

that might suggest to some offensive individual applications. We would take high ground, and insist that a good of spiritual discipline to the church at large and to individual members might be got out of the effort to think right and to feel right about such drawbacks on the interest of the prayer-meeting—a good of spiritual discipline clearly paramount to any intellectual advantage lost. An educational influence of manifold fruitful applicability to the concerns of everyday life may thus be exerted through the prayer-meeting. There, better, perhaps, than anywhere else, the lessons of self-control and of mutual forbearance indispensable in the conduct of life may be learned. Teach your church, therefore, that while those who speak too long in the prayer-meeting are, it may be, guilty, if one may speak so, only of a grave misfortune, those who are impatient toward them are guilty of a real fault. Besides the advantage of thus putting the whole church upon a behavior of charity invaluable to all, this method has the advantage too of indirectly admonishing the persons who occupy a disproportionate length of time, and admonishing them to better effect than any other method would promise. When the generality of the church are frankly exhorted to bear patiently with those whose misfortune or whose fault it is to absorb more than their share of the meeting, each individual offender will be very certain to undergo a sharp process of self-accusation. It is not pleasant to any Christian to be consciously an occasion for the exercise of patience on the part of his brethren. If such a course of policy will not set offenders right, nothing probably would. But such a course of policy will inevitably dispose the hearts and consciences of the rest aright in their relation to the matter. The leader of the prayer-meeting has a far more difficult, though it is also a far more blessed, end to compass than the production of what will pass

with shallow observers as a lively and spirited occasion. He has to aim at controlling every prayer-meeting to the purpose of bringing all hearts, his own included, into a deeper, subtler, more intimate, more perfect obedience to Christ.

The art of leadership in the prayer-meeting, notwithstanding that it is so seldom mastered, is, after all, a very simple art. It consists in obedience to Christ. That is really the whole of it. In obedience to Christ is involved for you the duty of self-culture to the last degree of which you are capable, in mind, in heart, in body too—for Christ's sake. According as you are most in quantity, and best in quality, of every kind of personal force, you will succeed in leadership of the prayer-meeting. Do not despise the merely physical condition necessary to this success. A body that is the laboratory of abundant life—this is the absolutely indispensable condition of the greatest power in leadership of the prayer-meeting. A man who is so superfluously well that he can radiate animal spirits all around him by virtue of simply being present anywhere—that man, other things being equal, is certain to excel as leader of the prayer-meeting. Cultivate physical vigor, then, while you are accomplishing yourself in mental and moral respects. This ought you to do and not to leave the other undone. What a MAN in Christ Jesus the minister, the ideal minister, must be!

II.

HINTS TOWARD MAXIMS FOR THE MINISTER IN HIS RELATIONS TO POPULAR AMUSEMENTS.

We signalize the consolidation of the two departments of "*Homiletics*" and "*Pastoral Theology*" by presenting in this number a series of hints toward maxims for the minister which are perhaps indifferently and equally appropriate at once to the preacher and to the pastor. They concern a living and important topic,