

Original Communications.

QUALIFICATIONS FOR A WASHINGTON PASTORATE.

BY REV. BYRON SUNDERLAND, D.D.

A pastor of a church in this city may be described somewhat as follows:

He ought to be gifted with more than the fabled furnishing of Pandora, who, we are told, was endowed with the grandest qualities and the choicest charms by all the great divinities of mythology. He ought to be a universal genius in order to traverse the scope and appreciate the nature of the subjects to be brought before him. He ought to have an unexampled amount of self-containment and control, in order to meet the multitudes of all classes with whom he is daily brought in contact, and to give attention to the various topics and exertions that will be urged upon him from the most casual conversation of the sojourner, or the stranger having no special aim or object but apparently to kill the time of the visitor, to the canvassing of the city for subscribers to a newspaper, or to the computation of chances in a presidential election. He ought to be made of steel, that he may endure unremitted toil. He ought to be able to go without sleep, and almost without food or raiment, and to multiply the days of the week by seventy times seven. He ought to have the function of ubiquity, that he may be in many places at the same time. He ought to have the skill and strength to become a factotum to all applicants in all their varied plans and interests. He ought to have no family or kindred of his own, lest they might hinder or impair his more public universal benevolence. He ought not only to be ready for every good word and work, but he ought even to anticipate the time and know when the people are likely to need his services, and to be there on the spot beforehand, to meet the requisition so soon as it shall arise. He ought to have unbounded influence with all who are in high places, and indiscriminately use that influence upon the slightest suggestion of whosoever may desire it. He ought to be thoroughly versed in the alternations of political fortune, so as to be ever in favor for himself and his friends, with the party that is for the time being dominant and benignant. He ought to stand in the first rank as an artist, an orator, a statesman, a philosopher, a sentimentalist, a practicalist, a theologian, a ground-walker, Thesaurus—an encyclopedia or a living embodiment of all other men's pursuits, professions, preferences, tastes, fashions, customs, habits, entertainments, and whatever else may be involved in human nature, society, or experience. He ought to be equally adapted to all high and low, young and old, great and small, rich and poor, conspicuous and obscure; having time and strength for all; doing everything at all times with promptitude and dispatch in the most approved style and manner of execution.

For when we come to sum all the manifold calls which are made, by those who think, or those who do not think, upon a pastor in Washington, we shall find that nothing short of the qualification, and outfit indicated by this meagre and imperfect sketch will suffice for the work which is laid out to his hands.

WHY DID YOU WISH TO GET RID OF YOUR PASTOR?

TO OUR VACANT CHURCHES.

Did you consider him a bad man, unsafe for the place of trust you had put him in? It is very unlikely that such should be the case. He was known to others before he came to you. His reputation was good among his ministerial brethren. His record was good in the minutes of the General Assembly. The Lord had owned and blessed his labors before. Yes, and you thought all the world of him for a while after you installed him. If he has changed while serving you, do you think that you have had no agency in the change?

Did you think him inefficient? He may have been. But are you willing to be judged by the same standard of inefficiency which you have put before him? It might have been well for you to inquire if his failures were not, after all, your failures; if you had not imposed some or all your own duties upon him; if you had not refused him your sympathy and co-operation in his arduous work.

Did you think he could not preach as well as you would like to have a pastor preach? You ought to have considered that you cannot have Beechers and Spurgeons and Newman Halls in all the pulpits in the land. You will probably never be able to get any one of these men to become your pastor. God has a much wider field for them. You are, doubtless, a very important people, as, beyond question, you esteem yourselves, but then you must make up your minds to be content with a much lesser luminary if you have any.

Was he unpopular with some men of the world? How did he become so? Was it by his faithfulness in rebuking sin? Very likely you will have to admit, in your own consciences, that it was as much by that means as by any. You ought to have remembered that this was why prophets, and Apostles, and Jesus Christ himself was hated and rejected of men, and persecuted and slain. A wicked world does not

love the truth. This should have been one of your strongest reasons for rallying around him, standing by him, and surrounding him with the warm atmosphere of Christian love and sympathy, and letting him and the world know that you approved of his courageous course, instead of joining with a wicked world to reject him.

But you said you were too poor, and too few in numbers to do without such men. You could not raise a minister's support without their help. So, if either your pastor or they must go, you would send him away, though you admit that it was his faithfulness which has made them hate him. Shame on you. So you are going to compromise with evil men, in order to get them to help you pay the expenses of the Lord's house. You prefer trusting in them to help you, rather than to do what you say ought to be done, and trust in the Lord for help. Do you think your trust is safely imposed?

Did evil men speak evil of him? Then it was your duty to defend his reputation. Your pastor's good name should be more sacred, if possible, than your own, because slandering him slanders the Church and the Master, brings reproach upon the cause, and may be the means of ruin to many souls. You cannot expect that all men will speak well of him. They spoke evil of the Master, yet they treat the servant any better. If all should speak well of him, it would be suspicious, for Christ says to his disciples, "We unto you when all men shall speak well of you, for so did their fathers to the false prophets."

Was he too plain in rebuking your own sins? I would not be uncharitable, but I suspect that this was the reason with some of you. You were conscious of wrong doing, and, as he pressed you pretty sharply, you thought you would crowd him away to pay him for it. If you had been true Christians, you would have repented of your sins, and loved him all the better for his faithfulness. That would have been the manly and Christian course.

Did any of you feel that he was gaining too much influence in the church, and that the power was slipping from your own hands as a consequence? Remember Diotrephes, "who loveth to have the pre-eminence," and also the curse which the Apostle pronounced upon him.

But it may be you say you have nothing against your pastor, only you want a change. You have no charge to make against him, only you think a change would be better. Do you remember anything in Paul's writings about people's having itching ears, heaping to them teachers to please their own lusts? Look out that their malady is not yours.

Now it may be you have first rate ground for wanting to get rid of your pastor, and none of the above things apply to you. But I thought it would do you no hurt to ask you the questions, and let you think about them.

AMICUS ECCLÉSIAE.

FOOT-PRINTS.

Once I followed foot-prints on a sandy beach, and they led me to a comfortable resting place on a prostrate mast of a wrecked vessel. Another time I followed them, and they brought me to marshy ground, where none could walk. Again I traced a path in the forest, and it led me far away from the road, deep into the woods. Often have I followed footsteps on fresh fallen snow, with gratitude to my predecessors who trod out the path for me. In all these cases, it was desirable that those who left their foot-prints to be followed by others, should see to it that they led them aright.

Is not this equally true of the invisible, but not the less real, influences by which we lead others along the journey of life?

I have seen on a painted floor, the impressions of feet carelessly set upon it before the paint was dry, remaining there to bear witness to the intruder's heedlessness. Also have I, in common with many another housekeeper, had my peace disturbed by foot-marks brought in from the street and left upon my clean carpet or matting, quite ignorantly on the part of the transgressor. People do not always know of the foot-prints they make, nor how long the same may endure.

Years ago, some one left a print upon my soul, by something he said. I was not much more than a child when he said it. I remember it now, with all the attending circumstances, as distinctly as if it were but twenty-four hours ago. I shall remember it till I die—is there any reason to suppose that death will obliterate it from my memory, which will still live? It was a clergyman who said it, and the words were words spoken by our blessed Saviour—holy, sacred words—yet the clergyman used them lightly, irreverently, applying them to himself in some trifling matter, and probably forgetting the moment after that he had used them. Little did he think that they burned themselves into the mind of an unheeded listener, as used by him in that way, and that ever after the words would recall his use of them, with wonder at his irreverence and with great injury to his influence as a man of God, upon that one soul.

Many words can we all probably remember, uttered by others with perfect unconscientiousness on their part, that what they said would live longer than the passing moment; yet which, with the look and manner of the speaker, the place, the time, and the occasion, are all stamped ineffaceably upon our undying memory. Ah yes!

this is part of our experience—but the words which we ourselves have uttered and forgotten, which yet have buried themselves in some other souls, and live there still for good or evil—these we do not know. Will they meet us in the last great day?

If we could choose which of our words should abide, and which should die, it would be a less fearful thing thus to impress the souls of fellow-beings. But alas, we cannot choose. Perhaps the words which we should least like to have live as our words, will be the very ones to be so preserved. The clergyman of whom I spoke above said many excellent, instructive things, some of which I remember, but not one of them made so deep an impression upon me as that one quotation, so used, by such a man. I am sure he would be grieved if he knew what he did—he never will know until that day when all secrets will be revealed.

Surely it becomes us so to speak, that we shall not fear to meet our words again, and as we can never know whether what we say may not go into another heart, there to remain through life, through death, and into eternity, let us be very careful to speak words of love, purity and truth. Let us beware how we tread with careless, rough or hurtful steps, lest we lead others astray, or leave an imprint, lasting and injurious, on some other soul. DORCAS HICKS.

AN APPEAL FROM WASHINGTON.

The Young Men's Christian Association of Washington have a building nearly completed, which we trust will be an attractive home for the thousands of young men in Government employment, and pursuing other avocations in our city.

The Christian ladies are now making extensive preparations for holding a Fair in a portion of the new building, to aid in raising the \$15,000 subscribed by the Association. As this building is to be for the benefit, not so much of the permanent residents, as for those who are temporarily with us, it has seemed but right that we should afford an opportunity to the parents, brothers, and sisters of their loved ones in our city, representing every State in the Union, of aiding in this noble enterprise.

Some of the wives and mothers of Washington feel the importance of this home for the multitude living in boarding-houses, restaurants, and cheerless apartments, and are willing to do all in their power, but through this medium would make an earnest appeal to their Christian friends throughout the country to aid them in this Fair.

No Raffle or Lotteries are to be allowed; everything is to be conducted upon the strictest principles of Christianity. We would ask for donations of money, or every and any kind of useful articles, and in fact anything saleable.

If a few ladies of the many cities, and towns, of our land would combine their efforts, and send us \$10 each, how rapidly the building would approach completion, wherein we with the multitude might praise God for his goodness unto us.

The population here is not as in other cities, it being only an abiding place for many through one administration, consequently the residents are often changing,—hence the necessity for seeking aid from those who sympathize with us from abroad.

The Fair will commence February 22nd, to continue two weeks. Any donations may be addressed to either of the undersigned, and will be thankfully received.

Mrs. Z. W. DENHAM, President, 434 H St.
Mrs. W. STICKNEY, Sec'y, 443 11th St.
Rev. GEO. A. HALL, Gen. Sec'y, Y. M. C. A.
Washington, Feb. 6, 1869.

FREE SUFFRAGE IN THE OLD DOMINION.

Rev. E. D. Neill has been making researches with a view to exhibit the early practice of the Colonies and States, as to the suffrage qualification. The following letter, addressed to Gov. Marshall, of Minnesota, and published in the *St. Paul Daily Press*, gives the facts in the case of Virginia.

WASHINGTON, D. C., Jan. 14, 1869.

Hon. Wm. R. Marshall, Governor of Minnesota.

DEAR SIR: Although my preferences are for suffrage laws requiring voters to be able to read the English language, still I have rejoiced that Minnesota, in which I have resided from early manhood, except when absent in the military or civil service of the United States, has expunged the restriction in its constitution limiting voters to white men. In the Northern States of the Union, where blacks and other colored persons are so few, I can see no reason as long as worthless and unlettered whites are allowed, why those of darker complexions shall be debarred the privilege of voting.

Lately I had occasion to examine the fluctuations in the suffrage laws of Virginia, previous to July 4, 1776, and was surprised to find how broad the views of the early colonists were, and that more than one hundred years after its settlement, the first law was passed limiting the right to vote to white persons.

Until 1653 all freemen were voters, but then the Assembly limited the right of suffrage to housekeepers, freeholders, leaseholders or tenants. The restriction, however, did not give satisfaction, and in two years was abolished, the repealing act of 1655 stating that it was "something hard and unagreeable to reason, that any persons shall pay taxes, and have no votes in election." With the restoration of monarchy in England Sir William Berkeley, who had been deposed during the Cromwellian period, resumed the Government of Virginia; and in 1670 the Assembly passed the following preamble:

"WHEREAS, The usual way of choosing burgesses by the votes of all persons, who having served their time are freedmen; who having little interest in this country do oftener make tumults at the election, than by making choice of fit persons, and whereas the laws of England grant a voice in such elections only to such as by their estates, real or personal, have interest enough to tie them to the endeavour of the public good."

After this statement was an enacting clause requiring voters to be freeholders or householders in six years, however, again the restrictive clause was revoked, and all freemen were once more voters, but in 1846, it was for the third time limited to freeholders.

No material change in the law of suffrage after this was made until 1723, when the Assembly intimated that "no free negro, mulatto, or Indian, whatever, shall have any vote at the election of burgesses, or any other whatsoever." As usual, the laws of this session were sent over for the review and approval of the Commissioners of Trade and Plantations in England, and their legal adviser in a written report on the above quoted restriction, said: "I cannot see why one should be used worse than another, merely upon account of his complexion."

Notwithstanding this opinion, the law was suffered to remain as passed, and in its main features was retained until after the rebellion, although an article written by that true patriot, George Mason, and prefixed to the Virginia Constitution of 1776, declared:

"That elections of members to serve as representatives of the people in the Legislature ought to be free, and that all having sufficient evidence of common interest with, and attachment to the community, have the right of suffrage, and cannot be taxed or deprived of their property for public uses without their own consent, or that of their representatives so elected, nor bound by any law to which they have not, in like manner, assented for the common good."

If I had not known your interest in such matters, I would not have troubled you to read these notes. Yours truly, E. D. NEILL.

ORIGIN OF THE WESTERN CHURCHES.

A veteran missionary of the American Sunday School Union in Illinois writes as follows:

"Some eight or ten years ago we had a missionary in Western Iowa who was very faithful and successful, and planted many Sunday-schools among the new and public settlements. He has been employed, for the last two or three years, in a different relation, in organizing churches in the same region. Being inquired of, respecting the Sunday-schools he formerly established there, whether he found them still living, and if churches had grown out of any of them, he replied:

"I think nine-tenths of our ministers in Iowa, Missouri, Kansas, and Nebraska would find, if they inquired into the history of the churches to which they minister, that the Sunday-school is to these churches what John the Baptist was to the Saviour—the fore-runner and herald:—that the foundation of their churches was laid a few years ago by some missionary of the American Sunday School Union, or else that they were aided by that Society." He gave many facts confirmatory of this position, and added, "I hope that the friends of the American Sunday School Union will come up promptly and liberally to their help, and enable them to enter in at once and possess the land."

ANOTHER FAMINE IN INDIA.—In the Rajpootana and some other districts of India, the failure of the rains has caused a recurrence of the horrible scenes of 1859 and 1866. Natives have been known to sell their children for a rupee to buy rice, which now buys but twelve, where once it bought forty pounds. There is food neither for man nor beast. The Mission bungalows are besieged by beggars, and they can neither in prudence be supplied, nor in mercy turned away. Children are offered to the orphanages and missions to save them from death by starvation.

DEFERRED CITY ITEMS.

A YOUNG MEN'S HOME.—An influential meeting of citizens was held recently in the parlour of the Continental Hotel, to devise means for the erection of a "Young Men's Home" in this city. John Welsh, Esq., presided. F. R. Starr, Esq., urged the erection of a building capable of accommodating one hundred and fifty boarders. He especially urged the claims of the boot-blacks and news-boys. For these and for other classes of young men, now neglected in a city that seems to care for every other class in need of an asylum, a home in reality, not merely a cheap stopping-place, should be provided, and he suggested the outlay of \$50,000 in its erection, and the appointment of a board of lady managers for its control. Rev. Phillips Brooks testified from his ministerial experience among young men, that there was an absolute need of such an institution, in which the young men might be surrounded by such unsectarian, yet Christian influence, as to save from moral ruin a class whose moral well-being is so essential to that of the community. It would keep many out of our prisons; it would bring many within the reach of the Church. He was ready to do all in his power. Dr. Newton thought a home would be invaluable, and that \$50,000 so spent would be well spent. Several other speakers addressed the meeting, and it was

Resolved, That the establishment of such a home for young men as is proposed is an object worthy of the warm interest and support of the citizens of Philadelphia, and that we commend it to the directors to make such efforts in its behalf as may seem to them advisable.

In the other branch, we observe that a call tendered to the highly successful pastor of Cohocksink church, Rev. S. A. Mutchmore, by the Second church, Baltimore, was virtually withdrawn, by that church, in consideration of the great religious interest existing in the Cohock-

sink church at present, and the peril of interfering with pastoral relations at such a time. The Cohocksink church were ready to protest most earnestly against the removal of their pastor, and are greatly pleased with the termination of the affair. At a meeting held in the Cohocksink church nearly \$5,000 were promptly subscribed to pay off the floating debt, and the ingathering of new members promises to be large. It is now one of the most prosperous churches in the city.

Persecution in Brazil.—The O. S. Presbytery of Rio Janeiro in May last organized a fourth church in Lorena, some seventy miles from the capital. Daily services were held from Nov. 1st to Nov. 13th, and eight persons were received to membership on examination, the following Sunday being fixed for the communion. The vicar of the place then laid a complaint before the Prefect, who refused to entertain his irrelevant charges, and detailed a guard, at the missionary's request, to protect their place of worship. After the evening service, when both guards and hearers had been dismissed, the latter were suddenly assailed by a mob of Romanists, beaten, wounded, cursed, and one of them left for dead. The ministers were especially sought after, but escaped unhurt as by a miracle.

Activity in Ceylon.—By means of native agents the Scriptures are being carried into the remotest villages, and many persons are sold. In this work, native Christians of all Protestant denominations, besides increasing their contributions in money, cordially unite. Mr. Sanders speaks of over 11,000 persons visited in his district, out of a population of 40,000. Thus thoroughly is the good seed sown. One of the native churches holds service but half a day on the Sabbath, and the remainder of the day the men go out, two by two, to labor with the unconverted, while the women assemble to engage in prayer for God's blessing upon the efforts of the men.

News of Our Churches.

[DEFERRED ITEMS.]

Rev. T. E. Davies.—The pastoral relation existing between this gentleman and the church of Mechanicsville, was dissolved by mutual request at a special meeting of Albany Presbytery, Jan. 11th. He has accepted a call to the Congregational church of Unionville, Conn.

Rev. S. B. Sherrill has removed from Meriden, N. Y., to Bellevue, Huron county, O.

Rev. Alex. H. Young, of N. S. parentage, and a graduate of Lane Seminary in 1862, but now in charge of the O. S. church of South Salem, O., was unanimously called, Jan. 17, to the pastorate of our church in Oxford, O.

Rev. Wm. C. Rankin's post-office is changed from Plymouth, Ill., to Quincy.

Rev. E. M. Halbert's post-office address is changed from Warsaw, Benton Co., Mo., to Lincoln, Benton Co. He is still stated supply of the Sunny Side church, in that county.

Rev. J. Van de Luyster, late of the Holland Presbyterian church of Milwaukee, Wis., has received a call from the Presbyterian church of Holland, Sheboygan Co., and entered upon his new field of labor.

Rev. Mr. Post, of Oswego, N. Y., has been elected pastor of the church made vacant by the removal of Mr. Van de Luyster.

Rev. Mr. Eilers has entered on the work of a missionary among the Germans in Milwaukee with much encouragement.

Rev. A. H. Sloat has become pastor of the church on Hayes street, San Francisco, in place of Rev. I. N. Hurd, who is at present preaching in the church at the Potrero in that city.

Rev. T. E. Taylor, of the church at Virginia City, has been obliged, by the state of his health, to leave his work in that place. He is now making a trip in the Southern counties.

Sunny Side.—At their recent annual visit, the friends of Rev. John S. Bacon, Amboy, N. Y., benefited him to the amount of nearly three hundred dollars in cash.

Sunny Side.—The people of our church in Stoué Bank, Wis., visited Rev. Wm. Drummond January 6th, and contributed \$110 to his temporal welfare.—The church in Newton, Ind., visited Rev. S. B. King on New Year's day, and left him richer by \$150, which his other charge in Rob Roy, Ind., increased to \$200.—In *The Marylander* (Cal.) Appeal, Dr. McKaig presents his grateful acknowledgments to many friends, most of whom chose to remain incognito, for the many costly and invaluable tokens of kindness heaped upon myself and family the past week.

Rev. Horace Bushnell of Greenwood, Ind., has had a visitation from his people which left him \$55 the richer.

Educational.

Hamilton College.—*Alumni Reunion*.—The Association of the Hamilton College Graduates of New York, met last evening in the Astor House. Prominent among the company were the President of the College, S. G. Brown, D.D., LL.D., Gen. John Cochrane, Gen. Joseph R. Hawley, Daniel Huntington, Prof. Theo. L. Dwight, Prof. Pomeroy, the Rev. Dr. Joel Parker, Edwin Litchfield, the Rev. Dr. Hastings, Col. Emmons Clark, and others. The Hon. Charles P. Kirkland presided.—*The N. Y. Sun of Jan. 23.*

Union Seminary.—Prof. A. H. Guyot, of Princeton College, will deliver a course of eight lectures, during the month of March, before this Seminary. His subject is "Man's Primal." The lectures are open to the public, and will constitute the regular annual course on "The Relations of the Bible to the Sciences," secured to the Seminary by the lectureship founded several years ago, in memory of Rev. Jedediah Morse, D.D., by his son, Prof. Morse. It is expected that the lectures of Prof. Guyot will be published.

Western Reserve College.—In the steady growth of this institution a new professor has just been added to the former number. Rev. Edward W. Morley has taken the Chair of Chemistry and Natural History. Mr. Morley is a graduate of Williams College, of the class of 1860. He studied theology at Andover. He was occupied a year, during the war in the Christian Commission. The remainder of his time, since graduation, has been devoted to study and teaching. More than three-fourths of the College students are professors of religion; and a good proportion have in view the Christian ministry.—*Cor. of The Herald.*