

IONAL.
ARY, 24th Street
rding and Day
Dickson Long, Pa.
NISHINGS.
UNION
ABLE, LONG
DUPRE
CHIMES
and PEALS
our price
Baltimore, Md.
Bells, Bell
FOUNDRY,
200 Chestnut
UGS.
RDS
TION
MENT
ts, and
- Jan
- 15
50¢, 75¢, 1.00
2.00, 3.00, 5.00
express
Y
0.

Vol. 70

April 13, 1900

No. 16

THE PRESBYTERIAN.

. CONTENTS .

EDITORIAL	3-7
COMMUNICATIONS	8-11
SUNDAY-SCHOOL LESSON	12
MID-WEEK SERVICE	13
CHRISTIAN ENDEAVOR	13
AMONG THE YOUNG PEOPLE.....	14-17
OF INTEREST TO WOMEN	18-19
CORRESPONDENCE	20-21, 28
THE WORLD FOR CHRIST	22
HINTS FOR HOUSEKEEPERS	23
CHURCH NEWS	24-25
BOOKS AND BOOK NEWS.....	26-27
DEATHS, MARRIAGES AND NOTICES..	29

• PHILADELPHIA •
• NEW YORK •

THE PRESBYTERIAN

Vol. 70

Philadelphia, April 18, 1900

No. 16

Devotion to the Church.

True religion exhibits itself in this life in connection with the Church, not merely the invisible Church, to which every true Christian belongs, but some particular local church, in which he finds membership. The new convert must find fellowship somewhere, and must profess the religion that is in the heart. He must seek some church organization, and unite with it. To neglect this, is to expose to dangerous influences, the rising power of grace in the soul. He must have a church home. This should be chosen without constraint or any undue influence. The heart should be in the choice of a church, as really as in the choice of a husband or wife. To join one church, when the heart is in another, is preparing the way for future trouble, or at least for a life of little real zeal in religion. If one says, "I have united with the Presbyterian Church, but my heart is with the Episcopalians or Methodists or Baptists," we say, "You have made a mistake, for your usefulness will be impaired as long as you live, if you do not get over this." If family relationship brings one into another church, let it be entered with zeal and a loving service rendered there. It may not be amiss to say that before marriage, those of different churches should have a full understanding about their future church relations.

But the church one belongs to should be attended with earnest devotion. There is nothing pleasing in the apparent liberality of one who says, "I like all churches, feel at home in any of them, and go where it suits me." But in every well ordered community every man has his own home, which he ought to love more than any other place on earth, and we look suspiciously on one who loves other families as well as his own. The thorough-going earnest Christian, while he has love for all who love the Lord Jesus Christ in sincerity, must have special love for his own branch of the Church and his own particular church home. This affection should be cultivated and everything avoided, that would cool the fervor of it.

There is fear that this loyal devotion to the Church and her services, is not increasing in this country, and especially in Protestant churches. The religious census that has lately been taken in some of our larger cities, reveals the fact that as a rule, Protestants have not that deep regard for their church and her services which Catholics have. It was noticed by many that Catholics were always free to avow their relation to their church, gloried in it, and had no apologies to make to any one. They were not ashamed of their religion, and were trying to train their children to feel as they did. Some people tell us that there is much superstition in this, and that the zeal is often blind. Into that discussion we will not enter, but we agree heartily with one of the canvassers, who said that if Protestants had the interest in their churches, which the Catholics have in theirs, they would make an impression for good ten times greater than they do. Cold indifference needs to be put away, and an affection

should be felt for the church in some measure equal to its importance. We do not mean the Church in some vague and indefinite sense, but the individual, local church, with which every Christian should be connected. This will lead, not only to faithful attendance on the ordinances, but helpfulness in every way. "What can I do to show my love for Christ, who has led me to seek a name and a place among his people," should be the language of every church member.

Young people must be on guard against all that stands between them and their full duty, and make their religion mean something. If our religion is not everything to us, it is not worth anything.

Parents have on them a great responsibility in this matter. Respect and veneration for the church will be felt throughout a family, from the oldest to the youngest. When children turn from the faith and forsake the church of their fathers, there is sometimes a feeling that it would have been different if they had been trained to great reverence for the sacred things, and for the Church and her ordinances. Early and good impressions are not easily eradicated. Children grow up to feel the force of them, and to live accordingly. The parents who walk before their children and say, "Come, let us go up to the house of the Lord," on every return of the Sabbath, will have reason to rejoice in the effect of such training. Let parents hold their children close to the sanctuary, if they are to be useful Christians. No Sabbath-school, nor Christian Endeavor Society, can take the place of attendance on public worship, and it is time attention was called more emphatically to this whole matter. Pastors, elders, parents and all older Christians cannot give too faithful instruction on this point, and the seed of truth will not be sown in vain.

An Important Race Conference.

Movements in national life are not to be overlooked. Their bearings upon civil and social, as well as religious, life must be duly considered. We live in a day of stirring events. Changes occur with astonishing rapidity. Tendencies develop quickly and strongly, and start issues in State and Church that demand immediate and pressing attention. The citizen as well as the publicist cannot afford to ignore dominating forces. Occurrences and undertakings should not only be given publicity, but should be set forth in their relations and effect. It may keep one busy to maintain step with the music of a restless and aggressive age, but he who does not want to be left behind in its real uplifting, reformatory and preservative activities must show the open eye, the ready hand, the responsive heart and the co-operative action to all that is truly beneficent, worthy and practical.

Few problems in our land have aroused more interest, or awakened more serious thought, or portended more of conflict and dread, than the race question. Early in our history, it arose to plague and to torment us. The black man came into our organic body, not as an equal, but as

guage, judging from the energetic gesticulations with which they embellished their speech, rehearsed the virtues of their squirming captives. When the train moved on, the children followed, and, well acquainted with the "short cuts," often surprised us by appearing in advance of the train, now showing themselves on this side of the track, now on that, holding out small brown hands for bakhshish. This truly Oriental cry was usually the last sound that was borne to our ears as the train gained on its pursurers, as well as the first sound to greet us when we approached a station.

As we reached a higher altitude, the cool air brought a sense of unwonted exhilaration, and our warmest wraps were brought into requisition. We reached Darjeeling soon after four o'clock in the afternoon, our dapper little engine having, in seven hours, lifted us more than 7,000 feet above the sea.

Jhansi, India.

Thomas Chalmers.

By Rev. C. A. Salmond, M.A.

The house in which Dr. Thomas Chalmers lived at Morningside, Edinburgh, and in which, as an inscription on one of the pillars of the gate reveals, he died on May 31, 1847, is likely soon to be no more. In the plot adjoining, large tenements have already been erected, and sentimental considerations will not deter the speculative builder from demolishing, if he may, the residence in which what many count "the greatest Scotsman since Knox" spent the evening of his life.

Within two hundred yards of the house is Morningside Parish church, where Chalmers, then Professor of Theology, latterly worshipped, and from which he "came out" at the disruption of the Scottish Kirk in 1843. His minister, the Rev. Thomas Addis, who, with the help of Chalmers and others, founded the Morningside Free church, died only on July 7, of the present year. He had many interesting reminiscences of his former elder and friend. In front of Morningside Parish church is still to be seen "the boxe stone," referred to in Scott's "Marmion," on which the royal standard was last pitched for the muster of the Scottish army before the battle of Flodden in 1513. It stood then in what was called the "Boroughmuir," a marshy moor outside of Edinburgh, but it is now well within the city boundaries.

The house in which Chalmers was born, at Anstruther, in Fifeshire, is still standing. It is situated in a back-yard, reached through a narrow passage from the main street, and is not quite easily discovered. The present writer sought it out the other day, and found the humble building inhabited now by several families. The room in which the great man was born is apparently now a one-room dwelling. The "guidwife" gave ready admittance, but appropriately enough seemed to regard the baby she herself was nursing as the most precious individual who had ever seen the light within those walls.

Another deeply interesting spot is Kilmany, the sequestered village in Fifeshire, about twelve or fifteen miles from his birthplace, where Thomas Chalmers was minister for twelve years. The little church, with its bell-fry, is still in use for divine service in connection with the Established Church of Scotland. Its appearance, both within and without, is of the most primitive description.

Besides the old pulpit from which Chalmers used to preach, a brass tablet was at length erected in 1894, which tells that he was "inducted 12th May, 1803, and translated to Glasgow in July, 1815." It was at Kilmany that Thomas Chalmers underwent the spiritual change that made him, instead of a "moderate," the leader of the "evangelicals" in Scotland. A striking evidence of his scientific alertness still exists in Kilmany. When his manse there was built, he insisted on gas pipes being put in, though gas was hardly known then as a luminaut in these northern regions. The gas pipes are still there, but alas, the gas itself has not yet reached Kilmany, though a local tradesman assured the writer the other day that Chalmers actually had, in his time, a tiny gas manufactory of his own for the special benefit of the manse.

The grave of Chalmers is to be seen in the beautiful Grange Cemetery at Edinburgh, which has garnered so much precious dust. His plain, massive headstone, built into the northern wall, simply bears "Thomas Chalmers, D.D., LL.D. Born March 17, 1780. Died May 31, 1847. Grace Pratt, his wife, died Jan. 16, 1850, aged 58." It looks across towards the grave of Dr. Thomas Guthrie, whose headstone is built into the southern wall of the cemetery, and a few paces along from Chalmers' is the last resting place of Hugh Miller, the distinguished geologist and literateur, whose early life story is rehearsed in "My Schools and Schoolmasters," and whose editing of "The Witness" newspaper had such a shaping influence on the ecclesiastical history of Scotland before 1843.—Belfast Witness.

The Old-fashioned College.

President W. P. Kane, in his inaugural address as President of Wabash College, Ind., speaks thus of the old-fashioned college: The old-fashioned historic college stands for that which is fundamental in education. It has not given place, and will not. Current judgment may be swayed and turned aside for a while toward this substitute or that, but it is bound to come back when it has had time to recover. I am not calling in question either the value or the necessity of the university, or the various grades of technical schools that are being multiplied throughout the land. I most heartily believe in them. They have their place and an important work to perform. I do not believe, however, that such institutions supersede the historic old-fashioned college. I do not believe they can do the work that the college has done and is doing to-day. There need be no antagonism; there should be no unfriendly disparagement. Each in its legitimate work should be an incitement to the other. . . . I do not share in the fear expressed by some that the college, and especially the small college, is doomed. I do not believe it. It holds its place by sovereign right, and will hold it. . . . The college that recognizes its place and function is in no danger of being supplanted. It needs only to be steadfast and self-respecting. It has no occasion either to imitate or quarrel. Let it do its work and do it well. . . . Some range must be conceded to the spirit of experimentation which has entered into the souls of educators; but it is safe to predict that the field of the college will remain when present uncertainties have passed away, and that in its field the college will be supreme. The university will be built on, but not out of, the college.