AGAINST PREVAILING ERRORS.

The way to keep out this and other errors, is -To magnify the grace of Christ-to study; curselves, and embrace with more and more c personal interest for our own eternal welfare, the great Scriptural doctrines of Salvation by grace through faith. Let us fully understand and glory in the redemption of our Lord Jesus Christ in its pardoning and sanctifying influences, not as a matter of controversy, but of experience, and we shall preach and teach Christ clearly and consistently to our flocks, and exclude by so doing every main error.— Charge by D. Wilson, D. D. Lord Bishop of

It is impossible not to remark upon the subtle wiles of that adversary, against whom the Church of Christ is set up, and whose power it is destined to overthrow. His activity is in exact proportion to the activity which is used against him. His vigilance never fails to seize the opportunities which the weakness of man too frequently supplies. No sooner is good seed sown in the field than tares are found springing up amid the wheat. Such has been the case throughout the whole history of the Church; and it has been signally and unexpectedly exemplified in the present day, by the favour shown to notions which might seem inconsistent with the advancement of reason, by the revival of errors which might have been supposed to be buried for ever.

To enter upon this subject generally or fully, would be quite incompatible with the limits of a Charge; and to treat it cursorily, would not be respectful to my brethren. I shall confine myself to a brief review of two points in which the interests committed to us are especially concerned.

1. The principle by which, in all ages and countries, the power of Satan has been most successfully assailed, and the human heart most strangely actuated, is that of simple reliance on Christ Jesus; simple acceptance of the truth, that he is "made unto us of God, wisdom, and righteousness, and sanctification, and redemption." Accordingly, this doctrine that, lying under God's wrath and condemnation, we are justified by faith in Jesus Christ; this plain and simple truth has uniformly been assailed by every instrument which the enemy could bring to bear against it. From the time when certain men went down from Jerusalem to maintain. If the doctrine which I oppose and troubled the Church at Antioch; from the time when Paul had to grieve over the discount of the time when the time ciples in Galatia, that they were "removed from the grace of Christ into another Gospel † which was not another," for it was no Gospel at all; from the earliest days until now, this has been the point of attack, because on this all depends. We are still experiencing the same, and from the same cause.

Through the merciful providence of God, the true principles of the Gospel were prevailing through the length and breadth of the land, and effects were following which they alone are capable of producing. Meanwhile the enemy is on the watch; knows well where his danger lies, and contrives to cast reproach upon the doctrine which is the hinge of Christian truth and Christian practice; to confound things which ought to be kept distinct; things inherent in man with things extraneous to man's conscience his own lost state, and proman; individual duties with vicarious merits; claiming the mercy of God in "reconciling and so to reduce religion to that doubt and uncertainty which never has led, and never will | trespasses unto them?" Surely to set before lead to a consistent course of action.

It is notorious that this attempt, frequently made, and too often successful, has been renewed in the present day. The Author of our salvation, "not willing that any should perish, but that all should come to repentance and the knowledge of the truth," has commanded that the Gospel should be preached to every creature. Those have now risen up who affirm that the doctrine of the Gospel, the propitiation made for sin, is a doctrine too dangerous to be openly disclosed, too mysterious to be generally exhibited, and would thus deprive some. And this one thing they did; they the sinner at once of his motive to repent, and were constant and unwearied in proclaiming his comfort in repenting. It has been another that only name under heaven given among part of the same system to involve the article men, whereby they may be saved. Let this of our justification in obscurity; what has been done for us, and what is to be wrought in us, are confused together; and, practically, man education and former habits have made her is induced to look to himself, and not to his enemies, let us show that our first anxiety is Redeemer, for acceptance with God.

II. Another error to which I purpos lude, is no less injurious to the Saviour's glory. Practically he is treated with dishonour, when the church which he has established is made to usurp his place, to perform his acts, to receive his homage; is so represented, as to be, virtually, the author of salvation, instead of the channel through which salvation flows. This is, In truth, to depose him from his throne, and to invest his subjects with the authority which belongs to himself alone.

It is convenient, no doubt, in language, to embody the multitude who believe in Christ under one comprehensive term; and our Lord has himself taught us, by his example, that we may do this safely and legitimately. † But language may mislead. We may personify a body, for the convenience of discourse, and by degrees forget that a community is not a person. And it is still worse, if the body which was first personified, comes afterward to

be deified.

Church principles, in their proper sense, all must approve. All must approve of that cordial agreement with the Articles, that sincere preference of the services, that willing conformity to the discipline of the Church, which show that our profession is honest and consistent. This, and nothing else, must be the meaning of the phrase, unless it is intended to avow that the Church is to assume the place of the Church's Head, and to be reverenced, served, and trusted instead of Him. No one will deny our right to maintain Church principles, in preference to the principles of the Presbyterian or Independent. But, on the other hand, I must think that, to set up, as it were. Church principles in opposition to the principles of the Gospel, and place them in invidious contrast, is alike unreasonable and unscriptural. It is to confound the means of grace with the Author of grace; to worship the thing made, and to dishonour the Maker. It is to array against Christ the instrumentality which he has established against Satan. He appointed his ministers, that there might be a perpetual provision for opposing "the power of darkness," a perpetual provision for carrying into effect, through conviction, and conversion, and sanctification, his merciful pur-

pose of "bringing many sons to glory." instituted his sacraments, that they who observed them might be a visible body of witnesses to him in the world; and that, after the usual manner of the Divine operations, there might be known and manifest channels in which his spirit might flow, to the edification and comfort of believers.

Therefore he ordained the ministry, and he ordained the sacraments, that there might be a Church; a continual "congregation of faithful men." And shall this Church boast itself against its Author, and claim a power which he has never given? Shall the earthly members assume the authority of their heavenly principal? Such seems to be the case, when they confound church membership with taith; or so magnify the ministrations belonging to their office, as virtually to represent that, except through their instrumentality, there is no

salvation. In addition to the chart of Scripture, which is sufficiently clear and instructive, beacons enough have been raised in former times, warning us how those who, in this respect, have wandered from the track, have made shipwreck of their faith, and left an example to future ages. The Jewish nation has shown us what it is to make a boast of privileges, and ascribe undue importance to outward ordinances; to pride themselves as "the temple of the Lord;" to be satisfied that they were "Hebrews," that they were "Israelites," that they were "of the seed of Abraham. The warning furnished by the Romish Church comes still more nearly home. In their creed they hold the vital truths of the Gospel. Practically their dependence is on their church. To be within that pale is indispensable to salvation. To receive absolution from the priest is security. He claims a power of sanctifying water to the washing away of sin he professes to deliver to the communicant what he has made the very body and blood of Christ. He, in short, is in Christ's stead. We know all that follows; and what we know might be sufficient to deter us from approachng principles which lead to such confusion of truth and error

My reverend brethren, I combat what I hold to be a mistaken view of the Church and ministry, because I believe it to be mistaken. and not because it is a principle inexpedient expediency or inexpediency. But certainly it it be not true, we have every reason which prudence and discretion can furnish to forbid our urging it. Had an enemy devised a plan for marring our usefulness, he could not have formed a scheme more likely to effect his purpose. We have to reclaim a population to the established church of the land, which has been in a greater or less degree estranged from it through causes to which I am unwilling to allest I seem unnecessarily to "accuse my nation;" estranged from it through causes for which the present generation is not accountable, and which it is strengously labouring to remove. Can we admit a doubt concerning the way in which we should approach such a population? Must it not be on the broad principle of the Gospel, proving to every the world unto himself, not imputing their persons, circumstanced as the people of this country have been, the exclusive privileges of the Church, is not the way in which we can expect to draw them within her walls. If they are to be so drawn, the apostles must be our model. These, whether towards the uninstructed heathen or their bigoted countrymen, exercised with meckness their commission raised no unnecessary barrier against truths which nature is but too reluctant to receive; even made personal concessions which almost surprise us, if by any means they might gain be our example. While we cannot avoid desiring to bring over to the Church those whom that they be converted to religion. So our good will not be evil spoken of, nor ascribed to party spirit and private interest which really springs from honest and just conviction.—Charge to the Clergy of the Diocese of Chester, 1811, by the Lord Bishop, T. B. Sumner, D. D.

## The Berean.

QUEBEC, THURSDAY, APRIL 25, 1844.

Among events of religious interest which at the present day excite public attention, we cannot leave unnoticed the expected visit, to this city, of a deputation from that portion of the Presbyterian Church, which some time ago separated from the established Church in Scotland. One or two Ministers of high standing are now in this Province, for the purpose of stating the claims of that communion with which they are connected.

All of our readers probably are aware that, after a distressing contest in the Church of Scotland respecting the right of congregations to object to the settlement, over them, of ministers whom they do not approve of, a large number of Clergymen, including some of the most eminent for learning and usefulness, have seceded from the Established Church of Scotland. They consider that the secular Courts of Justice, by deciding that a Preshytery was bound to induct a minister under certain cir cumstances, though he were objected to by the congregation, were arrogating to themselves a power which belongs to none but the spiritual authority vested in Synods and General Assembly. The seceding body is designated by the appellation of the Free Church; and carrying with it a large portion of the Laity, and receiving considerable pecularity support, proceeds to form congregations.

In the distance of the preservation of a century in the Old and New Worlds, supply the most efficient means of artification of our forefathers has set up, for the preservation of our forefathers has set up, for the preservation of our forefathers has set up, for the preservation of our forefathers has set up, for the preservation of the most efficient means of artification of our forefathers has set up, for the preservation of a century in the Old and New Worlds, supply the most efficient means of artification of our forefathers has set up, for the preservation of our forefathers has set up, for the preservation of a century in the Old and New Worlds, supply the most efficient means of artification of our forefathers has set up, for the preservation of our forefathers has set up, for the preservation of our forefathers has set up, for the preservation of our forefathers has set up, for the preservation of our forefathers has set up, for the preservation of our forefathers has set up, for the preservation of our forefathers has set up, for the preservation of our forefathers has set up, for the preservation of our forefathers has set up, for the preservation of our forefathers has set up, for the preservation of our forefathers has set up, for the preservation of our forefathers has set up, for the preservation of our forefathers has set up, for the preservation of our forefathers has set up, for the preservation of our for fathers has set up, for the preservation of our forefathers has set up, for the preservation of our forefathers has set up, for the preservation of our forefathers has set up, for the preservation of our forefathers has set up, for the preservation of our forefathers has set up, for the preservation of our forefathers has set up, for the preservation of our forefathers has set u

settle ministers over its people.

If, for the sake of ready understanding, we adopt the appellation of The Free Church, we must allow ourselves, however, the remark that we do not consider the same quite applicable to the case before us. If it were to lead to the assumption that the liberty of the Church will be secured by relinquishing its connexion with the State, and throwing the choice and the support of the ministry entirely upon the judgment and the voluntary liberality of the people, we think experience does not justify the conclusion. In the United States, that kind of freedom certainly flourishes in its fullest sense; but when we consider how a pious, learned, and laborious Clergy is brought to tolerate the evil of slavery in the Southern States, and to allow distinctions on account of colour in the Northern States, in obedience to the command of the popular will, we cannot but think that the practical result is not such organization ready formed, as that they should as to invite to an imitation of the system there prevailing, as if it offered security to freedom, compared with the old-fashioned European mode of endowments for the support of religion, guaranteed by the secular authority.

The main object of the Deputation before referred to was, we should suppose, to deepen the sympathies which would of course be felt towards the seceding body by the communities of similar organization in the United States, and to obtain pecuniary aid towards their rising institutions; in which they have, we presume, succeeded to a considerable extent. The expediency of their visit to the British Provinces does not appear equally plain. In point of fact, the Presbyterian Church in this portion of our Sovereign's dominions is, we should suppose, free in the acceptation of the term adopted by those who have deputed to this side of the Atlantic. We do not know that the agitation of the question, even if it could take place without interruption of harmony, can better the position of that respectable religious community. But it seems impossible that the question could be agitated necessity to prevent them from attending. without interrupting harmony; and the visit But when, by adherence to our form of prayer of the deputation, while it cannot add very considerably to the pecuniary means of the Free Church, may be expected to throw seeds of discord without any such benefit to be gained thereby, or such grievance to be delivered from, as the seceding body had to gain or to escape in Scotland.

The respect which we entertain towards the Presbyterian Church generally, and towards the eminent men particularly who compose the deputation, makes us look with pain upon the probability of such a result from the approaching visit. We look upon the Presbyterian Church with great veneration. She holds an anostolical succession in the line of Presbyters, as truly as the Church of England does in the line of Bishops. The orders of an Independent minister are looked upon by her in reality as they are by Episcopalians. Some in both Churches probably think an interruption in the succession fatal to the validity of orders, and of sacraments dispensed by virtue of such orders; others consider the irregularity not as of sufficient moment to deprive the services performed under it of a sacred character to that extent. But we strongly suspect, that in every case where an Independent minister applies for re-ordination at the hands of the Presbytery, there will be as much satisfaction a given number of Presbyterians, as there from their Bishop.

We further think, that the Presbyterian Church has in it the essence of Episcopal government, though not apostolically administered. That she vests the governing power in an assembly of Presbyters, while we consider that the administration of Church-government is committed to one supervising officer, is not so great a difference as those which separate the Episcopal Church from communities which suffer ministerial authority to be derived from the Laity. We know, that events at that part of church-history, when the English Government attempted to establish Episcopacy in Scotland, have very widely separated the two communities in that country by animosities not religious only, but also political and national. But it might be hoped that this estrangement will find its termination, and that members of the two communities will find it in their hearts, regarding the many points in which they concur, to look without animosity at those which at present separate them.

We intend these remarks for the members of our communion mainly. We do not wish them to break down barriers which the wisdom

of promoting it. But we wish to convince them, that we have more in common with Presbyterians than what, from the wide difference in our external worship, may be supposed. And with reference to Scotland, where the recent secession has added one more to the seven different Presbyterian denominations before existing there, we feel a very strong desire that the Episcopal Church would present a lovely, attractive aspect to souls longing for peace and union, and looking for food to a devotional spirit, and satisfaction to a taste for divine knowledge. We have no wish that strife should spring up in other christian denominations for the purpose of increasing the one to which we are conscientiously attached. But when, without any wish or doing of ours, a division has taken place, we will frankly avow that we could as lief see the seceders join the ranks of our communion, having its form a new one, when divisions seem already sufficiently numerous.

Now we must confess, that we fear the Episcopal Church in Scotland has needlessly assumed an aspect repulsive to the people in the midst of whom she has erected her worship. Forms of prayer fall in so little with the taste of the Scotch generally, that truly, to make worship attractive to them, these forms ought to be made binding no farther than what is required as a guarantee for the maintenance of purity in doctrine. It is distinctive of the Episcopal Church-though not essential-to adhere to a scriptural form of prayer in her ordinary public worship. The security afforded to the Church by keeping before ministers and people continually those essential scriptural principles which are embobied in our liturgy, is of so much consequence, that we are not of a mind to propose deviation from that practice at our regular seasons of public worship in the house of God, at which we expect the attendance of all our people who have not impediments of urgent to that extent, the security has been given which we have referred to, it is not at all inconsistent with the distinctive principles of the Episcopal Church, to allow freedom to her Clergy in conducting religious worship on other occasions. That freedom is generally taken, no church-law forbidding it, by the Clergy so disposed, throughout England and Ireland. At Cottage lectures, in the Schoolroom, and at social meetings in private houses. some use Selections from the Liturgy, some a precomposed form of their choice, and a large number make use of extempore prayer.

The exercise of this liberty has been interfered with by the Episcopal Church in Scotland, where we should have thought, the manifestation of a conciliatory spirit was more than in all other countries, needed in this particular. But we must reserve the facts to which we here advert for the next opportunity that we expect to have, our remarks exceeding already much the length to which we could have wished to confine them.

Our friend having furnished, for the political part of our columns, an article upon late events unusually large procession, comprizing a nu-in China, we cannot help expressing the pain merous juvenile train, and to reach the Cathein China, we cannot help expressing the pain which we feel in reflecting upon the apparent origin of these events, which seem to be the determination with which the merchants of a Christian nation furnish to the Chinese an article of consumption, the use of which even a at the change of his sentiments on the part of heathen government forbids its subjects. The course of events, however, having resulted in the acquisition of much greater facilities of inwould be on the part of a similar number of tercourse with that people than had ever be-Episcopalians, if he were to apply for orders fore been enjoyed by foreigners, the Christian will be eager to hear of advantage taken of them for measures to enlighten the moral darkness which lies over the millions of that singular people. It is satisfactory to learn, that the attention of religious Societies is closely directed to this part of Christian duty; and the page of missionary intelligence may be enriched, ere long, with important communications from that extensive and populous empire. Already it is reported that the Rev. Dr. Milne missionary of the London Missionary Society (Congregational) has travelled in the garb of a Chinese from Ningpo to Canton, a distance of 1300 miles. The Christian public is naturally anxious to learn how he could accomplish this, without disguising his religious profession which it must be supposed that he did not do

The members of the Quebec Total Abstinence Society, and other friends of the cause. held a meeting, numerously attended, on Monday last, in the large room of the Albion Hotel, which was gratuitously obtained for the occasion. The following Resolutions were unanimously carried :-

1st. That in all ages, and in all countries, the habit of using alcoholic liquors as a beverage has proved the fruitful source of a large proportion of the sufferings which afflict man-

2nd. That the principles of Total Abstinence, consistent as they are with the tenor of Holy Writ, and tested by the experience of a quarter of a century in the Old and New

throughout the land, to build churches, and to | flow of charity between her and others, instead | the principles of Total Abstinence, invest those principles with an acknowledged title to more extended support, and that affecting as they do the temporal and eternal interests of the present and succeeding generations, they present an appropriate subject for inquiry and legislation by the Provincial Parliament.

4th. That Alcohol is a poisonous drug, in no case and in no climate necessary as an ordinary beverage, to human health, but possessing properties which render even the moderate use of it, as a common drink, injurious to the physical, intellectual, social and moral

happiness of man.
5th. That the following be the Officers and Committee for the ensuing year:

JEFFERY HALE, Esq., President.
JAS. Douglas, Esq., M. D. Vice President.
Mr. Alcorn, Treasurer. Messrs. LeSueur & Thampleasure, Joint

COMMITTEE

Messrs. Cammeron, White, Carwell, Middleton, Ross, Bowles, Blight, Morkill, McLaren, R. Cairns, Musson, R. May, Johnston, Bignell, Campbell, H. F. Cairns, with power to add to their number.

The Resolutions were moved and seconded by the Rev. Messrs. Atkinson, Haensel, and Borland, Messrs. White, Carwell, Booth, Alcorn, Bowles, Fierce, and Morkill. Thanks were voted to Mr. Russell for the use of the room, and to Mr. Booth for his intervention in procuring the same. With regard to the 4th Resolution it was stated, that it had been submitted to an eminent medical Practitioner in this city who declared it to be true in every part of it, and that he was ready to defend it.

The Quebec Young Men's Charitable Fire Wood Society held their second Annual Meeting on Monday the 15th instant, at which they submitted their Report and other Documents connected therewith. It appeared that the Society had received £121 8 43 in subscriptions during the year, which with the balance of £39 15 7 comprised the sum at the disposal of the Committee. They had purchased 3271 cords of wood which were distributed to 314 families; 159; cords being sold at half price or 5st per cord, 803 delivered for tickets at half quantity, and 68 gratis, and distributed by the Clergymen of the city, and by the Committee, after due inquiry into the circumstances of the applicants. Of the families relieved, 103 were Roman Catholic, and 211 Protestant. The balance in hand was found to be £22 0 41

The visiting Committee who undertook to inquire into the circumstances of parties recommended for relief, found the abodes of the poor in many cases presenting sad spectacles of misery and destitution, while in others comparative comfort and happiness had been diffused by the supplies of wood received from the Society. The Committee arrive at the conclusion that under the divine blessing, the Society has hitherto answered the end for which it was instituted, and express their hope that it will continue to be appreciated by all those who delight in sparing a little out of the abundance wherewith God has blessed

Resolutions were passed at the meeting to provide against the Charity being abused by undeserving persons; thanks were voted to Charles Thompson Esqre. for the free use of part of his wharf for the wood-yard, to Messrs Neilson and Cary for gratuitous advertizing, and to Mr. Peter Sinclair for his benevolent and unwearied exertions as Secretary to the Society. Officers and Committee for the ensuing year were duly elected, and the proceedings closed.

ST. GEORGE's DAY :- On Tuesday last, the St. George's Society celebrated their Anniversary by walking in a body to the Cathedral. where the very numerous congregation at-tended the solemn service of the Church, the Reverend Official Mackie, one of the Chaplains of the Society officiating in the desk, and the Right Reverend the Lord Bishop of Montreal preaching an appropriate sermon on Romans 9, 3-4. The weather, which turned out very rainy in the after part of the day, favoured the Society so far as to enable them to form the draf without inconvenience. A collection was taken up, amounting to £35 2. 9.

## ECCLESIASTICAL INTELLIGENCE.

The Central Board of the Chuncu Society for the Diocese of Quebec met, according to the constitution, on Monday last, the Right Reverend the Lord Bishop of Montreal presiding, when several grants were made, and a Special General Meeting of the Society itself was resolved upon, to be held at the National School House in this city, on Friday, the tenth of next month, at two o'clock, for the purpose of taking into consideration proposed alterations in the Constitution of the Society, in the following respects, namely:

As to the period of the Quarterly Meetings of the Board;

The composition of the Board and its Officers;

The number of its Quorum;

The manner of calling Special Meetings and the Quorum thereof; The powers of the Chairman of the

Central Board in case of an equality of Votes, and the power of the Central Board to make By-Laws, and also To amend the 16th Article of the Constitution.

An adjourned meeting of the Central Board was held on Wednesday, and it will meet again by adjournment on the day appointed for the Special General Meet-

We beg to acknowledge the following subscriptions, received on account of the Bercan,

\* See Acts, xv., 1 25.

j (iul., i., 6. 7 Matthew, xvi., 18.