

tions of men. He simply gives them facts, doctrines, duties and promises, as the basis for their action; and this is enough for all practical purposes.—*N. Y. Independent.*

FROM MID-OCEAN.—Our brother Burton's letter is breezy and readable, from the cool longitude of mid-ocean. He did not seem to have been attracted by the "clothes" of the ecclesiastics! He must have been reading "Sartor Resartus."

WE should ask God in our prayers for what we want,—not for what we think we ought to want. Many a man, in his prayers, speaks almost entirely about the things he fancies it is the right thing to ask in his prayers, and says nothing at all about a crowd of little wants and worries which really are filling up his heart at the time, and which it would be an unspeakable relief to cast all the care of upon God in prayer.—*Morning Star.*

WHEN Ignatius stood in the arena about to sacrifice his life for Christ, and was entreated by friends to make the simple sign of obeisance to the false gods and escape the fearful death, he folded his arms over his breast, his white hair and beard mingling as they met over his shoulders, and said, "I am grain of God; I must be ground between the teeth of lions to make bread for God's people." There never was a man or woman who accomplished much in this world for God or for man that had not the martyr spirit.

IN answering the question, "What can the churches do for the temperance cause," it was said: "It can refuse membership to those who indulge in alcoholic stimulants; and it can refuse to use alcoholic wine at communion." All this is well and would seem incapable of dispute. But is this all? Shall she welcome to her membership those who, while they do not use it themselves, do furnish it to others? for example, men who sell it themselves, or rent buildings to others for its sale? women who furnish it for social parties, or for ordinary guest, or callers?—*Advance.*

MANY amusing anecdotes are related of Rowland Hill, most of which are to be received with caution; the following, however, told by Dr. Guthrie, is eminently characteristic of his well-known catholicity:—"On one occasion

he was summoned to the death-bed of a lady belonging to the Church of England. Among other things for which this pious woman gave thanks to God was, that she had all her days been kept from the company of 'those Methodists.' What was Rowland to do? He did not tell her she was wrong; no, he said to himself, 'She will be in the Kingdom of Heaven in half-an-hour, and she will find out her mistake there.'—*Presb. Record.*

"THESE CHURCHES, each for itself . . . may appoint and set apart their own ministers . . ." *Statement of Doctrine; Year-Book, 1889, page 60.* Oh yes, we all believe that; not because it is in the Year-Book, but because the Year-Book, in this matter, correctly outlines our belief. And yet, do we read the minutes of the Congregational Union of Nova Scotia and New Brunswick aright, when they state that Rev. R. B. Mills, pastor at *Margaree*, Cape Breton Island, was "ordained" at *Sheffield*, New Brunswick; by (and with the authority of) *the Union*? Is the Union a "church?" and does his pastorate exist at Sheffield?

PURE AIR.—But what can be done in churches? As they are now constructed, I know of no better rule than to have them most thoroughly ventilated by opening all doors and windows Friday or Saturday, and Sunday morning, if the weather will permit, and again between any two services. But a room too cold is worse than impure air. So are draughts. A congregation can endure, without perceptible notice, the deterioration of air in a room of good height, used only an hour and a quarter, provided the air was thoroughly fresh and good at the commencement of the service. The principal cause of difficulty is the neglect of a thorough sweep of air through the house as late as is possible before giving proper heat. A musty church will convict a sexton. Money can secure perfect ventilation, but we prefer to spend our money in architectural fripperies. In that case don't blame the sexton.—*Rev. Dr. Quint.*

SECRETARY HAZEN sends us the summary statistics of the forthcoming Congregational Year Book, which will be studied with interest. The whole number of churches is given as 4,689; of members, 491,885; added on confession, 29,286; infant baptisms, 8,889; young people's societies, 2,202; members, 106,