

distract his thoughts from those pastoral cares which claim his undivided application? In the first place, the inquiries after a curate, and the choice of one, who, in the present complicated state of religious sentiment, and of sensitive jealousy with which any diversity of opinion is regarded, will be likely to harmonize with his principal, cost no little time and anxiety. Next, supposing a hopeful choice to be made, the chances of some differences breaking out on a closer intimacy, of some peculiarity in his demeanor, rendering him unpopular in the parish, or of his not being sufficiently humble and obedient to continue to act in subordination to his Rector, whom he may far surpass in ability and learning, are of course considerable. Lastly, supposing none of these obstacles to occur, but the views of the curate to be as accordant, his temper as obliging, his activity and perseverance as unwearied, as can be desired, then comes preference. Such a termination is generally contemplated from the first, after a limited period; but should this not be the case, in proportion to the zeal and excellence of the curate grows the certainty of his being called to a higher sphere of duty.

And now, contrast with this the case of a young man, once the inmate of the parsonage, now a Deacon, returning to officiate as curate in his native place. His early character has been moulded by his present superior according to his own sentiments; he is endeared to the parishioners by the ties of birth and by their knowledge of his religious deportment from youth upwards; his reverence for his patron has become a matured habit: he has no desire to exchange his old home for another where he will be less appreciated, nor has he any connexions through whom promotion will naturally descend upon him. What a satisfaction would it be to our clergyman to look forward to having the labours of such an assistant permanently united to his own; to be able to delegate to him the direction of the school, to which (with perhaps little aptitude for teaching), he is now obliged to devote so much of his own time; to form with him schemes of enduring usefulness to be carried on in concert together to their lives' end!—From the Journal of Education.

CRUELTY TO ANIMALS.

Sermon by the Rev. Thomas Drex, D. D. Belfast.

Of all animals, that noble and very useful one, the horse, appears to be one of the most exposed to thoughtless and unkind treatment in our islands. In general, his strength is too soon exercised in labour, and this not merely for useful purposes, but in matters of a merely wanton kind. The use of horses, even among those unfriendly to the sports of the field and mountain, of the race-course and steeple-chase, is not always duly regulated. In the case of post horses, their speed is generally overtaxed, and their treatment not suitable to many who, in life's earlier day, were the subjects of over-care, when cherished for the work of hunting or of racing. The purposes of the race-course demand inquiry. In the present improved state of society—in the acknowledged truth that a superior breed of horses can be preserved independent of the accompaniment of the public race—we have occasion to ask—why is a custom preserved which has been so long identified with barbarity, profligate expenditure, cheating, gambling, and blasphemy? There is no amusement, gambling excepted, which has so degraded our nobility, ruined noble houses, squandered the fortunes of many, and entailed disgrace upon families, as this useless, merciless, thriftless, and reckless custom. The presence of women at such scenes is creditable to their proper character, and it is high time for them to shun the inhuman exhibition of the horse-race as they would the ruffian sport of the cock-pit. Still more reprehensible is the amusement known by the name of steeple-chase, in which limb and life are so periled by man, and in which such pain, danger, unnatural exertion, and severe chastisement are imposed upon generous and most ill-used animals. The noisy, unmeaning sport of hunting, (a relic of the barbarous and unenlightened days of savage life,) is of double cruelty. Why one gentle animal should be pursued to death by a crowd of well-dressed men, shouting, spurring, and whipping another animal, appears one of the strangest things in a world of such pretensions to sense and propriety as our world is at this day. To pursue the history of the generous, patient, and most useful horse, through a life of over-exertion and neglect, till we find him the prey of disease and starvation in the knacker's yard, is beyond the limits of this address.

Let us hope for a better order of things under the increased attention now excited by Anti-cruelty societies, and continue to plead that the horse, one of the very best of man's dumb friends, may receive a share of that pity which is often bestowed on animals of a less useful description. In a review of this kind we may be allowed to plead for our household friend the dog, and to hope that better days are in store for him; when no longer trained to hurt inoffensive animals, or to fight with his fellow, he may be allowed to live in affection with his master, and in peace with those of God's creatures who do no damage or loss to the property or person of man.

It may startle some, if among things proscribed in the statutes of humanity, an injunction be issued against fishing for mere amusement. Although in practice so placid and retiring, so contemplative and apparently useful, it must, as far as amateur gratification is concerned, be enumerated among the barbarous gratifications of a cruel man. Where food is really wanting, where the sustenance of life depends upon the net or rod, an excuse is at hand; but the mere follower of sport is disenthralled to the character of humanity, when his pleasures depend on the struggles, captivity, and death of the creatures of river and sea.—Dublin Christian Journal.

THE FOREIGN MISSIONARY ENTERPRISE.

Let me illustrate this view of the matter. And in order that the agent shall be one least embarrassed by narrow associations, let us suppose him a spiritual being. Suppose that the Apocalyptic angel, having the everlasting gospel to preach, should be at this instant coursing

the sky on his errand of salvation, with a heart gushing with sympathy for our fallen race, and eager and impatient to snatch them up to God. Suppose his rapid wings should first sweep over the breadth of our land and survey, with a spirit's ken, the religious aspect of our country—with its churches, its holidays, its ministers, its Bibles, and its religious presses, and all the appliances of the gospel. Is this the view which would fasten his best regard? Would he plant his first footsteps in America? Would he light upon some high land and send forth his proclamation to echo among our hills and woods, and valleys, calling on the impenitent to come to God, and the careless to be alarmed, and the backslider to speed him to the Cross? And if you should cluster about him and tell him of the wo and degradation that crowd our cities, and the pollution that flows down our streets, even from high places, would he linger among us and take his abode in the pleasant places of our Zion? No:—"Detain me not," he would say. I came to the ignorant and benighted. You are instructed. The gospel has breathed out its influence among you, till it has penetrated every nook and recess of the land, like an atmosphere, and if sinners will not be saved, my skirts are unstained. I shake off from my feet the dust of their unworthy soil as a testimony. The heathen are dying with the famine of the knowledge which you despise. Show me—show me the land where blackness broods the heaviest." And as you pointed your unwilling finger to the savage regions of Paganism, how would he bound away and give his quick wings no rest till he should fold them on some mountain peak of the East, and put his trumpet to his mouth, and blow a blast which should rend the thick air of heathenism with the message of mercy from the glorious gospel!

It is only a sketch of fancy, but it seems to me to illustrate the diffusive spirit of Christianity, as it should possess the soul of every Christian. God, it is true, has invested us with private and social relations which would not encumber the free impulses of a heavenly messenger. But still the angel's duty is ours. Both are enlisted for the single aim of the glory of God. All our temporal connections are only incidental, and ought to sit loosely to us, but our spiritual relations are eternal, for they make the end of our being. And in judging of the rule of duty, we should untie the restraints of worldly partiality, and soar as far as we can towards the angel's own spiritual element, that we may survey the world as it is, and judge of our duty by the light of another sphere.—Sermon by the Rev. A. H. Vinton, M. D. Boston.

The Berean.

QUEBEC, THURSDAY, MAY 16, 1844.

It is a source of satisfaction, to welcome into the field of ministerial labour so goodly a number of brethren as were on the last Lord's day partly first admitted to ministerial functions, and partly advanced to the Presbyterate. When the field presents so extensive a prospect, and from many parts accounts reach us that they are white already unto the harvest, it is cheering to see labourers go forth into that harvest, acknowledging one divine Head to bless their labours, and united together by ecclesiastical engagements to one combined course of action in the warfare they are to maintain against the enemies that would hinder the spread of the Redeemer's kingdom.

Bound, by their subscriptions, to hold the eminently scriptural doctrines of the Church of England as they are set forth in her thirty nine Articles, and pledged by their ordination-vow "to banish and drive away all erroneous and strange doctrines contrary to God's word," the Clergy of that Church may well be expected to be a body of men earnestly contending for the faith once delivered to the saints. If there are exceptions to this reasonable anticipation, they are cases of inconsistency which only bring to light the imperfection that cleaves to every institution administered by frail, short-sighted man. We take an encouraging view of the prospects of the Church in this Diocese, as arising from the character generally of the labourers whom she has for some time invested with authority to go forth as ambassadors for Christ. Of worldly gain there is little to be expected by taking orders in the colonial Church; of labour abundance is required, and of hardships and trials no lack. We devoutly pray that the hearts of our brethren recently ordained may be cheered up under their arduous duties; that they may see the pleasure of the Lord prospering in their hands, by so much success as to encourage them to labour with steadfast zeal and perseverance; and that their faith may be kept in exercise by so much experience of their own insufficiency as shall bring them daily to the fountain of all strength, all ability, and all usefulness.

A word we would say upon the part which the Laity have to perform. If the vows of the Clergy are solemn, their duties arduous, and their hearts simply bent upon labouring for souls, it is but right to expect that the Laity should be solicitous to free them from worldly cares, and to remove every removable hindrance to their success. An affectionate, willing acknowledgment of the minister's kind intentions towards young and old, an endeavour to interpret his acts as favourably as possible, to improve to the utmost by his instructions, and to bring those who are wayward under their influence, may go a great

way towards promoting the success of his ministrations. A willingness to contribute of their substance to the support of the ministry and its subordinate helps will likewise be found a very essential auxiliary to the efficiency of the pastoral office. We would earnestly deprecate luxurious provision for the Clergy; but we must say that most of our brethren in the ministry are labouring for remuneration utterly disproportionate to the demands made upon them for qualifications and for laboriousness of service; and some of the newly ordained Deacons and Priests go to engage in their work for remuneration which would not command the services of a mechanic. Religious Societies in the mother-country are beginning to find that they must put limits to the supplies which they have been accustomed to furnish; and if the Laity in these colonies value the ministrations of the Church, they must see the necessity and the duty of bringing into exercise the voluntary principle among themselves to an extent far beyond what they have hitherto thought called for. The Pastor should be made as free from care about his moderate support as his parishioners generally are. In a country where labour is well rewarded, the Laity, cultivating the grounds or working at a trade, with that industry and steadiness which we will suppose that the Pastor applies to his duties, become easy in their circumstances, according to their station in society: so should their minister be. We recommend these intimations to the consideration of our readers, and will assure them that the exercise of liberality on their part towards the support of the ministry will open to them new sources of interest in those religious services which to obtain they have imposed upon themselves a moderate share of self-denial.

Referring to the suggestion respecting "prophets' chambers" which we threw out in giving notice of the intended ordination, it gives us pleasure to say that the whole of the Deacons who came to town for Priest's orders were kindly accommodated in private houses.

ECCLIASTICAL INTELLIGENCE.

An ordination was held by the Lord Bishop of Montreal, in the Cathedral Church, Quebec, last Sunday, the 12th instant, when the following gentlemen were admitted to the orders of Deacon and Priest respectively, namely:—

- TO THE ORDER OF DEACONS. Messrs. Henry Evans, to be Assistant Minister at Dunham. Edward Cullen Parkin, to have the charge of St. Paul's Chapel, (Mariners'). Charles Rollit, to officiate at Grosse Isle during the Quarantine season, and to be a travelling missionary under the Church Society.

- TO THE ORDER OF PRIESTS. Rev. Joseph Antisell Allen, Minister of Christville. Charles Bancroft, A. M. appointed Assistant Minister to St. Ann's Church, Brooklyn, N. Y. Henry Hazard, Missionary at Sherrington. William Jones, appointed Assistant Minister at Eaton. William Turnbull Leach, A. M. Minister of St. George's Chapel, Montreal. Joseph Scott, A. M. Missionary at Bromo. George Slack, Missionary at Granby. Isaac Patrick White, to assist in the duties of the parish of Quebec, during the absence of the Lord Bishop. Andrew Trew Whitten, Missionary at L'Acadie.

The Priests who assisted in the imposition of hands were the Revs. Official Mackie, Wm. Chaderton, E. J. Senkler, and G. Cowell.

The Lord Bishop preached a sermon appropriate to the occasion which, in addition to the interest excited by the solemn service just referred to, was rendered affecting by the circumstance of His Lordship's being on the eve of setting out on his distant and trying visitation to the Mission of the Church Missionary Society at the Red River Settlement. The text was happily chosen from 2nd Cor. 10, parts of the 15th and 16th verses: "Having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, to preach the gospel in the regions beyond you."

On Monday last, the Clergy present in town, including the newly ordained Priests and Deacons, met at the Rectory for the purpose of attending His Lordship to the place of embarkation. A Deputation from the St. George's Society, consisting of the President and other office-bearers, joined the procession. Ten Clergymen embarked with their Diocesan on board the "Queen" to return to their several cures, and the Rev. J. P. Maning to act as His Lordship's travelling Chaplain on this visitation. Many of the parishioners were on the wharf, including the churchwardens (one of whom was passenger in the Queen) to testify their respect to His Lordship at parting with him for a season, their wishes and prayers for the success of the labours upon which he set out, and for his return to his Diocese in health and safety.

The following address has been signed by the Clergy present in Quebec, and is to be presented to His Lordship on his embarkation in the Honble. the Hudson's Bay Company's canoe at Laclaire:—

TO THE RIGHT REVEREND, THE LORD BISHOP OF MONTREAL, &c., &c., &c.

May it please Your Lordship, We, the undersigned Clergymen of the Diocese of Quebec, beg respectfully to tender to Your Lordship, an expression of the deep

and affectionate interest with which we contemplate your approaching departure from amongst us.

While we regret that any necessity should constrain you to leave us, though but for a little season, we appreciate the spirit which has prompted you, at whatever cost, to obey the call of duty; and we trust that Your Lordship's example may be to us yet another incentive to "endure hardness as good soldiers of Jesus Christ."

We feel that it is an important work in which you are about to engage:—To confirm the Churches;—To set in order the things that are wanting, and to cheer the distant Missionary in his labour of love;—What object more worthy of that high vocation to which Your Lordship has been called in the Providence of God!

May He—the Giver of all grace—vouchsafe to you all needful support, enable you to see of the fruit of your labours, and restore you to your Diocese strengthened in body and refreshed in spirit.—Farewell!

CHURCH SOCIETY:—On Friday last, the 10th instant, a Special General Meeting of the Church Society was held at the National School Room in this city, according to advertisement, the Lord Bishop of Montreal in the Chair. After prayer, His Lordship stated the object of the meeting to be, that certain proposed changes in the Constitution of the Society might be submitted, in accordance with a provision to that effect contained in the Constitution itself. It was not competent for the meeting to dispose of the proposals, though it might give its opinion upon them; the main object to be attained was, that sufficient notice be had by the members of the Society, previously to another meeting at which alone changes could be adopted. Discussion then arose at some length, and the meeting gave its opinion that the passing of the amendments to the Constitution should be postponed until the royal assent to the Act incorporating the Society should have been signified. In accordance with the sense of the meeting, however, that the Constitution might with advantage be revised, a Committee of seven Clergymen and Laymen, including two Counsel, was appointed to consider what amendments may be required, and to report thereon to a future General Meeting.

ST. PAUL'S (MARINERS') CHAPEL:—The Rev. Charles Bancroft having received a call as Assistant Minister to St. Ann's Church, Brooklyn, New York, and being therefore on the point of resigning the charge of the congregation connected with the above place of worship which he had temporarily assumed during the course of last year, addresses were presented to him last week signed by upwards of a hundred attendants upon his ministry, and expressive of their "sense of the faithful services which he had rendered to the congregation during the lamented absence of their generous friend and zealous Pastor, the Rev. W. W. Wait." The efficiency of Mr. B.'s services, fully testified to, while they continued, by a numerous attendance, is cordially adverted to, and an assurance is given that they will "ever cherish a thankful remembrance of his kind and persevering endeavours to promote the best interests of those whose names were affixed, and their children. They commend their Pastor to the care and guidance of Almighty God, beseeching Him to grant that wherever he may be called to administer the ordinances of divine grace, he may be cheered by a blessing on his labours, until he shall be called to the Saviour's Kingdom in glory." A present of £25. bears further witness to the value which was attributed to Mr. B.'s services by those who had the benefit of them. An answer has been received from Mr. Bancroft in which he states: "The highest earthly joy of the minister of Christ is, to know that he has the sympathies of his people, and that his labours among them have not been in vain in the Lord. My poor efforts have found an ample reward in your expressions of grateful attachment; but, by your very generous gift, you have laid me under a debt of gratitude. In return, I can only pray with earnestness that God's richest blessings may descend upon you; especially that He may continue to supply you with what I know you now have in your absent minister, a Pastor after His own heart. Whether Providence call me again to labour in this my native country, or whether it be the divine will that I continue in another part of the vineyard, you will ever have a high place in my affections. And now, Brethren, I again commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

MISSION TO TEEMBO IN AFRICA. JOURNEY OF MR. W. C. THOMSON. On the 13th Nov. 1841, a Meeting was held at Freetown, Sierra Leone, of Merchants and others interested in the commercial prosperity of the Colony, for the purpose of extending the intercourse between Sierra Leone, and the Foulah Country. At this Meeting, W. Ferguson, Esq., the Lieutenant-Governor, presided. A grant of 200l. in aid of the expenses of the undertaking was made from the Colonial Funds; the remainder was raised by subscriptions in the Colony. Mr. William Cooper Thomson, connected with the Society's Mission as a Linguist and Translator, was requested to conduct the Mission to Teembo. With this request the Local Committee of Missionaries immediately complied. Mr. Thomson departed on this arduous undertaking at the latter end of December. After encountering many difficulties and vexatious delays, Mr. Thomson succeeded in reaching Teembo. From Darah, near Teembo, he wrote to the Rev. J. Warburton on the 18th June; and from his letter we make the following extract:—

Opportunities of Usefulness on the Journey. The Lord has marvellously guarded and supported me amidst many and sore temptations from within and from without. For this restraining and strengthening grace I believe I am much indebted to the promised prayers of yourself and other Christian friends in the Colony; nor have you been forgotten by me, either in my secret approaches to the Throne of Grace or in our daily Family Prayers and Lord's Day Services, all of which I rejoice to say I have hitherto been enabled to keep up

with as much punctuality as in the Colony. Whether travelling or halting in towns, we have only on two occasions, during six months, failed to have Family Prayers twice a day. The Lord's Day has been, in every respect, as strictly observed as at home. How ill soever I may have been, I have always given my companions an exhortation in the morning, and catechized them upon the same subject in the evening. I rejoice that there is a marked improvement, not only in their Christian knowledge, but, which is of much greater moment, in their Christian conduct; a lively interest in religious duties, and a correctness of deportment being exhibited by all but three; and even of these I have not to complain of any thing beyond occasional inattention to instruction. Though at first self-willed and distressingly careless, I am thankful to say that these young men have so far become softened, and that, for the last two months, I have not had occasion to reprove one of them. As my mule died in Melachoorie, I had to perform the journey on foot as far as the territories of the Inaam, over by far the worst road I have ever travelled; so that we have been partners in toil as well as in hunger and sickness, both of which we have suffered till now. Grant of the Use of Important Roads to Her Majesty.

I desire here to record my gratitude to God for the abundant success with which he has designed to crown my humble labours. I thank God, and take courage for the future. After having honourably surmounted every obstacle which the malignant jealousy of the Mandingo Princes could throw in my way, I have not only succeeded in securing the personal friendship of all the Native Princes through whose territories I have passed, but, what was supposed to be obtainable only by a subsequent Mission, have procured ample, perpetual, and unconditional grants of the whole line of road from the sea to the territories of the Inaam; and have little doubt of being able to extend the line through the kingdom of Foutah. These grants are secured in little deeds drawn up by myself in the Arabic Language; all the Priests to whom the task was assigned having in despair abandoned the attempt, but not till they had spoiled much of the Queen's paper. I have thus been enabled to accomplish this most difficult task, in a manner creditable to myself and most satisfactory to the Native Princes, by whose Priests the documents are readily understood, though they find original composition beyond their ability. An English document, on the contrary, would be only so much waste paper in their hands, as, indeed, some of the Timmanee Chiefs complain. I have also been enabled to correspond with the Inaam and the King of Tambukah at great length, in that language, on matters affecting the safety of our lives and property. For all this gracious aid I desire to return humble and hearty thanks to God, who has never left me, in any critical emergency, to be the reproach of fools. I may add, that these attempts at Arabic composition have been the subject of warm commendation by some who are competent judges, which is also matter of encouragement.

Openings for Missionary Labours. In every town at which we have halted for any length of time, I have invariably inculted on Chiefs and people the vast advantages, spiritual and temporal, which they would derive from the residence among them of Christian Teachers. And as an encouragement to future travellers in these countries, especially Missionaries, I am happy to state, that not only did our various religious services call forth no expressions of disapprobation, but, on the contrary, invariably obtained the respectful commendation of all who witnessed them, whether they understood them or not. Any who were present, and there were frequently many, generally came up to me at the conclusion, to shake my hand; and almost always said, in addition to their thanks, "Yes, prayer is good: all people ought to pray." Even the Foulahs—whom I expected, from reports, to find so bigoted—are by far the most hearty in their commendations.

I have the pleasure to add, that the decent and friendly deportment of my people is a living illustration of the excellence of the Christian Religion, and has by many been voluntarily acknowledged to me as such.

These are certainly matters of encouragement. With respect to the reception of religious instruction, I have much pleasure in stating, that, even in that stronghold of Mahomedanism, Melachoorie, Missionaries would be most gladly welcomed; but, so far as I can state from personal inquiry, I question much whether any aid of a pecuniary or other nature could be obtained. They too much resemble the people of Port Lokkoh in this respect. But that they would be well received, I have the positive assurance of the two persons of greatest power and influence there—Namina Modu Yansani, or Kellegggy, as he is commonly called, and Lamina Yansani, his nephew. The King, or Governor, has, in our secret conferences, frequently expressed the satisfaction which he should feel in seeing English Schools established in his town. He has repeatedly attended our religious services, and has always given the most strict and devout attention to what was said; as I had indeed expected, from the respectful manner in which I had always heard him speak of our Lord, though his ideas of Him must be derived almost solely from the Koran. The subject was John iii. 16. on one occasion, and he seemed much impressed with the force of the phrase so loved the world, and the proof of the greatness of God's love there given; but I much fear it was only a transitory impression, like many produced on the minds even of those who have been educated in the faith of the Gospel.

(To be continued.) The Jews.—The population of Judæa, in its most palmy days probably did not exceed, if it reached, four millions. The numbers who entered Palestine from the wilderness were evidently not much more than three; and their census, according to the German statistics who are generally considered to be exact, is now nearly the same as that of the people under Moses, about three millions. They are thus distributed:—In Europe, 1,916,000, of which about 658,000 are in Poland and Russia, and 453,000 are in Austria. In Asia, 738,000, of which 300,000 are in Asiatic Turkey. In America, north and south 5,700.

* Places so called for slaughter of horses in town.