

in grace, and very many were converted under my preaching. But after a while their prayers for me became less fervent and my work seemed correspondingly unblessed. And I became discouraged, and have now gone to another field of labor where the people do earnestly pray for me, and where every sermon seems blessed from on high to doing good."

THE CONGREGATIONAL IDEA.—The Congregationalists' idea of their special function is that they are set for the affirmation of the spirituality of the Church of God. Out of that primary affirmation grows the doctrine of the self-government of the individual churches. But if the spirituality of the membership were taken away, no well-instructed Congregationalist would greatly care what was affirmed in regard to methods of self-government. The late Rev. Wm. Henderson, of Melbourne, said once during the course of a conversation, "The difference between you Congregationalists and us Presbyterians is that your Union *suggests* to your churches to do things, and they usually do them; our Assembly *orders* our churches to do things, and they rarely do them." This remark might profitably be pondered by those who extol "such churches as the Episcopalian, the Presbyterian, and the Wesleyan" over Congregationalism, because "they realise in some appreciable degree at least a widespread unification internally cordial and externally one."—*Australasian Independent*.

THE PRAYER-MEETING.—The pastor could speak to several members one week and as many another, and give each something to do in the evening. One might read a few verses of Scripture, another read or repeat a psalm or hymn, another (who knows when to stop) might give a (brief) address. I have tried this plan and found it worked well and with good results.

Cultivate variety in the meetings. Turn the meeting one evening into a Bible class, ask friends present to give their views on the truths contained in the lesson, etc. Have a promise and praise meeting from time to time. On some other occasion ask the people to relate some instances of "prayer answered" from personal experiences, or ask for instances of "promises tried and proved" from daily life, and increasing experience will suggest to the careful pastor many ways of making the

prayer meeting interesting and useful—*Faithful Witness*.

COMMUNION WINE.—The juice of raisins soaked in cold water has been used by some; but is a poor substitute, it being cloudy and insipid. Raisins are grapes dried. If the juice can be properly extracted from them, some sisters in my church argued that a healthy and palatable drink could be made from them. They have tried it for the last two years, and I ask for no better wine than has been for that time on our communion table. For the benefit of those who have not made so good a discovery and to draw out others who may have found out a better way I give their recipe below.

Remove the stones from a pound of the best raisins. Boil them gently in an earthen vessel in water enough to cover them for three hours—a double boiler is best. Add water if necessary to make the amount sufficient to fill two chalices. Let this juice be strained through a linen cloth, and if too tart sweeten with sugar, being careful not to get it too sweet. When thoroughly cool it will be fit for use.—*Morning Star, Boston*.

"SOMEBODY'S ENTIRE."—In London the great, nothing is more conspicuous than the corner "gin palaces" and beer houses; and in great letters along the edge of the roof will be seen "BASS'S ENTIRE," or somebody's "Entire." The fact is, these houses are owned by the Brewers, and controlled by them; and the licences being issued, not to the keeper, but to *the house*, they have the whole matter entirely in their own hands. According to the Hamilton Temperance paper, "The Templar"—and a grand Temperance paper it promises to be—(Get it: \$1 a year: W. W. Buchanan, 108 James St. North:)—a somewhat similar state of things exists in Hamilton. Out of about 90 licenses, some 60 are controlled by J. M. Lottridge, the brewer, doing business under the style of "P. Grant & Son." He has a "chattel-mortgage" on everything. But more than this, he advances money to start the saloon, and then has a secret agreement, (which is *not* registered like the chattel-mortgage), touching all debts due the saloon, and handling all money from any transfer of license; giving him the nomination of the person to whom it is transferred; and many other provisions; making the holder of the