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## Toil on, Teachers. Labor on and watch and pray; Men may scoff and treat you col Heed them not, go on your way ;

Jesus is a loving master; Cease not then his work to do Cleave to him still closer, faster, He will own and honor you.

Toil on teachers, nothing daunted Whatsoever may oppose; You shall have all help that's wanted, Jesus every peril knows: Be not learful, terror stricken, Tremble not at any foe,-Danger, let it only qui ken, Make your Christian courage show

Constantly, unflinching toil; Fant ye not, and weary never, Labor on in every soil; Buried seed spring up and grow; Sin's stout bulwarks may be shaken Hardened hearts may be brought low

Toil on, teachers ! earnest, steady. Sowing well the seed of truth : Always willing, cheerful, ready, Watching, praying, for your youtht; Leaning on the promise sure; Prayer will surely gain an hearing, Faithful to the end endure.

Toil on, teachers! you are doing, What the Saviour well approves: Satan seeks young souls to ruin, Jesus to redeem them loves : Kindly still he looks upon them, Tenderly he calls them near, Sheds his grace and mercy on them, While his blessed voice they hear

Toil on, teachers! in due season, Reaping time will surely come; You shall yet have glorious reason, To rejoice in harvest home : Many a shining one in glory, As the endless ages roll, Shall reveal the welcome story How by you Christ saved his soul, -English Magazine.

## India.

The following extracts from our Indian correspondence will be read with interest but great care is taken of Soobramonyen, and profit. Mr. Evers relates further parand profit. Mr. Evers relates further particulars respecting the young Brahmin convert mentioned in Mr. Burgess' letter inserted last month, p. 149. Mr. Sullivan's letter exhibits a spectacle with which kind-letter exhibits a spectacle with w by feelings and bright hopes are associated.

If Banks's views of the mutiny in the north-west as a Divine punishment of the marked disregard of Christianity by one marked disregard of Christianity and the marked disregard of Christianity and the marked disregard of Christianity by ou rulers, are worthy of serious and prayerful

Extract of a Letter from the Rev. J. Evers East Indian Minister, dated Negapatam, June 23d, 1857.

I remember promising to tell you of the educational work of my Circuit in this letter, and to begin with the boys' English and Vernacular school. I am happy to be able to state that, though reduced in numbers, still it promises to be the nursery of the church. God has again signally owned our labours, by giving us one Brahmin lad as a convert. Soobramonyen (for this is about the middle of 1854, and by diligence and regularity rose in a short time from the last to the first class. He went first to a school of the Propagation Society; but as he could not gain admission there without the payment of a fee, being the son of poor parents he came into our school, which at that time afforded instruction gratis. He soon gave us proof of his talents by dis-But, as he listened daily to the enlighter and saving truths of the Gospel, his preju dice and ignorance vanished, and he bec fully convinced of the errors of his faith and of the unlawfulness of caste. In 1855 I taught the second class, and Soobramo you was one of my pupils. I and he used to have many discussions; and, from his stout opposition to the truth at that time I indulged very little hope of seeing him be-come a Christian. He was very fond of stating the doctrines of Hinduism, just for me to see how utterly at variance they were with Christian doctrines; and, on one occasion, I well remember silencing him in the following manner. Speaking of the attribute of God's omnipresence, I said that the Bible taught us that God was present everywhere. He immediately, with an air of superiority, replied, "But our religion teaches that God is in everything,—in an atom as well as in a chip of wood. I denied this. He persisted in it. I then said, "You say that God is in everything?"-Then he ought to be in a grain of rice." He assented. "Then, when you boil it, you boil him, and when you eat it you eat him, do you not?" To this he made no reply, and from that day never attempted to argue in favour of his doctrines.

In the middle of last year he commenced to attend the North-gate services, and it own confession, he received a deeper impression of the truth of our religion. Then it but did not make known his mind to me till the end of the year. As I was to go to the effect his escape to Madras, seeing that he was kind enough to entertain a few of the rit may be given to him, to lead him to emwas under age, and that he could not be visitors for the night. Next morning, Sunwas under age, and that he could not be visitors for the night. Next morning, Sun-brace the holy satisfying truth of Jesus and protected here by the law, I advised him to day, the Christians from Singanhully called God. After reasoning, and silencing, and

account of his minority, he being under six-teen years of age, I did not suggest to him that he should leave. He himself determin-"Thanks be to the Lord, all my family ed on this step, and when his parents went away, and when he thought that they had arrived at their destination, he started for the place where he believed he could without any hindrance receive the rite of baptism. He reached Madras within eight

regards to Mrs. Hodson.

days, and was baptized a week after by the Rev. Arminius Burgess. " I remain, yours sincerely, HENRY O. SULLIVAN." returned to Negapatam, and with deep sor-row heard that his son had run away to be Extract of a Letter from the Rev. John S. Banks, dated Bangalore, July 5th 1857. a Christian, or, as the Brahmins say, to cut The old man came to me the morning after his arrival, and cried bitterly, and begged of me to get his son back; but I told him that I could not compel his boy to return, and that those to whom he had gone would not force him to go back to Negapatam. I told him farther that, if he wished, he could go and persuade his son to return. And this he did, for on the very next day he started for Madras, and made the started for Madras and made the sta I do not know whether it will interest his appearance at the Mission-house on a Monday afternoon, with one of his Madras six. Among them one is a Mussulman; but nearly all the rest are of the Brahmin relatives. Mr. Burgess has written me recaste. You may, perhaps, form a still betspecting the interview, and though a painful one to the lad, and though the father remained for two hours persuading the boy to return, all his pursuasion was in vain.—
When he saw that he could not move the four vernacular languages are spoken among lad, he demanded the jewels which were on his person—a pair of silver bangles and a pair of ear-rings. Money was given in lieu of them, and, after receiving it, the old man of them, and, after receiving it, the old man between the course, is spoken in the class, though translation into the vernaculars forms one of the lation into the vernacular forms of the lation into th left, and has not been a second time. But left, and has not been a second time. But I dare say that he is still at Madras, waiting an opportunity to carry away the lad; who know several languages to be distinguished by superiority; but a knowledge of any literature in the language is just as rare as acquaintance with the mere colloquial But this docility of the Hindu boys is more than counterbalanced by their excessive indolence. They do everything with the " My DEAR MOTHER,-By the grace of most perfect ease and complacency, just as though a century were allowed for every the Almighty God I am quite well. Because I have come (here) I feel happy and day, and regard what we should call earnestcomfortable. I suppose you would have been very glad in hearing that I passed the ness as a mania. With a class composed of such materials I spend five hours daily .trials of my father. When my father came, he cried and begged me to come; but I felt The lesson which I ever regard most anxiously and prayerfully is the Scripture lesvery sorry and cried when I saw him cryson. On first going to them, I found them ng, yet I had courage and strength to stand full of conceit in their own religious system. steadfast. Here the Missionaries and all Their masses of absurdities, contradictions, and filth they evidently looked on as the essence of all that is sublime, holy, and pure, the Society people are very kind unto me. Your mother took me two days to thine house, and I took dinner there. Now I and were surprised that anything could be said for Christianity. Some of their rea-sonings, learnt from their fathers, were cerand Soomo (Soomasundrum) have prayer every day. Now I attend to the class-

sed and contradicted by man's discoveries

suaded him to promise to attend Mr. Hut

we leave him in the hands of God, beseeching him to deepen the lad's impressions, and to convert him wholly. In my next I hope Extract of a Letter from the Rev. Thon

meeting, and now I hope that God give me strength to go through all the trials which

terday, shows what his feelings were in hour of trial. I give it verbatim:—

Royapettah, Madras, June 21st. 1857.

Some days after his departure, his father

Hodson, dated Bangalore, July 6th, 1857. Some months ago I informed you that I had obtained land near Goobee, on which persons who were anxious to leave Heathenpersons who were arrives to leave freatien-ism might build houses and live under our protection. The following letter from Mr. Sullivan gives a cheering account of their proceedings. I hope this village will eventually become a city of refuge to thousands

Goobbee, June 20, 1857. "MY DEAR SIR.—The following is a opening of the same on Sunday, June 21st.

The length of the chanel is thirty feet short account of Kodeehully chapel, and the tween the old Egyptian system and that of length of the chapel is thirty feet, add a crushing weight to the exposures of the eleven feet; the walls are built of idolatry which the first chapters of Exodus breadth eleven feet; the walls are built of mud, plastered smoothly with fine sand and contain. The contrast between the living mud, and whitewashed with chuam; it is covered with tiles, supported by nut-trees tan idols and people both weak and ruined together. The Catechist's house is nearly of the same of Acts shows us the circumstances amid dimensions as the chapel, and is attached to which Christianity first spread, the violent ti. The chapel stands on a very prominent opposition it everywhere met and oversituation, and on ground where, in past years, the Heathen sacrificed buffaloes, sheep, fowls, &c., to their deity Mauree Ammah. Now Christians worship there every verse, of a direct or indirect kind. the Lord God omnipotent. On Saturday The Mussulman at first struggled against evening, the 20th instant, most of the Christhem; but now he desists from argument tian families from Toomkoor arrived through a heavy shower of rain at the Goobbee Mission-house. About eight o clock at night Mr. and Miss Morris also arrived.—After Mrs. Sullivan had given the Christan fruth. I have pertians a good supper, we met together for family prayer, and retired to rest. Every cheon's Sunday class, if his parents do not room in the house was occupied. Daniel oppose. O, I do pray that God's good Spi-

righteous punishments of the marked disregard of Christianity by our rulers. The Bible is a forbidden book in every Government school, college, and University. Pleasing as this might be to the secu-Pieasing as this might be to the secular educationalist at home, it is repugnant to the mind eagar to obey the Saviour's the Saviour's praises so charmingly, will be last and largest command. It is a contra-diction that we cannot understand, and would fain see removed, that a Christian Government should take the utmost pains to preserve millions of its subjects in all their Heathen darkness, and exclude that truth which close terms are subjected in all their the state of the present lovely charge to the love of Christ and the true service of God. which alone truly reveals the security of Go-

and I was pleased to read the Watchman's account of it. I am living in a bungalow on the Mission premises alone, but along with my books am very happy. Who would not be, with a world of Heathen to be converted around, and God, our heavenly Fa-ther above, and Christ, the hope of eternal glory, within, and the "sure word of pro-

## Our Sabbath Schools.

MR. EDITOR,-Will you permit one o your readers to call the attention of others, the most hopeful character, with reference to the kingdom of Christ in the world, and to the Sabbath Schools of our own connexion in particular.

It is not only of surpassing interest in itself, but suggestive also of the most important considerations, that a very large propor-tion of the living generation of Christians became the subjects of grace in their youth. This is in accordance with general observation in times of revival and refreshing from the presence of the Lord. Usually the most part of awakened and penitent in those

tainly ingenious; and many of our good people at home would wonder that so much could be pleaded for idolatry. I remember that when I was speaking of the thieveries of one of their Gods, a boy replied that all things belonged to God, and, there-fore when God stole it he took his own.— However, after seeing many parts of their belief fall to pieces before their eyes, despite perfect in the charity that hopeth all things. or in harmony with a just appreciation the detailed statistics relating to the numerical progress of the Church. Its numbers fending Hinduism and objecting to Christianity, they are "speechless." As you well know, the Hindu system presents so many handles to opponents in its cycles of cycles, transmigrations, caste-distinctions, and infalexpected as well from the constitution of the lible systems of astronomy, geography, &c. numan mind, as from the history of human It is a pity that on these latter subjects their Divine Revealer should be so surpashabits. In common and in Christian life the child is often father to the man. The waving automnal harvest is the product of The portions of scriptures we happen to be reading are well suited to the cases of the plowing and sowing in early spring.-And unless true piety is obtained in yout youths in the class: they are the Books of lest it should not be acquired in old age.-But let it never be forgotten that with God all things are possible; that He is mighty to

pleasure and hope which have been occa-sioned to me, and to many beside, by the action of the Sackville Conference concerntion of the Sackville Conference concern-g Sabbath Schools, as stated in the Minutes" in answer to "Question XIV." The Conference very wisely aim to promote the increase, and augment the efficiency of these justly popular institutions. It may be, that no other resolution of the governing body of our Church in its late is more fraught with abundant permanent blessing to the connexion, to souls, and to the world, than the minute referred to. It operates immediately on the whole of the Scholars and Teachers now in these Schools, amounting to many thousands of persons, and mediately through these and through tion will widen from year to year, until i shall be felt to the ends of the world—to the end of time-and even for ever and

he would have Soobramonyen to go with seventy persons inside the chapel, and about as the conscience and soul. This is the but fully alive to its vast importance. But of its earlier scholars and teachers having

there are twelve children in attendance.

"Thanks be to the Lord, all my family are well. On Tuesday last, Mr. Morris accompanied me to Cudaba, and took part in examing the boys of the school.

"The cholera is making fearful work of devastation at Coonghul. The school numbers very few boys.

"Mrs. Sullivan unites with me in kind regards to Mrs. Hodson.

"In estimating the value of Sabbath Schools, one ought to consider that very many beloved children and youth have been prepared in them for their early happy death. A few of these have had a brief oblituary in your excellent journal, inserted to the glory of God, and for the encouragement of the labourers in this department of Christian activity. It is a serious thought to consider that very many beloved children and youth have been prepared in them for their early happy death. A few of these have had a brief oblituary in your excellent journal, inserted to the glory of God, and for the encouragement of the labourers in this department of Christian activity. It is a serious thought which alone truly reveals the security of Government and the welfare of the people. It seems to my mind a strange and startling fact, that our Indian rulers give tens of thousands annually to support Mohammed danism and Hinduism, to support feasts, and temples, and idols, and priests, that else must long since have gene to ruin; while they give not a penny that I am aware of, directly for the conversion of the natives to Christianity. I dare not tell you my feelings as an Englishman on the subject; but as a Missionary, I know that it is my duty to pray that wise counsels and plans may be suggested to our rulers.

My thoughts were specially carried back may be suggested to our rulers.

My thoughts were specially carried back to you at the time of the May Anniversary, greatly enlarged and is perpetually extend-

This impressive aspect of the holy influ when reading the statements made by those admitted into the Ministry at the recent Conferences in Sackville, and in Liperpool, England, at the time of their ordination.—
A few brief quotations from their addresses

prayer and class leader. In these spheres of action he was greatly blessed." At the Conference in Liverpool, the Rev. Mr. Bridgart, who has been a Missionary in Bridgart, who has been a Missionary in the conversion he is conversion he in Liverpool in L met in class, became a Sunday School Teacher, prayer leader, and local preacher." On "that twelve years age he desired to be con-nected with Christ's Church, and began to teach in the Sunday School." Rev. J. D. Telley said, "he owed his conversion to his early connection with the Sabbath School, which brought him into friendship with the pious. He became a teacher in the lowest Inis fact is by some of the inconsiderate and unworking members of the Church spoken of as depreciating the revival, and as requiring a large deduction from its apparent excellence, before reaching its real value as a work of God. The temper which leads to such remarks, it may be feared, is not perfect in the charity that hereath all things. word, specified his early association with the Sabbath School. These are but a few instances, which, withou

research, have recently come under the wriare augmented generally, and chiefly by the conversion to God of those who are the conversion to God of those who are and useful office to which men can be added to the conversion to God of those who are and useful office to which men can be added to the conversion to God of those who are bath School affords for the most weighty vanced. In the course of a very few years the preceding list might be greatly multi-plied, demonstrating the priceless advanta-ges accruing from the Sabbath School not ges accruing from the Sabbath School not to individuals merely, nor to societies, but also to the general Church of Christ, and to the world at large. These facts cannot be contemplated by the enlightened christian between the ideal perfection they sought, be contemplated by the enlightened christian, without his becoming fully assured of the unappreciable value of the Sabbath School. Hereafter he will gladly render to this institution all the countenance and sup-port which may be required of him. The praying teachers too will be stimulated to do all in their power for the spiritual good of their respective classes. How attractive is the place and work of a Sabbath School Teacher. This office affords scope for the exercise of the best and greatest gifts of the most talented members of the church.— When the heroic son of Philip visited the cynic philosopher, he was so enamoured with the plain appearance and easy condition of the man, that he said "Were I not Alexander, I would be as Diogenes," and so, if the most gifted christians are not employed in superior stations, they may well desire to become Sabbath School Teachers.

This article, already longer than was at first intended, shall conclude with a few words in reference to the flourishing Weslevan Sabbath School in a city which lends

atter he had got near to a places ten miles from this, he met his goorgo, or priest, which comprises a minister of thought looked suspiciously at him, and believing that the priest would go and idle worship in the newlys-recision he thought looked suspiciously at him, and believing that the priest, and with this ended his fighting. As we approached near the namy are more invaridy to consiste the thought looked suspiciously at him, and on the winds, and the public served; it will not believe it will be the public served; it will not believe it will be the public served in the presention of the sit. Upon a still larger class all arguing of a belia, and with the public served; it will not believe it will be the public served; it will not believe it will be the public served; and asked him to allow him to accompany and asked him to allow him. But just that evening Soobramonyeen a sand different to the chapel, the place were obliging to the mand status that the price of poole of that eight to the chapel, the place were obliging to the mand status; and asked him to allow him to accompany and asked him to allow him

its name to one of the Districts of the Con-

he would have Soobramonyen to go with him. This was a second disappointment.—And now he patiently waited my return from Madras, and my father directions from Joshus xiv. 15, to a return of that of his departure, I found that his resolve had not consequences of an analysing under great anxiety, whiling daily for a favorable opportunity of escenping the surface of the consequence of the surface of the consequence of the surface of the consequence of the him him do who not long ago used to speak against the Bible, and against those who though it! At the beginning of last month of my proving the means of much good. I long to see the heary is returned to the first born and opportunity offered itself, and the boy the proving the manner to every find the extension of the surface of the consequence of the limit of the surface of the consequence of the surface of the consequence of the surface of the consequence of the c

Intellect were demonstrated : in our present we will proceed to the consideration of those Bal.-What are mine

Evan .- You believe that a teacher sent rom God may act a double part, and by his betief you persuade men not indeed to from men: thus becoming the murderer of men's souls, and the prolific cause of objections and prejudices against his religion. Woe unto thee Balaam! Can a fountain send forth both bitter water and sweet? Canst thou be taithful and be double minded

Bal .- Have not I the lawful power to do have in the secular matters. It is without poses, and carry out a design which is not certainly evidenced by their words or ac-tions. To their nearest relatives and most tions. To their nearest relatives and most steps of the eternal councillation on fidential friends they do not breathe their Him to perfection. None can pierce the most steps of the eternal councillation of the eternal plans. Have they this right-and do you deny it to me? Nay, may I not more effectually carry into operation a scheme which has for its end your advantage by concealing my purpose from you than by making you acquainted with it?

Evan.—Nay; for even if I perceive that

our object is my benefit, I must also peryour object is my serient, I must also per-ceive that you used unworthy means to carry into effect your purpose. I cannot be ignorant of the truth that you employed du-plicity, and assumed a false character, and played a part. I may indeed be grateful efit might, under other circumstances, prove As fully as the stars are open to the inspec jury. Now, if you really designed my advantage, your best mode would be to produce in me a higher degree of virtue.—
This could only be effected by exhibiting to my contemplation the embodiment of a tion. Then abandon thy double course. high ideal of virtue in your own life and Be single hearted; and thou shalt see in conduct. When I regard candor and truth and spirituality in your ordinary course of action, I must admit the reality of your professions, and be charmed more with goodness in the abstract than ever. But the mere attempt made by you to win my love —is an attempt made in utter ignorance of denominations around us; but the following, the sympathies of my moral nature; and which we find in the Evangelist, a journal, which is not wisdom, but its counterfeit, cannot love it; my moral nature sympa thises with it not. If I see double-dealing on the part of the teacher of that religion. cannot love him, at least not as a model of virtue and goodness, however much I may entertain gratitude toward him for his good intentions. There is no feeling in sympathy with moral deformity in my nature. I read Plato's writings, or Rosseau's, I am and the practical sentiments they embodie When, on the contrary, I read the teaching of Jesus of Nazareth, and turn to his life and behold the mysterious and perfect con-formity between life and doctrine; the virtue taught, and the virtue embodied; I am constrained to admit that this is truth itself and with it every phase of moral excellence and perfection.

Bal.-The institution of this comparison between the Son of the Most High, and the Grecian sage, in no wise that I can perceive relates to my observations recently made I stated that I might be a true teacher of religion, and yet pursue a course which concealed from men. I might adduce for illustration the circumstances connected Suppose that the priest is conscious that he may maintain his position more securely by withholding from the people much that he might reveal to them. Is he to be censured for not doing that ed for not doing that which might only lighten their minds without purifying their hearts?

Evan,-If he knows the truth, and is for the communication of the truth, and if his people can only be saved by the truth, and he withholds that truth, then manifestly it

sun to see them. So with the counsels of God. His purposes may change—but his general plan, as to the administration of the moral government of the universe-that remains unalterable. O! how is it possible that the finite can grasp the infinite? How is is possible that such as man could keep before his mind's eye the events and arrangements of innumerable eyes? All that is possible to God is inconceivable to man. Nay you cannot watch, without mental fatigue, the vicissitudes of a nation, or an empire; how much less the concerns of the universe. True, the renewed soul can grasp at much. There are some lofty minds that continually traverse the Empyrean: "that bear about with them the everlasting state, and so carnestly intend it You believe that it is right to make a secret that it shall ever be a descent and vouchsafement with them to allow themselves to observe what busy mortals are doing in these (as they suppose them) grand negociations here below." \* But there are few of that description. And even these minds, powerful as they are, cannot long keep the run of the divine government—even such minds as Butler's and Paley's get bewilderthat in the religious concerns which men the sun, the eyes at last become dazzled, and the blaze of unsufferable glory over-whelms them with its radiance. No eye can follow very long the intellectual track of light and splendor which marks the foot-steps of the eternal God. None can know clouds and brightness which surrounds His immediate presence, so as to understand His plans from everlasting to everlasting. But it would be a most unjust inference there-from to suppose that He wilfully conceals His purpose in order to deceive men as to His real intentions. His mind is incapable of such duplicity. Do not then charge upon God that which from His very nature is impossible. "His ways are equal." And it can never be deduced by misinterpreted passages of His own revelation; such, for instance, as that one, "It is the glory of a object.

The Rev. J. Burns said, that "as soon as the received a sense of pardoning love he he received a sense of pardoning love he and Jesuitism which have effected this bendered which is personal and Jesuitism which have effected this bendered which is personal and Jesuitism which have effected this bendered which is personal and Jesuitism which have effected this bendered which is personal and Jesuitism which have effected this bendered which is personal and Jesuitism which have effected this bendered which is personal and the principle which is personal and Jesuitism which have effected this bendered which is personal and Jesuitism which have effected this bendered which is personal and Jesuitism which have effected this bendered which is personal and Jesuitism which have effected this bendered which is personal and Jesuitism which have effected this bendered which is personal and Jesuitism which have effected this bendered which is personal and Jesuitism which have effected this bendered which is personal and Jesuitism which have effected this bendered which is personal and Jesuitism which have effected this bendered which is personal and Jesuitism which have effected this bendered which is personal and Jesuitism which have effected this bendered which which is personal and Jesuitism which have effected this bendered which is personal and the personal and Jesuitism which have effected the personal and Jesuitism which have effected this bendered which which which have effected the personal and Jesuitism which have been and Jesuitism which have been and Jesuitism which have been and Jesuitism my ruin. Were the motives whereby you tion of the astronomer, so fully is the mind were influenced to act different from those of God laid bare by revelation to the Christian God laid bare by revelation to the Christian Company of God laid bare by revelation to the Christian which now govern you, they would produce different results. The same double-dealing, therefore, which causes in one case my adpropriate time, and research, and patience, and protracted thought, to fathom the laws of

A Church for the Rich.

TRUTH a glory that as yet thou hast seen

It is not often that we copy from any of our contemporaries of the several religious we believe, attached to the Baptists, is so rich in its satire upon a system of the profanest worldliness in religion, and will ply, we regret to be compelled to say, so forcibly to our own, as well as to other communions, that we cannot withhold it from our readers. Let us hope that its perusal will have the effect, in many quarters, of opening the eyes of those who would really be in earnest in their religion, to the sacrilegious system to which it refers.—[Church-

A Church for the Rich .- (Advertisemen extraordinary.)—The trustees of the new and elegant church of St. Demas and St. Dives, respectfully announce to the me-tropolitan aristocracy, that they will have the pleasure of opening their edifice for Divine service on the first Sunday of next September. In the meantime the pews will be offered for sale at prices which will place or even of those who are in moderate circumstances; for it is the determination of the trustees to have the church occupied exclusively by families of wealth and

A call extended several months ago, to A call extended several months ago, to the Rev. Dr. Goodasthebest, has been ac-cepted by that learned and accomplished gentleman, and mere announcement of this gratifying fact is deemed a sufficient guaran-tee that the pulpit instructions of St. Demas and St. Dives will be all that the most fastidious taste could require. The distinguished doctor is as profound as he is considerate of the nerves of his hearers, and of the infirmities of human nature generally. All alarming and startling topics will be studiously avoided; and hence persons of tender and excitable consciences, may repose in the full conviction that nothing will be uttered at the sacred desk which will, in the least, tend to disturb their mental-tranquility, or mar the intellectual pleasures of the