

answers the sad interrogatory. Are Church Courts to be deemed infallible in this age of light? Are the members of Christian congregations so strangely ignorant as to be unable to manage their secular affairs! or so unprincipled as not to be entrusted with the management of their church property? Shall the people forever remain in leading-strings to Priests? Any congregation guilty of the folly of placing their church-property or church Trustees under the control of any Church Court whatever, not only impair ministerial usefulness, consent to their own degradation and bondage, but by strengthening the walls of sectarian divisions prevent the attainment of that Christian unity which is so essential to the conversion of the world.

The present Free Church scheme (well-intentioned we have no doubt) will most thoroughly enslave the people to the Church Courts. We have carefully examined the Model Deed, and find that it *makes the Trustees, altho' chosen by the people, the mere instruments of the Synod (read the 10th proviso)*. Provision is made indeed for a division of property when one third of THE MINISTERS *secede* (and then only if they cleave to the established and assumed infallible system) but *no provision is made for any division whatever if THE PEOPLE and ELDERS, aside from the Ministers, should make a secession and cleave to the New Testament*. And this is gravely suggested by the professed friends of Bible truth in the year of grace 1848!

LET THE PEOPLE BEWARE OF SIGNING DEEDS TO THE CHURCH COURTS:
THE CLERGY RESERVE QUESTION IS YET UNSETTLED.

And let Freechurchmen especially remember that the Synod has assumed a *very equivocal position regarding it*—refusing to co-operate with the friends of civil and religious equality in obtaining a righteous settlement of this vexatious question agreeably to the oft-repeated desires of the country. It resolved indeed, at its last meeting, to decline receiving government grants “*under (the then) present circumstances*”: perhaps when the new Deeds shall have been signed and placed in the archives of the Court, the “*circumstances*” favorable for an appeal to government for a share of the Reserves may then appear to have arrived. The members of the Synod may remember however with profit, that the Jews who escaped out of Egypt after all perished in the wilderness for their faithlessness: The VOLUNTARY PURSE and THE REAL ESTATE in the hands of the people, are the best guarantee “*under present circumstances*” for ministerial fidelity. Knox's Church, Toronto, has taken a noble stand upon this question, and has vetoed the Sustentation Scheme.

LET ALL USE THE PURSE AND ESTATE WITH WISDOM AND PRUDENCE.

THE MINISTER AND THE CANADIAN FARMER.

The sin of discountenancing the study of the Scriptures cannot be laid wholly at the door of the Romish Priests. In a township not twenty miles from Toronto, one of the Residuary Ministers of the Kirk of Scotland, in the year of our Lord 1848, solemnly urged upon an intelligent and pious Farmer not to make the Word of God his *study*, for, he said, as he did not understand the original Greek, he might do himself

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