

go to church, and I cannot allow them to go to a Roman Catholic chapel. If this, or any part of it, should ever reach the eye of Mr. Faber, let him ask himself this important question: Have I done unto my neighbour what I should wish him to have done to me? "I fear I shall tire your patience. I can assure you I have stated nothing but the truth. It would give me much pleasure to have the matter brought before the public, but I have not the ability to do it myself. If you think proper to use my name, you are quite at liberty to do so; and any other question or information, which you may require of me, I shall feel pleasure in forwarding it to you, as far as my humble abilities go. My eldest son is now deprived of his living as organist; it has also cost me in money and loss of time about £30. I do not speak out of any ill-feeling towards Mr. Faber, when I say that he has acted deceitfully indeed towards me from the beginning up to the present moment. And it is only in justice to myself and to my neighbours that I thus speak; that they may at once see what the members of the Church of Rome can make conscience of, and yet feel themselves justified in the sight of God. "I beg to remain, &c. WILLIAM PITTS. "Wormington, Jan. 18, 1846."

The Berean.

QUEBEC, THURSDAY, MARCH 12, 1846.

On our first page we insert a short extract from one of the Homilies of our Church, on Confession, the subject of Dr. Pusey's recent sermon at the Cathedral Church of Oxford. We have no notion that the preacher openly recommended auricular confession as practised in the Church of Rome. It would surprise us, if he had not kept his statements within such bounds as will shelter him from another accusation of heresy, or at least from censure by the academical authorities. But that does not prevent us from fearing that the views advocated by him are, as the Homily hath it, "against the true Christian liberty;" and that they are in favour of such a "numbering of man's sins as it hath been used heretofore in the time of blindness and ignorance."

We have not Dr. Pusey's sermon before us—the condensed newspaper-account of it which we have seen does not carry weight much beyond assuring us of this evident fact that the preacher is far from lamenting his former departure from Anglican truth—that on the contrary he follows it up by the recommendation of another of those practices which to the Church of Rome are powerful instruments of deception. He has done nothing to clear his character as a Christian teacher from the stain of error in doctrine which his suspension fixed upon him; and he holds up his head before the authority which silenced him two years ago, with an implied assertion that the sentence against him rested upon no just grounds, and with the intelligible intimation that it has produced no change in his sentiments, though it may perhaps have sharpened in him the faculty of teaching error without making one's self liable to proceedings from a Board of Heresy.

It is a most painful reflection to consider a preacher applying his faculties and attainments to purposes apart from those of the great commission to make known the unsearchable riches of Christ. And when we contemplate the crowded congregation of intellectual men and susceptible youth which collected in the Oxford Cathedral on the first Lord's day of last month, to be preached to upon Confession and Absolution in the sense entertained by the Tractarian party of whom Dr. Pusey seems to have become more prominently the leader through the consistent course of his former coadjutors within the Church who have left her communion—we cannot suppress feelings of the deepest anxiety that the rulers of both Church and University may find themselves able to act much more decisively than they have yet done in behalf of the "Christian liberty" fought out under persecution unto prison and death, by our reformers.

Considering that a large portion of the young men who sat under Dr. Pusey's preaching on that occasion, and who are to a greater or less extent under the influence of other members and office-bearers of the University who sympathize with him, are likely hereafter to enter the ministry of the Church—with what anticipations is the true-hearted Church-member to look forward to the time when these young men shall be the religious teachers of the great mass of the people? The body of the English Clergy have for a long time received their training at the Universities of Oxford and Cambridge—the latter of which, though its name has been less connected with Tractarian teaching in popular phraseology, is unfortunately suffering under indications that the same errors are cherished by not a few of its members. It must excite no surprise if these circumstances give a deeper interest, than what otherwise would be felt, to the extension now in progress, of the means of obtaining a theological education through other seminaries of learning than the two ancient Universities of the land. Our last number but one contained the plan formed for that purpose in connection with King's College, London. We subjoin the announcement of one which is to go into operation under the auspices of the University of Durham:

"The increasing demand for the means of sound and economical education, especially for young men intended for Holy Orders, has induced the University of Durham to make

provision for that purpose, by facilitating the admission and shortening the period of residence necessary for obtaining a License in Theology. Regulations have been made for this purpose; and a new hall, under the title of "Bishop Hatfield's Hall," will be opened in October, 1846, for the admission of general students, wherein the strictest regard will be paid to economy. The Rev. David Melville, M. A., has accepted the office of Principal. The Bishop of Durham has already founded an Exhibition (with a preference to a member of the above hall) for the encouragement of theological students; and the Warden has received the promise of several temporary donations to be applied to the same purpose. The Warden will receive permanent or temporary Exhibitions of £10, or upwards, which may be confined by the donor to the special benefit of any particular student, or given for the advantage of the class."

We introduced, some time ago, into our columns, an interesting account of the College of St. Bees—and if the statement is correct which we inserted in our last number but one, respecting the intention of the Bishop of Lichfield to admit to holy orders individuals who have laboured two years as District Visitors and Scripture Readers, who shall be recommended by the Incumbent under whom they have laboured, and can pass the same examination as other candidates, a Theological Seminary may soon be in operation, throughout the Diocese of Lichfield, of greater promise than the high seats of learning at which the pursuits more immediately tending to prepare for pastoral efficiency are too often lost sight of in the chase after distinction in classical or mathematical scholarship. We might say more: we might advert to downright discouragement which students have met with in their search for personal improvement in the things concerning the soul, and in their zeal for the most important interests of their fellow-creatures. But we prefer expressing the joy felt at the manifestation of an increasing concern for the raising up of candidates for the ministry whose primary qualification shall not be their having taken a College-degree which, in ordinary times, used to be no guarantee for their possessing fitness for the ministry, and at the present day may perhaps be worse than no guarantee—candidates whose primary qualification shall be that of learning in the sacred Scriptures and the branches of study subsidiary to it, and the approbation of those who have known them as visitors to the poor and the sick, and who anticipate from their usefulness in those subordinate offices an efficient course of service under the weightier responsibilities of the Christian ministry. And we do this under a lively hope, that the ancient English Universities will be led to consider what it may be incumbent upon them to do towards increasing the facilities for study properly preparatory to the ministry—towards protecting the young under their guardianship against influences adverse to the standards of the Church—and thus towards maintaining that pre-eminence among the institutions for the promotion of sound learning and piety which they could not lose without a loss to the country of one of her best ornaments and most cheering hopes.

CHURCH OF THE ADVENT, BOSTON.—(See Berean of January 1, first page.) We give to the course pursued by Bishop Eastburn, no half or hesitating approval. We think that he has adopted precisely the right course. In the thing and in the mode, we conceive him to have acted kindly, wisely, bravely. We would not have had his course to have been otherwise. A spirit of worldly policy, of indifference to truth—heavenly truth, the portraiture of God and portion of the soul! a spirit of compromise with error, and a disposition to be peaceable without first being pure, might have deterred him from the discharge of a faithful duty. But he has not listened to their suggestions. Every day we feel more and more indebted to him that he has spoken. Recent events have shown that he did not speak too soon. The forms of error have led to the adoption of errors themselves. Two persons, daughters of two gentlemen who are prominent members of the Church of the Advent, one a warden and the other a vestryman, have joined the Church of Rome! We leave this mournful fact to speak its impressive volumes to our reader's ear. Amid the sorrow which such a circumstance must create in the breast of our diocese, he has the satisfaction of reflecting that he has delivered his soul. May he long live to administer the affairs of the diocese with the blended dignity, firmness, and Christian forbearance, that have marked his course in the case of the Church of the Advent.—Boston Episcopal Observer.

FEMALE ORPHAN ASYLUM. The Anniversary Service appointed to commemorate the foundation of the Female Orphan Asylum, was held at the National School House, on Thursday last. The attendance was larger than we have commonly witnessed on the stated recurrence of this solemnity, and the appearance of the children was very satisfactory. The form of Prayer adapted to the occasion was read by the Rev. G. Mackie, and a short but impressive address was delivered by the Lord Bishop, as well for the encouragement of the Ladies who forward by their labours and oversight the interests of the Asylum, as for the admonition of those who are partakers of the benefits which it affords. A hymn was then sung by the children, after which the assembly was dismissed with the Benediction. We are happy to learn that the state of the funds is such as to give promise of permanence to this charitable Institution. Let those who have hitherto supported it, seek by a patient continuance in well doing, to enlarge the sphere of its usefulness—and let all remember that the want which it is designed to relieve, must needs increase, with the increase of our Protestant population.—Communicated.

LIST OF THE CLERGY Of the Established Church of England in the Diocese of Quebec.

Table listing the clergy of the Diocese of Quebec, organized by district: DISTRICT OF MONTREAL, DISTRICT OF QUEBEC, DISTRICT OF THREE RIVERS, DISTRICT OF MONTREAL (continued), DISTRICT OF ST. FRANCIS, DISTRICT OF GASPE, and BISHOP'S COLLEGE, LENOXVILLE.

ECCLESIASTICAL.

INCORPORATED CHURCH SOCIETY OF THE DIOCESE OF QUEBEC. THE MEGANTIC DISTRICT ASSOCIATION held its Annual Meeting in the church at Pointe Levi yesterday, when divine service was held, the Rev. J. Flanagan reading the morning prayers, and the Rev. R. Anderson preaching on the 17th verse in the 13th ch. of the Epistle to the Hebrews: "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you." from which he took occasion to point out the reciprocal duties of ministers and their flocks. The meeting was opened immediately after divine service, the Rev. R. R. Burrage, as senior Clergyman in the district, taking the Chair, and offering up the prayers prescribed for use at the Society's meetings. The Report having been read, several interesting addresses were delivered, pointing out the origin, the importance, and the utility of the Society, and appropriate Resolutions were passed. Four Clergymen were present, one being detained at home by severe indisposition, and another by a recent domestic bereavement.

Insurance Company might be adopted with great advantage for the Churches and Parsonages in the Diocese, on the same system as that adopted by the Home District Mutual Fire Insurance Company,—that is, that for every building to be insured, a promissory note to the Treasurer of the Company be made, by some responsible parties, for a sum in proportion to the nature of the risk and amount assured, which note is the extent of the liabilities of the insured to the Company. And at the time of the insurance being completed, the amount of 5 per centum on such note is paid into the Treasurer's hands, for the purpose of forming a fund from which to pay contingent expenses. And whenever the Company has to make good a loss, the amount of such loss is levied, pro rata, upon the premium notes in hand. Taking into consideration the fact, that such buildings as would be insured, are amongst the very safest risks that can be had, the buildings being in almost every case isolated, and in which no business can be conducted that makes them of a hazardous nature,—and taking care that no one risk is taken to such an amount as would cripple the whole Company in case of accident—(say the maximum risk not to exceed £1000),—your Committee are of opinion, that if such Company was formed, as is now recommended, it would be found both practicable and economical. They are of opinion, that a Proprietary Company could not be so advantageously established; nor indeed are they aware that they have power to establish such a Company, could it be formed. With regard to the adoption of some plan of Life Assurance for the Clergy, your Committee, after giving the matter their serious consideration, beg to report, that they think that it would be impossible, under existing circumstances, to adopt any system, whether Proprietary or Mutual, of Life Assurance for the Clergy, so as to be brought into successful operation.—First, because the circumstances of most of the Clergy of this Diocese are such

as to preclude them from paying the annual assurance required to secure an annuity of £40 to their widows; and secondly, because the rate of insurance would have to be calculated on a higher scale than the ordinary English tables, it being believed that the mean duration of life in Canada is less than in England.—Instead, however, of any Mutual or Proprietary system of Life Assurance, they beg to propose to the Society the following scheme, which your Committee think will be found very simple in its working, and at the same time well adapted for accomplishing the object in view, and for meeting every exigency which may from time to time arise:— It is proposed, in the first place, that no annuities shall be paid under this system, until the total of the sum produced by the sermons annually preached in behalf of the Widows and Orphans' Fund amount to £2000, and that the sum of money permanently invested, shall never be in less proportion than £20 for each Clergyman in the Diocese. Your Committee are confident that the sum invested will reach £2000 in 1848—which will give the sum required for one hundred clergymen. Until the year 1848, the sum produced by the annual sermon shall be permanently invested, together with all interest arising from monies previously invested on the same behalf. After the year 1848, the interest of the sum permanently invested (which cannot be less than £120) shall be available for the relief of the widows and orphans of the year. To this shall be added the proceeds of the annual sermon, which are to be no longer permanently invested, but to be annually applied to meet the expenses of the current year. To this shall be likewise added the annual subscriptions of the Clergy to this special purpose—(which your Committee recommend shall be fixed at £1. 5s.)—the proceeds of which shall be also available for the same purpose. The permanent income of the Society, for this purpose; would thus be arrayed under three heads:—first, income arising from the interest on a sum which would never be less than £2000; secondly, the annual sermon, which would of course be liable to fluctuation, but may be taken at an average of £400; and thirdly, the subscriptions of the Clergy, which, on one hundred, will give £125. Such would be the permanent income. To this would be added special donations as they arise.

With regard to the provision to be made, it is proposed to fix the allowance at £40 for the widow of every Clergyman who, during his lifetime, shall have been a regular subscriber to this fund, either from the time that this plan shall go into operation, or from the time of his appointment in the Diocese.

After each widow has received her payment of £40 for the current year, and after all special cases, whether widows or orphans, have been provided for, (to consider which, your Committee recommend the appointment of a Board) and after all incidental expenses shall have been paid, the balance in hand,—which there is reason to suppose will be large for the first few years,—shall be permanently invested, year by year, until the whole sum invested amount to £—

To exemplify the working of this system, your Committee would take the income of the year 1849, being the first year of any active operations:— The income for 1849 will stand as follows.— Interest on £2000 permanently invested, £120 0 0 Annual Sermon, taken at the average, 400 0 0 Annual subscriptions of 100 Clergymen, 125 0 0 £645 0 0

Now if £45 be deducted to meet any contingency, and to defray any expenses which may be incurred in the management of the fund, there will remain (at the first year) £600 available for the relief of the widows and orphans. It is to be expected that the greater part of this sum will, for the first year, be permanently invested; for supposing that there should be so many as five widows to be relieved during the first year, yet there would still remain £400 for permanent investment; and it may be fairly supposed, that, during the first few years, the annual balance to be thus invested would be large.

In conclusion, your Committee would add that they feel confident, that under this system all demands could be fairly met,—and believe that in this manner each Clergyman in the Diocese may, by the annual payment of the small sum of £1. 5s. and due diligence in securing the assistance of his flock, through the medium of the annual sermon, secure an annuity of £40 per annum to his widow. All which is respectfully submitted. W. ALLAN, Chairman. 5th February, 1846. [Church]

DIOCESE OF NEWFOUNDLAND.—The Bishop of this Diocese, on his first voyage of visitation along the southern and western coasts of the island, found the church-building in Great Placentia in a melancholy state of decay and desolation, while a peculiar interest attached to it from the circumstance that the erection of that place of worship was in a great measure owing to the liberality and active exertions of his late Majesty King William IV. at the period when, as Prince William Henry, he was stationed on the coast in command of the ship Pegasus—now about sixty years ago. Two clergymen successively ministered to the congregation for whose accommodation the church was built, but for thirty seven years the station has remained vacant, and by removals and defection to the Church of Rome, during the interval when Protestant ministrations were not at hand, the number of members of the Church has been reduced to three or four families only, who, however, are most anxious to have their place of worship restored and the ministrations of the Church extended to them. The Bishop having taken the matter up, and at once contributed £50 towards the object, a statement was submitted to Her Majesty the Queen Dowager, from whom a communication has been received that it is her intention to defray the entire expense of restoring and fitting up the church at Placentia. A cheque for £300 accompanied the communication, coupled with Her Majesty's request that an assurance may be given that the regular performance of divine service in the church at Placentia and other religious ministrations in the district