CAUSES OF DEFECTION.

We have no disposition to create or multiply apologies for the many foolish and crotchety minds which have sought an asylum from what they deem the deficiencies of our spiritual Church, in the hosom of Popery. In some of these cases the Fine Arts seem to have been the authors of the change. These sentimental wanderers have, like the followers of Orpheus, been drawn away by sweet sounds; or, like Pygmalion, they have fallen in love with an image. Music, poetry, painting, sculpture, have done the work of Scripture and logic; and they have yielded to taste and imagination what was due to faith and common sense. For such persons we have little respect. Neither can we feel much reverence or regard for those who, too indolent to exercise their mind in the devout study of the Word of God-the comparing Scripture with Scripture, and borrowing all the light which the wisdom and piety of other men will supply-are unable to come to any decision themselves as to what is true or fulse and have therefore sought a refuge from indolence and indecision in the supposed infallibility of the Church of Rome. Such persons are entitled to little consideration. It is no duty of the Church to build dormitories for diseased consciences, or to provide that those who will not think for themselves shall have some one to think for them. But there is another class with whom we feel much sympathy; we mean those who, receiving the word of God in simplicity, and regarding it as the true standard of temper and practice, have, on comparing the books and the lives of many professed and zealous members of the Protestant Church, discovered the most awful contrast between them. Some of these persons have had the devotional writings and the saintly biographies of the Romish Church put into their hands by those on the watch for this purpose and have been led, we believe very falsely, to the conclusion that Popervis a more congenial soil for devotion and holiness than Protestantism. A deeper search into either the writings or the practice of the Church of Rome would lead to a very opposite conclusion. But in the mean time, the hard and dry character of many of the sermons even of those who are just interpreters of Scripture, and the selfindulgent and at least semi-worldly habits of many Protestants, have prepared the minds of such inqui rers for these delusions. Now for such inquirers we feel the deepest pity. They are pursuing a right end: and, in so doing they fall into a desperate error. But who are those that are fastening the delusion upon them? Perhaps the very men making the loudest pretensions to theological accuracy; but who, combining the highest principles with the lowest practice and temper, dishonour the ark which they profess to have in their keeping.

We believe that a cordial reception of all the doctrines of the Church of England, and a dutiful regard to its ordinances, in public and in private, is sufficient to satisfy the cravings of any devout and reasonable mind .- But there is a sort of modern " cant"as we must venture to call it, about " Church principles" which means some things far short of this; and which is designed to teach us that with little or no regard to Church doctrines, a rigid and superstitious regard to Church Ordinances is sufficient to secure the health and joy of the soul-that in short the 39 Articles and the Homilies are little better than superfluities in the Church, if only there is a rigid, and we may say, formal regard to the Liturgy. Here then is the point to be pressed upon certain modern religionists on those crowds of young ladies who, with diminutive crosses around their necks, with illuminated Prayer-books and rigid observances of Saints' Days-are to be found in all the giddy circles of fashion and folly. Let them receive the doctrines of the Church as well as its ceremonics. Let them love the . Great Master, while they sit at his table; let them hate the world which nailed him to the cross; let them " live a life of faith upon the Son of Gud;" and we have little fear of their sinking into the "pit of Popery."
The Church of our country is no half-way house to Popery," but a bold "protester," against it; and no man is a more formidable antagonist to Rome than he who employs the weapons of the English Reformers .- [London Christian Observer.

## The Bereau.

QUEBEC, THURSDAY, JANUARY 13, 1848.

The last English Mail has brought a correspondence, from the mother-country, of a novel and striking character in ecclesiastical affairs. The character—is an anomaly which it were strange innomination of the Rev. R. D. HAMPDEN, D. D., Regius Professor of Divinity in the University of of the Church-system were to omit in its course of Oxford, to the Bishopric of Hereford, has drawn forth a protest from thirteen of the English Bishons. twelve of whom affixed their names to a document which, with Lord John Russell's reply thereto, we have inserted on our first page—the thirteenth is the Bishop of Exeter who pursued a similar course by a separate correspondence with the Prime Minis-

Many of our readers probably require to be informed what are the grounds of the objection raised against the Bishop designate-or elect, we may at this time probably say, since the congé d'élire has been issued, and the state of the law allows the Chapter," no choice but to elect" the Clergyman nominated by the crown. The odour which of late the University of Oxford has contracted would, no doubt, lead a majority of persons in the first instance to suppose that the party protested against has become liable to the suspicion of romanizing tendencies. That would be an utter mistake. The Regius Professor is one who inflicted a very severe blow and discouragement on the Tractarian schismatics, in the successful resistance offered by him to Mr. McMullen's application for the Bachelor-in-Divinity's degree :- the correctness of his suspicions in the case have since been proved by that individual's joining the Church of Rome, after doing as much perverting work within the Church of England as opportunity was afforded him for, in the Rev. Dr. Hook's parish of Leeds. But Dr. Hampden had given occasion to doubts respecting his soundness in the faith in another direction :- he was suspected of a leaning towards Rationalism; and at the time of his appointment to the Regius Professortiments uttered by him, as Bampton Lecturer, in the House of Sacrifice.?"

University pulpit, and published, four years previously; and the University, in passing it, found itself in the singular position described by a reviewer (Dr. Arnold, we believe,) as follows:

" Mischievous principles, set forth systematically, in a course of eight sermons preached successively in the University pulpit, before the Vice Chancellor and all the Dignitaries and Tutors of the University, and no proceedings instituted, no censure passed, no accusation made, but, on the contrary, the preacher subsequently receiving from the University the highest degree in Divinity-that degree which is virtually a professorship of theology—the University's commission to give lectures to its students in every branch of that faculty-receiving again the office of Head of a Hall-and, lastly, the Professorship of Moral Philosophy ? Such was the University of Oxford's consure upon eight Sermons full of systematic mischief—proached in her own church—and in the presence of her highest authorities?"

We do not quote this as if we meant to convey the impression that the preacher's sentiments were not really liable to exception; but from all the information which has reached us we are led to conclude that since his advancement to the Divinity Professorship he has distinctly declared sentiments which are on all hands allowed to be unobjectionable -he has pursued a course with reference to the of those zealous for Reformation principles : and the question at present seems to be very much this, whether he ever advanced sentiments which it is to be required of him that he should explicitly retract, or whether he has done enough in so pronouncing his views, since, as to disavow those errors of which, without sufficient warrant, as he must believe, he had become suspected.

One thing is certain: the censure under which he was faid was academical only; Bishops individually, indeed, acted upon it in dispensing with certificates that Candidates for orders from Oxford had attended ever pronounced against him. It is remarkable that both in the case of Dr. Hampden, suspected of rationalism, and of Dr. Pusey, accused of romanistic orinions, the University exercised discipline fices, and the blood of beasts was accounted the rewhile the ecclesiastical authorities seem to have demption of sins. Howheit all these things went remained inactive. And now, when the Regius Professor of Divinity, Dr. Hampden, who has at all events manifested an anxiety to set himself right ed the poverty of his house, let us remember his with the Church and the University, has been undisturbed in his ecclesiastical position these fifteen years, since the publication of the Sermons objected to, the remonstrance from one half of the episcopal bench, while the remaining prelates are silent, excites one's curiosity to know whether a similar remonstrance would have proceeded from the [Article xxxv.] same quarter, if the individual nominated to the vacant Bishopric had been the romanizing Regius Professor of Hebrew, Dr. Pusey, who has done nothing at all to clear himself of the suspicions which have so long attached to him. The silence of the two Archbishops and ten Bi

shops, who have not joined in the remonstrance,

removes all fear of any difficulty with regard to the new Bishop's consecration which, we suppose, will take place in due course; and it seems to us that the new appointment is as likely to turn out to the furtherance of evangelical truth as most others which the ruling statesmen of one or the other party are in the habit of making. It is most likely that the painted likeness of saints, angels, or virgin shivthis occurrence will direct attention afresh to the ered into a thousand fragments, than promote their position of the Church as regards the selection of being set up in the Church's places of public prayer, Clergymen to fill her highest stations. That this to peril once more the inwardness and spirituality of "very delicate and important particular," as the remonstrating Bishops call the nomination to vacant sees, should be committed to men who are commonly called to the highest offices in the State without any reference to their standing in the Church-with abundance of testimony to their intellectual endowments, but with none at all as regards their religious deed if the present taste for increasing the efficiency inquiry and agitation. We need not say that we should be glad to see the anomaly corrected, though we should not be at all prepared to look upon an election by the Cathedral chapters as an improvement. In such a matter as that, it seems evident that the parochial Clergy should acquire the influence which, from the intimate concern they have in the result, seems legitimately to belong to them. Taking matters as we find them, we can not repress feelings of satisfaction at the prospect that the statesmen now in power will not dispense their Church patronage so as to encourage the concealed schismatics under whose pretended zeal for Church principles there lies hidden a scheme which would once more change the renewal of heart and holiness of life into blind submission to the priesthood and strictness of ceremonial compliance. It is singular to observe how the professed Churchmanship of the day passes by the most authoritative injunctions and warnings of the Church, to gratify its own distempered taste and restore abuses which the Reformation put away. In one of our city-papers, recently, a Correspondent among sundry other questions proposed one in these terms : " I would like to know how the erection of a painted window in a Church tends to the glory of God ??? An answer of some length was given to this communication, evidently written by a hand not unskilled in wielding the pen, and indited by a mind sufficiently concerned, to give the best answer it had to offer; and, in reply to the question just quoted, it offers the following: 100 lowing this question one is almost tempt-

the time of ins appointment to the Regius Professorship it was not the then much more carefully disguised romanizing party only, but with them many
who were, and continue, sound in the faith, that
condemned the appointment and joined in censuring
it was finished the Almight Livest condemned the appointment and joined in censuring misappined the Almighty Himself assured him that, 'He had chosen that place to Himself as a

ship of a Christian congregation under the Gospel dispensation is here treated as being just the same thing with Solomon's temple at Jerusalem, under the darkness of the Old Testament; the magnificence of decoration which was suitable for the one (but which did not include the painted likeness of saints) is assumed to be fit for the other; and because God was pleased to choose the splendid structure erected by the King of Israel " as a house of sacrifice" at the time when beasts had to be slain as types of the richer offering that was to be made, therefore the buildings for the performance of Christian worship now, when the typical sacrifices are wholly done away with, may landably be brought into conformity with Solomon's temple! The Semi-Romanism of the day seems here to come out as down-right Judaism; and indeed they are alike—they are the very spirit against which the apostle to the gentiles was so zealous as against an error which perverted the Gospel of Christ, and would bring the disciples again into bondage. Nor is it a new thing in the history of Christendoin that those are most eager to set upPaul's image on painted church-windows who are little zealous about teaching Paul's doctrine. The authors Tractarian heresy which entitles him to the thanks of the Homilies, set forth by the Church's authority, saw the decorations in Solomon's temple in a very different light from that in which they appear to the writer of the above attempt at justification. They adopt the following extract from Jerome's "Treatise of the Life of Clerks," after having designated that ancient father as "otherwise too great a liker and allower of external and outward things," whose warnings may therefore come with the more weight to those similarly disposed:

"Many build walls and erect pillars of churches : the smooth marbles do glister; the roof shineth with gold, the altar is set with precions stones : but of the ministers of Christ there is no election or choice. Dr. Hampden's lectures, but no ecclesiastical court Neither let any man object and allege against me the rich temple that was in Jewry, the table, candleticks, incense, ships, platters, cups, mortais, and other things all of gold. Then were these things allowed of the Lord, when the Priests offered sacribefore in figure; and they were written for us, upon whom the end of the world is come. And now when that our Lord, being poor, hath dedicatcross, and we shall esteem riches as mire and dung. What do we marvel at that which Christ calleth wicked Mammon? Whereto do we so highly esteem and love that which St. Peter doth for a glory testify that he hath not ?"

And this passage, the Homily enforces by the following words of "Godly and wholesome doctrine"

"Thus you see how St. Jerome teacheth the sumptuousness amongst the Jews to be a figure to signify, and NOT AN EXAMPLE TO FOLLOW."

These capitals are ours ; but the words are those of the Homily; and to them is subjoined the following piece of sound evangelical instruction:

"Those outward things were suffered for a time until Christ our Lord came, who turned all those outward things into spirit, faith, and truth.??

Now when the true, affectionate Churchman finds such warnings as these pressed upon him in the course of a Homily authoritatively directed " against Peril of Idolatry, and superfluous decking of churches," one would suppose that he would rather see

THEATRICALS. - From the Toronto " Church." -We learn from our cotemporary the Bercan, that the Corporation of Quebec have lately come to a resolution, which we cannot but deeply regret. It appears that several literary, scientific, and philanthrophic institutions have for some time been in the habit of holding their meetings in the Parliament Hall, it being a room well adapted for such purposes, and more convenient than any other that could be procured in the City. Two individuals, named Kimlin and Aubin, lately made application to the Corporation, who have charge of the Hall in question, for the use of it for Theatrical purposes. So soon as this fact became known a counter petition was set on foot, praying that no such appropriation should be made, which received the signatures of one hundred and fifty respectable citizens. The effort, however, proved fruitless, for the City Council with these two documents before them, resolved, with only three dissenting voices, to grant the request of the two, contrary to the prayer of the 150! A more wanton outrage against morals and propriety, never before fell under our observation. Admitting for the sake of argument, that theatrical entertainments are harmless, and conducive to the moral health of society, still the decision of the Quebec Cornoration was without excuse, inasmuch as their vote went to establish an amusement to the discouragement of religion-science-and literature. But looking as we do, upon the Theatre, as being the pregnant source of idleness and vice of every description, we are constrained to characterise the conduct of the Council as utterly unworthy of a body sworn to do their utmost to shield the community over which they have rule, from the contamination of evil .-Surely this calamitous decision will be yet re-con-

sidered and reversed. [We have had some reluctance about touching again upon the above subject, lest we should express ourselves too severely on the course pursued by the majority of our City, Fathers, of whom we, naturally, desire to have nothing to say but what may beget reverence in their chlidren. Our distant contemporary, who does not stand in the same intimate relation towards them, has, however, furnished us with an article to which we may treat our readers without becoming chargeable with unfilial behaviour; and we subjoin to it the information that this matter has been settled to the satisfaction of those who pelitioned against the loan of the Parliament Hall, by the Directors of the Fire Insurance Companies, who declined insuring the building at any premium, if any part of it were used for theatrical pur-

oses. We could earnestly wish that the majority of our City Fathers had earned to themselves on this occasion a position more creditable in the estimation of others, and more gratifying in the reflection which may arise within their own breasts. That a prudential

Now it will be perceived that the place of wor- calculation of money-risk should have led the Insurance Companies to a decision which it was expected that the Corporation would form upon considerations due to religion, literature, and science. is much to be deplored; but it must now he-hoped, as none are ever too old to learn, that the lesson on this occasion set to our Corporation will manifest its salutary effects in the future management of the important trust reposed in them .- ED. BEREAN.]

ISLINGION PROTESTANT INSTITUTE. The first Annual Meeting of this association was held on the 29th of November, the Vicar (Rev. Daniel Wilson) in the chair. The report is described as a most valuable document, which might justly be designated a Manual of Protestantism. The Institute had given occasion to the delivery of a series of sermons and lectures on the different points at issue between the Reformed and Romish Churches; which have been printed & extensively circulated. The Rev. Messrs. Dallas, Tottenham, Stowell, and Bickersteth, and James Lord, Esquire, were the lecturers. Among the speakers was Sir Digby Mackworth, Bart., who described what he had seen with his own eyes in Roman Catholic countries, and the facts stated by him could not have failed of making a deep impression on those who were not previously acquainted with the real character of the papal system, as it presents itself where it has the power of shewing what it is.

Dr. Kalley, late of Madeira .- It is satisfactory o learn that the life of this persecuted individual continues to be devoted to active labours for the good of his fellow-creatures. We find, from incilental reference to the testimony he is bearing to the opening of a great and effectual door for the evangelization of Ireland, that he has lately been engaged for about two months in exploring the state of Ireland in the far south, especially in the most distressed parts of the county of Cork.

WIDOWS AND ORPHANS OF MEDICAL MEN AND Relief Officers.—We are most happy in being able to state, that Government has recognised the claims of the families of those humane and brave officers who perished in this town from fever while in the discharge of the duty of relieving the sick and destitute. Early in the year Mr. Rushton, with his usual active benevolence, made strong representations to Sir George Grey, and his endeavours did not want the support which Mr. Austin, the Poor-law Assistant Commissioner, could officially give. The result has been, that Government has placed at the disposal of the two Rectors. and Mr. Rushton (with whom Mr. Austin forms a committee), a sum equal to one year's salary for each of the officers and surgeons who died in the discharge of a sacred duty .- Liverpool Journal.

THE POPE AND THE JESUITS .- A glimpse at the foundation of those expectations of liberality and enlightenment which have been raised by the course hitherto pursued by the present occupant of the papal throne is afforded by the following article :

" The Diario di Roma of the 6th publishes a brief, addressed by the Pope to Father Persone, of the Company of Jesuits who has dedicated to his Holiness a work on the Conception of the Virgin. The brief, in which the Pontiff speaks in the most flattering terms of the fraternity of Jesus, is said to have caused a great sensation at Rome. After eulogizing the work, Pius 1X. says :- Such merits do not astonish us in a member of that illustrious society, which has reared within its bosom so many nen who have been honoured for the integrity of their lives, the glory of their sanctity, their devotion to the Catholic religion, by their various kinds of knowledge, by their services and benefits done to the Christian world, and to civilization in gene-

OFFICIAL RECOGNITION OF THE ROMAN CATHO LIC HIERARCHY .- A circular has been issued from Downing-street, instructing the authorities in the colonies to address the Roman Catholic prelates in such colonies by the title to which their rank in their own Church may appear to give them a just claim, officially styling them "your Grace" or "your Lordship" as the case may be. As, how-ever, Parliament, in the Charitable Bequests Act, on which this instruction is founded, has, for obvious reasons, not sanctioned this assumption by the prelates of the Roman Catholic Church in Ireland of titles derived from sees which they hold, a similar rule is to be observed in the colonies, so that the Roman Catholic prelate in New South Wales will erely be addressed as the Most Reverend Archbishop Polding, and in Van Dieman's Land as the Right Reverend Bishop Wilson .- Globe.

DR. WISEMAN .- It is stated that this efficient ecclesiastic of the Roman Catholic communion is to he Archbishop of Westminster, that dignity having been declined by Bishop Walsh on account of age and infirmities. - In an account given of a public dinner connected with the anniversary of some charity, we find it stated that in the course of toastdrinking there was one in honour of Dr. Wiseman as of him "who had done so much good at St Mary's, Oscott, and had carried the tenets of our othe Roman Catholic] holy religion into St. Mary's,

Parish of Quenco.-Number of Baptisms, Marriages, and Burials during the year 1817, inserted in the registers of 

Baptisms Male 10
Female 22

Marriages
Burials (including those from the Emigrant and Marine Hospital) Male 291
Female 74

ST. PAUL'S (MARINERS') CHAPEL.
Baptisms Male 25
Female 14

Marriages
Burials Male 27
Female 15

The following return from the Roman Catholic Parish is taken from the Morning Chronicle: we Parish is taken from the Morning Chronicle : we find no marriages in Notre-Dame de Québec, introduced in the former part of it. Return of Baptisms and Burials for the parish of Notre-Dame de Québèc, during the year 1847:—
Baptisms 1927
Burials under 7 years 1927
Do. above 1927 PARISH OF ST. ROCH'S.

Baptisms . Burials 587 Catholies. The population for the parish of Notre-Dame, which includes all within the limits of the has only increased 106 during last year; that of St.

SCOTTISH EPISCOPAL CHURCH.—The following remonstrance is published by the London Morning Post, with the remarks subjoined :

"To the Most Rev. Father in God William Skinner, D. D., by Divine Permission Primus of the Church in Scotland.

"Deanery of Bailechuilish, Argyleshire, Sep. 22. "We, whose names are hereunto subscribed, priests of the diocese of Argyle and the Isles, have learned, with deep regret, that at a Synod of Bishops held in Edinburgh on the 2nd of September, three of that venerable body, subsequent to Bishop Moir's death, resolved to confirm and sustain the election of the Rev. Alexander Ewing, an election that was cancelled, and so made null and void in 1846, by the first Canon, in consequence of there being no majority of the College in its favour; it being decreed and declared by the said Canon that if there is no such majority of the whole College, there shall consequently be no consecration.

We therefore deem it our duty, however painful, firmly but respectfully to defend our own rights and those of our successors, by entering and recording our solemn protest against any proceeding that would, in any way, damage the integrity of our Canons, being quite satisfied that the peace, unity, and welfare of our humble portion of the Church Catholic, are inseparably bound up in their most stringent observance .- (Signed by)

" James l'atterson, Dean ; " Alexander Maclennan, Incumbent of Rosso Church, Fort-William;

4 Samuel Hood, Incumbent of Rothesay " Duncan M'Kendrie, Incumbent of Trinity Church, Appin ; ' &c., &c., &c.

We sincerely hope that this Memorial will receive the most earnest attention of the Episcopal College. Such a disruption of the Church in Scotland, as should lead to a resignation of their cures by any considerable number of the native clergy, could not fail to lead to the most fatal consequences. It is impossible to contemplate, without fearfulness, the spiritual destitution of more than two thousand Episcopalians, if deprived of the consolations arising out of the due administration of the sacraments of the Church; yet such would be the effect in some of the Highland districts alone if any general cessation from the clerical functions were to take place. Surely this is a consideration that ought to exercise

Morning Post. Bishop Ewing's consecration has, we believe, ince taken place.

the strongest influence with the Scottish Bishops.

The Rev. Wm. Jacobson, Vice-Principal of Magdalen-hall, has been nominated by her Majesty to succeed Dr. Hampden in the Divinity chair at Oxford.

CLERICAL OBITUARY .- The Rev. HENRY FRAMcts Lyre, of Brixham, Devon, died at Nice, on the 20th of November, aged fifty four. Our realers have at various times read selections from the departed Clergyman's version of the Psalms is our columns.

The Rev. JAMES HOUGH, M. A., Minister of Ham, Surrey, and late Chaplain to the Hon. East India Company at Madras, died at Histings, on the 2nd of November, aged fifty-eight. This Clergyman, some 20 years ago, stood forth in defence of Protestant Missions, against the R. Catholic Priest Dubois who, on the ground that all his converts had turned out good for nothing, asserted that the Pro-testant Alissionaries also had no reason to anticipate any success from their labours. Mr. Hough was also the author of "The History of Christianity in India? - two separate works, in two volumes each, published for the benefit of the Church Missionary Society's Disabled Missionaries! Fund.

The Rev. R. G. Plens acknowledges with many thanks the receipt of two pounds from a kind Friend, for the relief of the poor.

THE TREASURER OF THE WIDOWS AND ORPHANS MILITARY ASYLUM, begs, on behalf of the Committee of Management, to return thanks to Lieut. Col. SPARK, the Officers, non-commissioned Officers and men, of the 93rd Highlanders, for the very liberal subscription received from them, amounting to £25 7s. 5d.

The TREASCRER begs also to acknowledge the following sums received during the week:

The Treasurer of the Church of England Society begs to acknowledge the receipt of Ten Pounds, collected by H. Jessorp, Esq. Jan. 13th, 1848.

QUEBEC LIBRARY ASSOCIATION .- The annual meeting was held yesterday evening at the Rooma of the Institution, when the report for the past year was read and adopted, and the following officers were elected, to serve, during the present year: PRESIDENT.-Rev. Dr. Cook.

P. J. O. Chauveau, J. C. Fisher, LL. D. H. S. Scott, G. B. Campau...
SECRETARY.—D. Wilkie.

J. Dyke. G. B. Faribault. BOARD OF DIRECTORS. G. Hall, W. Bennett, E. Poston, D. Callam, R. Cairns, P. Sheppard, E. Chinic, L. Sleeper, J. Cremazie, A. Soulard, W. H. A. Davies. A. Joseph, 🦠

We are happy to say that the motion for the opening of the Rooms on Sundays was withdrawn, hy a letter from the Gentlemen who had proposed it. The Subscription was raised from \$4 to \$5 per annum.

LITERARY AND HISTORICAL SOCIETY. At the Annual General Meeting of this Society, the following gentlemen were elected the officers

for 1848:

PRESIDENT,

The Hon. A. W. Cochran, D. C. L. C. B. Faribault, J. C. Fisher, LL. D. Rev. Dr. Wilkie, Rev. J. Cook, D. D. Seonkianies, Recording—Samuel Wright, Esq.

Of Museum-W. H. A. Davies, Esq. City of Quebec, except St. Rochs, it will be seen, Of Apparatus—R. C. Geggie, Esq.