

by a large audience it is not safe to raise the windows and let the draft strike the heads of the pew-owners nearest, and therefore the whole 300 or 500 suffer—the minister is dull, and the hearers sleep in half dozens, nodding assent to all that is said. Why was that service so dull, and that well studied sermon spoiled, and its designed effect defeated? Because the men in charge have made no such provision for ventilation where *hundreds* congregate, as in their own homes where there is seldom a dozen. If managers would not positively hinder the gospel of Christ, let them see that all necessary arrangements be made for lowering some of the windows, and for raising others when wanted. If they have not the money let them appeal to the congregation and get it, or resign.

Complaint fifth is *local*, but the *localities* are rather too numerous. It has respect to the *disgusting evidences* of the use of the vile weed, which the pews exhibit in certain churches that could be named. We have even seen the Pipers lighting up their fire during the interval of public worship, and experienced the aroma of "Donald McDonald" in churches located in communities reckoned as *highly advanced* in civilization.

There are other cases in which we would be inclined to inquire whether a clock was placed in the front of the gallery for ornament or use, and if the sermon overran by 10 minutes, who was most to blame, the speaker carried away for a little with his subject, or the motionless clock with its hands perpetually pointing to 4 to 7.

If some of these small matters, others are not, for we have known both health and life forfeited through colds resulting from overheating at one time, and cold drafts in Churches at another. But even the little things cease to be little, if they distract attention, act as soporifics or in any way by their influence on minister and people hinder the effect to be produced by the preaching of the Gospel. We trust that even these few hints will direct attention to some existing negligences, and if considered, we are persuaded that the evils complained of will be gradually remedied.

UNION.

Between truly christian men there must be mutual attraction. Union to Jesus and the indwelling of His spirit cannot produce repulsion and separation. Good men may, and do, separate from one another, the tendencies of their new nature toward an incorporating union being repressed and prevented by doctrinal differences, or other causes, requiring, as they think, a secession, or a disruption of tender ties, and when separations do occur, many causes are likely to perpetuate them. Some of these causes may be from above. Others come from beneath.

Among those who love and serve their Lord most faithfully the tendrils of christian love will still go forth searching for their proper objects, and clasping them at first feebly and as it were with some misgivings, but ere long tenaciously because confidently.

Now, as "Like draws to like," and as drops of water when brought together blend, so the movements in the christian world in our times, among the followers of Jesus, are tending to approximation, assimilation and union.

Foremost among those who have given this movement a *practical shape* are Presbyterians, and more especially Colonial Presbyterians; and this priority of action in the Colonies is the natural result of their circumstances. The want of union is there especially felt, because all are weak comparatively, and their united force scarce sufficient for the discharge of the great work of evangelizing the land. The Colonial Presbyterian Churches have been, in nearly all cases, the offshoots of the Scottish denominations, each maintaining for a season at least and from a sense of duty, its distinct denominational character.

In most cases, to say the least, these divisions do not require to be transplanted over the whole world, and perpetuated through all time; and when earnest men looked around them and saw how great was the work, and how few were the labourers, they naturally concluded that fidelity to their Lord and love for souls required economy of both men and means. Hence de-