

asked, Why is misery in the world, if the laws by which the world is governed are the work of God? Dr. Brown foresaw this objection to his doctrine, and pretends to account for the sufferings of men on the ground of the benefits of suffering itself. Now this, instead of being an additional support to his theory of human suffering, is an abandonment of it, and accounts for the phenomenon on a different ground. If the existence of misery is to be justified by its utility, then it is not owing to the supposed contradiction between general laws and a particular providence. In this view it is as much the effect of design as are the effects of Divine goodness. In this view man must have been as miserable in his original state as he is yet. In this view, also, the angels in heaven must be miserable. Indeed, according to this wisdom, I can see no prospect of an end to misery. According to this frantic philosophy, to be miserable may be the very perfection of the happiness of heaven, as well as the punishment in hell. If one hour's misery is necessary on any account, for an innocent being, there is no security that eternal misery is not necessary even to the perfectly innocent. The gravest philosophers will adopt the most fanatical extravagance, rather than admit that men are miserable because they are sinful. They make even misery a blessing. In this work it does not lie before me to examine the theories of philosophers, accounting for the existence of evil, any further than they affect the attributes of God. And we have seen that the God of the philosopher is in wisdom and power inferior to the God of the most ignorant and illiterate. The illiterate man speaks and thinks of God as altogether almighty; the wisdom of the philosopher teaches him to limit omniscience and omnipotence. The illiterate man sees and feels evil, and confesses that it is the consequence of sin; the God of the philosopher permits evil, because, though men were all as holy as angels, he cannot prevent it. Human misery is the result of general laws, which have a good tendency on the whole, but which have some necessary evils. The God of the philosopher, then, is not the ALMIGHTY.—From "The Knowledge of Jesus the most excellent of the Sciences, by Alexander Carson, A. M."

GRATITUDE FOR REDEMPTION.

He, who in his heart believes that he was once exposed to destruction, both of body and soul, as a transgressor of the law of God: and has been rescued from that tremendous peril, by the interposition of the Lord Jesus, cannot but cherish sentiments of gratitude and love, towards the Deliverer. When, therefore, he hears that Deliverer saying, "If ye love me, keep my commandments," can he be deaf to that voice? Can he refuse to obey? Surely not. If, at any time, his love should unhappily grow cold; if he should be tempted to slight any one of his Lord's commands, let him look into that bottomless pit, on the very edge of which he was once standing, and remember who it was, that prevented him from plunging into it! Then let him look up to that unspokeable felicity, to that fulness of joy, in the presence of his heavenly Father, which shall (through rich mercy) be his portion, hereafter; and remember who it was that purchased it for him! Surely, while beholding (by a lively faith) these great realities, with all their unutterable importance, his love will be kindled afresh: his gratitude will become more ardent: his obedience will be powerfully quickened. J. R. S. L. 20th Dec. 1844.

The Berean.

QUEBEC, THURSDAY, AUG. 28, 1845.

A portion of our columns having recently been occupied with extracts on Union among God's people, extracted from Edward Bickersteth's works, to which we added some remarks of our own, it has agreeably struck us to find, by the last arrival from the mother-country, that this valued Clergyman's mind is at the present time engaged in further thoughts on this important subject. He has commenced addressing a series of letters on Christian Union to the London Record, from the second of which (dated Watton Rectory, 29th July) we lay before our readers the following extract which has particularly arrested our attention by the reference it contains to an incident in the Gospel narrative to which we ourselves referred in a similar sense in our paper of the 14th instant. It is always gratifying to find one's self on the same platform with the Rev. E. Bickersteth.

"John, in zeal for his Divine Master, would improperly have stopped one really aiding the cause of Christ. 'Master, we saw one casting out devils in thy name, and we forbade him, because he followeth not with us. But Jesus said, Forbid him not, for he that is not against us is for us.' Hence the Apostle Paul rejoiced, even amidst very serious defects, that Christ was made known: 'Every way, whether in pretence or in truth, Christ is preached, and I therein do rejoice, yea, and will rejoice.' (Phil. i. 15-19.) The sense of our own sins and of our own blindness, where there is real self-knowledge, may well make us forbearing to others. All who have attained the truth, in the midst of astounding errors, know the difficulty of gaining clear truth as well as truth in its fulness. Many prejudices have to be cast off. Well does St. Augustine address those whom he opposed on this difficulty: 'Let those rage against you who know not with what labour truth is found, and how hard it is to avoid errors; who know not with what difficulty the eye of the interior man is healed, and with what groans and sighs we get to understand the least of God.' In no way, however, are we more effectually taught to be forbearing and forgiving, than in considering the forbearance and compassion of our great High Priest. How much infirmity, ignorance and sin has he borne with, from his most

faithful followers. 'Bear ye one another's burdens, and so fulfil the law of Christ.' We add one more piece, taken from that part of the letter which sets forth the progressive character of Christian Union. 'Just as we grow in grace, and in the knowledge of our Lord Jesus Christ, we become more really and more closely united to all the children of God. Every attainment in scriptural knowledge, and in the work of the Spirit is an advance in union. Let us then endeavour to seek more earnestly the Holy Spirit to guide us into all truth, and to sanctify us by the truth, that, there being in each a real progress, there may be an increasing oneness with the whole Church of Christ. In this progress our knowledge will be increasing, our love abounding more and more, our forbearance becoming more deep and constant, and our longing for full communion with all who love our Lord Jesus Christ in sincerity, stronger and stronger.'

EPISCOPAL LABOURS IN INDIA.

From answer to an Address of congratulation from the Clergy and other inhabitants of Islington, to the Right Rev. Daniel Wilson, D. D., Lord Bishop of Calcutta. You speak with too much favour of what I have attempted in India. I have simply endeavoured to carry with me there the same Gospel which I had been preaching for more than thirty years previously at Chobham, Oxford, Wotton, St. John's Bedford-row, and Islington. I have simply aimed to maintain, also, in subordination to this Gospel, that mild order and discipline of our own Church, that due administration of the sacraments, and that paternal superintendence of the clergy and their flocks which my consecration vows as bishop imposed.

And I ought, surely, to thank God that, from the time of this my awful appointment, I have been permitted to deliver 1,400 sermons, charges, lectures, and addresses; whereas I only preached 640 before I went to St. John's in 1809; at St. John's itself 1,157 up to my removal to Islington in 1824; where again I delivered only 820.

I have also been a longer time already Bishop of Calcutta than I was actually minister of any of the previous flocks committed to my care, except, perhaps, St. John's, where I was for twelve years fully discharging its duties, and partially so for fifteen. Blessed be God, I had been in India twelve years and a half before the hand of his fatherly chastisement was laid upon me, and I was sent home, in the fourteenth year of my consecration, for the recovery of my health; and now I am hoping once again to return to the East, towards the close of next year, after an absence from it of eighteen months, if my health is restored.

One of the chief duties I have had to discharge in the three immense dioceses of India as Bishop and Metropolitan, has been to raise a barrier against the inundation of semi-Popery, which was pouring out its defiling and death-conveying streams over our Protestant Church there, as at home. I have endeavoured to do this as became me as Bishop, by ordaining none who entertained the gross and superstitious Tractarian sentiments, by refuting and condemning them openly all over India, in my sermons and charges and private advice, and by following out every particular instance of a tendency to these novel doctrines, ceremonies, or practices which came to my knowledge, with all the measures which the case demanded and my duty allowed.

At the same time I have most anxiously endeavoured not to overstep the just and mild powers of my office, both for conscience' sake and lest my example should be quoted by those of other sentiments from myself to the disturbance of peace and charity. Many evils, therefore, no doubt, remain in the Indian as in other dioceses, human nature being what it is. To oppose and check this Popish movement, which is now, I trust, expiring, was, however, one branch, if I am not mistaken, of what may be termed my call to India.

EXPECTED SECESSION TO ROME.—The reports of Mr. Newman's approaching secession have been frequent, but we have not, hitherto, found them proceeding from any quarter from which we were disposed to borrow them. We find, however, the expectation strongly pronounced in a letter addressed by the Lord Bishop of Chichester to Colonel Charles Wyndham, M. P., under date July 11, 1845, from which we copy the paragraph containing it:

"I believe there is no one of those among the clergy who have watched the progress of late events in the Church, including my brethren on the bench, who is not aware, that the adherents of Mr. Newman (for he is the real leader of the party) are few in number. A short time will now probably suffice to prove this fact. It is well known that Mr. Newman is preparing for secession; and when that event takes place, it will be seen how few will go with him."

We suppose the Bishop's expectation in both respects will be verified. Mr. Newman will go, and few will go with him. Whether the fowness of the seceders will be a cause for congratulation or otherwise, that is a different question. If the great number who have been influenced by his teaching, oral or written, should be brought, by his defection, to see the dangers in which they were exposed by taking him for their leader; if they renounce the errors which, then at least, they cannot any longer mistake; and if they return to soundness in the faith, we shall have reason to rejoice in retaining them among us. But if they are only not prepared to forfeit temporal prospects or present advantages, and so continue romanizing in the Protestant Church, it certainly were to be wished they should go with their leader.

The Bishop's letter to Col. Wyndham was written with reference to innovations in conducting public worship, which had been brought to His Lordship's notice by a number of the parishioners of Shoreham. It speaks on these points by way of advisement only, and winds up with a reference to the Archbishop of Canterbury's conciliating letter on the same subject in general.

DISSOLUTION OF THE ALLIANCE BETWEEN THE BRITISH GOVERNMENT AND BUDDHISM.

We are happy to find that the representations which have been made from time to time on the impropriety and disgrace of the connexion which subsisted between our Government and Buddhist superstitions in Ceylon, have at length produced a decided result. Lord Stanley appears to have become fully alive to the ridiculous position of the Queen's representative at Kandy, when he was required to exhibit the sacred relic of Buddha's tooth to the credulous. His Lordship has therefore sent out peremptory orders that this connexion, which served to strengthen the local superstitions, at the expense of our national character, should absolutely cease; that the chief priests should no longer be appointed under the seal and signature of the Governor of Kandy; that the Government agent should no longer be permitted to officiate in his official character in Buddhist ceremonies, and that the keys of the shrine should no longer remain in his custody. The Queen's Government has at length adopted the sound principle that the religious affairs of the Buddhist community should be managed by a Committee of their own laity and priesthood. The chiefs and priests, to whom this communication was made at Kandy by His Excellency in person, expressed their surprise at it, and a meeting was subsequently held, to petition the Queen against disconnecting Buddhism from the Government. The result of this Memorial may be easily foreseen.—Friend of India.

FANATICISM IN WALES.—The principality of South Wales is now being agitated by a new "religious" movement, emanating in a Mr. Prince, formerly a student at Lampeter College, and afterwards a minister of the Established Church. He has already visited several of the principal towns in Wales, accompanied by the Rev. Messrs. Thomas, Price, Cobbe, and Starke, formerly ministers of the Church, but now members of this new religious sect. The three first-named of these gentlemen were married, under peculiar circumstances, to three sisters at Swansea, last week, and they usually accompany the first-named gentleman in his peregrinations, who appears to be chief spokesman of the party. Intense Meetings have been held at Llanello, Carmarthen, &c., where handbills were liberally distributed to the effect, that "The Lord is hand—the servant of the Lord will declare the testimony of Jesus—Behold! He cometh," &c. The address of the speaker at these Meetings was of a perfectly novel character, and was delivered in a style of impassioned energy to a crowded audience.—Times.

ROMAN CATHOLIC MISSIONS.—The receipts of the Association for the Propagation of the Catholic Faith amounted, in 1844, to 4,035,207l., and the expenditure to 3,743,905l., leaving a balance in the receipts of 291,299l. The following table shows the proportion in which the different nations have contributed to that fund:—

France	1,933,809
Sardinia	258,628
The British Islands and Colonies	236,914
Prussia	182,126
Belgium	177,696
The Papal States	114,620
The Two Sicilies	100,953
The Low Countries	96,927
The Lombardo-Venetian Kingdom	86,990
North America	63,117
Tuscany	59,356
Germany	57,590
Switzerland	55,937
Portugal	42,123
Minor amounts seem to be omitted, even as in the following statement of the manner in which the funds of the Association were distributed in 1844 among the different missions of the globe:—	
Missions in Europe	656,984
— in Asia	966,947
— in Africa	300,846
— in America	1,127,162
— in Oceania	430,889

CHINESE TOLERATION.—Accounts have been circulated, as if a measure for tolerating Christianity in the extensive empire of China had been obtained through the influence of the French Ambassador; but it appears that the relaxation does not extend beyond the five ports open for foreign trade. The prohibition against proselytising in the interior is as much in force as ever.

MERLE D'AUBIGNÉ.—One object of D'Aubigné's visit is to publish another volume of his history, in England, so that he may have the benefit of the copyright in this country, where his book sells more than in any other. The personal appearance of D'Aubigné is commanding. A tall and portly figure, strong but not coarse features,—a countenance marked with the lines of study, and expressing at once resolution and benevolence,—a pair of dark straight eye-brows and an ample forehead,—a manner simple, manly, and engaging,—a firm and clear voice,—sparing and unstudied, but still dignified action,—such are the principal outward characteristics of the President of the Geneva Theological Seminary. His age may be about fifty-five, and his black hair is beginning to turn iron gray. He speaks idiomatic and excellent English, but of course with a foreign accent. In addressing an assembly he uses copious notes, written on cards held in his hand; but this does not interfere with the freedom and energy of his delivery; and when he puts his notes aside, he speaks with undiminished fluency. His study of the history of the Church, from the time of its founder down to the present, has led him to the following conclusion as to the alliance between Church and State: "If," said he in substance, "I shall ever see a Government which I thought morally and religiously qualified to exercise dominion in the Church—which at present I do not see, either in England or elsewhere—I should offer this counsel to it:—The best thing you can do to promote the interests of the Church is, to let it alone." The declaration was received on the Manchester Corn Exchange, as it would be in every assembly of Dissenters, and in some even of

Churchmen, with a burst of applause. We tried to bring D'Aubigné to Leeds; but his engagements are such as to make it impossible.—Leeds Mercury.

ECCLESIASTICAL.

CHESTER CANONIES.—It affords us sincere pleasure to state that that excellent man, the Bishop of Chester, has appointed the Rev. Hugh McNeile one of the canons of Chester Cathedral. Though the office be merely of an honorary nature, yet the appointment is of considerable importance at the present time, as marking the Bishop's approval of the Rev. Gentleman's useful, honourable, and consistent public career. It appears that ten of these honorary canopies are in the gift of his Lordship, two of which are to be appropriated each year until the whole are disposed of. The first two were conferred last year upon Chancellor Raikes and the Rev. Mr. Thurlow, Rector of Malpas. The third has been conferred upon Mr. McNeile, and it is stated, that the fourth will be conferred upon the Rev. Hugh Stowell. Mr. McNeile's installation took place at Chester Cathedral on Sunday last. The new office, it may be satisfactory to know, will not sensibly impair the regularity of the Rev. Canon's Liverpool ministrations. He will be entitled to a vote in the chapter of the diocese, and from time to time he will have an opportunity of preaching at Chester Cathedral.—Liverpool Courier.

DIocese of Otago.—The Rev. Sherlock A. Bronson, A. M., late Rector of St. Luke's, Granville, has been unanimously elected to the office of President of Kenyon College, Gambier, the duties of which he had been most acceptably discharging during the preceding Term.

COMMON SCHOOLS.—The Protestant Board of School Commissioners for this City met, according to law, on Monday last week. The Honble. A. W. COCHRAN, D. C. L., was appointed Chairman, and the Rev. J. McMOIR, Secretary and Treasurer. They have given public notice, that they will recommend no Teachers, for the public Allowance, under the School Act, 8 Vict. Chap. 40, except such as shall have been examined, approved, and appointed by them, and shall have kept their Schools as directed by the Act. Communications respecting Schools, to be directed to the Secretary.

To the Editor of the Berean.

MA. EDITOR, I have for some time been turning over in my mind, the best means for obtaining redress of what may after all be only a fancied grievance, (as it only rests upon Dr. Meilleur's opinion)—and after much deliberation, I can see no better plan than giving publicity to the matter which disturbs me, through your upright and independent Journal.

It seems to be the opinion of Dr. Meilleur that Dissenters from the School Commissioners are not entitled either to any existing School-houses or to aid from the School-building-fund. Now if this be correct, they are placed in circumstances of great hardship. If they do not go contrary to the dictates of their consciences, and send their children to schools that they cannot approve of, they must submit to what I can call nothing else but punishment for dissenting. They are called upon, in the first instance, to give up buildings which were put up for them and have continued in their hands to this moment; they are obliged 2ndly, to contribute towards a general fund for School building from which they can derive no benefit, but which is altogether applied to the use of a majority who have in some cases paid less than the minority towards the fund;—and then, lastly, if they would have School-houses they must set about erecting them at their own expense. Is not this persecution? It is well known that the hardship will almost invariably fall upon one class of persons in this part of the Province.

But permit me to controvert Dr. Meilleur's position: by the xxvi. clause of the Bill the Dissentient Trustees are invested with "the same powers as School Commissioners" and permitted to "establish Schools which shall be entitled to receive such sum out of the general or local School fund as shall be proportionate to the population they represent. I am, therefore, of opinion that those "same powers as School Commissioners," as they include the privilege of establishing Schools, and the right to receive their proportion out of the general or local School fund, so they confer the claim upon aid for the building, &c. of School-houses, or aid by what law of right or justice can Dissentients be called on to pay towards a tax of which they can neither directly nor indirectly reap the fruits?

I wish you could give us some suggestions as to how we should proceed to counteract any efforts that may be made to enforce this iniquitous opinion of the Superintendent of Schools, and am truly yours,

A SCHOOL-DISSIDENT.

[We perceive that the case to which we adverted, under the head "Common School Act" in our last number, taken from the correspondence of the Montreal Gazette, is not the only one where already the hardship is felt under which School-Dissentients have to labour, if the Superintendent's interpretation of the Act prevail. Unquestionably it should not remain with him to interpret the law, for he lies under a bias against Dissentient Schools—conscientiously so, we will readily admit, because he may naturally wish to have the operations within his department as much simplified as possible. We think it would be very desirable to have the question tried in some case of evident hardship; let measures be taken for the building of a School-house by Trustees duly constituted and accredited at the Education-Office—let the application for aid be made in due form—if refused by the Superintendent, a memorial to the Governor would probably cause the claim to be referred to the Crown-lawyers—if they disown it, the case would be one of grievance to come before the Legislature at their next session, in order to apprise them of a defect in the law they have made. This course certainly would be attended with some pecuniary risk—the cause is worth so much. We feel, if possible, more strongly, since reading our Correspondent's letter, the ur-

gency of our suggestions respecting a combination of Dissentient Schools. A united remonstrance would meet with a degree of attention which complaints from isolated parties can never be expected to obtain.—Ed.

The Rev. C. L. F. Haensel begs to acknowledge, with many thanks, the receipt of One Pound from Mrs. F. Hotham, being the contents of a Missionary Box, to be remitted with the funds of the Quebec Juvenile Church Missionary Association.

PAYMENTS RECEIVED.—From Messrs. John Kemp, No. 53 to 104; S. Goddard, No. 79 to 104; George Nelson, No. 73 to 124; Mrs. D. Davidson, No. 49 to 100; Rev. R. G. Pless, No. 53 to 104; Captain Fitzgerald, No. 1 to 52; and No. 53 to 104 two copies; Col. Wolff, No. 53 to 104; Messrs. M. Hammond, No. 1 to 52; P. Lepper, No. 10 to 61; Lowndes, No. 53 to 104.

Political and Local Intelligence.

FRANCE.—The horrible atrocity of the French army in Algiers, is a subject of general interest. In the Chamber of Peers, Marshal Soult undertook to palliate the abominable massacre. "It would," he said, "have been atrocious in Europe; but such things are necessary in Africa; and the exterminated tribe had committed cruelties on French soldiers." The French papers loudly renew their indignant protest on this extenuation of the atrocity. The following paragraph, from a long article in the National, is a specimen of their tone.

"Let, therefore, no attempt be made to excuse that which is inexcusable; a general reprobation must reject such infamous violence; and if the government accepts it—if a shameful tolerance absolves these burners of women and children—it is the government that must henceforward be responsible before public opinion; it is we that shall have to bear reproach for having allowed the history of our conquest to be sullied by these atrocities, which remind one of what was most abominable in the conquest of the New World. It is war which France carries on in Africa. We send soldiers there, and not fire-raiders."

CHINA.—OUTRAGE UPON EUROPEANS.—About seven o'clock on the morning of the 18th inst. (March) three gentlemen, while walking along the North Wall, outside the city, were attacked by a body of Chinese, who used the most insulting terms and threats, and pelted them with stones, in which they were aided by other Chinese, who had their position upon the city wall. Mr. Jackson, who was a short distance behind the others, had his arms pinioned, his clothes torn, and a gold chain taken from his neck. Mr. Martin and Mr. Staunton having returned to his assistance, were themselves assailed, Mr. Martin narrowly escaping with his life from a thrust with a dagger aimed at his breast, and Mr. Staunton being robbed of his watch and everything valuable upon him. While endeavouring to reach the river side, they were attacked by another party, who tore the roof from a house to furnish themselves with missiles; but upon reaching a more populous part of the suburbs, the gentlemen were enabled to secure the service of a guide, by whose assistance they tried to regain the factories by flight. This attack was entirely unprovoked, and when we add that the objects of it have the sympathy of the whole foreign community, they must excuse us for saying that it is not unfortunate for the general interest that this outrage has been committed upon gentlemen holding the position they do.—China Mail.

THE WAY TO PROCURE SLAVES.—In August, 1823, Mr. Ashmun wrote:—"I wish to afford the Board a full view of our situation, and of the African character. The following incident I relate not for its singularity, for similar events take place, perhaps every month in the year, but because it has fallen under my own observation, and I can vouch for its authenticity. King Boatwain received a quantity of goods in trade from a French slaver, for which he stipulated to pay young slaves. He makes it a point of honour to be punctual to his engagements. The time was at hand when he expected the return of the slaver. He had not the slaves. Looking round on the peaceable tribes about him, for his victims, he singled out the Queahs, a small agricultural and trading people of most inoffensive character. His warriors were skillfully distributed to the different hamlets, and making a simultaneous assault on the sleeping occupants, in the dead of the night, accomplished, without difficulty or resistance, the annihilation, with the exception of a few towns, of the whole tribe. Every adult man and woman was murdered; very young children generally shared the same fate of their parents; the boys and girls alone were reserved to pay the Frenchman."

King Boatwain was not such an untaught barbarian as some may suppose. He began life without hereditary rank, served in the British Navy till he attained the rank of boatswain, and gradually rose among his own people by his superior intelligence and force of character.—African Repository, March 1845.

SCENES CONNECTED WITH THE GUANO TRADE.—Upon a Sunday, in the month of July last, a party of English masters of vessels left for the mainland, followed by mates and a lawless band of seamen, armed with muskets, &c. They rushed into the village, shooting at the natives, who fled in all directions. The marauders then took possession of the humble dwellings of the unoffending Hottentots, robbed them of their bows and arrows, and the ostrich eggs which contained their scanty and irregular supply of water. Not content with this, they shot their dogs and other domestic animals, and to crown all, these civilized barbarians burned their huts to the ground. The well-disposed of the Captains refused, after this outrage, to hold communication with their unworthy countrymen, but immediately after subscribed a sum of £200 for the purpose of sending to the Cape for a war ship, as well for their own protection as from humanity to the natives. The Thunderbolt steamer shortly arrived, and before Captain Colledge came away she was relieved by the Thunderer, 84 guns. The natives Captain Colledge describes as simple, kind, and unsuspecting, till the late outrages