

summon him before them ; when, on proof of the truth of such statement, they may discharge the servant from his bond, direct the payment of his wages, (not exceeding the sum of £10,) with costs ; and in default of payment within twenty-one days, issue a distress warrant for the amount, together with the costs consequent thereon. An appeal is allowed to the Quarter Sessions. The Act is made to apply to both the singular and plural number, and bodies politic and corporate, as well as to the masculine and feminine genders.—(*Canadian Almanack.*)

THE GREAT ANCHOR OF SECTARIANISM.

Or, the fallacy of putting Church Property, or Trustees, under the power of Church Courts.

An Anchor is an invaluable appendage to a vessel when used wisely and in season ; but to have it dragging at the end of its chain cable when at sea and when the ship is under sail would be extreme folly. Were church courts infallible there would be wisdom in stereotyping their schemes and handing them down as a model and rule, or as an anchor to future generations ; but as all human things are admitted to be imperfect, yet in a state of progression, it is extreme folly, if not highly sinful, to put any stumbling-block in the way of the mental and moral progress of the world. This is done however when we attempt to anchor the soul to any human standard of faith or of government instead of encouraging it to explore with an elevated eye—with unwearied patience—and with child-like submission—the high Standard of Heaven—the living oracles of God—given to be a light to the feet and a lamp to the path—and a rule of judgment to every individual. There should be no moral anchorage of this kind on earth. We should follow the convictions of our minds, but should not make them a *Standard* for others. We should steer our course by the compass of the Bible alone : the Anchor of the Christian is “ within the vail ” where all is perfection.

Why is it then that Diocesan Bishops, Synods, and Conferences—which all differ widely from each other—assume the perfection of their respective schemes, and want to hand them down stereotyped, as heir-looms to future generations ? *Ministerial power is subserved by it ; the interests of sectarianism are subserved by it : but the cause of truth and of righteousness languishes and suffers under it.*—Why is it also, that all ecclesiastical Rulers, connected with Church Courts, so earnestly desire control over the real estate and buildings belonging to the body ? It is to bind the people to the system of church government they have framed, and to prevent their advancing one iota beyond it. Thus it is that religious slavery has been established, and that sectarian barriers have been raised up between the children of God from age to age. *Is this folly to continue forever ?* We ask the friends of Christ, will there be any sectarian differences in heaven ? Does Christ want them to exist here ? Does the grasping at the property of the congregations by religious teachers tend most to the unity and power of the whole Christian family on earth, or to the unity and aggrandizement and power of the religious *teachers* of Sects ? The past history of the church, broken and crushed by it,