

HISTORY

OF THE

Presbyterian Churches of Path Valley

ADDRESSES DELIVERED AT THE SESQUI-
CENTENNIAL OF THE UPPER AND LOWER
PATH VALLEY CHURCHES AND A HISTORY
OF THESE CHURCHES - - - -

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and Rev. J. Warren Kaufman

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to Saul the night before his death?" And the answer was, "I believe Samuel really appeared to Saul, but the Witch of Endor had nothing to do with bringing him there. Neither Witch, Pope nor Devil could bring him there."

Once when Mr. Williams, the successor of Dr. McGinley, was preaching at the Carrick schoolhouse, and old lady began to manifest some Methodistic enthusiasm. Whereupon, Mr. Williams quietly remarked: "I hope there will be order." And there was order.

JOHN C. WILHELM.

PRESBYTERIANISM AND HIGHER EDUCATION

Address of Doctor Warfield, President of Wilson College.

"The Presbyterian Church," said Dr. Patton many years ago, "has not been a cathedral building church. It has been a college planting church."

It has been zealous not only for education, but for higher education.

Many people think higher education is the same as advanced education and, therefore, that the medical school, the law school, the school of engineering and the theological seminary are institutions of higher education.

But this is quite incorrect.

By higher education is meant the cultivation of those mental and moral and spiritual elements of man's nature which constitute his real life, which have to do with the living of a life rather than the earning of a living. Of course they come into play in every part of his active existence, and therefore in his business, occupation or profession. But they contribute to the uprightness of character, the general intelligence, and the kindliness of conduct of the doctor, lawyer or engineer rather than professional skill. To develop these elements of character, so as to make a man a good neighbor and a useful citizen, is no mean part of the great scheme of education, and higher education should do much more than this. It should enable men and women to understand the world in which they now live and that to which the destiny of man surely leads, to love their fellowmen and, with a yet nobler love, the God who made man to his own image and gave His son for his redemption.

But higher education did not begin with the college and is not confined to it.

The New England folk love to boast of the influence exerted by the schoolmaster's rod and the little red school-house. And they have just reason for their pride. But not more than the Scotch-Irish have for cherishing the memory of the rule in every pioneer log cabin of the mother's slipper and the Shorter Catechism. The New England pioneer has enjoyed a just fame, but it was not equal in any respect to the catechism which, though compiled by Englishmen, has been most fruitfully associated with the Scottish people. The grotesque strain so characteristically represented by the familiar quotation,

"Zacheus he, climbed a tree,
His Lord to see."

has no counterpart in the serious grandeur of the catechism which strikes the very highest note of human thought and feeling in the answer to the first question:

"Man's chief end is to glorify God and enjoy Him forever."

It was a serious business carried on by the partnership of slipper and catechism, and it was fruitful in many ways.

I recall one young kinsman being detected in reading the catechism upside down as it lay in front of him on his mother's knee. She bragged of him as a very prodigy of a scholar, and indeed he was, for he had laboriously acquired the art of reading upside down to escape the far less difficult task of committing his lessons to memory.

But I also recall the far different case of another kinsman, a general in the regular army, who was asked by another distinguished soldier on the street in Denver: "What is the chief end of man?" And when he received the correct answer said: "I knew by your appearance that you were an army officer and a Presbyterian." No mean compliment that! Does it not recall that when Peter and John were brought before the council, "They took knowledge of them that they had been with Jesus?"

It was the mothers with the vision who formed the men of love of learning and of God. It was these sons who built the academies and colleges which have trained the leaders of thought and action who have made America a land of liberty and law.

This has been the most striking note in Presbyterianism since it was revived and reorganized by John Calvin and his fellow reformers.

The free Academy of Geneva, founded by Calvin, celebrated not long ago its three hundred and fiftieth birthday. It is the very corner-stone of free public education. From

Geneva the ideal won its way down the Rhine, enriched Holland, was carried to England and to New Amsterdam in America. John Knox, who for some time was co-pastor with Calvin, ministering especially to the English and Scotch "exiles for conscience sake," carried the ideal to Scotland. Knox's plan for a comprehensive system of popular education, from the elementary school to the university, is the finest ever framed. It was to have been endowed by the State with the wealth of the superceded Roman church, but the greedy nobles seized the spoils of the monasteries and cathedrals and the actual work done for education was small. The impulse, however, was not lost and Scotland's free schools and universities have had a glorious history and have done much for American education.

My gratitude to Scotland for what I owe to Dr. McCosh, my Princeton President, is very great. How beautiful was his noble face so full of strength and so marked by thought. His sturdy manhood, high philosophical attainments and kindly speech made him a power in the college life of Great Britain and America.

History has a long tale to tell of Presbyterianism and Higher Education. Too long for me to quote from at greater length to-day. Let me only ask if we are true to the teaching of the precious past? Do we make sacrifices as gladly as our parents did for the education of our children? Do we mark well the difference between manual and mental training, the living of a life and the earning of a living? Do we realize that our girls have as good a right to know the things that make life rich and fruitful as their brothers?

We are living in an age that is not keeping faith with the past. Many of our spiritual treasures are meanly traded away. Our religious birthright is sold for a mess of pottage of pleasure.

Remember those who as elders and ministers have served this church, recall the children they taught and sent at crushing cost to find a higher education at Princeton, Wilson and other colleges, and resolve that, God helping you, the old faith and the old training shall not be given up in this time of automobiles and picture shows for the trifles and trinkets of a shallow life.