

huge tracks of his Geological turkeys. Whether heard at Saratoga, At Newport, in Boston, or in Brooklyn, or in any small intermediate place, where the authors are detained by snow storms, or lie becalmed in vacation, they are ever the same,—always and everywhere great. They keep remarkably well. They are greatness preserved, the solid pemmican of thought, warranted good for all latitudes. Well planned vacations and exchanges, in due time, bring them around to all the prominent Ecclesiastical Platforms in this country. You might call them Pulpit Revolvers, or Circulating Decimals, according as your taste is martial or arithmetical. Supplying Committees of our large and influential churches understand this matter, and take advantage of it. 'We are, in the Providence of God, without a pastor, and know not where to look! Pray can you not help us to a supply on the next Sabbath either yourself, or by exchange?'—which is readily understood to mean, 'Come, now, fire us your big gun.' And so it happens that almost all the 'larger and more important churches' in New England have been the objects those 'great efforts' have terminated. Now there is a sense in which these gigantic products are providential, for they seem to be quite essential in the present state of things. For surely no discreet man would presume to candidate in any of our large churches without he had one or more of such sermons: any more than the Committee would presume to ask him, without knowing that he had them. Hence, without such discourses, ecclesiastical matters in high places would suffer a dire stagnation. But for these sermons many of our first class congregations would have to remain widowed as to a minister; and many of our first class ministers would never have fertility to appear as preachers, except before their own, or other small country congregations. Hence we consider these 'great efforts' as in a sense providential, prepared beforehand to meet great emergencies.

But the minister is dying of these great sermons. They absorb his time, energy and piety, like sponges. They bleed him like vampires; they bleach and reduce him like fever. They require a preternatural state of mental and bodily excitation; and the penalty of a *subter-natural* state of the same. They leave him all flabby from exhaustion; when the vultures dyspepsia and bronchitis improve their opportunity, and his only remedy is a voyage to Europe. They are also most discouraging accomplishments; for when he once gets a taste for them, he becomes sick of all his other preparations, which from the nature of the case, must be the more numerous. True enough, it is very exhilarating to him to fire a tremendous broadside once in a while, and to listen entranced while echoing hills prolong the sound; but it is no less disheartening to him to be compelled to regard all his intermediate discourses as only pocket pistols,—good sermons,—proper enough for a Preparatory Lecture, or a rainy day. How can he, who has spoken to his hearers as with the trumpet of an angel, condescend to talk like common men, and preserve a proper self-respect?—*Co. respondent of the Furian Recorder.*

#### PRESBYTERIAN UNION.

To the Editor of the Record.

MY DEAR SIR,—May I inquire through the *Record* what is become of our Committee on Union between the United Presbyterian Church, and the Presbyterian Church of Canada, and whether we are to have another meeting of the Committee, soon to proceed as directed at the last meeting of the Synod. I am sorry to see the subject hanging so long in

abeyance, believing as I do that Union is, where practicable, of vital importance to the cause of religion and the strengthening of our congregations, and also for fulfilling the prayer of the Great Head of the Church.

When the Committees met last year, there did not appear to be any material difference of opinion, or any principle involved to prevent a basis of Union being agreed on, and surely, if we consider the importance of the cause, we should be ready to lay aside every feeling of self or party, and join heart and hand to promote the interest of the Redeemer's Kingdom.

Our common enemies,—Popish and Infidel,—are in earnest, and using all means to crush the cause of Christ; and shall we not be ready to unite and use all proper means to uphold, strengthen, and extend this cause? In a late number of the *Record* we have this important question,—“Why are not Ministers of the Gospel better supported?” and several causes pointed to in answer. And, Sir, I would beg to suggest another very important one,—that is, the want of Union. There are many places striving to keep two ministers, that are barely able to keep one; and I know several that could give a handsome stipend, if we were united, that are unable to call one for each. Thus we have the gospel hindered, and the ministers ill supported. If, then, ministers wish to be better supported, let them join in earnest to promote Union, and then they will not only be better supported, but also we will be able to supply destitute localities with the preaching of the gospel, of which they are now deprived for want of ministers.

In conclusion, I would state that many of us are anxious to know if our conveners mean to call the Committees together, and hope they will seek direction from the Great Head of the Church in this matter. That they may be led to act so as shall best promote His glory, and the success of His cause, is the earnest prayer of, Sir, your humble servant,

W. H.

#### A TIMELY MESSENGER.

A Christian lady in Buffalo, (says the *Advocate*), lately placed a monthly tract in the hands of an employe of the American Express Company, whose profanity had drawn her attention, on the street opposite her residence. Not long after, a messenger came to her door, with an earnest request for the lady who had given a stranger a copy of the “Good news,” to visit his death-bed. He was dying among strangers, and knew no friend of his soul, save the unknown woman who had softly reproved his profanity and invited him to Christ, with a tract. With her husband she visited him repeatedly, and had the happiness of directing him to the Saviour, and of seeing him at last close his eyes in hope of a better resurrection.

ST. PATRICK.—The legendary tale of St. Patrick having banished from Ireland all venomous reptiles, is founded on the fact of his having found serpents sculptured on all the Pagan crosses, which existed in great numbers at the time of his arrival there, and as these were objects of reverence to the Irish, because of the *passions* which they symbolized, the Saint, in order to prevent the recurrence of such contemplations, effaced them, as far as practicable, from the stones. No other kind ever existed there, for Solinus, who flourished about two centuries before St. Patrick was born, noticed the phenomenon of there being no vipers there, which fact Isidore repeated in the seventh century; Bede in the eighth; and the famous Bishop Donatus in the ninth.