

THE FAMILY CIRCLE.

How our Pastors may be Removed.

My DEAR CALLEB: In your letter of the 18th of this month you ask my advice concerning the most quiet, sure and easy means of removing your minister from you. This is, as you seem to think and feel, a rather difficult and serious matter, and it needs much wisdom and judgment in the selection of time and means to carry it out, and then the most delicate handling on your part to ensure success, without exposing you and those few, whom you say are ready to help you, to the censure of the other members, and the odium of the public.

Your means and method must be adapted to the character of your minister, to his worldly means, his social standing, and to the kind of temper he has. I have had a good deal of experience in this kind of work during the last twenty-five years. The church to which I belong has had no less than six pastors during that time. The average length of each pastorate has been one year and ten months, and the other portion of the time mentioned has been filled up with supplies. In all these changes I have taken my part; in some of them I have been the originator and leader, and in each and all of them I have kept myself out of sight, and in that way I have not been blamed for anything that has been done.

Our church has been several times in hot, very hot, water over the removal of our pastors, and the people outside have spoken of us in terms of very loud and severe censure for what they, in their ignorance, have been pleased to call our "cruel treatment of our good and worthy ministers;" but I, individually, have not been denounced as a disturber of the peace and a mischief maker, for in every instance I have shaken the hands of friendship with every preacher on his departure, and have wished him success in any sphere of labor the Lord might open up to him.

Having had long and extensive experience in the matter of removing pastors from the church of which I have been for many years an humble and unworthy deacon, I am able to give you such advice as you now ask for, and I do so, I assure you, very readily and gladly, believing that if you and your friends follow it out carefully and with perseverance, you will be sure to gain your end.

The removal of your minister is a thing that can be in time effected. At the same time you will find it a rather rough and difficult job. I know him well and I know, too, in what light he is held in the town and among the other churches and ministers of the country generally. He is looked upon as an educated man, a good, sound, and even eloquent preacher and platform speaker, an able man in debate, and as a man of high principle. I cannot say that I think him all this, and I know that he is so hardened in his views and practices of religious doctrines and ordinances that he is unmanageable; he can't be bent or turned at all from what he forever calls truth and right, but what I call bigotry and stubbornness of mind and conduct. He never asks what is expedient, but what is right and true, as if we could find out these things. He pays no attention to the best class of his church, and never seems to think that rich and poor in society have any particular claims upon his respectful recognition and public marks of reverence, any more than if these were mere ornaments that may at any moment be removed, or simple elevated seats that may any day be taken away, leaving those who wear and occupy them barren of any worth, and destitute of any dignity. He pays as much, and even more, attention to the poor than he does to the wealthy, and is ever talking about moral worth, and preaches up what he is fond of calling personal excellency. He calls the church a democracy, putting all the members on some kind of level.

I think such views are crude, if not altogether wrong; they are unwise, and very annoying and painful to persons of means and standing in the church, and are doing harm more than good. But by these and other things your pastor has gained a good deal of popularity and power among the lower classes, but he has lost it we know among the select society who were at first rather partial to him. You and they would be glad to get rid of him. I do not think he suits you, and a different sort of man altogether would do better with your people. But to remove him is a duty you do not know how to perform.

Well! you must remember what manner of man he is, and deal with him, not treat him rudely; this would be useless and vulgar, and injurious to you. As you simply love a change of pastorate, you must bring it about in a respectable and quiet way. The following means I have found very successful. Your object must be to lead him to resign, not to give him notice to quit. If you give him notice to quit, you will give him notice to leave, and he will leave, and leaves accordingly, then you can say that he left of his own accord.

Begin, then, by being inattentive to the preaching of your pastor. At the services do not look at all in his face, but fold your arms, look down on the ground, and sometimes shut your eyes. Then look to the left of you for a short time, after that to the right, then to the ceiling. Again, turn to the clock, or pull out your watch several times during the service, turn over your hymn-book, and, if you are a musician, look into your tune-book, point to some devotional anthem, tune or chant, over which run your fingers with apparent delight in view of your next friends whose attentions you will be sure to gain from the sermon. This plan has been a very good one to obtain the end you have in view. Try it.

After this is tried for a time, proceed to take notes of your minister's sermon. Mind and sit right before him, keep your sheets fully exposed to his eyes, let him see every movement of your pencil, and hear the rattle of every leaf as you pick it up or lay it down during the service. If views and notions, just as he is old-fashioned in his dress. For instance, he thinks that ministers should remain in the same pastorate much longer than they do in our times. His pastorate has been in the same church for more than forty years, and will remain there till death. Mr. Faithful blames him at all nervous, this custom will make a deep impression upon him. The shadow of your movements ever passing across his eyes, and the sound often striking his ears, will confound him in time, and probably cause him occasionally to stop in his work. You have a right to do this, and if he complains of your habit, some people will say he is fidgety, and approve of your great zeal in gathering and preserving the good things he supplies you with Sunday after Sunday.

As you advance in your work sometimes give signs of wonder at what you hear from your minister. Look up suddenly at him with an expression which will convey to him and others the inquiry, "What in the world do you mean?" Is what you say true? Can that be right? Are you not making a sad mistake? I very much doubt all you say." Then look away with a smile of derision, and become restless, as if you really felt that what you were hearing was either intolerable rubbish, vain imagination, or positive error; others will see your signs, and will catch your spirit, and become like you. As you retire from the services ask in an audible voice how persons near you liked the sermons. If they put the like inquiry to you, answer by simply shrugging your shoulders and turning up your eyes to heaven, with an expression significant of "Good Lord, deliver us." This plan has worked well. You can try it.

When another minister happens to officiate for your pastor, look up steadily at him, smile your pleasure at what he says, occasionally nod your assent to his propositions and statements, give an Amen to his prayers and counsel, and tell him, as he descends from the platform, how very much you were pleased and benefited by his excellent sermon, and how you should like to sit under such a minister, and to close ask him to favor you again soon with a visit, for such services as those he has just conducted among you were the kind you all so much needed. Do all this in the hearing of others, and especially of your own pastor. You will find this step a very useful one to promote your object.

Let your financial position as a church become worse. To bring this about you can either stay away, of course by accident, on a collection Sunday, or forget to bring your purse with you, or quietly lessen your contributions more and more, and now and then forget to announce the offerings, collections, quarterly subscriptions, or any other means you may have set on foot to meet your expenses and pay your minister's salary. Then, at the business meetings of the church, when your pastor is in the chair tell the brethren how the finances have gone down, that you are so much behind your money matters, and that you do not see that you can any longer meet the demands now made upon you as a church. Some change will be your chairman. This will have great power upon him. Persuade your fellow-members that more cannot be given than is now given by you, for which you are very sorry.

You need not at this stage be very regular at the Sabbath services. If you attend once a day at first it will do, then once a fortnight, then once a month. The week evening services, if you may neglect altogether and if your pastor should complain of such neglect on your part, either take no notice of it at all, or say that you cannot neglect your business, or family, or account books. You may attend twice on the Sabbath when a stranger preaches, or on the week evening when another than your minister officiates. If you should attend the services of other denominations when your own minister holds his regular preaching meetings it will help you very much in effecting your purpose of removing your pastor from among you. Whenever your minister lays before you any plans and schemes for completing the organization of the church and Sabbath-school, and for improving the services and increasing the congregation, of course you will respectfully listen to all he says, but you need not make an effort to carry anything out; you can leave everything alone, simply do nothing. Continue a life of utter unconcern and indifference, and discourage every effort for progress in your church; sit still as a people, let nothing rouse you to activity, and you will soon get rid of any one who troubles you with the duties which are so irksome and useless.

The last thing I have time to name as a means for removing your pastor is for you to observe the rule of holding private meetings for the purpose of discussing his character, ministry, and work, and making any plans you think desirable to carry on the cause. Of these your minister need know nothing till you have completed your schemes, and laid them in motion. This power many think they have, and they exercise it with great success. Your minister may complain of your conduct, but your zeal for the cause and your interest in his person and labor will justify your conduct in these things.

To dispute with and contradict your minister, to quarrel with him and among yourselves, are very vulgar and low ways of getting rid of him, and only the ignorant and stupid in the present day use such means for this end. What you must do is to break the heart, destroy the hope, and gradually crush the spirits of your pastor; the means I have prescribed will infallibly do these things. They have never yet failed, and they never will fail of their end. In a short time, say two years, they will be successful. Go on quietly, silently, for that time, and you will then complete your work.

Just as I had finished these instructions to you, old Mr. Faithful turned in. He is a very old friend of mine, an exemplary Christian of some fifty-five years' standing, and a devoted servant of God. He is very anxious in the churches generally for causing the

fewest changes that take place in our pastorates. But, poor man, his philosophy is not up to the wants and tastes and customs of to-day. I thought I would read to him these instructions, simply for the fun of the thing, and you will be amused when I tell what he said when I finished. I must confess that his look and manner made me feel a little uneasy just for a second. Looking steadfastly into my face, he said, with a solemnity not usual even with him, "But know that, for all these things, God will bring thee into judgment." *Apelles Anachron in London Freeman.*

Keep Your Troubles Sacred.
A worthy wife of forty years' standing, and whose life was made up of sunshine and peace, gave the following sensible and impressive advice to a married pair of her acquaintance. The advice is so good and so well suited to all married people, as well as those who intend entering that state, that we here publish it for the benefit of such persons:

Preserve sacredly the privacies of your own house, your married state, and your heart. Let no father or mother, sister or brother, ever presume to come between you two, or to share the joys or sorrows that belong to you two alone. With God's help build your own quiet world, and let your own dear earthly friend to be the confidant of aught that concerns your domestic peace; let moments of alienation, if they occur, be healed at once. Never, no never speak of it outside, but to each other confess, and all will come out right. Never let the morrow's sun find you at variance. Review and renew your vow; it will do you good, and thereby your souls will grow together, cemented in that love which is stronger than death, and you will become truly one. —*Domestic Journal.*

Why They Often Fail.
Young men often fail to get on in the world because they neglect small opportunities. Not being faithful in little things, they are not promoted to the charge of great things. A young man who gets a subordinate situation sometimes thinks it not necessary for him to give it much attention. He will wait till he gets a place of responsibility, and then he will show people what he can do. This is a very great mistake. Whatever his situation may be, he should master it in all its details, and perform all its duties faithfully. The habit of doing his work thoroughly and conscientiously is what is most likely to enable a young man to make his way. With this habit, a person of only ordinary abilities would outstrip one of greater talents who is in the habit of slighting subordinate matters. But, after all, adopted by a young man of this great essential rule of success shows him to be possessed of superior abilities. —*Detroit Free Press.*

A preacher whose delight it was to startle his hearers said that there were three things which a woman should both be and not be at the same time. First, she should be like the snail, always keeping within her own shell, but she should not be like the snail which carries all it has upon its back. Second, she should be like an echo and speak when she is spoken to; but she should not be like an echo, which always manages to have the last word. Third, she should be like the town clock and always keep time and regularity; but she should not be like the town clock, which speaks so loud that all the town can hear it. —*Musical Million.*

How to Handle Bees.
Some persons who would like to keep bees are dissuaded by the fear of stings, but they would not hesitate had they seen some experienced bee-keeper handle his bees. The worker bees are all armed with a dreadful sting—a weapon feared by everybody, and which was designed by nature to protect their race against extinction. Yet this weapon is but an instrument of defense. A bee, far from its hive, will never sting unless hurt. It is only near its habitation that a bee will venture an attack, and only when it fears that its abode will be disturbed. Quick motion near the hives, such as running or walking fast, or fast movements of the arms, are often considered menaces by the bees; hence it is always safer to locate the apiary in a secluded spot, far from frequented thoroughfares.

An experienced bee-keeper is rarely stung if he takes the trouble to use the usual means of quieting the bees before disturbing the interior of the hive. The best, I would say the only, medium to be used in the dealings with bees is smoke. There are now several good kinds of smoke, invented by Yankee geniuses, especially contrived to quiet bees. A few puffs of smoke at the entrance of the hive and a few more on the frames as soon as they are partially uncovered, are generally sufficient to pacify bees to such an extent that they allow the entire removal of their combs without the menace of a single sting. I say generally, for there are exceptions. Some colonies are more irascible than some others. Hybrid bees are noted for their anger. By hybrids I mean a cross between the peaceful Italians and the common bees. At times the most gentle bees cannot be easily controlled. Smoke is very offensive to bees; as soon as they smell it their instinct seems to inform them that they can be compelled to abandon their hive. Then they fill their sacs with honey, so as to have a provision of food to last till they find a new lodging; and as a bee well satiated, like a man after a good meal, is always of good temper, you can demolish the hive without a single sting.

But sometimes there is no honey in the hive, or there is so little of it that it is impossible for all the bees to reach it immediately. At such times the operations with bees are more difficult, and it is only with caution that you can open the hive. It is then necessary to give the bees some syrup and to wait until they have filled their empty stomachs. We can therefore say that when bees are harvesting honey they can be handled with the greatest facility, even, most of the time without using any smoke; while during the time of scarcity they are more irascible. The quality of the honey harvested seems also to have some influence on the temper of bees. During the spring crop, in April, May and June, they are very peaceable, while when they harvest the darker grades of honey, in summer, they are more easily irritated.

There are some points that every bee-keeper should always keep in mind.—He should avoid carefully to stay in front of the hive, I mean in the line of flight of the bees. Every motion around the apiary, or while opening the hives, ought always to be slow, and every operation with bees should be made calmly; for a quick motion or a small jarring of the hive can be misapprehended as a menace by the bees, who would have remained quiet but for this unhappy accident. An irritated bee, unless very angry, announces its anger by a quick flight around the head of the intruder. This anger is easily discernible by the strident sounds that the bee emits, being altogether different from the gentle humming of a bee going into the fields after honey. As soon as he hears this menacing language a skillful bee-keeper lowers his head, sends some more smoke inside the hive, and waits till the anger of the bee has subsided before resuming his operations. —*C. Dadant, in Rural New-Yorker.*

Manuring Orchards.
Fine fruit is only produced on ordinary land by care, attention and constantly supplying the soil with the elements carried off by cropping. No sensible man expects to grow wheat, corn or potatoes on the same ground year after year without fresh supplies of manure. And yet there are many men, as we know from observation, who never think of manuring an apple or other tree. Apple, quince, cherry, plum and even peach trees are allowed to stand, not only unmanured, but other crops are often taken from the ground, while the farmer wonders why his trees do not bear, or, if they bear, why the fruit is so small, gruffy and worm eaten, and his plum and cherry trees dying of black knots. Is it to be wondered at? The healthy, sap-forming food of the trees has become so scarce that a strong and vigorous growth is impossible, and with a weak growth a tree is liable to the attacks of every enemy and the fruit to fall from want of nourishment or from the stinging of insects, which a strong growth had enabled it to overcome. Barn or stable manure is a general fertilizer, containing in a general way all the elements that have been removed by cropping, hence barn manure always makes a vigorous growth of wood, branches and foliage to all fruit-producing plants and trees. No matter what varieties of fruit trees you plant, give the land thorough culture in such crops as potatoes, beans, cucumbers or tomatoes for the first three or four years, and after that put in grass. —*Western Agriculturist.*

Turning Potatoes into Cheese.
A foreign paper says that cheese is made from potatoes in Thuringia and Saxony in the manner below. Possibly the process may be found worth trying, if not profitable in this country. After having collected a quantity of potatoes, a good quality, giving the preference to a large, white kind, they are boiled in a caldron, and after becoming cool they are peeled and reduced to a pulp, either by means of a grater or mortar. To five pounds of this pulp, which ought

to be as equal as possible is added one pint of sour milk and the necessary quantity of salt. The whole is kneaded together, and the mixture covered up and allowed to lie for three or four days, according to the season. At the end of this time it is kneaded anew, and the cheeses are placed in little baskets, when the superfluous moisture escapes. They are then allowed to dry in the shade, and placed in layers in large vessels, where they must remain for fifteen days. The older these cheeses are the more their quality improves. Three kinds are made. The first and most common is made as detailed above; the second, with four parts of potatoes and two parts of curdled milk. These cheeses have this advantage over other kinds, that they do not engender worms, and keep fresh for a number of years, provided they are placed in a dry situation and in well-closed vessels. —*N. E. Farmer.*

OUR PUZZLE CORNER.
Riddle.
I'm savage and cruel, ferocious and wild;
I'm gentle and tame, submissive and mild;
I'm tall and I'm slender, I'm thick and I'm thin;
I'm out in all weather and yet found within;
I'm red and I'm yellow, I'm white and I'm black;
In courage not wanting in cowardice no lack;
Now who am I, what am I, can any one say?
I am easy to guess, my name tell I pray.
N C M

Enigma.
Composed of 7 letters.
My 3, 6, 4, 2 is quiet.
My 5, 1, 7 is a boy's nickname.
My whole is a hall through which many pass to destruction.
LETTERS.
Decapitations.
1. Behead a bird and leave a vessel.
2. Behead a kind of lumber and leave a word signifying thin.
3. Behead slender and leave bird.
4. Behead a carpenter's tool and leave a road.
5. Behead a cavity and leave a pronoun.
6. Behead a dish and leave a bird.
NETTIE G.

Scripture Puzzle.
The letters properly arranged are found in Ephesians.
A
V
Y
A
R
E
E
B
E
E
S
C
D
A
V

ANSWERS TO LAST PUZZLES.
ENIGMA.—Hippopotamus.
CHARADE.—Contented.
REVERSES.—1. Rail, liar, 2. Nab, ban, 3. Dray, yard, 4. Snap, pans, 5. Ram, mar, 6. Laid, dial.
DIAMOND PUZZLE.
C
A
T
C
A
M
E
L
T
E
A
L

HUMOR.
It rains alike on the just and the unjust. On the just mainly because the unjust have borrowed their umbrellas.

ANY SHAPE BUT THAT.—The San Francisco Post thinks that "a great deal of the religion of nowadays is like that of the Boston clergyman who was getting up a petition to have a murderer pardoned, when he discovered that the crime had been committed on Sunday. He said that he couldn't stand such depravity as that."

When Benjamin Franklin was an editor he was in the habit of writing to the young ladies who sent in poetry, saying in honeyed language that owing to the crowded state of his columns, etc., but he would endeavor to circulate their productions in manuscript. And then he tied the poems to the tail of his kite for "bobs."

A considerate contemporary informs mothers who form themselves into investigating committees of one to see whether Johnny has any nasty tobacco concealed in his pantaloons pocket, that the best way to take a fish-hook out of the thumb is to run it through, break off the barb, and pull it back and out.—*Louisville Courier Journal.*

The teacher had grown eloquent in praising to his little pupils the beauties of Heaven, and he finally asked: "What kind of little boys go to heaven?" A lively little boy of four, with kicking boots, flourished his fist. "Well, you may answer," said the teacher. "Dead ones," the little fellow shouted at the extent of his lungs.—*Lewisville Journal.*

Philosophy and fact: "The girl," says Labouchere, who has had experience in these things, "who smiles with closed lips, is to be feared as well as loved. Mona Lisa smiled with closed lips." It is always well, however, before drawing conclusions about Mona Lisa's character on the strength of this to consult Mona Lisa's dentist.—*Springfield Republican.*

So sweetly sweet: "Don't you admire the new titles, Henry?" asked Angelina. "I don't know, dear, do you?" replied Henry. "Oh yes, darling, I do on them. There is something so sweetly sweet about them, so infinitely indefinite, that I am quite carried away by them." This was enough for Henry. He went straight to the hatter's and bought the latest style. When he next saw Angelina he, of course, expected her to go into raptures over his new head-piece. She did nothing of the kind. He found, he says, that what she meant by titles was only one of those plaguey china pavements.—*Boston Transcript.*

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A "three year old" discovered the neighbors' hens in her yard scratching. In a most indignant tone she reported to her mother that Mr. Smith's hens were "wiping their feet on our grass."

A great many are in the position of the Irishman who, when told that he had an upright judge to try him, replied: "Ah, Biddy, it's not an upright judge I want, my darlin', but one that will lean a little to my side."

Gilhooley hired a pony the other day to take a little exercise on. He got all the exercise he wanted, and as he limped to the edge of the sidewalk to rest himself, a kind friend asked him: "What did you come down so quick for?" "What did I come down so quick for? Did you see anything in the air for me to hold to?" —*Galveston News.*

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