

JUSTIFICATION AND SANCTIFICATION.

She is fair as the moon and clear as the sun! The sun is perfectly luminous, but the moon is half enlightened; so the Believer is perfectly justified, but sanctified only in part. His one-half, his flesh, is dark; and as the partial illumination is the reason of so many changes in the moon, to which the sun is not subject at all; so the imperfection of the Christian's sanctification or holiness is the cause of so many waxings and wanings, and of the great inequality in his performances; whereas, in the mean time, his justification remains constantly like itself. This is imparted: that is inherent.—Archbishop Leighton.

Sol. Song vi. 10.

The Berean.

QUEBEC, THURSDAY, FEB. 12, 1846.

We have for once again furnished our printer with so much matter drawn from other sources, that he has left us no room for extended remarks of our own. It was our intention to say a few words upon the affectionate and reasonable Discourse from our kind friend the Rev. Charles Bancroft, of which our Publisher has some copies for sale; as the price is very moderate, and the proceeds are to go to the benefit of St. Thomas' Church, Montreal, we hope it will be bought and read, which will be better than our reviewing it.

It is our gratifying duty to acknowledge the kindness of our contemporary, the Editor of the BROCKVILLE STATESMAN, in directing attention to our publication, with the offer, in the last number which has reached us, of forwarding to us any orders or subscriptions from the place of his publication. We shall have great pleasure in hearing from him in writing, as we have in his public advocacy of the principles of loyalty and protestantism.

THE MODERN TASTE.—In the December number of the Ecclesiastical Gazette we notice the "preliminary Prospectus" of a new partnership to be called the "National Church Insurance Company;"—registered provisionally—which occupies a page of the advertising leaves in that publication (and of course the Gazette is not responsible for the oddities of its customers in advertising)—it is all provisional and preliminary, and one single name (the Secretary's) is given at the foot of the notice; but its introduction is as follows:

"This is a Church Institution."

After which it proceeds thus:

"It is established to aid and support the Church—to protect and defend her members, whether Clerical or Lay—to attend to their interests, as well whilst living, as to those of their survivors—and to provide for those whose temporal interests are so often neglected, although their lives are devoted to the spiritual welfare of the human race."

The pen which drew up this Prospectus seems to have been charged with a promise of attending to the interests of the insured "when dead," as well as "whilst living"; but there it checked itself and glided off to the interests of "their survivors." We could almost have fancied the Prospectus to be a quiz upon modern claims of churchmanship, only people are not in general so ready to pay Printers' fees for fun only. But believing it to be meant seriously, the discovery of this idea, that a commercial enterprise will meet with favour in consequence of its announcing itself in such terms, is calculated to throw light upon the estimate formed, by men of cool calculation, of the discernment which may be found coupled with modern Churchism.

ROMAN CATHOLIC PRAYER FOR THE PERVERSION OF ENGLAND.—The Coadjutor R. C. Bishop of the Central District in England (Dr. Wiseman) has addressed a letter to the French Bishops, to solicit their prayers for the return of the people of England to the Roman Catholic faith: they have been praying before, he trusts, but their ardour success will redouble in proportion to the success with which their prayers have already been crowned. The following is the main part of the letter:

"It has pleased Divine Providence to place you, to exercise your ministry, in a country in which the Catholic religion is professed by nearly the whole of the population; where a numerous, zealous, and exemplary clergy lighten the burden of your pastoral office, and console you by abundant fruits of grace,—a country, in short, where, after many years of trial, you see religion, and its venerable ministers, issue forth, like gold from the furnace, more pure and brilliant than before. As to ourselves, we have, on the contrary, been placed by the same Providence, in a country where heresy and schism have long prevailed, and still retain the mass of the people enchained in darkness, where the number of evangelical labourers is insufficient for the harvest,—in a word, where we have all to do—to build churches, to provide education, and to found religious institutions. But, in the midst of this desolation, it has pleased the Omnipotent to effect a change calculated to fill us with consolation; he has caused a ray of hope to shine upon us, which dissipates the darkness of the future; he has lightened our labours, and rendered them pleasing in comparison with what they were to our fathers in the ministry. Our predecessors sowed in tears, we reap in joy.

"The whole body of the Catholic Church has learnt with joy, that a new religious spirit manifests itself in England, which one cannot but regard as a manifestation of that same Holy Spirit which agitated the waters of chaos, in order to produce order and light, and which seems now to agitate the sombre

ocean of human errors, with the view of evolving from it unity, truth, and a new world of religious faith. Not only does it effect, in the midst of us, more numerous conversions than formerly, and that amongst persons occupying more eminent positions in society, but old prejudices are dying away, more affectionate sentiments are expressed towards us, and the minds of a more considerable number than ever are occupied with the return to unity, and wish for it. In this change the Omnipotent has taken care to guard us against the dangers of presumption, by rendering it impossible for us to attribute to ourselves the smallest portion of the good which is now being effected.

"What is now taking place in England cannot be explained either by the activity of the Catholics; nor by the preaching of our clergy; nor by the works of our writers; nor by the zeal and piety of the faithful. It is neither the skill, nor the prudence, nor the power, nor the address, nor the wisdom of man, which have, in the slightest degree, concurred to the development of what is taking place around us: on the contrary, it seems, that all intervention on our part, having for its object the hastening of the accomplishment of this great movement, by aiding in coming to us, those who approximate to us in doctrine, has rather retarded than hastened the effects which we now see. A spontaneous impulse of grace, and a providential succession of circumstances, are the only two means to which the Master of men and things has had recourse to produce the glorious results of which we are witnesses.

"Faith teaches us that we may second this action of grace in a sure manner, by having recourse to prayer; and experience tells us, that it is our most powerful and only support."

To hear this accomplished man—whom it certainly would be difficult to excuse as stricken with the convenient infirmity of invincible ignorance—describe the state of Protestant England, compared with that of Roman Catholic France, Spain, Portugal, and Italy, as one of darkness; to hear him lament the want of Romish Priests under the image of an "insufficiency of evangelical labourers for the harvest" which Tractarianism has made ready to be gathered in—all this would draw from a calm and sober minded man a "risum tenentis amicis" if it did not call forth the more serious sentiment of indignation, not at the Bishop of Melipotamus, but at those professed Protestants whose ostensible connection with the reformed Church of England has enabled them to do Rome's work so effectually as to give a colour of plausibility to the Bishop's congratulations. But as to the foundation for his bright hopes of a speedy remedy to "the desolation" in the midst of which Dr. Wiseman is "reaping;" the Tractarian harvest, it is cheering to hear the eloquent Canon of Chester (Mr. McNeile) pronounce his anticipations, and to believe that, whatever may be the treachery at work in the high seats of learning, there is an honest, stubborn clinging to the principles of the Reformation among the Operatives in their workshops and family-circles; and the *Neuvaines* appointed by French Bishops might as promptly be directed to the urgent duty of stopping the great secession in Germany, as to the uncertain end of fishing in the "sombre ocean" of the Protestant Church of England.

THE ROMAN CATHOLICS IN LANCASHIRE are in a state of excitement on account of infringements on the part of the Pope's vicars upon the rights of the Laitty and inferior Clergy. A petition to Parliament has been drawn up which represents the necessity of measures to give legal security to schools, chapels, and other objects of charitable donations and bequests, so as to restrict the influence of R. C. bishops and Pope's vicars within the limits of purely spiritual jurisdiction. It states that "in opposition to the solemn disclaimer ordered to be made on oath by Roman Catholics of all power of the Pope, direct or indirect, in things temporal within this realm, many gross invasions of the temporal rights of lay patrons of chapels, as well as of those of whole congregations and of the working Clergy have, through power derived from the Pope and held at his pleasure, occurred of late in various parts of this kingdom." As special grievances are mentioned: the evasions, by the Vicars apostolic, of ancient laws protecting the temporal rights of lay-patrons—the imposition, by the same, of uncanonical and illegal oaths on the secular Clergy—the suspension of priests for having accepted incumbencies from lay-nomination—and the interdiction of chapels. The interposition of the Legislature is prayed, to remedy the prevailing abuses; but the last conclusion at which the petitioners arrive is, that the time might have arrived "for establishing a proper understanding between Her Majesty's government and that of Rome, touching ecclesiastical matters, especially the appointment of Vicars apostolic in England, so at least as to exclude from the Roman Catholic Episcopacy all who have not duly taken such oaths as are appointed by law to be taken, as well as all aliens by birth and other improper persons."

THE TRACTARIAN BONNETS IN SHOREDITCH, LONDON.—On Friday the 26th of December, the Magistrate at the Police Office in Worship Street, dealt with a case which had attracted a numerous attendance of respectable inhabitants of the parish of Shoreditch, desirous of knowing the result of a complaint preferred by the Treasurer and Trustees of the National School of that parish against the Rev. Edward Wix, curate, and his lady, for unlawfully detaining thirty girls' bonnets which were asserted to be the property of the said Treasurer and Trustees on behalf of the school-children.

It appeared that the bonnets in question were presented to the School, by Mrs. Wix, jointly with Mrs. Evans, the wife of the Vicar, to be used on Sundays by any well-conducted girls during their attendance at divine service at the parish-church; but that, in consequence of the introduction of certain Tractarian innovations, which have for some time agitated the parish, the School-Trustees had caused the attendance of the children to be transferred to another church in the district. This secession or schism having taken place, Mrs. Wix, accompanied by another lady, called at the school-house, and demanded the property in dispute, which being delivered up to her by the school-mistress, had since been pe-

ciously kept possession of, and the present proceedings were instituted in order to recover the bonnets.

The Magistrate expressed his doubts whether the deposit of this property with the school-mistress, accompanied as it was with special direction for a special object, could be construed to be a gift to the School; that the summary power entrusted to the magistrates by the Trover Act applied only to cases where the title of the applicant was clear and incontrovertible; but that in the case before him he felt compelled, under all the circumstances, to order the summons to be dismissed.

The Tractarian clergymen and their ladies, accordingly, rejoice in the possession of the bonnets, but not of the heads to set them upon.

ECCLESIASTICAL.

Diocese of Quebec.

(CIRCULAR.)

QUEBEC, 3d February, 1846.

REV. SIR,

In pursuance of the provisions of the 11th Article of the Incorporated Church Society of this Diocese, I have to request that on the 22d of the present month, being Quinquagesima Sunday, you will, wherever you officiate, preach a Sermon in recommendation of the general objects of that Society, and cause a Collection to be made in aid of the same, which it is important that you should forward to one of the Treasurers with the least possible delay.

I take the opportunity of suggesting to you, the necessity of earnestly pressing, at all suitable opportunities, upon the minds of Churchmen within your Charge, the claims of this Society upon their support, and the expectations now entertained in the Mother-country and repeatedly intimated to the Colonial Bishops, that the Colonists, according to their ability, should make due sacrifices and exertions themselves, for the maintenance of their Religion, if they expect the continuance of assistance, where it is needed, from home. We have had already, through the goodness and the Grace of God, some pleasing manifestations of a willing spirit among our people; and I persuade myself that your Congregation will not be backward to do their part.

I am, Revd. Sir,

Your affectionate brother,  
(Signed) G. J. MONTREAL.

THE LORD BISHOP OF MONTREAL has signified to the Parochial Clergy his intention of holding a Confirmation at the Cathedral Church in this city, on Sunday the 22nd inst., being Quinquagesima Sunday, after evening prayers.

Diocese of Nova Scotia.

THE GARRISON CHAPEL, HALIFAX, N. S.—Yesterday morning (Sunday the 18th Jan.) the new Garrison Chapel was opened for Divine service for the first time. The pews on the lower floor were occupied by officers of the Garrison, ladies, and a few gentlemen of the city. The gallery contained the non-commissioned officers, privates, and a number of civilians. Public worship was conducted by the Rev. Dr. Twining, who read the usual services of the Established Church for the day—and the singing and chanting by the choir were executed with precision and effect. The sermon (preached by the Lord Bishop) was appropriate to the occasion. Some inconvenience was experienced from the smoke issuing from one of the stoves; this drawback, however, will not likely recur. It was not publicly known that the Garrison Church was to have been opened. From this circumstance, and owing to the severity of the weather, the attendance of civilians was not so general as might have been expected from the previous manifest stations of public interest.—Herald.

TRINITY COLLEGE, PERTHSHIRE.—The *Oxford Herald* states that the Rev. Robert Scott, M. A., Vicar of Dulow, in Cornwall, is to have the appointment of Head of the College of the Scotch Episcopal Church near Perth.

CHURCH ON MOUNT ZION.—Miss Jane Cook, of Cheltenham, has transferred to the Trustees of the London Society for Promoting Christianity amongst the Jews, the sum of £2,600 three per cent consols, for the purpose of enabling the Committee to complete the building of the church on Mount Zion.

RULES AND REGULATIONS IN FORCE, IN LOWER CANADA, CONCERNING THE REGISTRATION OF BIRTHS, MARRIAGES, AND BURIALS.

Compiled by a Law Student.

From a paper under the above head, in the *Quebec Mercury*, we extract the following particulars, which are of immediate interest to the Clergy of the Church of England.

In the introductory paragraph, we find it stated that many registers are sent to the Prothonotary's Office, especially from the country, most glaringly defective. The first section enumerates the ministers who, in addition to the Clergy of the Church of England, the Presbyterian, and Church of Rome, are entitled by law to keep registers. From the second section it appears that "The Clergy of the Churches of Rome, England, and Scotland, and Secession Church of Scotland, have only to present to one of the Justices of the Queen's Bench, or the Judge of the Provincial Court of the District in which they reside, or intend to officiate, two books, as hereinafter described, to be by the said Justice, &c., duly authenticated, according to law. The remainder of the section refers to the ministers of other denominations. We copy the next section entire, omitting notes.

III. The form of authenticating these Registers and making entries in them.  
"Two registers of the same tenor, one of which being a bound book of strong paper, covered with calf-skin or buckram, shall be numbered on the first and every subsequent leaf, by the number thereof, written in words at full length, and shall be sealed with the seal of the Court of Queen's Bench, or Provincial Court, for the District in which such register is to be kept;—which sealing shall be effected by passing a ribbon or other sufficient fastening through every leaf of such

register, and by bringing the ends of such ribbon or fastening out, and securing them under the seal of such Court, inside of the binding or cover of such register, and that such register shall be authenticated on the first page thereof by an attestation of any Judge or Justice, who by law is authorized and empowered to authenticate the same, specifying the number of leaves contained in such register, the purposes for which it is intended, and the day and year of sealing and making such attestation, which shall be signed at full length by the Judge or Justice making the same. One of the two registers being a bound book of strong paper, &c., shall be numbered and authenticated to serve for enregistering the births, &c., for one or several years, till such book be filled, and the other shall be authenticated to serve for one year only, commencing on the first day of January of each year. In each of which registers the priest or minister shall be held to enregister regularly and successively all births or baptisms, marriages or burials, so soon as the same shall be by him performed.

Births.

"Births or baptisms shall be entered into the said registers, by mention being made, in words, of the day, month, and year, on which the child was baptized, of the time of the birth, of the name given to the child, that of the father and the mother, with the quality or occupation and place of abode of the father, and name of the sponsors, if any there be; and such entries shall be signed in both registers by the person administering the baptism or enregistering the birth, also, by the father and the mother if they are present, and by the sponsors if there are any; and when any child shall be presented for baptism (or to be enregistered) of which the father or mother is not known, mention thereof shall be made in said registers.

Marriages.

"The entries of marriages in the registers aforesaid shall be made by inserting in words, the day, month, and year on which the marriage shall have been celebrated, with the names, quality or occupation, and places of abode of the contracting parties, whether they are of age or minors, and whether married after publication of banns, or by dispensation, or license, and whether with the consent of their fathers, mothers, tutors, or curators,—if any they have in the country,—also, the names of two or more discreet persons present at the marriage, and who, if relations of the husband and wife, or either of them, shall declare on what side and in what degree they are related; and such entries shall be signed in both registers by the person celebrating the marriage by the contracting parties, and by the said two discreet persons at least.

Burials.

"In the entries of burials in the said registers, mention shall be made in words, of the day, month and year of the person's burial, and day of decease, if known, and of the name and quality or occupation of the person deceased; and the said entries shall be signed by the clergyman who performed the burial service, and by two of the nearest relations or friends there present.

"And in any of the foregoing cases, if any of the parties cannot or know not how to sign his or her name, mention shall be made thereof in the said entries."

The concluding section states that "the register which is authenticated to serve for one or several years shall remain with the said minister, &c. to be by him preserved and left to his successor in office or clerical duty."

"The other register, authenticated to serve for one year only, shall be deposited in the Clerk's office of the Civil Court of Queen's Bench, within six weeks at the farthest from the first of January of each year, and the minister depositing the same shall take or cause to be taken a receipt for the same from the Clerk of the said Court.

"To each of the said two registers there shall be made by the rector or minister officiating in any parish, Protestant Church, or congregation, an alphabetical index of the names of the persons married, deceased, and baptized, or whose birth is enregistered, with reference to the folio in which the said names are to be found.

"And registers so numbered and authenticated or paraphed, and kept in manner and form as hereinbefore mentioned, shall be legal evidence of such births or baptisms, marriages or burials; and it shall be at the option of the parties interested to demand copies of the said entries from either of the registers aforesaid; and the Clerks of the said Courts, and the rectors or ministers in possession of such registers, are required to grant the same, certified under their respective signatures, which shall be received as evidence in all Courts of Justice."

To the Editor of the Berean.

Mr. Editor,—Whilst considering the text—TITUS iii. 4-7, and the different interpretations put on these verses by the believers in Baptismal Justification, and those who reject this doctrine from the persuasion that it is contrary to established facts and subversive of the Gospel of the grace of God—my mind was led into the following train of thought, which, if you should consider deserving the attention of your readers, you may be pleased to lay before them: not that I consider any thing new to be propounded; but, because an old truth may be stated in a way which arrests attention, though thought of before.

The danger appears to be the supposing—that because you have been baptized, THEREFORE, you are SPIRITUALLY REGENERATE—and, as a consequence, that all the blessings of those who have passed from "a death unto sin to a new birth unto righteousness" are yours.

"If baptized," some say "there must be life in the soul."  
Supposing we seek, in our lives, for that first fruit of the Spirit's work in the soul—LOVE. We see no evidence of its existence. We feel no love of God constraining to a love to God, and shedding abroad love to Man. Now—in the absence of any proof of the operation of the Holy Ghost—shall we seek for its RENEWAL?—the renewal of that which does not, so far at least, as we are sensible, exist. Rather, ought we not, on finding the fruit wanting, to question the existence of the tree?—No evidence appearing of our Christian character, would it not be

wise to doubt, if ever we had "the spirit of Christ," and so be led to seek for it?

In this supposed case—are "the Washing of Regeneration"—i. e. Baptism—and "the Renewing of the Holy Ghost"—as cause and effect—inseparable?

What danger to the soul follows such an opinion!—you are renewed. "The Spiritual Seed is in your soul"—Tell this to one who is bringing forth no fruit—may—no sign of life. Send him to prayer—and what does he ask? He can ask only for conformity of life, because that which should produce it he already has—so he is told. This he seeks for, and attains. Outward conformity exists; and yet the spirit and affections remain the same—the mind yet carnal.—He is a christian outwardly!—Such is the consequence of that teaching which makes no distinction between Water-Baptism, and Spiritual Renewal—making the latter the certain effect of the former: and so, as cause and effect, one.

On the other hand: admitting that the Church of England, in her formularies, follows the language of the epistles, calling the members of the churches to which they were addressed collectively—"saints" &c. &c.—i. e. charitably giving men credit for what they profess, till the contrary is evident; an individual, as the one before described, is sent to make this inquiry of his own experience: Have I received the Holy Ghost? Can I recall any facts which would teach me that I have received the first seed of the Holy Spirit? Have I any recollection that the fruits of the spirit ever were in my heart—"love, joy, peace, &c.?" (Galat. v. 22)—If not, then, I must doubt whether I received the Spirit at Baptism; and in a matter of such consequence—I am bound to act on that doubt so far, at least, as to seek for evidence on a point where I ought to be fully assured.

In the former case—trusting to what may be error, since infallibility is not with those who support that opinion—the soul may be lost! In the latter, the mistake, if mistake it be, will only cause uneasiness and distress for a time. These will be removed by self-examination, bringing to our memory the wished-for proof that the doubting soul has the divine nature, and ending in "the full assurance of faith;" whilst, if this latter opinion be true, that thousands of the baptized never evidence, by their lives, any work of the Holy Ghost in the heart, it leads to the reasonable doubt—that they never received his influence!

If this be a just conclusion, then—should the Baptized, who evidence no renewing of the Holy Ghost, be urged to seek for what is evidently wanting—The Life of God in the Soul?

Seeking, the soul finds—finds that which alone is life and leads to life: Regeneration of the Spirit!

The great danger of the first is—that it should make decent formalists only. The second must, in the end, lead "to a new creation in Christ Jesus." Our wisdom is—to take nothing for granted, but to have proof for our present hopes.

MIKROS.

To the Editor of the Berean.

Sir,—Having been a visitor for a Society for the relief of the poor, I wish, through the medium of your paper, to make known one of the many cases of poverty I have visited, in hopes it may induce those who are gifted with health and strength and comparatively affluent circumstances, to be more thankful to God for these blessings, and more satisfied with the state to which it has pleased Him to call them in this life.

Amongst my first visits I was requested to call and see a sick woman, and was informed that I should find her in a miserable state; but all the misery, all the wretchedness that the imagination could picture, was far surpassed by the reality. I had never visited the poor before, but thought I had seen poverty in the streets, and had no idea that such as I then saw existed in any city in a civilized country. I had some difficulty in finding the house, situated in a back street in one of the suburbs. Having, however, succeeded, I was directed to go up a pair of stairs and into the room on the right. I rapped gently at the door, which was opened by a woman, who was living in a room adjoining the one I was directed to. I should fail were I to attempt to describe all that met my view. I felt my heart sink within me. Such a scene I had never before witnessed. I looked round for the object I was in search of, but could see no sign of a human-being except the woman who opened the door, and three or four children. I asked her where was the sick woman: she pointed to what had once been a bed, but now seemed to me to be a bundle of old clothes—or I may say rags!—thrown by, quite unfit for any use. On removing part of a blanket, there appeared the head of this unfortunate creature, apparently in the last stage of life, and almost insensible to what was taking place around her. Proper attendance and some nourishing food was procured, and I am happy to say that in a short time she became stronger and more sensible. I am fully convinced that one half the world does not know how the other half exist, and the occurrence of such cases should induce all who have it in their power to assist those in such distressing circumstances.

I remain, &c.

A VISITOR OF THE POOR.

[Our Correspondent's post-mark is Montreal: similar cases, we have no doubt, are to be found in all other populous places, and in Quebec among the rest;] the services of those who undertake the severer duty of personal visits to the poor ought unquestionably to be encouraged by the utmost readiness, on the part of those who have to spare and of whom is required the easier work of furnishing the means of relief by their hands. We hope to see the organization yet of some so comprehensive plan of visiting the poor as shall break up all begging in the streets and at people's doors, by enabling every individual to refer cases of want which come under his cognizance, to some quarter which undertakes to see them relieved out of funds furnished by the community at large.—Ed.]

THE BOARD OF COMMISSIONERS OF PROTESTANT SCHOOLS have given notice that those Teachers who have taught Elementary Schools, attended by Protestant children, during the six months ending 31st Decr., in d.