

GODLY SORROW FOR SIN.

If any, who think themselves under the influence of grace, feel no grief for the abounding of sin, and the obstinacy of sinners, they differ from the saints recorded in the Old and New Testaments, and it will be their wisdom to examine and take heed lest they be deceived.

THE OPERATION OF GRACE.

Grace doth not pluck up by the roots and wholly destroy the natural passions of the mind, because they are disordered by sin; that were an extreme remedy, to cure by killing, and heal by cutting off; but it corrects the distemper in them; it dries not up this main stream of love, but purifies it from the mud it is full of, in its wrong course, or calls it to its right channel, by which it may run into happiness, and empty itself into the ocean of goodness.

The Berean.

QUEBEC, THURSDAY, JAN. 22, 1846.

We find our columns to be filled up so as to allow us no space for extended editorial remarks. Our labour has not been the less for that, while, as we intimated to a friend under the heading TO CORRESPONDENTS in our last number, it is no cause of regret to us that interesting matter from other sources has presented itself ready to our hands for selection.

We do ourselves the pleasure, however, of directing attention to the notice from the GOSPEL AID SOCIETY in our advertising columns, and to express our hope that the cause to which the receipts are to be devoted—the support of a flourishing Sunday School in the first instance, and the furtherance generally of the Gospel in other channels,—will meet with the willing support of those who have it in their power to aid it by labour, purchase, or donation.

MR. NEWMAN'S MOST RECENT PUBLICATION.

(Notice of it in the Ep. Recorder.) "AN ESSAY ON THE DEVELOPMENT OF CHRISTIAN DOCTRINE, by J. H. Newman. Boston, D. Appleton & Co. This work will probably have many readers, from the fact of that recent change of position, which is sufficiently indicated, by the absence of the author's former titles. Though changed in position, he is, however, the same in character, and we long ago resolved never to waste another hour in attempting to follow so "blind a guide."

A PEEP AT LITTLEMORE, on the 8th of October, 1845. Furnished by the London TABLET, R. C. Newspaper.

"I was on the point of setting out for Belgium, when I received a letter from Mr. Dalgarais, inviting me to pass through Oxford on my way; for, he said, I might perhaps find something to do there. I accordingly set out from here on the 8th of October, and reached Oxford about ten o'clock the evening of the same day. I there found Mr. Dalgarais and Mr. St. John, who had made his profession of faith at Prior Park, on the 2d of October, awaiting my arrival. They told me that I was to receive Mr. Newman into the Church. This news filled me with joy, and made me soon forget the rain that had been pelting upon me for the last five hours.

"From Oxford we drove in a chaise to Littlemore, where we arrived about eleven o'clock. I immediately sat down near a fire to dry my clothes, when Mr. Newman entered the room, and throwing himself at my feet, asked my blessing, and begged me to hear his confession, and receive him into the Church. He made his confession that same night, and on the following morning, the Rev. Messrs. Bowles and Staunton did the same; in the evening of the same day these three made their profession of faith in the usual form in their private oratory, one after another, with such fervour and piety that I was almost out of myself for joy. I afterwards gave them all canonical absolution, and administered to them the sacrament of baptism sub conditione. On the following morning, I said mass in their oratory, and gave communion to Messrs. Newman, St. John, Bowles, Staunton, and Dalgarais. After mass, Mr. Dalgarais took me to the house of Woodman, Esq., a gentleman of Littlemore. I heard his confession, and that of his wife, and two daughters, and received all four into the Church. When I returned from Belgium, I passed through Littlemore again, and had the happiness to find the Rev. P. Oakley

and another Rev. gentleman already received into the Church, by the Rev. R. Newsham. I had the pleasure of administering communion to Mr. Oakley and the other converts to the number of seven.

"I can vouch for the truth of this much, as having been eye-witness; the rest I hope some other eye-witness will supply. Believe me, dear Sir, your humble servant, DOMINICK, of the Mother of God, Passionist, of Aston Hall, Nov. 17, 1845."

CHURCHES IN PHILADELPHIA.—There are in Philadelphia, 17 Baptist churches, 11 Roman Catholic, 1 "Christian Chapel," 12 for coloured congregations, 1 Disciples of Christ, 2 Dutch Reformed, 20 Episcopal, 7 Friends, 3 German Reformed, 2 Jews' Synagogues, 5 Lutherans, 2 Mariners, 22 Methodist Episcopal, 4 Methodist Protestant, 1 Moravian, 2 New Jerusalem, 33 Presbyterian, 1 Unitarian, 4 Universalist, 1 Independent. Total, 150.

CHURCHES IN ALBANY.—There are 30 Churches in this city, as follows:—Methodist, 6; Presbyterian, 5; Baptist, 4; Roman Catholic, 4; Dutch Reformed, 3; Episcopalian, 3; Congregational, 1; Unitarian, 1; Quaker, 1; and, Jewish, 1. The Presbyterian Churches cost \$130,550; the Methodist, \$118,300; Dutch Reformed, \$103,350; Baptist, \$94,000; and the Episcopal, \$14,000. The Universalist House cost \$24,000. The whole cost of the 30 houses of worship, \$631,974.—Wellman's Messenger.

[The above enumeration of "12 Churches for coloured congregations" is characteristic: it is as if no religious denomination liked to own them—the congregations are coloured, that's the stamp upon them.—Population of Philadelphia about 200,000; of Albany 30,000.]

THE NEW-BRUNSWICK AUXILIARY BIBLE SOCIETY held its anniversary meeting at St. John's, on Wednesday the 7th instant, His Honour, Judge Parker, President of the Society, in the chair, who opened the proceedings by an address in which he urged individuals to search and satisfy themselves on the following points which he proceeded to elucidate and to prove, namely:

1st.—That such a Society as this was proper, expedient, and necessary. 2d.—That the benefits which had resulted from its formation up to the present time fully realized the expectations of its founders, and evinced that the Divine Blessing had been vouchsafed to the Society.

3dly.—That such advantages, direct and incidental, still attended it, as justified and required us to support and extend it. The Rev. W. D. Gray, A. M., Rector of the parish, in endeavouring to show "the propriety of adhering with unshaken attachment to the Society, notwithstanding we may feel it our duty to unite with other Societies, formed for similar designs, said: "We have seen that this institution is not opposed to other societies, therefore other societies, of a kindred nature, need not be opposed to it. It is by no means necessary, because others are formed in our community for the benefit of our Province or any other place, that our interest in this should decline. On the contrary, I think, it ought to increase. For, why do we form such other societies? Because we feel our Christian responsibility to extend to others the religious blessings we enjoy. Well, my friends, carry out this principle. Act upon it fully. Endeavour to extend the blessings you enjoy, not merely to your own vicinity, but to the world. I repeat it, carry out this principle, or rather suffer it to carry you as far as it will go, and it will conduct you, not one or two hundred miles, but round the circumference of the globe—not to the bounds of a Province, but "from sea to sea, and from the river unto the ends of the earth." In urging this point, I only express what I feel myself and intend to act upon. I have lately become a member of another Society which has been formed for the purpose of extending the gospel more widely in our Province; but this, instead of lessening my attachment to the Bible Society, has only led me to appreciate more highly its distinctive claims.—Sir! I value this Society, because it opens a way for me to communicate with the most distant, and most abject of the human family. I value it because it tends to union and not to division. I value it because it recognises the great principle of Christian responsibility, a principle upon which Christians will have to act more fully and more unitedly, before the Gospel attains its final triumph. I value it, Sir, because the good have loved it and the Lord has blessed it; and, lastly, I value it, because, in perfect harmony with its spirit, I can join in other kindred Societies, and yet cling with undiminished affection to an institution, which I do regard, and shall ever regard, as an honour to our nation and a blessing to the world."

Extracted from the St. John's Courier.

A WORD FOR PEACE.—Gov. Skid, of Vermont, in his late message to the Legislature, recommends the objects and efforts of the Peace Society, and solicits the action of that body to approve the principle of resorting, in all cases of international difficulty, to arbitration, and of introducing into treaties between nations, stipulations to that effect.

"We regret to learn from an extract from a Jamaica letter in the Register of yesterday, the death of the Rev. William Knibb. Mr. Knibb has long been associated with the amelioration of the condition of the black population of the West Indies; and the purity and elevation of his motives cannot but be admired by those who, at times, may have doubted his prudence."

[In cutting the above from the Montreal Gazette, we will add the remark that the late Mr. Knibb was a missionary of the Baptist denomination, and in the prosecution of a grand object, the emancipation of the slave, and general amelioration of the condition of the coloured race, exposed himself to obloquy and danger which it would be difficult to make credible to those who have not had personal acquaintance with the state of things in the W. I. islands, as long as the cause of emancipation was yet in suspense. Mr. Knibb's stirring appeals at public meetings in England contributed much towards the spread of that determination throughout England against

slavery which proved irresistible in the year 1833.

There was considerable difference of opinion among the Baptist missionaries themselves upon the most proper mode of proceeding in admitting to Church-membership; Mr. Knibb was among those who admitted large numbers, which could be done only by entrusting to native helpers the responsible office of examining and recommending for privileges, to an extent which was thought unsafe by many missionaries of his own and other religious persuasions. His influence over the people under his charge was immense—and it would be culpable to say that, amidst the much chaff which was probably gathered under an outward profession of faith in Christ, there was not a goodly number of weary and heavy laden sinners who found rest in an apprehension of the Saviour's merits, through Mr. Knibb's ministrations, but for whose souls "no man cared" at the earlier period before dissenting ministers went preaching the Gospel among them at the peril of good name, liberty, and life itself.—Edison.]

ECCLESIASTICAL.

Diocese of Quebec.

The Lord Bishop left town on Monday last to preside at the meeting of the Central Board of the Church Society appointed to be held at Montreal on the 21st inst., as also to hold a Confirmation in that city.

His Lordship, whose return may be expected on Saturday, the 31st inst., will hold Confirmations at Sorel and Three Rivers on his homeward route.

PARISH OF QUEBEC.

The number of Baptisms, Marriages, and Burials, entered on the Registers of the Chapelries of St. Peter and St. Paul's for the year ending the 31st Decr., 1845:

Table with 3 columns: Baptisms, Marriages, Burials. Rows for St. Peter's and St. Paul's.

[The above, together with the numbers given in the Berean of January 5, make a total of Baptisms, Marriages, Burials, 159 73 169 within the limits of the Parish Church and Chapelries of Quebec for the year just ended.

The following is a statement of Parochialia in the Roman Catholic Parish of Notre-Dame de Quebec and St. Roch:

Table with 3 columns: Baptisms, Marriages, Burials. Row for 1846.

These figures are from the Freeman's Journal; we are at a loss to account for the disproportionate number of baptisms, as compared both with burials in the R. C. Parish, and with the proportion which the Protestant Parish exhibits with the R. C. in marriages and burials; these are about one-fifth and one-sixth, while in the item of baptisms the proportion would seem to be one-ninth only. Perhaps baptisms of bells or what-not may be included.]

Diocese of Toronto.

INCORPORATED CHURCH SOCIETY.

Collections made in the several Churches, Chapels, and Missionary Stations throughout the Diocese, towards the Fund for the support of the Widows and Orphans of the Clergy in this Diocese:—

Table with 3 columns: £ s. d. Rows for Previous announcements, Township of London, Church at Delaware, etc.

128 Collections, £253 5 5 (To Dec. 31.) Church.

At the Society's Monthly Meeting on the 3d of December, the Treasurer's statement of account showed a balance of £612 8s. 2d.

RECEIPTS DURING THE MONTH.

Table with 3 columns: £ s. d. Rows for Sales in Depository, Collections—Widows and Orphans, etc.

Committees were appointed for the purpose of obtaining reports on a system of Fire Insurance of Churches and Parsonages in the Diocese, and whether the Proprietary or Mutual system will be the more practicable and economical; also whether it would be practicable to adopt some plan of Life Insurance for the Clergy, and whether by formation of a Society for the Diocese, or by joining some of the offices already established in London.

Also a Committee to report upon the best means of assisting the erecting of Parsonages, by loans from the permanent funds of the Society.—Condensed from the Church.

PORT STANLEY.—A neat Episcopal Church of respectable dimensions has been completed at Port Stanley, and was opened for Divine

Service on New-Year's Day. The weather was extremely unfavourable, thawing and raining hard all day, and a large congregation could not have been expected, yet the Church was well filled; many members having attended from a distance of 20 and 30 miles. The Clergymen present on this interesting occasion were the Reverends B. Cronyn, R. Flood, C. C. Brough, M. Burnham, and Mr. Sands.—St. Thomas's Standard.

SCHOOL EXAMINATIONS.

Continued.

The following extract sets forth the views of the Boston Committee with regard to close supervision of the schools by a responsible officer, and the duties which would devolve upon such an individual. It is evident that they have in view a sphere of labour for him of no greater extent than what he can thoroughly attend to by giving his whole time to it.

"Our citizens seem to have built up an extensive establishment of schools, to tax themselves annually for their support to the amount of more than two hundred thousand dollars, and then to leave them without anything like adequate or appropriate supervision. What other great interest of the city is so unwatched? What other great expenditure so unwatched? It is, we repeat, impossible that the present School Committee should perform this work of supervision. But while it constitutes, as in fact it does, the Board of Education for the city, and is therefore supposed to do this work, it protects and perpetuates defects, by preventing that personal examination by parents, which might, in some degree at least, be given, if it were supposed to be needed;—thus verifying the saying of Jeremy Bentham, in his argument in favour of individual responsibility, that a 'Board' is but too apt to become a 'Screen.'"

"How, then, would we remedy this? Not by a change in the School Committee itself; for the constitution of this Board, for some purposes, is admirable. Its members come fresh from the people, every year; and being chosen from all the wards, they represent all the wants and interests which should be provided for, and all the opinions and feelings which should be consulted. The excellent elements for a Board of Education which we now possess, we would retain,—adding those which are wholly wanting; and these are permanence, personal responsibility, continued and systematic labour. This we do by adding to the officers of the city, one whose duty it should be to watch over the schools; to know the exact condition of every one, in all particulars; to bring the lagging forward; to suffer no defects to become prescriptive, no abuses to be indurated by time; to acquire and to impart such information as shall bring all our schools to that degree of excellence which our citizens not only have a right to demand, but without which they have no right, in justice to themselves and to their children, to be satisfied. This should be his business,—his whole business; and he should be adequately paid. Although chosen annually, like our masters, his tenure of office like theirs, would be permanent, if he discharged the duties of his office acceptably; and if he did not, another should be chosen in his stead. We think also that he should be chosen by the City Council, and be amenable in part to that body and in part to the School Committee, under a system of duties which can be easily arranged, when it shall be time to go into these details."

Among objections to this plan which the Committee anticipate, but which, with the exception of that on the ground of expense for salary, they meet by the assertion that every one of them applies also to the existing system, there is one that there may be "favouritism and management in the introduction of books to help somebody's pocket." As a proof that the existing system presents no better state of things, the following is taken from another part of the report: "We would gladly have gone into the important subject of text books; and we gave to each master, among our printed questions, the following: Can you suggest any improvement in the text books studied in our schools? "Most of the masters declined answering this question; those who did answer, touched it as one would handle the edge of a very sharp instrument; and the only full, free and valuable communication was given by an energetic and able master, after assurance that no public use would be made of it! Such a state of things ought not to be.

"It is discreditable to this committee, and injurious to the masters and to their schools, to have them placed in such relations, that they dare not express their honest opinion of any text book, used in any department of instruction, let who will own the copy-right."

The following observations upon qualifications of Teachers are so excellent that we can not withhold them.

"Much depends upon his moral character. If he is known to be a good man, governing himself by correct principles, and acting habitually from a high sense of duty, he will have the respect and confidence of his pupils; his character will give weight to his instructions, and inspire the youth under his care with motives to study and to good behaviour, such as can be supplied from no other source. But if a teacher is reckless of principle, and incapable of controlling his own temper; if he is not seen to be himself in subjection to the authority of conscience and of God, no other means which he can employ will make him a good disciplinarian. He cannot govern his school. He may, by hard words and harder blows, impose temporary restraints upon the pupils; but their characters are unchanged, except from bad to worse.

"The efficiency of the teacher depends essentially upon the interest he feels in his scholars. There is a great difference in this respect among instructors, everywhere. Some appear to have no higher object in view than simply to go through with their required task. If they teach what is demanded by law, and are with their pupils during the hours assigned in the regulations, they are satisfied. They have apparently no further interest in those immortal minds whose training for this world, and for the future, is in a great measure committed to their agency. Such men are influenced by selfish and mercenary motives, and whatever may be their other qualifications, are unfit for duties, of which they know not the worth."

To the Editor of the Berean.

I observe in the Montreal Pilot the following statement: "A subscription has recently been set on foot to obtain funds for erecting a college for the Jesuits in this city. The donations have been very liberal, and among others, Oliver Berthelot, Esq., has subscribed £1600. There will be no demand for Government assistance, and we understand that the sum required for the erection of suitable buildings has been obtained, or will be very soon, on the voluntary principle."

So then, Mr. Editor, it seems we have the truth at last; and are now informed that large and liberal subscriptions are being raised to erect buildings for the accommodation of an order of men who have been found too dangerous to be allowed to remain in Roman Catholic France; but who are here recommended as the guardians of the poor Indian's education! How modest the assertion that, "there will be no demand for Government assistance!" No, the shock would be too great at first; the transition too abrupt for the Government to be called upon to aid in the re-establishment of the religious body which but a few years ago was expelled from the country. Here is, at least, "the wisdom of the serpent." But let a few years pass away: the Jesuits will have their college erected, men's minds will have become familiarized with their presence, and then we shall not only see them demanding a Protestant Government's assistance, but very likely re-claiming all their property which was confiscated at the time of their expulsion by a Roman Catholic Government! Are Protestants alive to the real character and designs of these Jesuits? Are they prepared to see them re-instated in their former privileges? Are the Government willing or desirous to have it so? These are questions which every zealous Protestant should carefully examine and if, as it seems to me, there is reason for alarm at these encroachments, let us bestir ourselves in time.

LAYMAN.

[We should be glad to know from some gentleman versed in the law, what the legal position is, of the Jesuits, in this Province? Can that order have an existence in the eye of the law any more than an establishment of American sympathizers? The one seek to alienate our loyal devotion to the British crown, the other to corrupt our sense of right and wrong, and undermine the foundation of morals. We take this opportunity of subjoining some very sensible remarks upon the Saguena'y scheme from the Montreal Witness.—Ed.]

THE SAGUENAY INDIANS AND MR. PARNEAU'S SCHEME FOR INVITING THE JESUITS TO CIVILIZE THEM.

"It is evident that this suggestion coming from a quarter so influential as a member of the Council, and embodied in a grave and important document, is not a mere hasty expression of private opinion, but the first announcement of a carefully considered scheme, which appears, from the language employed, to be already prepared. In order that such a scheme should be prepared, it is evident that the intended chief actors in it must have been consulted, and we may, therefore, fairly infer that it is framed by, and with the advice and concurrence of the Jesuits; if, indeed, it be not wholly their own plan, and the Commissioner of Crown Lands only selected with their usual adroitness as a suitable mouth-piece. Now, this plan not only involves the somewhat grave question of establishing a clergy in certain parts of the Province, and putting some portion of the inhabitants into their hands, together with the entire townships which are claimed on behalf of those inhabitants; but, the clergy so to be established by law, or rather re-established, are the Jesuits! Yes, the Jesuits who, on account of their dangerous character, were once suppressed throughout Europe and America, whose second suppression has just taken place in France, and whose intrigues are, at present, filling Switzerland with hatred and bloodshed, are now asking the boon of having the Indians below Quebec placed under them by the Provincial Government. This appears, at first sight, a small matter, but once legally established again, would there not be an immediate agitation for the recovery of their former estates? and when or where would that terminate?"

HOURS OF PUBLIC SERVICE.

To the Editor of the Berean.

Rev. Sir, Some time back I observed in one of the public prints of this city a communication recommending, and urging what I thought good reasons, for a change in the hour of morning Service in the Cathedral—i. e. from eleven to half-past ten.—I heard that the matter had by influential persons been brought under the consideration of the Lord Bishop, (always disposed favourably to entertain measures likely to increase attendance on the public service of the sanctuary,) and that it was deemed probable the object in question might be attained. The change I imagine to many would in itself be a matter of no moment,—certainly not objectionable, but it is very certain that the half hour which would be thereby gained in the middle of the day, would enable many to attend the afternoon service, who cannot now do so without great inconvenience; the hour proposed would, I believe, in particular be very desirable to Sunday-School Teachers, who might then with ease and comparative comfort attend to their important avocations, without being thereby deprived of the pleasure of also attending the afternoon service, now but too frequently the case. The half hour before eleven is not, that I am aware, used for any public purpose; it could thus be profitably employed, and the comfort and convenience of many thereby increased. Probably, you, Mr. Editor, (should you entertain the same opinion,) would assist in urging reasons for the change, to which I cannot at present see any possible general objection.

I would at the same time venture to suggest that, as a matter of general convenience, the hour of evening Service in Trinity Chapel might be beneficially changed to seven instead of a quarter to seven,—assuredly a much more convenient hour for the majority of hearers who attend there.

I am, Sir, your obedient servant, 19th Jan. 1846. C. W.

[We must confess that we entertain no