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NOT DEAD, BUT SLEEPING.

FEDERALLY INSCRIBED TO SORROWING HEARTS. They sleep! O do not call them dead...

REMINISCENCES OF PRESBYTERIAN MINISTERS.

Brevity will be studied in these articles. They will consist of incidents, rather than biographical facts.

Of Doctors Muir, Glendy and Inglis several sketches have been published. Of the two last, in the "Port Folio," and of the three, in "Annals of the American People."

DR. MUIR. Dr. Muir was born in Paisley, in Renfrew, which stands on a small river which empties itself into the Clyde, and is a manufacturing town.

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a candidate for the pastorate of the only Presbyterian church at that time in Baltimore. It was even then a wealthy congregation.

The pastor of the new erection received his Doctorate from some institution in Baltimore, or we do not know whether it were Medical or Literary.

One was "How shall we escape, if we neglect so great salvation?" and the other, "Be ye doers of the word and not hearers only; deceiving yourselves."

DR. INGLIS. The Rev. James Inglis was a native of Philadelphia. In his childhood his Scotch parents removed to the Knickerbocker City, and the family sat under the Sabbath voice of Dr. Rodgers.

He read his sermons, and was a Doctor of Divinity. The Rev. Dr. Inglis was a first rate reader of manuscript.

He published nothing in his lifetime save a sermon commemorative of those who fell in defence of "Baltimore in 1812."

It would have pleased the illustrious Calvin. He died suddenly in 1819, at an early age.

Resolutions. If you are a child of God will you not adopt and practise these resolutions?

1. I will daily observe rest and family prayer. 2. I will daily and prayerfully read the word of God.

FOR THE CENTRAL PRESBYTERIAN. THE DIVORCE OF EDUCATION AND RELIGION.

Such is the title of an article in the Southern Presbyterian Review of last April. The writer opens his discussion by a very discriminating view of the inefficiency of mere knowledge, however fall and extensive.

I. The design and scope of the article as stated, p. 226, by the writer, is "to demonstrate that the general progress of knowledge and intellectual training, in the case of individuals, when divorced from the constraining influence of active piety, increases and intensifies the evils and miseries incident to human life."

II. Now on this view of the writer's scope and purpose it may not be amiss to offer a few suggestions.

1. A "Divorce" supposes a previous union. But have "Education and Religion" been heretofore "united" in the private schools of our country?

2. The public school system of many States do require attention, at least, to the daily reading of the Bible. It may be perfunctory, or it may be a serious and devout exercise.

3. Indeed, according to the fundamental law of our State, her traditions for nearly a century, and the views of some of her wisest men, the State has no authority to prescribe or proscribe religious services, Bible reading or other religious teaching, in the schools.

4. But it does not follow that the State may not instruct her youth, from 8 to 16 years of age, in the elements of an English course, as well as those from 16 to 21, in the higher education.

5. Nor can it be said that the effect of omitting all prescription of religious teaching will be or has been to produce an infidel influence in the schools, or on the pupils.

instruction properly dovetails; parents, Sabbath School teachers and ministers of the gospel. With all the hostility evinced by the writer in the Review, to mere mental instruction and culture, neither he nor those who hold his views, take the ground that no child must be introduced to such privileges till he is pious.

7. In the design with which this writer has entered the lists, against public schools, we may cordially sympathize, however strongly we repudiate his course of remark or question the logic and soundness of his discussion.

Finally, all human institutions are imperfect. No law of general application, whatever be its benefits, can escape the charge of involving some evil.

FOR THE CENTRAL PRESBYTERIAN. STREET PREACHING AND CITY MISSIONS. How far the clergy fall short, and need to be supplemented by eloquent laymen is a question.

There are two preliminary remarks suggested by the article of T. (1.) Let it be understood that every body on both sides and the rest of mankind who know anything of our Synod, concedes that it is venerable, in fact very venerable, and more; that it is a noble body of cultivated and refined Christian gentlemen.

Oh there are strongholds of Satan very, very near us. And strangely are they defended and occupied! There are secret places and fastnesses held by the enemy all about our streets, all about our land.

It is lamentable to the man that moves about in our cities among these business men to see how wholly they are given to idolatry, and money and distinction are owned as the supreme good—honestly if necessary.

The strongholds and fastnesses referred to must be reached by means, a legitimate consequence of preaching, but not by preaching itself.

And now for the first reason for a division assigned in the memorial and criticised by T. If there is any exaggeration here, as he delicately intimates, it is not in the memorial but his faulty quotation.

need city missions, but not so much after the accepted style. We want devoted laymen, with souls wholly given to God, set on his righteousness, and the favor of God as his supreme good.

We want them in the work shop, behind the counter, in the counting room, at the bar, at the bed side, in buying and selling, in keeping accounts, in constructing, in day labor, in pleading causes, in ministering to the sick, doing honest work, telling the truth, revering the right, pitying the suffering, ready to lose, to make any sacrifice, to bear little or great losses, and suffer mortifications where duty requires it.

Let us apply the prophecy to our daily matters and make it that the pots in the Lord's house shall be as the vessels before the altar, and that on the bells of the horses shall be written Holiness to the Lord.

FOR THE CENTRAL PRESBYTERIAN. DIVISION OF THE SYNOD OF VIRGINIA. In the Central of May 30th, there is quite a vigorous assault upon the memorial of Montgomery Presbytery for a division of our Synod.

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(2) This matter was not finally disposed of at Fredericksburg. Why this reviewer hoped it was we cannot imagine. An influential constituent of the question then was the portentous state of the country.

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this venerable court" to assert, what I believe every member of it knows to be true, that much valuable time is often wasted, and business retarded by the ventilation of personal and worthless crochets and the confused and wearisome discussion of irrelevant matter, and frivolous points of order?

Are these vices justly attributed to the size of the Synod? All deliberative bodies are liable in some measure to these faults—but they characterize them in the ratio of their numerical dimensions.

FOR THE CENTRAL PRESBYTERIAN. Wandering Church Members. What are the reciprocal duties of churches and their members? Do they not lie in the direction of the most watchful fidelity till death ends our earthly responsibility, or it is known that one has removed from the watch of a particular church, and has been received to the fellowship of another?

Is there a remedy? Possibly not in full, and immediate. Shall the disease be left, therefore, to work out its great mischief unchecked? Does not relief lie in the exercise of thorough discipline on the part of pastors, officers, and church-members?

1. Those which entirely you desire. They are formal and lifeless! The soul will not be easily pacified when it has a great desire which cries out for something God alone can give.

2. Such as are not in earnest. Prayer is real work for life, while yet disclaiming all personal power to secure it or merit it.

3. Such as are without faith. There are three grounds for faith in approach to God. 1st. His Covenant. 2d. His Promises. 3d. His Attributes.

4. Such as are made with wrath. The heart which secures favor from God must love mankind. It must put away all wrath and malice and evil speaking. It must forgive and bless as it would be forgiven and blessed.

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FOR THE CENTRAL PRESBYTERIAN. Judge Hilton and the Jews. The proprietor of the Grand Union Hotel, at Saratoga, refused lodgings in his Hotel to Mr. Joseph Seligman, a wealthy Jewish banker, of New York city, because he is a Jew.

What an illustrious company would have to be turned out of our summer hotels if the Jews were not admitted. The great lawyer, Moses, could not have a room, even if returning from the study of the wisdom of the Egyptians he sought shelter.

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