healthy, virtuous children; its many "sons as plants grown up in their youth," with a man's stature before they have attained their majority, with strength and health unsapped by dissipation, standing stately as palms, and its many "daughters," with the freshness of their maidenly beauty unfaded by late hours are "as polished" as the marble pilasters of the temple of God!

A nation "lives" when education, common and advanced, is general and largely free, and its facilities at least are within reach of her entire population.

A nation "lives" in the highest and best sense when religion prospers within her borders; when everywhere the church spire rises beside the school belfry; when her people are not only keepers of the civil code and of the moral law, but devout worshippers of heaven's King. "Happy is that people that is in such a case, yea happy is that people whose God is the Lord."

Now holding in memory our definitions, we recast our topic into the form of the more manageable proposition.

The college is a more potent factor in a nation's life than the university. Let us not be misunderstood as being inimical to the university; it has its uses; valuable uses in their places, and no scheme of education, private or national, is complete without it; the university is the highest development of the college and its fitting crown. The purpose of our comparison is to show that it is better for a nation's "life" to have many colleges than many universities, and that it were more conducive to a people's prosperity to have numerous colleges and no universities, than have a few universities and as few colleges, or none at all.

That a nation will prosper more in her material, intellectual and spiritual interests by the multiplication of the college than of the university will appear from the following considerations:

1. Because the college, as less expensive, is capable of greater expansion than the university. A college, in the sense defined, may be thoroughly manned by a force of comparatively few teachers—a half dozen perhaps—the university must have for complete equipment a score or more; a professor for every department and for every important sub-division of each department. Columbia University, New York, has six schools: art, law, medicine, mines, politics, philosophy; some add a seventh, theology. Now to teach in all these schools sub-divided into other departments, Princeton, in 1884, had thirty-nine professors; Harvard the same year, 135; all salaried men! (Encyclopædia Britannica.) Again, a college may be housed in a few and unpretending buildings; the university must have a large number and of spacious dimensions to accommodate students and professors and shelter, library, observatory, laboratory, and museum. From the authority just quoted we learn that Princeton, had in 1884, 519 students; Harvard, in 1882, 988; and Yale, the same year, 692. For the accommodation of this large student body, professors, and costly apparatus, Yale at the date above given, had six dormitories and thirteen other buildings; Harvard had "of halls, as they are termed, owned and occupied for college uses, 29 of brick and stone, and 10 for students' chambers." The cost of these many buildings must have been immense.

As the undergraduate has little time, outside of the studies of the compulsory curriculum, for special or general reading, the college needs but a few hundred or thousand books. The university, for the

necessities of professors and students following special studies must have books by the hundred thousand. Princeton has 68,000; Columbia, 90,000; Cornell, 150,000; Yale, 200,000, and Harvard, 365,000. (*Christian at Work*.) Now these books average perhaps more than two dollars apiece!

To yield an income sufficient for payment of salaries, improvement in apparatus and enlargement of library, and, in general, meeting current expenses, an enormous investment is needed. The endowment of Princeton amounts to \$1,392,000, and of Harvard, \$3,615,000. Now it is true that the larger part of these investments in building and interest-paying securities, is the result of individual or class generosity, still it is just so much abstracted from the circulating values of the country. It will be thus perceived that the wealth utilized in establishing, equipping and endowing a few great universities, giving the advantages of the highest education to a few hundred students, might establish, equip and endow perhaps a hundred times as many colleges, and afford substantial and liberal instruction to as many thousands of students.

2. Colleges if sufficiently multiplied, which their comparative inexpensiveness makes possible, bring a liberal education within the reach of more students, and thus actually draw more pupils to their halls than universities do. Tuition at the college is less, board less, clothing less, and travelling expenses less; in a word the cost of living and education less, and many an ambitious youth, despairing of ever accumulating means to enter the distant and great university, gets a broad and liberal education in a home college. A log school-house in a forest is an object lesson, inspiring a desire for education in the most illiterate community; for a greater reason every higher institution is just such an object lesson; but the college brings the lesson nearer to a greater multitude of spectators than the university. Farmers, who would never dream of sending their sons and daughters to Yale or Vassar, are encouraged by what they see in a neighbor's children, educated in the institute only fifty or a hundred miles away, to strain a point and work farm or dairy with one less pair of hands, and secure for their young people the polish of a collegiate finishing. The proof of the stimulating effect of a college upon the neighborhood, is seen in the fact that all our smaller institutions of learning are largely supported by local patronage.

3. The college furnishes the country more teachers than the university. When the writer was a student in Columbia Seminary, S. C., he well

remembers the intense excitement produced throughout the State by an unfortunate remark of a rising young lawyer from the coast who had been invited to deliver the commencement oration before South Carolina College. He was understood to have said that the true theory of education was to give the highest culture to the upper stratum of society, and then its fertilizing waters would percolate to the lower; or to use his metaphor: "Open the fountain upon the mountain top, and it will send its streams into the valleys." He was burned in effigy in the streets of Charleston by an indignant people, who, however, with their proverbial fickleness speedily reversed their own verdict. Whether the people through that reaction which invariably comes, which as readily passes from "crucify him" to "crown him" as the opposite, or through sober second thought, discovered that there was no design to offend, but some important truth at the bottom of the observation, is unknown; but undoubtedly it is true, that if you thoroughly educate the upper stratum of society the lower will feel its educating influence.

The masses have not time nor means to go to college or university; the necessities of manual toiling for a living make them in some sense "hewers of wood and drawers of water." But there is an informal instruction which the educated few will insensibly give the illiterate many. The most rustic community is the better for the presence in it of a few college-bred men. A neighborhood wholly illiterate will receive a kind of education from the new methods introduced even in husbandry by some farmer's son who has had the advantage of and has not been spoiled by a higher education. Both universities and colleges send out these informal teachers, but it is the latter that give the country the professional teacher. There are, so far as we are informed, few universities which have a school of pedagogy, and as a matter of fact, their matriculates are commonly students of medicine, law, arts, literature, mining, or electricity; but on the contrary a large number, perhaps the majority, of the graduates of colleges either teach for a time while seeking some other learned avocation, or make teaching their life-long profession.

4. The social training of the college is better than that of the university.

In the smaller institution naturally, and indeed necessarily, the student comes into more familiar and friendlier contact both with his teachers and his fellow-pupils than in the big caravansary of the larger. In the university the association in both cases is ordinarily confined to the class-room. This has been painfully felt by even

theological students, between whom and the professor and among themselves there is the bond of a common and brotherly pursuit of the highest and most uniting kind; as for example in students passing from Columbia, S. C., or Union, Va., to the much larger seminary at Princeton, N. J., they sadly miss the paternal interest and family relationship which seem to characterize the smaller, the lack not wholly due to latitude. The college student thus having his social nature better trained along with his intellectual, becomes a fitter citizen of the world, while the university scholar who for a term of years has been almost wholly deprived of it, is in danger of coming out a pedant rather than a many-sided man.

5. Another advantage of the college over the university is the superior opportunity of forming helpful friendships for after life. In society we stand as the trees of a forest, which together resist the storm; we are mutual helpers; and the friendships of scholastic life are among the most lasting. The college, gathering its students from a narrower area than the university; fellow-students of the one meet as they never do of the other. If a physician, your college graduate will find patients, or a lawyer, clients, or a merchant, patrons, or a clergyman, parishioners, who will be drawn to him by the memories of scholastic association, or by pride in alma mater, and interest in every generation of her sons.

6. College education gives a broader culture than university instruction. The curriculum of a college is so arranged as to develop and train every mental faculty; the university perfects only a given set of powers. The one simply sharpens the razor's edge and fits it for its one work, the other, to change the figure, trains by use the intellect as the teacher of the gymnasium does, every muscle of the body for service. The one is intenser, the other broader.

7. In the college an important department of our complex nature is apt to be cultivated, which in the university is ordinarily neglected—the spiritual. Surely while it is the special province of the family and the church to do this preëminently, education is all the better where incidentally, at least, this development goes on *pari passu* with the intellectual. An article appeared many years since in "Home, The School and The Church," edited by Dr. Van Rensselaer, which with singular ability demonstrated the refining and expanding effect of religious truth upon the human mind. It was noted, how the surrender to religious influences improved the intellectual powers of the illiterate, and refined the hitherto coarse, and even brutal features. One cause

assigned for this illumination and transformation was the transcendental character of Scripture themes. Now in some colleges the Bible is made reverently a text-book and in almost all such religious influences are thrown about the student as are rare in university life. If then religion fits one to be a better citizen, that education is preferable which develops his spiritual nature and grounds his character upon moral principles. Even Robespierre is reported by Allison in his History of Europe to have felt that religious faith is the necessary foundation of a nation's being and prosperity in saying: "If God did not exist it would be necessary to invent his being: The idea of a Supreme Being who watches over oppressed innocence and punishes triumphant crime is and ever will be popular."

8. Skepticism is oftener found in the university than the college. In filling the vacant chairs in the one, much regard is usually given to personal character and to religious beliefs; in the other the exclusive standard is apt to be learning and professorial skill. Commonly, the university professor is free to believe or disbelieve as he will; and neither belief nor disbelief will constitute qualification or disqualification.

Then further, the minute subdivision of branches of instruction tends to narrow the minds of teacher and pupil, and to exaggerate each special department out of all proportion to the rest of truth. Perhaps this is the psychological explanation of the vagaries of certain professors. The department of Biblical Theology for example, as contra-distinguished from Systematic Theology, is so narrow that its teacher may almost unconsciously yield to the temptation to spice it with a little startling heterodoxy. Infidelity on the continent is largely the hatching of university professors. In a Christian college, throwing religious influences about the young, in the most dangerous period of intellectual development, our young men and young women are apt to grow up reverent, believing and pious; while in too many instances they come back from the university scoffers at the faith of childhood and the creed of their ancestors.

9. Colleges rather than universities have been the subjects of revivals of religion and the sources of ministerial supply. As, from causes at work more in the one than the other, we should naturally have expected, more pious laymen are graduated from the one than the other to fill the learned and influential professions. And as it is a well-known historical fact that all the older American colleges were founded for the purpose of rearing a native ministry, and for the most part under clergymen-professors, fulfilled their design to a wonderful extent, so

are colleges to this day the chief sources of the recruiting of the gospel ministry. We see it stated that "the twenty-one academies and fifteen colleges aided the past years" by the Northern General Assembly, "report two hundred and twenty-seven conversions within twelve months, and that one hundred and seventy-six of their students expect to study for the ministry." In the South, Davidson College and the Southwestern University at Clarksville (which is more a college than a university) furnish a similar record. The large majority of the students in both institutions are professors of religion; many in the former are studying for the ministry, and seventy-six candidates are now prosecuting their studies at the latter.

It were easy to show in detail how in the three elements of a nation's life or prosperity—material, intellectual and spiritual, the college, for the several reasons elaborated, is a more potent factor than the university; but leaving the reader to make the application of the truths stated, we conclude with a few very practical inferences:

1. A complete education includes grammar-school, high-school, college and university, and should where possible be sufficiently protracted that the student shall pass from the broader culture of the three lower and their compulsory courses, with attendant discipline, to the elective and intenser culture with greater freedom, when years, experience, stability of purpose and character, and development of special aptitudes, shall have fitted him for a wise and successful use of the facilities of the highest of all, the university.

2. Where a student, by reason of local circumstances, must pass at once from the high-school to the university, he will show his wisdom by following in the latter a course of study which, in its broadness, will approximate the college curriculum, even if he must in consequence thereby forfeit his degrees, it will be better for him in after life to have gotten the wider mental culture than the coveted scholarly distinction for proficiency in some special department.

3. Where parents are limited to the choice between the college and the university in the higher education of their sons and daughters, they will show their wisdom in choosing the former.

4. And lastly, philanthropic men who have the means and the disposition to endow educational institutions, would do a more beneficent work for their race, if instead of adding their splendid gifts to the swollen endowments of such rich institutions as Princeton or Harvard, they would divide it out into smaller sums, distributed among a half dozen or so of the needy colleges, which with insufficient means,

are doing a noble work for church and state. Let us have here and there, as the Government erects its light-houses on the coast, great universities, shedding their brilliant illumination far and wide; but not neglect to build on our hill-tops everywhere, the countless and humbler bonfires of schools, academies and colleges.

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THE COMMUNION WINE QUESTION.

We but recently had the privilege of reading the Rev. Dr. T. D. Witherspoon's review of the proceedings of the Hot Springs General Assembly, published in the July number of the PRESBYTERIAN QUARTERLY. Our attention was particularly directed to the paragraph under the head of "Communion Wine," giving the author's views of the subject, and criticising the conduct of the minority in their opposition to so much of the majority report as recognized fermented grape juice to be the scriptural element in the celebration of the Lord's Supper. The general tenor of this review, and notably some of its particular representations, indicate that the author misapprehended, or was not properly advised concerning, the facts and motives which prompted the earnest opposition of the minority. We conclude, therefore, that in this important matter the true position of the minority should be fairly understood, and that in common justice the one who introduced the minority report, should, on behalf of his coadjutors and himself, have a hearing through the same channel in which they have been arraigned before the bar of public opinion.

The overture of Holston Presbytery may reasonably have been a surprise to a majority of the Assembly, as it was the first of the kind in the history of Presbyterianism in this country; but it appears somewhat remarkable that any one conversant with our current religious history should suppose that we were a unit upon the question of using "the ordinary wine in the Sacrament of the Lord's Supper," when it is a matter of such general notoriety that several of our churches use only the unfermented wine, and a considerable number of our ministers and ruling elders, and many of our laity, conscientiously believe that to have been the element used by the Saviour at the institution of the Sacrament, to say nothing of the same opinion entertained by many throughout our sister church of the North. In the spreading and penetrating light of this gospel age, it certainly would have been a