

The Berean.

QUEBEC, THURSDAY, JANUARY 27, 1848.

nd everybody went home perfectly content—the pilgrims with the spring water and the priests with the money!

WILBERFORCE ON THE MAYNOOTH GRANT.

On one important occasion of a different kind to look an active part, opposing the increased grant which ministers designed to give to the Roman Catholic College at Maynooth.

THE PROTESTANTS IN SALZBURG (city in Austria, vorderung upon Bavaria).—Although no Protestant congregation at present exists, in this ancient city, yet the materials to form one are certainly to be found there.

In the early part of the eighteenth century, there existed (for historical documents evidence) a large Protestant population in the Salzburg Archdiocese.

But contrast seems destined to be an unfailing characteristic of Salzburg. In ancient times, the seat of pomp-loving, spiritual princes holding their jurisdiction direct from the empire—the small, butauteous territory was full of lordly castles, magnificent parks, and all other appliances of rank and splendour; yet now, it is stripped of all outward glory, save that of which no hostile hand can rob it—viz., the indestructible charms of its incomparable scenery!

But the list of contrasts is not yet ended. The ost splendence of Archbishop Firmian's palaces, lavishly adorned with many-coloured marbles, costly intings and rich gildings, and on which, to mark a preference, he bestowed the name of Leopold's tone (Anglice, crown), what is it now become? common tavern!

The gentleman to whom the Editors of Ev. Chr. are indebted for the above, travelled through a part of Austria and visited the reformed Churches, in the summer of 1846, "with a view to investigate, and, if possible, ameliorate the condition of Protestant brethren, whose privations are at once so great and so little known; and a nearer acquaintance with whom has created so deep an interest that he is desirous of listing the sympathies of British Christians in their behalf."

And how much intelligence, on the other hand, may be lost by diverting the attention of hearers from the prayers, the praises, the Scripture-reading, and the preaching which make up our public worship, to gaze at the painted representation of that particular event which in the great majority of cases has no immediate connection with the Scripture-lesson or the preacher's discourse?

Psalm xlix. 11.

The following letter reached us too late, last week, to be made use of in our number of the 20th. We readily now insert it.

"Having been unable to answer the following self-suggested question, I should be glad to be allowed to submit it to your judgement. Why is the exhibition or use, in our churches, of pictorial representations of the events of religion, so dreaded and abhorred as it is by many amongst us?"

"It will not be denied, that a picture conveys to the mind of all men, but more especially to the mind of the uneducated, intelligence, of almost every kind, more readily and vividly, than can a written account, though admirably composed, or an oral address, though most eloquently spoken; and many (amongst whom I may fitly instance the late Rev. Dr. Chalmers) have borne witness to the advantage derived in the study of the Bible, from the use of pictures even by those who are well instructed and thus infinitely more susceptible of impression from books, than the more ignorant to whom reading is comparatively a rare exercise.

Now, as the services of our church, important to all as a means of instruction, are especially so to the uneducated part of our congregations, does it not seem unwise to exclude at these services the use of what is the most powerful, if not the only efficient, mode of appeal to that class of our fellow Christians?"

"I am aware that by some, the seemingly fatal objection, that the use of pictures is one of the errors of Popery, will at once be advanced; but this does not meet the question. I am aware that pictures and images are powerful instruments in the hands of the Romish preacher, for the propagation of the idolatrous worship, and other impure doctrines of his Church; but I would no more on that account shun the use of such instruments for good purposes, on the part of Protestantism, than I would the use of books, or of stated church service, which Romanism turns to her account, quite as much as she does pictures." "Fas est ab hoste doceri," is a wise and honest maxim, and the Christian who has divine command to practise the wisdom of the serpent conjointly with the gentleness of the dove, will not, I doubt, be justified in the abandonment of a lawful weapon in this struggle to establish truth, merely because he has seen it used with fatal effect in the advancement of error: they who have been called to be stewards over the Lord's Household, will scarcely be justified in the refusal to convey food in the appropriate vessels, to any part of that Household, merely because these vessels might also be used to carry Poison.

Yours respectfully, A LAYMAN.

19th January 1848.

If the objection which our Correspondent anticipates came founded simply upon the fact that the use of pictures is one of the "practices" of the Roman Church, it would not carry with it any weight until it is made out whether such practice constitutes an error. But if it is once admitted, as A LAYMAN puts the objection, "that the use of pictures is one of the errors of Popery," then the objection is really fatal; because "errors" are clearly to be avoided, notwithstanding that incidentally they may let in some effect which, through some other guidance, is turned to a beneficial use.

For instance, a careless person may have his attention arrested by the sight of a beautiful representation of an event in Scripture history, on the walls or in the window of a place of worship. He is led to open the Bible, which our Protestant freedom has placed within his reach, and reads the narrative which furnished the subject of the pictorial representation. The Spirit of God touches his heart, and the study of the word becomes an engagement of his faculties awakened to the concerns of eternity. He prays, he reads, he meditates, he examines himself, and the result is his conversion to God. His gazing at the picture is an incident in the occurrence, but is not proved a benefit. An individual once sprained his foot at a ball, and in the weariness of his confinement he took up a Bible which he found within his reach, to seek for a passage of which he had some recollection, about Jacob's being lamed: he read the account of the patriarch's wrestling with the angel, and his attention was arrested. The event turned out the same as just described, and by the same connection of links to bring on the blessed result. But the ball is not proved a benefit by that.

Has our Correspondent ever taken the opportunity, which is open to him around us, of investigating the state of religious attainment among that part of the population in whose religious worship large use is made of pictures, compared with the same among the population who most rigorously exclude the same? Are the more ignorant Roman Catholics any better acquainted with Scripture events, and any more deeply impressed with sound religious truth, than Protestants on a corresponding elevation of intellectual attainment?

But, in truth, pictorial representations are extensively used by Protestants for purposes of instruction under circumstances where the danger of a perverted use of the picture for idolatrous worship is clearly excluded. A LAYMAN may probably find Scripture prints in most of our Infant Schools, used for the purposes which he correctly describes, of conveying intelligence to the mind more vividly through the eye than it would be imparted by the teacher's oral address alone, which accompanies the exhibition of the picture. Exception, it is true, has been taken even to this use of pictures, but we do not think it has produced any extensive effect; at all events, our Correspondent's letter is not designed to meet that class of objection.

The introduction of pictures in churches, where Christians assemble for the purpose of worship, is a totally different thing. For the purpose of conveying intelligence, what amount of that, we may ask, is obtained by the one, two or even more, if it were, pictures fixed in any particular place of worship, representing so many Scripture events, while the multitude of others remain un-represented?

And how much intelligence, on the other hand, may be lost by diverting the attention of hearers from the prayers, the praises, the Scripture-reading, and the preaching which make up our public worship, to gaze at the painted representation of that particular event which in the great majority of cases has no immediate connection with the Scripture-lesson or the preacher's discourse?

But as to the power of an appeal to the uneducated part of our congregations, the picture will have none that does not more safely accompany the faithful preaching of the Gospel; and God forbid that our Correspondent should entertain so desponding a view of the means of improvement ordered in our Church as to suppose that pictures, which the Church repudiates, are "the only efficient mode of appeal" to any part of our congregations.

The Editor, as a Clergyman of the Church, feels best satisfied in laying before his readers his own authoritative language on this subject. If the LAYMAN, not being bound by vows of the same solemnity as that with which our ordination-service is surrounded, feels that he must look upon the matter as quite an open one for him to investigate, as if the Church had pronounced nothing upon it, let him go to the New Testament and, commencing at the obviously pertinent passage, ROM. X, 17: "Faith cometh by hearing," let him examine whether any similar promise is given to looking at paintings. He will find every promise given to the Christian ministry in its endeavours rather to raise the understanding and affections above things seen; and if eventually he compares, with his own discoveries in this investigation, the result of the investigation instituted, and experience gathered, by our Reformers, as found in the "Homily against Peril of Idolatry," he will be led to admire, and to be thankful for, the wisdom and grace which was given to those men whom God raised up, after a long time of darkness and ignorance, to clear away abuses and hold high the torch of Gospel-light in the days of our Sixth Edward and Queen Elizabeth.

We have more than once quoted that Homily. In the present number we commence publishing larger extracts from it. Our readers will find, on the first page, the introduction to the first part of the Homily, as far as the commencement of a protracted quotation of Scripture passages condemning idolatry. We have not thought it needful to do more than indicate the chapters in which those passages are found, for we do not suppose that among our readers there is any difference of opinion as to the iniquity of worshipping images. The second part enters upon the question of the lawfulness of either sculptures or pictures of our Saviour or of Saints in places of worship; and now we beseech any Churchman, who wishes to know his duty in that respect, to read what the Homily says about the course pursued by Bishop Epiphanius on finding "a linen cloth hanging in the church-door, painted, and having in it the image of Christ, as it were, or of some other saint." If that "notable man" could come and see the image of Christ in the window of any modern place of worship—he could not, it is true, order the keepers of that church to "wind a poor man that is dead in the said" glass window, "and so bury him;" but he would hit upon some mode, we may be persuaded, not less effectual, of marking his disapprobation, removing the offence, and stopping the openings by which such things may be found "by stealth to creep in."

There are Churchmen who will peril the principles of the Reformation for the sake of architectural taste or artistic fancy: we do not charge every one of them with encouraging a certain kind of taste from a hidden hostility to the principles of the Reformation; but it is found that the warnings of our Church in her Homilies are nothing to them, whatever profession they may make of veneration for Church principles. To us, on the other hand, who have never obtruded profession of this kind, the Homilies are a great treasure. They are the work of men fallible, but deeply experienced, thoroughly truthful, and intensely in earnest. Even if their judgement with regard to pictures in churches did not so perfectly fall in as it does with ours, we should abide by it, for there could be no principle to require us to deviate. We think our Correspondent, who writes with kindness and an evident desire to secure what may promote the cause of truth, will be glad to have the Homily—which he as a Layman probably never before met with—brought under his notice; and his decided language will have a weight with him which we do not expect nor wish should attach to our own sentiments.

DR. HAMPDEN'S elevation to the Episcopate had considerably advanced towards completion, when the last advices from England were despatched. The Dean of Hereford, Dr. Merewether, had indeed addressed a representation to Her Majesty, and expressed his intention, not to comply with the royal recommendation in the *comgè d'élire*, by a letter to Lord John Russell; to which that nobleman returned the following answer, dated Woburn Abbey, December 25—

"Sir,—I have had the honor to receive your letter of the 22nd inst., in which you intimate to me your intention of violating the law.—I have the honor to be your obedient servant,

J. RUSSELL.

"The Very Rev. the Dean of Hereford." The moral force which would attach to the hazardous course thus resolved upon by the Dean, if his determination could be looked upon as the fruit of a self-sacrificing zeal for the interests of the Church (considered as suffering from that state of the law which gives to the Crown virtually the appointment of Bishops) has been destroyed by the disclosure of the fact which the London Morning Chronicle vouches for, that Dean Merewether himself was an applicant for the vacant Bishopric of Hereford; so that he would have thought the exer-

ercise of the royal prerogative and the discretion of Her Majesty's Prime Minister perfectly unexceptionable if the choice had fallen upon him, instead of Dr. Hampden. The Dean eventually voted against that Clergyman, finding one Canon to vote with him; but there being fourteen votes adopting the nomination of Dr. Hampden, the election was completed and the usual documents were furnished in the prescribed form, professing to certify the election "by the Dean and Chapter" with the decanal zeal appended. It seems to us most likely that, as by the mode thus pursued the Crown will not be officially apprized of any adverse votes having been given in the election by the Dean and Chapter, it will not be thought needful to institute proceedings against the two whose votes were unfavourable to the appointment.

In the mean time, Dr. Hampden addressed a long letter to Lord John Russell, solemnly disclaiming those errors which have been imputed to him, and not denying that, "from unskillfulness in the use of words," he may "have given rise to misapprehension." On the most vital subjects of our faith he makes the following declaration: "What is most afflicting is, that I am accused of detracting from [our Saviour's] glory and the infinite merits of his blessed atonement. He knows, however, that I have not done so. I am solaced and strengthened with this thought. I most solemnly deny the scandalous imputation. As an honest man, I say, I do not, and never did for one moment, in thought or word, hold or maintain any other doctrine respecting our Lord's most holy person and His blessed Work of Redemption, than that which is plainly set forth from Scripture in the Articles and Formularies of our Church. I hold too, and have ever held most firmly, the full doctrine of the Holy Trinity, as stated on the same authority in the same document of the Church."

With reference to the opposition founded upon the University proceedings against him, he says thus: "I must notice, before I conclude, the hollow pretence of those who are resting their objections to me on the statute of the University passed in 1836. 'I think it will be found, that some of those who are urging this point were the most active instruments themselves in carrying that illegal measure. Men are naturally unwilling to acknowledge their wrong. More is the honour due to those excellent persons who have not wished that day of excitement to be remembered against me, but would now gladly erase the record of it. But it is distressing to see that there are others who would fall back on their own wrong, and would take a false advantage from it to justify themselves to themselves and to the public."

"That statute, however, I would observe, has been virtually repealed by two subsequent proceedings in the University; in the first place, by the New Theological Statute of 1842, which placed me, as Regius Professor, at the head of a newly constituted Board of Theological Examiners; and then, in the same year, by the just act of the chief authorities of the University, with whom rests the initiative of every measure, the Board of heads of houses and proctors, who unanimously proposed a form of statute for rescinding it. So far, then, as the chief responsible body of the University is concerned, I am relieved of the burden of that statute; and though the Tractarian party succeeded, with a very reduced majority, in throwing out the measure in Convocation. And is not the history of that statute perfectly understood? How can any venture to put it forward now, when by such an act they are implicating themselves with the theology and the spirit of its chief promoters? Every one knows that the editors of the *Tracts*, and others following in their wake, were the great instruments in the work of calumny on which it was founded. A pamphlet full of gross misrepresentation of my writings, the production of Mr. Newman, was circulated through the country. And the calamities thus spread abroad concurred with the great political excitement of the times in obtaining a majority against me; not, however, even then, until after a repulse on the first assault by the firm and spirited intervention of the proctors. How, then, can any wish to sympathize or identify themselves with the chief actors of that day? Where is Mr. Newman now, let me ask, the principal mover then? What are the rest doing—his old associates whom he has left—but training others to imbibe the spirit of their great leader, reluctant as they may be to follow him throughout?"

The most decisive piece of intelligence we meet with in the papers which we have had time to look over, is the fact that the Bishop of Oxford, after giving his official sanction, as Dr. Hampden's Diocesan, to the institution of proceedings against him in the Court of Arches; has withdrawn that sanction, and expresses, in a letter addressed to the Bishop elect under date of December 28, what His Lordship calls "my deliberate opinion that you have given such explanation of what you personally believe on the points of suspicion, and what you intended as your meaning, as may well suffice to quiet all just alarm at your consecration to the office of Bishop."

This admission is the more remarkable, as it was offered subsequently to Dr. Hampden's declining (guided by legal advice) further correspondence with the Bishop on the subject; and as the Bishop states that he has just read through Dr. Hampden's Bampton Lectures with the express view of now forming his judgment upon them. We suppose the matter is thus set at rest; and, though individual Bishops will decline—as the Bishop of Rochester has declared in the House of Lords that he will—being parties to Dr. Hampden's elevation, there are others who have no hesitation on the subject, and who will give effect to the appointment by their offices in the solemn act of consecration.

MOVED by Mr. CHAPMAN, seconded by Mr. SMYTH, and Resolved. That the Report just read be received and adopted.

MOVED by Mr. PATTON, seconded by Mr. AMIRAUUX, and Resolved. That this Meeting desires to express its thankfulness to the Giver of all good for whatever measure of success has attended the efforts made in the cause of the Society within the District during the past year.

MOVED by Rev. W. KING, seconded by Mr. TRILEY, and Resolved. That this Meeting desires to record its deep sense of the loss which it has pleased Almighty God that the District Association should be called upon to sustain, in the removal by death of the late Chairman, the Rev. R. ANDERSON.

MOVED by Rev. A. W. MOUNTAIN, seconded by Mr. JENKINS, and Resolved. That this Meeting desires to recognize the claim which the Society has upon all the members of the Church within the Diocese for continued and increased exertion in its behalf.

The attendance, both at Divine Service and at the Meeting, was numerous and respectable, and a great interest was evinced in the proceedings of the day.

The Meeting was closed with the benediction from the Chairman.

CHAPEL OF THE HOLY TRINITY.—The gross amount collected at this Chapel on Sunday last, for the relief of the poor of our communion, (together with an additional contribution sent by one of the congregation on the following day, was £10 16 5.

DIocese OF TORONTO.

THE LORD BISHOP OF TORONTO has addressed a circular to the Clergy and Laity of his Diocese, proposing Septuagesima Sunday (20th of next month) for the next of the four Annual Collections provided for by the constitution of the Church Society, the amount to go in aid of the Fund for the support of Missions. "Ten Clergymen are at present actively employed in the different Districts of the Diocese, and receive an allowance from this Fund, besides an Interpreter, and Catechist,—creating an annual charge upon it of £161. 2s. 11d.; whilst it is in contemplation, as soon as the Clergymen can be furnished after the next general Ordination, to increase the number of Travelling Missionaries, and thus to augment the demand upon this Fund.

"To meet the sum for which the Society is actually pledged for the present year, it appears from a statement furnished by the Secretary and Treasurer, that £179 13s. 6d. will be required,—and this without taking into account the increase of Missions as proposed; and which it is most desirable to supply."

QUEBEC PROTESTANT CEMETERY ASSOCIATION.

We have much pleasure in copying the following from the Morning Chronicle:

A meeting was held this day, at the residence of Dr. James Douglas, to take into consideration the expediency of establishing a Protestant Cemetery in the vicinity of Quebec; at which the following gentlemen were present:—The Mayor of Quebec, Dr. Douglas, H. Jessop, Esq., A. J. Maxham, Esq., J. Hale, Esq., John Musson, Esq., R. Cassels, Esq., Noah Freer, Esq., John Gilmour, Esq., C. Würtel, Esq., H. W. Welch, Esq., Dr. Macdiarmid, T. H. Oliver, Esq., W. S. Henderson, Esq., Dr. Morrin, W. S. Scott, Esq.

The Mayor having been called to the Chair, and Mr. Scott requested to act as Secretary, the following Resolutions were adopted:—1st.—That existing circumstances render it highly desirable that a Protestant Cemetery should be established in the vicinity of this City.

2nd.—That this meeting do therefore now resolve itself into a Joint Stock Association, under the title of "The Quebec Protestant Cemetery Association," and that all persons shall be members of the said Association, who may become Shareholders in the undertaking, according to the Rules thereof.

3rd.—That a Petition be in due time addressed to the Legislature for an Act to incorporate this Association, and that the requisite notice thereof, signed by such members now present as may be disposed to sign the same, be forthwith published in the newspapers.

4th.—That the Capital Stock of this Association be divided into 1,000 Shares of £5, each Share entitling to one vote, and that Subscription Books be immediately opened, and remain open at the Exchange and at the Quebec Library Association, until 1st March next, with power to the Directors to extend the period, if they see fit, to 1st June: until that date no person being allowed to take more than 10 Shares, and after the said 1st March next, Shares unsubscribed for, if any, be disposed of at such premium as the Directors may direct.

5th.—That the profits of the Association, after defraying all suitable expenses for managing and beautifying the Cemetery, shall be appropriated—first, Towards paying dividends, not exceeding 8 per cent. per annum, on the Stock paid up by the shareholders, and then towards such objects as may be provided for by the rules of the Association.

6th.—That a Committee of seven members, three forming a quorum, be appointed to carry into effect the foregoing Resolutions, and to draft a Constitution, reporting to a meeting of the Subscribers, to be called by them by advertisement, as soon as they may be ready to report; and that this meeting do now proceed to ballot for the said Committee.

The following gentlemen were then elected to prepare a Constitution, &c., to be submitted at an adjourned meeting:—

Dr. Douglas, the Mayor of Quebec, J. Hale, John Gilmour, H. S. Scott, John Musson, T. H. Oliver, Esqs.

A Subscription List being opened, a number of Shares were subscribed for. After which the meeting adjourned.

Quebec, 20th January, 1848.

WE are thankful to find this urgently required remedy to the serious evil of an over-crowded burying-ground in the heart of a thickly-peopled suburb to this city now taken in hand by a body of gentlemen whose vigour and judgment give promise of a prompt movement and as good a selection of locality as circumstances may admit of, together with taste and convenience in all the subsequent arrangements connected with the carrying on of the establishment. Our eye has just fallen upon a passage referring to the burying-ground at Ilermuth (Moravian settlement) which describes the pleasing sensations of the visitor there, compared with what is experienced in other receptacles for the dead;

ECCLESIASTICAL.

Diocese of Quebec.

INCORPORATED CHURCH SOCIETY.

Megantic District Association.

A Meeting of this Association was held on Wednesday the 12th inst., at Point Lévis.—Divine Service had been previously performed in the Church, and a Sermon preached by the Rev. A. T. WRIGHT, of Leeds, Secretary of the Association. The Meeting was opened with prayer by the Chairman, the Rev. J. TORRANCE, after which a Report of the proceedings of the Association since the last Annual Meeting was read by the Secretary. Whereupon it was