

his sacred office. This is the especial vice of many anniversary, conference, and convention addresses, where rarest opportunities for exalting Christian lives and calling unbelievers to Christ are often lost in a courting of "popularity," and of such glory and applause as may attend an "after-dinner" speech. Often at such times one cannot but think of those solemn words, "They have their reward." J. G. F.

#### Long Prayers.

THE writer began his work as a circuit-rider. His people saw him in the pulpit but once in two weeks—there was no other service within their reasonable reach. When their pastor came, he could scarcely do anything at too great length, and upon this condition of things he formed a habit. After a while he was given a city charge—one congregation in the stead of ten, four sermons each fortnight, to say nothing of his prayer-meeting lectures, etc. Reformation was a stern necessity. How was it accomplished? By determining that the prayer should be simple, candid, direct, cast in sentences shorn of all unnecessary verbiage—not in any sense an argument, lecture, or discussion, but an acknowledgment of past blessings, present necessities, and—no more. With some such scheme as this, prayer can neither be formal nor repetitional, and may be always fresh and inspiring to both congregation and pastor. E. S. A.

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#### The Pastor and Church Finances.

SHOULD the pastor have anything to do with the management of the finances of his church? It depends very largely upon the ability, the tact, and the prudence of the pastor. Some pastors have sufficient qualifications in these respects to entitle them to undertake a share in the management of church finances. But the trouble is there are too many pastors who fancy that they are built just right for such management, when

in fact they are built the other way, and the consequence often is they make wretched work of the thing, and the whole church wretched too. And, worse still, it is almost impossible to suppress such pastors. With the idea in their heads that they were foreordained to work of this sort, they are irrepressibly determined to put their hands to all of the finances of the church, and plan and push them according to their own views of propriety. The writer once knew such a pastor. He frequently used the pulpit to dun delinquents for their subscriptions to his salary; and, even worse than this, he made a practice of sending dunning letters through the post-office to those in arrears. Mightily indignant, and justly so, they were; and yet this itching financier would never profit by any hint from the incensed ones that he was doing the work which properly belonged to others. A safe rule for pastors generally is: Let the church itself manage all of the finances. If your advice be asked, modestly give it.

C. H. WETHERBE.

#### Attention.

WHEN, on a recent Sabbath, I attended a service in one of the largest and most influential churches in the city of Brooklyn, I was met in the vestibule by the pastor and received a cordial shake of the hand. I noticed that all who entered, the rich and the poor, old-time attendants and strangers, received the same kindly attention, and that all were alike pleased with it. It was gratifying, as my own experience taught me, to have the sympathetic notice, though it might be but for a moment.

May not other pastors gather a helpful hint here? To my mind, the quiet greeting, welcoming to the church those who enter, is far preferable to the unseemly rush to the door at the close of service and the struggling effort to grasp the hands of all who are making their exit from the church.

BROOKLYN.

EX-PASTOR.