# TTATE RESBYTERIAN CENTRAL Wm Smill

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#### Wandering Church Members.

TENDERLY INSCRIBED TO SORROWING HEARTS. They sleep ! O do not call them dead-The gentle, good, beloved, Who, weary of earth's care and toil, and strife, Have sought a rest beyond this troubled life. And dwell not far removed.

NOT DEAD, BUT SLEEPING.

Unseen they linger with us still, And heavenward guide our feet. Their kindly words, their smiles, and deeds of love Live in our mem'ry wheresoe'er we move-A spirit presence sweet!

We do not know how they appear, With glory round them spread, We do not know the song they've learned to sing Nor yet how high they soar on angel wing,-We know they are not dead !

When Jesus walked our troubled earth, And with its stricken went. Twas told Him that a maid in death reposed, And over one He loved the grave had closed, And Jesus said-"they slept!"

So when ye lay the godly down In earth's cold narrow bed. Resigning them to Christ forever more. O say, "they sleep,"-"they rest"-" are gone before,' But do not call them dead !

The toilsome day of life o'erpast, Its burden, and its heat, No more as strangers-pilgrims here to roam-At night-fall in their Father's house, at home,-Their slumbers, O how sweet !

They sleep ! O do not call them dead, Who live beyond the sky-A hand Divine hath touched the pallid brow, And spirit voices whisper even now,-The righteous never die ! I. J. LEPS. May 24th, '62.

FOR THE CENTRAL PRESBYTERIAN.

REMINISCENCES OF PRESBYTERIAN MINISTERS.

> BY AN OCTOGENARIAN. No. 1.

Brevity will be studied in these articles They will consist of incidents, rather than biographical facts. Being possessed of few books or even notes, memory must play its part in the performance. An octogenarian, cannot be more agreeably employed than in recalling the remembrance of divines with whom he has been associated. They are a candidate for the pastorship of the only Presbyterian church at that time in Baltimore. It was even then a wealthy congregation. I am sorry to say that party spirit

rose to a splendid flush, in the election, in consequence of the Ulster emigrant being an acquaintance of President Jefferson. Tolerably sharp words were spoken on the occasion. The Rev. James Inglis was elected, and the moderator of the meeting from Georgetown advised the minority to build a the parties were pacified. There was no unkind feeling between the candidates. If any existed at the time, it was never manifest in

future meetings of the Presbytery. The pastor of the new erection received his Doctorate from some institution in Baltinore; we do not know whether it were Med ical or Literary. It was Protestant however, for he was not an admirer either of Prelacy or Papistry. He was Celtic in his temperament. He was all briskness in his movements, except when ascending the steps in his dress, though he never used a gown. In the Autumn a splendid cloak; the same we suppose in Winter. He read his hymns with a large eye-glass. His oratory was of the Irish type, but still his style was more Grattanic than Euranic. His utterance was exceedingly rapid. When Chaplain to Congress but few of the members attended his prayers; but a crowded hall on Sundays .--His sermons were probably memorised. We cannot call to mind more than two of his texts. 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." They were truly practical discourses. He married a multitude of couples. Died in Penn's City of Fraternal Love. The writer must con dense, for could his life be spared, these notices could be extended to at least a hundred

Bishops who stood in need of no other

DR. INGLIS.

clergy.

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

Such is the title of an article in the The writer opens his discussion by a very to secure moral and religious benefits. In some very striking and apt illustrations, he second church, which advice was taken, and sets forth its utter uselessness to remove the ties and annoyances, which beset men in the pursuits of business.

I. It is, indeed, very evident, that there is no direct power in knowledge to renew the

will or change the heart. Men may, and do err, from ignorance ; but after all, men generally know better than they perform. No man imbued with right views of our "estate of sin" can doubt these plain propositions, and no such person, whatever his views of the value of instruction for the young, will asof the pulpit; then rather slow. Elegant cribe to it any intrinsic power to mould aright man's moral nature.

> II. The design and scope of the article as stated, p. 226, by the writer, is "to demon-

strate 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." But he proceeds to his discussion on the assumption, more or less directly presented or plainly insinuated, pp.

226-27, 232, &c., that the "public school system," which as "a matter of fact," it is and religious instruction," p. 235. III. Now on this view of the writer's scope

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

our country? In this state, such schools were generally organized by some one pro-

The. Rev. James Inglis was a native of posing to teach, who went around among pa-Philadelphia. In his childhood his Scotch rents, with an "Article " and when a suffiparents removed to the Knickerboker City

child must be introduced to such privileges with the whole armour of God. discriminating view of the inefficiency of till he is pious. Now it will hardly be held mere knowledge, however full and extensive, that teaching a child to read will hinder the efforts of religious teachers in the family or bar, at the bed side, in buying and selling, to the last hours of the session, and that they church, or both. The objections of our writer would seem to justify very absurd courses. cares and anxieties, or lesson the perplexi- Thus Arithmetics and Grammars, Readers and Spellers, must be provided with prayers and hymns to neutralise the bad effects of

mere secular knowledge. Indeed the writer cations where duty requires it. and all who agree with him, to be consistent, must abandon all efforts to teach their children the rudiments of secular knowledge. 7. In the design with which this writer has entered the lists, against public schools, we may cordially sympathise, however strongly we repudiate his course of remark or question the logic and soundness of his discussi on parents, the true teachers of children, and

all engaged in giving them religious instruction, to double their diligence in the good make His name to be revered by some occa- elaborate discussions by distinguished indisional passer-by. work, not to repel infidel influences of knowl-

edge, but to bring the knowledge that these schools give, in subordination to that knowledge and true wisdom, which are alone taught in God's word and made efficacious by God's Spirit in leading youth to know Jesus Christ shall be written Holiness to the Lord.

the great teacher and Saviour of men. Finally, all human institutions are imperfect. No law of general application, whatever be its benefits, can escape the charge of settled "we are to have" in this country, involving some evil. But it is presumptumust mean to produce "a divorce of secular ous, in the light of the opinions of some of the wisest and best Christian statesman and

philanthropists, for any one to prefer methhip.-CEN. PRES ] and purpose it may not be amiss to offer a ods which left one-fourth or one-fifth of our

white population in ignorance, to those which DIVISION OF THE SYNOD OF VIRGINIA. only need sufficient means to give elementary instruction to the whole population; and to

do this, on the plea that ignorance is preferable to knowledge with its risks and despit all its advantages for aiding in the inculca tion of intelligent religion. Long have we known that "Ignorance and Idleness are pa-

instruction properly devolves; parents, Sab- need city missions, but not so much after the this venerable court" to assert, what I bebath School teachers and ministers of the accepted style. We want devoted laymen, lieve every member of it knows to be true, gospel. With all the hostility evinced by with souls wholly given to God, set on his that much valuable time is often wasted, and the writer in the Review, to mere mental in- righteousness, and the favor of God as the business retarded by the ventilation of perstruction and culture, neither he nor those supreme good. We want these men thor- sonal and worthless crotchets and the con-Southern Presbyterian Review of last April. who hold his views, take the ground that no oughly furbished for all good works, and fused and wearisome discussion of irrelevant matter, and frivolous points of order? Can

> We want them in the work shop, behind any one deny that such discussions often the counter, in the counting room, at the postpone important and practical subjects in keeping accounts, in constructing, in day are then hurried through with unseemly haste, labor, in pleading causes, in ministering to to the detriment of the Synod's influence and the sick, doing honest work, telling the precious interests of the Church? These truth, revering the right, pitying the suffercharges may be an injurious, we verily believe ing, ready to lose, to make any sacrifice, to they are not an unjust reproach upon this bear little or great losses, and suffer mortifi- venerable court. But-

Are these vices justly attributed to the We want men in every place by a meek size of the Synod ? All deliberative bodies

and unaffected but immovable adherence to are liable in some measure to these faultsduty and to right in the least transaction, the but they characterize them in the ratio of most common place occurrence of every day their numerical dimensions. The Synod of life, to advertise Christianity, to show forth Virginia is no exception to this remark .-righteousness. The advertisers of quack Its gravity, dignity, decorum and Christian medicines, the children of this world, teach courtesy have, failed to protect it against the With him we most cordially unite in urging us a lesson. Oh let us everywhere, in every vices which uniformly afflict like bodies. In place see that God is acknowledged-that fact these very virtues have sometimes agwherever we go we may honor Him and gravated the trouble, and made it tolerant of

viduals which other bodies of less Christian courtesy would have summarily, if not rudely Let us apply the prophecy to our daily terminated. All large deliberative assemmatters and make it that the pots in the Lord's house shall be as the vessels before blies are confessedly less nimble and more the altar, and that on the bells of the horses clumsy and labberly than small ones. The simple and sufficient explanation of this dif-

While agreeing with the main drift of this arference is the fact that in large bodies there cle, and conceding all due importance to the subis a greater diversity of opinion, more mem-

ject, the matter of street preaching is encompassed with no small difficulties. Mr. Moody, whose pracbers to be heard, more occasions of verbal tical good sense none can dispute, does not favor it in the modes commonly practiced. Better would disputes, more "mental and moral idiosyn cracies" to be brought to the surface, and a be, unless in exceptional cases, for all Christian o be diligent preachers in a private way, and by personal access to the wandering and neglected classes, bring them to the house of God, and if necessary provide additional places for regular wor

the diversity of views not extensive and the alludes to the case: debates conversational. Under certain limitations it is true that a few counsellors are

wiser than a multitude, and their conclusions In the Central of May 30th, there is quite more to be relied on than the compromises vigorous assault upon the memorial of which so often result from the conflicting Montgemery Presbytery for a division of our opinions of a large assembly, and, which ex-Synod. This article is, I am glad to say, in pressing the convictions of no one, are often emper excellent, and forbodes a pleasant treated by all with indifference if not conand fraternal discussion of this vexing subt. These views are so well supported

FOR THE CENTRAL PRESBYETRIAN.

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? Very many professing Christians are unknown as such in their present places of abode, and their location is unknown to the churches where their yows are recorded. It is believed indisputable that vast injury results to the negligent person, and that great dishonor is done to the cause of the Redeemer by the loose practice of both churches and members.

Is there a remedy? Possibly not in full. and immediate. Shall the disease be left. therefore, to work out its great mischiefs unchecked? Does not relief lie in the exercise of therough discipline on the part of pastors. officers, and church-members? Should not professing Christians be fully informed, and frequently reminded of their obligation to take letters of dismission within six months. or at most, a year after removal from the church of their connection?

May not pastors and church officers exercise greater vigilance in inquiring for absent members, and by visiting or correspondence, maintain such a watch as shall save many sad defections, and thus fulfill the vows assumed in admitting persons to church-fellowship ?- American Messenger.

#### Judge Hilton and the Jews.

The proprietor of the Grand Union Hotel, at Saratoga, refused lodgings in his Hotel to greater tendency to set speeches, and to make Mr. Joseph Seligman, a wealthy Jewish impressions and reputations than in smaller banker, of New York city, because he is a ones, where the theatre of display is confined. Jew. The New York Sun thus caustically

"What an illustrious company would have to be turned out of our summer hotels if the Jews were not admitted. The great lawgiver. Moses, could not have a room, even if returning from the study of the wisdom of the Egyptians he sought shelter. The immortal poet, Isaiah, would not be esteemed suitable company, and would be obliged to seek a less aristocratic tavern. King Solomon, whose words of wisdom will instruct the world for thousands of years, would have to take up by observation and a painful experience that his lodging in a second-class house. King in our civil governments the size of the leg. David, over whose songs the whole Christian islative body has become a question of grave world lingers, would not be allowed by the importance, and the State of Virginia by a gentleman-like clerk to enter his sacred name on the hotel register. St. Paul, who laid the foundations of modern theology, was a man hands upon the evil, reduced the Legis of an appearance so poor and mean, barring division would, by his being a Jew, that no model hotel would our Synod in a large think of admitting him. St. John was so ed to. So much for rapt in his visions of heavenly scenes that the hotel clerk would indubitably have sent for a police officer to carry him off if he had appeared at the desk seeking a suitable room, while the exclusive patrons of the hotel would at once have packed up their baggage if the idea of his admittance had for a moment been entertained. Spinoza, Neander, Mendelsshon, David, Rubenstein, and a host of others. conspicuous in letters and arts, would have to which cries out for something God alone can depart amid the sneers of the exclusive guests. Disraeli, the Earl of Beaconsfield the Prime Minister of England, could not enter there, for he is a Jew, and bears in his lineaments the unmistakable marks of his descent. The hotel clerk would detect him

men of the olden time, and we have reaped in fields planted by their labors. Let us not of Dr. Rodgers. The state of three counties forget their toils in extending that system, to has done well for Presbyterianism, though the doctrines and polity of which we are so much attached.

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 Palpit." In speaking of them we can only turn scho-

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. His father was colleague to Dr. Witherspoon. The place is not far from Eastville, where Woodrow wrote the "History of the Scottish Kirk," and very near to where Grahame wrote "The Sabbath," his "Birds of Scotland," and "Bible Pictures." Wilson, alias Christopher North, went from Paisley, and wrote a stern criticism on Gray's "Elegy," but his style always lacks the playfulness of Addison, and never reaches the elegance of Goldsmith. The subject of our annotations must have left Renfrew about 1778, for Cupar in Fife, whither he went to teach in a private family. He was licensed and perhaps ordained by the Presbytery of Cupar. He went to the Bermudas in 1782, where he preached till 1790, when he became pastor in Alexandria, on the Potomac, where he died in August, 1820.

Dr. Muir was rather low in stature, but made a fine appearance in his gown and bands. His countenance was truly amiable. He was generally grave but sometimes facetious. We have never known so intense a reader of the Bible, whether in Latin, Greek. or English. When preaching he held a small Bible filled with papers, the ends of which were on the outside of the Book, to which he could refer with facility and immediately He died suddenly in 1819, at an early age. find his proof texts. He had a copy of the Scriptures in sixty-two volumes, each part by itself, unless Obadiah, Philemon and Jude might have been attached as appendages to larger portions, and possibly Ruth and some of the minor prophets were served in the same way. Not long before his de-"Our fathers, where are they and the from about Galla Water in Scotland. prophets, do they live forever ?" he replied. When about returning home his people accompanied him to the ship. In addition to two volumes of discourses, Dr. Muir pub- adopt and practise these resolutions? lished " The Call." preached at the ordination of a licentiate. An excellent sermon. prayer. brooks around Brooklyn.

6. I will do what I can in the Sabbath saries, and I were in your place, having what well what you do, without a thought of fame. "Ireland forever." He preached in a kirk 7. If I am offended with a brother, I will tious, that the instruction shall be religious, temptations, it is along these by ways that way. At the close of the last century, Ire-land was not without its agitations; but they were quelled before the insurraction set or without being sectarian. In fact, as some the layman is called on for street preaching expeditiously or wisely" transact businessan opening religious exercise, in our public act of self-denial in behalf of plain duty, a wisdom of this venerable court. Is the charge and take the pastor's position. He has no to hear the echoes of our voices. were quelled before the insurrection set on 9. I will never use intoxicating drink as a primary schools, than it has been in the pri-mery private school of a past generation. foot by Fitzgerald and Emmet in 1802. The beverage 10. I will daily seek to grow in grace. ular and losing side, a steady but unostenta- and its action always characterized by such ill success attendant on these risings has several horses and carriages, some of which markable movement among the Jews in some mary private school of a past generation. If you are not a child of God will you 5. Nor can it be said that the effect of tious acknowledgment of the law of Christ, promptness and wisdom as we could wish ?-United States, even though not implicated in not adopt and practise the following resoludriven many to seek a quiet home in the you seldom use, and you see me plodding parts of Algeria. An evangelist at Oron omitting all prescription of religious teaching of unselfishness and purity and love, all these Does it always give that deliberate consider- through snow and wet at night visiting the writes that his church, which holds about will be or has been to produce an infidel in- are the sermons that are felt and laid to ation which the business merits, and are not rich and poor, just where I think my divine three hundred, is thronged every Sunday by any act of sedition. In times of alarm the 1. I will no longer neglect my soul's salas to the loyalty of the giver. And in our 2. I will regularly attend divine worship. *fluence* in the schools, or on the pupils. The heart near and far. And when the layman its jadgments sometimes only the nominal Master would have me go. You should at Jews who have publicly professed the desire 2. I will regularly attend divine worship. 3. I will pray for myself, and not be 4. I will ask the prayers of others, and 4. I will ask the prayers of others, and 5. I will regularly attend divine worship. 5. I will regularly attend divine worship. 6. I will regularly attend divine worship. 7. I will ask the prayers of others, and 7. I will ask the prayer late civil war, showing a Confederate soldier through the woods would endanger the same ashamed of religion. and conversation, his very name becomes a questions cannot be argued. We make one things; he would be binding the rule upon his large blessing in its labors among the Jews. 4. I will ask the prayers of others, and 6. On the contrary, these schools will aid those on whom the duty of giving religious We do not need street preaching; we do the conviction and observation of those on whom the duty of giving religious the full duty of giving religious we do not need street preaching; we do suspicion. We are not informed of the exact seek with all my heart. time at which the subject of this notice offi- 5. I will forsake every known sin and cast ciated in Virginia. But about 1803 he was myself on the mercy my Saviour.

cient number of pupils might have been en-Sussex is about as sandy as the desert of

Arabia. We can recall Davies\_of "Cherry Hill," Reid of Wilmington, I bof Newcastle, Miller of Dover, W town, and others in addition mentioned we shall say mor finish our delightful task. Y

schooled at Columbia College true of Irving, and of Rando but great statesmen. He read law in the office of Gen Was married shortly after h

Baltimore to a daughter Johnson, from Scotland. A He read his sermons, and v organ. In 1811, we heard Nassau Hall, announce and a Doctor of Divinity. Tha dent had preached the sermo. his installa tion. Dr. Inglis was a first Pate reader of that he was extemporizing. His voice was a large audience in Baltimore, but a more

crowded one in Alexandria, when we allow for the population of the two places. When not preaching himself, the Rev. Wm. Wilmer was one of his most attentive hearers. He sometimes, but not always, wore the gown, though without it he was a fine looking man. He published nothing in his lifetime save a

sermon commemorative of those who fell in defence of "Baltimore in 1812." But after his decease a volume of his discourses was published for the moral benefit of his flock. They are very able. About 1818 we heard him preach from the text "Who worketh all things after the counsels of his own will."---It would have pleased the illustrious Calvin. We called on him but two or three days before his death, and he proposed we should walk in company to the Papal College. He introduced me to a priest, and spoke highly of Bishop Carroll, who was thought to have been a Jansenist instead of Jesuit. One of his sons entered the ministry, and another the right to prescribe; to say what is the mise he determined to pay a visit to his old married into the distinguished family of the Bible, if she can say, the Bible must be used; congregation in the Summer Isles. "From Pringles. Probably connected with Watt and to enter the forum of discussion and dewhat text will you preach?" I enquired .- Pringle, of Newcastle on Tyne, who went cision on questions of Canonicity, Integrity

Resolutions.

word of God. 3. I will daily seek the salvation of sinners.

in his word.

and taught what he promised. Or some en- "Ignorance is the mother of devotion" or terprising gentleman induced his neighbors any characteristic of a true piety. to unite in establishing a school, perhaps both primary and classical. But the reli-

gious character of the teacher seldom claimed attention and religious services and instruction seldom distinguished such schools. An intelligent gentleman has remarked that he ttended schools taught successively by

seven teachers. Of them, two were Congregationalists, two were Baptists, two Presbyad one ex-Roman Catholic candidate riesthood. In not one did he even

casionally, in cases when the New ent was used by pupils as a lesson book. Of course, there were cases h such neglect did not exist. But presi- men now 45 to 65 years of age give to great extent similar testimony.

manuscript. Except for his constant use of States do require attention, at least, to the spectacles, every hearer would have thought daily reading of the Bible. It may be perfunctory, or it may be a serious and devout distinct and his emphasis correct. He drew exercise. But many, and that of Virginia among the number, pass over the whole matter in their laws. Teachers must be men of good moral character, and the minor morals as well as greater are required to be cultivated

by the pupils, according to the "Regulations" of school authorities.

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, any more than in the State Institutions for higher education, or indeed, (and the analogy is not strained) any more than to prescribe the opening of courts or the Legislature, with prayer, with or without reading of them ! the Bible. It is evident enough, by the experience of many States, that were such a course pursued, endless discussions, controversies, and bitter strife would result. The State has, as such, no religious creed. She

would claim the right to proscribe, if allowed and Inspiration.

rents of vice and misery, tered by the parents, he opened the school doctrine for Protestants to advocate, that

> B. M. S. 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. Whether the cause of gospel understood that every body on both sides and truth is promoted by the harangues of un- the rest of mankind who know anything of trained and irresponsible, though zealous our Synod, concedes that it is venerable, in

men, is another question. Every good man fact very venerable, and more; that it is "a wishes that all the Lord's people were pro- noble body of cultivated and refined Chrisayer or any Scripture reading, exphets. But no sensible man thinks that all tian gentlemen" and further, that for "graythe Lord's people are prophets. Every one ity, dignity, decorum and Christian courtin his own order, is a revelation, and a law esy," and of course "exilirating influence" of nature. " Cuilibet in sua arte."

Well, may be it will not do to be too par- any deliberative body on earth. We intend ticular. Only let Christ be preached, and no outrage upon the reverential affection of

2. The public school system of many provided decencies, and proprieties, and our brethren, and will permit no one to imseemlinesses are not offended, let us therein peach our love and admiration for this grand rejoice. And yet "while in the street" and old Synod, and we indignantly repel the in the places of common resort enthusiastic charge once intimated by our marvellous and brethren are lifting up the voice and crying, lamented Bocock, that we are castiron men. so that a passer by is at a loss to know Surely now this will do for sentiment and

whether the orator is selling patent cement banish from the discussion of this practical or preaching the gospel, there, right in those subject all grandiloquent and verbal adorasame ways, is Baal worshipped and heathen- tion, and leave us free to dispassionately ism practiced. There the net and the drag consider what is best for the kingdom and are revered, offerings are deliberately made glory of Christ.

3. Indeed, according to the fundamental to mammon-and alas ! alas ! who are these (2) This matter was not finally disposed law of our State, her traditions for nearly a all that make the suppliant throng to bend of at Fredericksburg. Why this reviewer hoped it was we cannot imagine. An influthe knee ?

Oh there are strongholds of Satan very, ential constituent of the question then was very near us. And strangely are they de- the portentous state of the country. Many fended and occupied! There are secret who under other circumstances would have places and fastnesses held by the enemy all favored a division, then from patriotic moabout our streets, all about our land. Where tives urged delay. No one who was present two or three are gathered together to trade, at Harrisonburg, will ever forget the nervous alas, how surely will Satan be in the midst declamation of the Moderator upon the political aspect of the question, and his happy

It is lamentable to the man that moves and thrilling comparison of Virginia to the about in our cities among these business fixed stars, on that memorable night when men to see how wholly they are given to old and young were smitten by the falling idolatry, and money and distinction are own- stars with dread and fear of the convulsions ed as the supreme good-honestly to be of the last day. No such consideration to-

reached if possible-dishonestly if necessary. day affects the question. Again ; I think I Religion is an after-thought, the beauteous state a fact when I say that the refusal of the Synod to overture the Assembly for a scarf to cover the blackened form. The strongholds and fastnesses referred to divison, was due largely to the timely remark

must be reached by means, a legitimate con- of Rev. John Miller, acquiesced in on all sequence of preaching, but not by preaching sides, that if any cluster of Presbyteries 4. But it does not follow that the State itself. The minister of the gospel propounds should thereafter desire to be constituted into

may not instruct her youth, from 8 to 16 great general principles. He can go only a new Synod, no opposition would be made. If you are a child of God will you not years of age, in the elements of an English to a certain extent in illustrating them. It The whole matter was virtually remitted to course, as well as those from 16 to 21, in the is absolutely impossible for a man who has the Presbyteries, and Montgomery Presby- if I do not utter it to him with my lips, "Sir, roic life-work was the acknowledged recep-1. I will daily observe secret and family higher education. She does not undertake not been engaged in business to know or tery in her memorial, and two other Presby- I wish you would put yourself in my place, tion of the Fenergeist, the baptism of fire. to educate, in the large sense of the word, in have any appreciation of the complications, teries in the appointment of committees of and then 'do as you would be done by.'-

ect. I had hoped the ventilation of this uestion would be reserved for the floor of Synod, but perhaps it is best to have a full expression of opinion through the press, and as some are resolved to "open their mouths constitutional provision has at last laid its boldly" and it is a foregone conclusion that our Synod is to be again agitated, I propose lature. I believo to contribute my mite toward the storm. reducing the s There are two preliminary remarks sugdegree of the gested by the article of T. (1.) Let it be the first reason MONTGOMERY.

> LUDED.) Prayers 1. Those anch embedy no desire. They are formal and lifeless. The soul will not be easily pacified when it has a great desire

it is not excelled, perhaps not equalled by 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 at once, and see the damage his presence in three grounds for faith in approach to God. 1st. His Covenant. 21. His Promises. 3d. His attributes. Surely upon one or the

other the confidence of the petitioner may of mankind was on earth, He would once rest unshaken. 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.

my heart, the Lord will not hear me." 6. An unwillingness to do the will of God. Many a man dares not ask for the coming in his conversion. Personal effort for individ-

some long neglected duty. If we pray for light, we must accept its revelations; for strength, the duties it imposes.

8. Praying to be seen and heard of men. in divine ones.

The Golden Rule.

The Golden Rule is not an iron rod. is not to be laid on another. It is to be worn by myself, and worn as a beautiful or- well known church in the imperial city of nament.

Am I a member of the Church? I must

flame. the one or the other. Religious instruction, the intricacies, the "hidden dangers, snares correspondence, are but following out this Suppose you were a rich man, whose soul 2. I will daily and prayerfully read the Beecher says that his call to preach, was deemed by all right-minded Christian men, and deaths" that are all along and about the programme. almost everybody neglected, while everybody ABIDE YOUR TIME -Every man must pagiven by his father. A new way in which to And now for the first reason for a division fawns on him for favor; how would you like tiently bide his time; not in idleness, in usebe made a fisher of men, or angler in the 4. I will obey God's ordinances as taught more essential, even for time and its inter- way of the business man, that beset himests, than secular, is not forbidden; but the the dangers that threaten him, the tricks and assigned in the memorial and criticised by to be treated? That is the way you must less pastime or querulous dejection, but in treat me. Suppose you were a poor man constantly accomplishing his task, that when giving of such instruction is left to teachers short cuts and by ways that offer themselves T. If there is any exaggeration here, as he occasion com is he may be equal to it. The 5. I will cheerfully give of my means to absolutely devoid of the luxuries of life, and patrons. And the teachers will be, as as ways of escape, and means of safety. It delicately intimates, it is not in the memorial DR. GLENDY. scarcely, indeed, able to procure the neces- talent of success is nothing more than doing the cause of God. they have been in higher institutions, cau- is in these intricacies, it is facing these but his faulty quotation. That paper does The Rev. John Glendy was from Coler-

the model house would do. We might add in the list of rejected names, one above every other name. If the Saviour more "have no place to lay His head," if all hotels acted on the principle of the Grand Union .- Southern Home.

Personal Effort.

The German Tholuck, a household name in the world's Christian homes, standing on 5. Such as are connected with a disposi- the borders of the grave and looking back on tion to live in sin. "If I regard iniquity in the fifty fruitful years of preaching, teaching and writing, exclaims, "I value it all less than the love that seeks and follows," by which he had been inspired from the year of of the Holy Spirit, lest it reprove him for ual souls! "This is a work of which the world knows little, but of which the Lord knows much." Not only seeking, but following ! Here is a single illustration. A student at Halle was brought near to his heart 7. The lack of praise to God. Thankless- by a godly mother. He fell into sin and ness shuts God out, is a non-conductor of vice. He was oftentimes visited by his lovmercy. We do not praise God half enough. ing teacher, late at night or in the early morning after a night's debauch-sometimes in prison. Good promises were repeatedly Prayers for human ears have little audience made, and as repeatedly broken. Another sacred promise; the following day, late at night, came a card from him : "Tholuck sighs, Tholuck prays; but we will have our drunk out." Relying upon the co-working Spirit, still the saintly Tholuck followed .-And to day the giddy youth is pastor of a Berlin. Hundreds and thousands have been won by this honored instrument of God, by Am I a member of the Church? I must not look at my pastor and say in my heart, and follows." The preparation for the he-It burned in his soul with an unquenched



