

To a Son in the Ministry.

OF PASTORAL CHANGES.

My Dear Son,—You are too much burdened in mind about the evils incidental to the frequent changes in the pastorate. The infirmities of human nature, the awakened, restless, vaunting spirit of the times, all tend to disturb the pastoral as well as other relations, and keep the churches in a ferment of discord. The pastoral relation should be one of mutual confidence, friendship, and complacency; and not one of jealousy, rivalry, and strife. But as things now are, the changing of pastors is the one great disturbing element in our churches, fermenting more bickerings, heart-burnings, and personal alienations in our churches than any other one cause; perhaps it is not too much to say, that in many of our churches it is the cause of more bad feelings and hinderance in real prosperity than all other causes put together. It is a problem, then, that both preachers and lay-members should carefully and prayerfully study, how the pastorate may be made more sacred and enduring, and how it may be changed, when the change becomes imperative, with mutual love and peace. The fault is sometimes on the part of the church. They have a good and faithful pastor; but the "leading men" have not grace and wisdom enough to comprehend and appreciate him. They egregiously fail to co-operate with him and hold up his weary hands in the battles of Zion, and leave him to sink in discouragement for the want of sympathy and support; whereas all the members of the church, when they have a pastor trying to honor Christ and do good by preaching His pure gospel, whether they are all personally edified, and their wishes all gratified in his settlement or in all the doings of the pastor and church, or not, should rise high above personal preferences and fancies, and do, individually, what they can to render that pastorate a success. If the pastor fails, he should fail from his own weakness and incompetency, and not because of unprovoked, whimsical neglect or opposition. But while the tares and wheat mingle together, it is to be expected that there will be offences. The Master has assured us that "offences must needs come." There are restless spirits who will sometimes wickedly sow discord, and needlessly unsettle good pastors, and do much damage. But the fault is not all on one side. There are good men, called of God, perhaps, to preach the blessed gospel, who are not adapted to the pastoral work; and there are men who have many qualifications for the pastorate, and can do good in some fields, who are not at all adapted to the wants of other places. They have not the range of gifts and graces, they cannot and do not meet the demands of the times and place, and if they enter, by mistake, such a field, things languish, faint, and die; and they must retire. Then there are good men who are interesting and useful for a year or two, and then, in spite of the prayers and good feelings of their churches, they fail to interest. They are not studious; make no advance; the ponds of thought and vocabulary are emptied; hearers become weary of platitudes and prolonged repetitions, in spite of their good wishes. Then again, the preacher, like some in the primitive times, as Demas, Hymeneus, and Philetus, has, perhaps, "crept in unawares," and utterly fails to meet the wants of a Christian church. He is wholly incompetent, or indolent, rash, headstrong, intoxicated with self-conceit, vexing the church, it may be, with various impracticable schemes and needless projects, and on all occasions fails to feed the church of God with the living bread. The people justly become uneasy, and should have in all such cases a speedy change. As things are in this restless age, when in the hurry and excitement incidental to the times things get out of joint, frequent pastoral changes seem, with a few exceptions, inevitable, and all concerned should govern themselves accordingly. Churches should exercise more care and prayerful wisdom in selecting and settling pastors, and be sure they know their own wants and ability to meet all responsibilities assumed; and be equally assured that they know the characteristics of the preacher called. Fancy, whim, dash,

show, flippancy, "sounding brass and a tinkling cymbal," should have no weight or influence in making a way for a preacher of the gospel. When, from any cause, a pastoral change becomes a necessity, churches should move with great caution and kindness. The preacher, except where he is manifestly "a wolf in sheep's clothing," should not be pushed, pressed or oppressed, much less berated and abused. If he is a servant of Christ, manifestly we should love him, and do him good for Christ's sake. He belongs to Jesus, and to abuse him is an insult and an abuse to the adorable Redeemer Himself. Let him know that he is loved and respected for his work's sake, and for Jesus' sake, and let everything be done that can be done to cheer and soothe his disappointed and troubled mind; and the leading brethren, especially the deacons and other official boards, should kindly and distinctly inform him of the state of things, and the particular obstacles in the way of his ministry in that particular place; and then give him kind greetings, support, and ample time to arrange the change, and take it all into his own hands.

As to the pastor, how should he feel and act when the crisis is impending? Manifestly, he should, if possible, foresee the evil, and hide himself, or in other words, it is best for all concerned that the pastor himself should discover when his gifts and graces have spent their force for good in his field; and at the proper time, and in the kind spirit of Christ take the whole matter into his own hands and depart in peace and love with all. But, my dear son, remember that all the bad elements of the human heart, revived, come in to prevent this. Passion, disappointed ambition, revenge and resentment all come clamoring with a thousand tongues and evil surmisings, to stir up the heart of the pastor to say and do foolish things, to the damage of himself and the church. It is a sad mistake and a great scandal to the cause of Christ, when the pastor, failing to read the signs of the times, touching himself and his ministry, allows himself to become chagrined to find murmurs and complaints besetting him, and he takes the case to the pulpit and goes to lashing the malcontents on the Sabbath. This never honors Christ, never benefits the preacher, never does good, but generally makes the bad matter much worse. Nor should the pastor go from house to house to stir up hard feelings against complainants. When troubles have once begun in a church, especially touching the usefulness of the pastor, it is very seldom amicably settled; and never by denouncing the offenders from the pulpit, and from house to house. Sometimes a good deal of strange fire may be extinguished by kind approaches, and mutual concessions and explanations made in the melting, tender spirit of Christ. This is generally the only remedy short of separation. Baptist pastors should intelligently accept the historic facts of short and precarious pastorate as, with few exceptions, inevitable, and accept the evils and trials involved to themselves and families as a part of their salary, awarded by the Master. When Paul was called to the ministry, the Lord of the vineyard said in relation to his pay, "I will show him how great things he must suffer for my name's sake." We should expect and heartily accept all the unavoidable sufferings incidental to the blessed work, and not be found for a moment angry, like disappointed Jonah, nor seeking revenge, like bloody Herod. There is no one lesson that you need to learn, my dear son, more perfectly, than to suffer if needs be for the cause of Christ in a patient, lamb-like spirit; and to close up the pastorate, when the proper time comes, in a kind and Christian spirit, and leave a united church behind you.

YOUR FATHER AND FRIEND. — Watchman. By a law of France a man who has twice been convicted of open drunkenness loses his right to vote, to hold office, or to sit on a jury. A similar law operating here it is to be feared would reduce the poll-list, thin out the office-holders, and raise the standard of the average jury. Examination in a South American school: "Now, my boy, how is the earth divided?" "By earthquakes, sir."

Correspondence.

For the Christian Messenger. October 25th, 1878.

Mr. Editor,— The following notice of the day and week of prayer for young men will be of interest to ministers and churches, as well as to the hundred thousand members of the Young Men's Christian Associations. Please insert and oblige Yours truly, CEPHAS BRAINERD, Chairman of Committee.

WEEK OF PRAYER FOR YOUNG MEN.

The International Committee of American Young Men's Christian Associations, representing one thousand Associations, with a membership of one hundred thousand, in accordance with the instructions of the Louisville Convention, have issued a call for the observance of the second Lord's Day of November, and the week following as a season of thanksgiving and of special prayer for God's blessing upon young men and work in their behalf. The world's Convention of the Associations, held at Geneva, Switzerland, August 13-18, 1878, (in which eleven nations were represented) joined heartily in this appointment, so that in all parts of the world this season of prayer is being observed.

The American Committee suggest the following topics for meetings each day in the week:—

Nov. 10, Sunday.—Exhortation to Young Men. Titus ii. 6-8.

Nov. 11, Monday.—Young Men—Their Power for Evil. 1 Kings xi. 28; xii. 26, 30; xiii. 33, 34; Acts vii. 57-59; viii. 1, 3.

Nov. 12, Tuesday.—Young Men—Their Power for Good. Prov. xx. 29; 1 John ii. 13, 14; Eph. vi. 10, 11.

Nov. 13, Wednesday.—Something Stronger than the Strength of Young Men. Isaiah xl. 28, 31.

Nov. 14, Thursday.—How to reach Young Men. John i. 35, 46.

Nov. 15, Friday.—Young Men—Their Special Temptations. Eccl. xi. 9, 10; 2 Tim. ii. 23.

Nov. 16, Saturday.—The Pattern for Young Men. Luke ii. 42, 52; Acts x. 38, 43.

The Committee issue a circular to pastors, asking their co-operation, and request, if practicable, a sermon to young men on the Lord's Day and such other observance of the week as they deem desirable.

Last year the season was very generally observed; a large number of sermons were preached, many special services were held, and the most encouraging reports were received from ministers and Associations of good results. In some cases the meetings were continued, and the work of grace thus begun was deepened and extended by the meetings of the usual week of prayer in January.

The Committee accompany the Circular with a brief statement of the important work in their charge among the 800,000 railroad men, the 30,000 young men in Colleges, the 60,000 commercial travellers, and the 500,000 German speaking young men. In all but one of these fields they have a special visitor employed to organize and stimulate wise effort by Christian young men on behalf of their unconverted companions. The workers in these organizations are mainly the young men in whom the churches have the most confidence, and their aim is to do such work as commends itself to the church, to parents, to business men, and to young men themselves.

The workers are growing in spirituality and in knowledge of the Bible, and are thus becoming more useful in their own churches and Sabbath Schools, and in all branches of Christian work.

For the Christian Messenger. United States Correspondence.

WASHINGTON, D. C., Oct. 22, 1878.

Although it is yet entirely too early to talk about presidential candidates, still such mention was begun before Hayes was fairly inaugurated and will undoubtedly continue till 1880. This is always the case, though more names than usual have been mentioned in that connection during the past two years. Southern politicians aver that they consider the Democratic outlook brighter than it has been since the war, and anticipate a complete victory for that party in 1880.

A novel proposition has been recently made to Secretary of War McCrary by the Chief of Ordnance of the U. S. Army to the effect that legislation be asked of Congress on the subject of detailing officers and supplying arms to the colleges of the country. It is suggested that the provision of arms and the officers as instructors in their use, would increase the importance of these institutions in view of the influence they would exercise over the militia and in keeping alive the military spirit of the nation.

Speaking of this matter reminds me of Genl. Meig's report, just prepared, which shows the great value of railroads in the economical administration of military affairs. Had it not been for the railroads during the late Indian troubles, the war would have been disastrous, as the small army would have been unable to cope with the savages at points so widely separated. By the use of railroads only one third the number of troops and the expense are required to do the work formerly done by wagon transportation. The troubles along the Texas border, and among the Apaches, in connection with such reports as these, arouse desire anew for another trans-continental railway, and great efforts will now be made, by Government and the people, to push the Texas and Pacific road across the continent.

Representative Rainey (colored) was here last week from South Carolina complaining to the President of certain persecutions that he claims are going on in his State with the approval of the governor and other prominent officials. One party, Rainey says, will not allow the opposite to hold political meetings, and he narrates various outrages that have been perpetrated within the last few weeks there, asking the President's intervention and protection of the people's rights. Mr. Hayes met the honorable member with his usual mild mannered agreement in all his visitor said, sending him away with feelings of utmost satisfaction and confidence that his business would not be neglected.

It is not wonderful that both the President and Mrs. Hayes are popular with those who come into personal contact with them. They both have that indescribable pleasantness of manner that puts one immediately at ease in their presence, no matter how awkward or diffident one may be conscious of appearing. It is a happy faculty, but, like beauty, is only skin deep. A visitor rarely leaves these people without a pervading sense of gratification—of having been well received and approved of in all their opinions or suggestions.

MERRILL.

Letter from Paris.

No. 26.

(Correspondence of the Christian Messenger.)

THE SCHOOL EXHIBITS OF THE CHILDREN OF FRANCE AND OTHER COUNTRIES—THE MOTHERS PARADISE—THE HANDWORK OF THE "LITTLE ONES" FROM ONE POLE TO THE OTHER.

HOTEL DU LOUVRE, PARIS, } Oct. 17, 1878.

The visitor who, entering the Grand Vestibule, turns down the first gallery to the left of the Beaux Arts buildings, sees, in all probability, little groups of men, variously dressed in somewhat ill-fashioned clothes, with here and there a clerical soutane among them, their faces in general bearing the stamp of intelligence and much serious interest. Some are occupied in taking notes in neatly ruled books, others handle the volumes, pamphlets, and copy-books that lie scattered on the lower shelves, or examine drawings and casts above. These men are the provincial school teachers, up for a holiday, which the government gives in turn to feeble contingents of the great body of their ill-paid, hard-worked servants, whose mission it is to teach Jacques Bonhomme's sons and daughters a little more than their fathers knew before them.

To judge from those same copy-books and drawings, education is certainly making great strides. I took up several of the former, and noted the clear, well-written pages, compositions, exercises, and arithmetical problems, while on the walls were many well-drawn heads, designs for wood-carving, lace, and other industrial arts, and correctly modelled plaster medallions and orna-

mentations. Of course it must be remembered that these are all prize productions, but they prove the standard to be by no means low. While the male teachers examine the books below, or utilise the artistic efforts above, the eyes of the feminine visitors naturally dwell on the intermediate cases that contain the specimens of girls' needle work. Of these there are many thousands, each with the name and age of the pupil attached. Some are shown behind glass, others are secured in huge albums which the public are free to turn over at will. The needlework taught in the Ecoles Communales and other lay and clerical schools, is for the most part practical, the fancy element only cropping up here and there, and as a preparation for the trade to be subsequently followed. There is, of course, that time-honored institution, the sampler, but French housewives prefer the neat letters in red and blue cotton to the half legible writing in dingy marking ink, which has never come into general use here, and the fashionable Russian embroidery, now so much sold at the shops, is only an extended application of the cross stitch. So many women gain their livelihood by making crotchet, that it is well it should be taught in the schools, and even the domination of the machine has not caused a wholesale depreciation of hand-knitted woollens. They will always be the warmest and the strongest.

As for the art of knitting stockings, it is one not to be lost, it fills up otherwise idle winter evenings and defies wear bravely. The majority of the articles made by the pupils' hands are diminutive in size, fit for dolls varying from twelve to fifteen inches in height. Here are shirts with exquisitely stitched fronts and wristbands, hem stitched cambrio handkerchiefs, white frocks with embroidery, tiny habit shirts and underlinen of all descriptions for the most exquisite of Parisian dolls, from the lace-trimmed petticoats to the modern corset. There, on the other hand, are the humble clothes of a doll peasant,—the print dress, the unbleached yoke for Sundays and fetes, the neatly plaited apron, the baby's close-fitting skull cap, the fisherman's linsey suit, the school boy's jacket, all in miniature. But there is homely baby linen of the requisite size, made so deftly that the coarseness of the material hardly matters; knitted stockings, comforters, and mittens ready for wear. The girls are judiciously taught to mend as well as to make. Squares of linen with patches so cleverly insinuated that they are almost invisible, old linen darned, bits of darned stockings and net joined invisibly by future lace menders. All the needle-work difficulties are triumphantly overcome by these juvenile seamstresses, who pierce button and eyelet holes of all dimensions and sorts in linen, muslin and cloth, sew on hooks and eyes, buttons and tapes, with perfect neatness, and herring-bone the minutest of dolls flannel jackets.

Many Spanish ladies show needle-work of different kinds, almost all of which is conspicuous by its want of taste. There are tapestry panels that must have taken months to execute, and embroidered cushions as harsh in colors as they are inartistic in design. In the Austrian court, Mme. Emilie Bach, directress of the Viennese School of Needlework, exhibits the work of her pupils in two large frames. There is some exquisite Venetian point, a beautiful little collar in Reticella lace, articles in diaphanous El Sol point, and knotted point, very similar to the productions of the Irish peasantry I spoke of above. Also a fan, ammoniere, and cushions in Spanish embroidery, a sort of colored lace, spangled with gold, a kerchief in artistic netting, made of gold and silver thread, and various ornaments in filigree point. The work-women and pupils of a Finland school have sent lace of different kinds, while the Lace Makers' Society, of Moscow, makes a fine show of Russian guipure. There is a collective exhibition of Greek girls' work at the corner of the Hellenic section, consisting of articles in a loose kind of crochet made of bright flaxen thread, some of it very fine and pretty; further back are two or three cases of Oriental muslins and guazes, with gold lace and embroidery, done by the nuns of St. Constantine, and by the poor women at the School of Needlework at the Athenian Ladies' Syllagogue. The soft striped muslins are crimped by hand and made up into elegant robes de chambres, and trimmed with fine lace or colored muslin work.

LOUIS.