

place—near home—letters from young persons taught in our schools, and who, though now in distant lands, are living witnesses to the good effected by our schools, and are even now, by their faithful and consistent profession of the gospel, your missionary's joy and crown of rejoicing."

KNOX'S COLLEGE BUILDING—MEETING OF COMMITTEE.

The Committee met at Toronto, on the call of the Convener, on Wednesday, 1st August.—The members of committee present were John McMurrich, Esq., James Shaw, Esq., John Shaw, Esq., M. C. Lutz, Esq., Rev. Dr. Burns, Rev. Professor Young, Rev. Thomas Lowry, Moderator of Synod, and Rev. D. McLeod, Cobourg. The Rev. W. Reid acted as Secretary. A letter was read from Andrew Smith, Esq., Woodstock, regretting his inability to be present. Verbal statements were made by gentlemen present on the part of several other members of committee.

The following motion was moved by John Shaw, Esq., and seconded by S. Spruell, Esq.

That at a meeting of this Committee, on the 23d August, 1854, the members present were unanimously of opinion, that the College property should not be held by the ecclesiastical courts, but by Trustees for the Church at large. And whereas, a special meeting of the Synod of the Presbyterian Church of Canada was held in Knox's Church, Toronto, on Wednesday, 1st November, and the views held by this committee the Synod confirmed, by the unanimous adoption of the Rev. Mr. Reid's motion.

The annual meeting of the Synod was held in Coit Street Church, Montreal, on Thursday, 14th June, and on the 18th of said month, on motion made by the Rev. Mr. McLaren, it was

Resolved—That the Synod having taken into consideration the subject of deeding the College property, declare in favor of a deed, which secures the property to the principles of our Church, as at present defined in the standards of this body. The property to be held by Trustees, elected annually by the Synod.

These Trustees, by a subsequent resolution, being elected from a list of individuals chosen by the several congregations of the Church.

This committee, therefore, respectfully decline to go forth to solicit subscriptions for the erection of College Buildings, and adhere to their declaration, that the property should not be held by the ecclesiastical Courts, but in trust for the Church at large.

Dr. Burns moved in the following terms, and his motion was also duly seconded:—

The Committee, after lengthened deliberation, find that, on the terms of the Synod's deliverance in June last, they do not feel themselves at liberty to appeal to the Church at large for subscriptions for College Buildings, and therefore resolve to apply to the moderator of Synod, now present, for a *pro te nata* meeting of Synod, to be held in Toronto, with the special design of reviewing the matter, and adopting such measures as may be best fitted to secure the essential rights and privileges of the Church, in harmony with the sentiments and interests of the members at large; and the Committee further resolve to have in readiness for said meeting, forms of deeds, to be submitted by them, with plans and estimates, and a list of subscriptions and donations in behalf of the Buildings.

After a full and lengthened discussion, the vote was called for, when four voted for Dr. Burns' motion, and three for Mr. Shaw's. Dr. Burns' motion was accordingly carried. Messrs. McMurrich, James Shaw, and John Shaw, intimated their withdrawal from the committee.

DOCTRINES OF CHRISTIANS.

To the Editor of the Record.

DEAR SIR:—

I have heard several of the ministers of our church, as well as those of other churches, express a desire to know, from authority the religious sentiments of the people in Canada and the States, commonly known by the name of *Christians*. A book has come into my hands within the past few days, to which I have reason to believe their preachers refer as giving a correct exhibition of at least some of their principles. With your permission I would make a few quotations by which their opinions on three very important subjects in Theology, may be known, the Trinity, the Deity of Christ, and the Depravity of Man.

1st. "We do not divide God into persons nor parts.—To us he is ever one, infinite, and unchangeable, always God; never a priest or mediator, but for ever God."

"Does one think that being three in person, but one nature, would make them one God?—'Tis would no more teach that God is one, than mankind are one."

"There is but one person in the Godhead.—I believe in one individual God, the great eternal fountain of all existence, and one only begotten Son of God. I do not believe that Jesus Christ is a second person in the Godhead."

2nd. "Christ, a very few times, is called God in the Bible, with many others. But being called God, does not make either him or them God."

"Jesus Christ is declared positively, or by implication, to be subordinate to the Father, deriving from him his being, receiving from him his divine power, and acting in all things wholly in subjection to the authority and will of the Father."

"The supremacy of the Father, over the Son, is the simple and indisputable doctrine of the Bible, whereas the doctrine of the Son's equality or identity with the Father is closed in mystery, encumbered with difficulties, and dependent, at least, on a few passages for support."

"I know of no such union as that of the two natures of Christ. I know of no human soul in Christ; he was made of the seed of David, according to the flesh, and declared to be the Son of God, according to the Spirit."

On the third subject I find the following statements:

"We have no proof, whatever, that Adam fell into a state of total depravity; and it is wrong to accuse him of it without proof."

"There is neither scripture, reason, nor philosophy, for the opinion that one sin will cause all nature to become totally depraved; just as well might we say that one good deed would regenerate and sanctify our natures through all succeeding generations."

"Were natures totally depraved, then we would naturally hate every thing lovely, and love every hateful thing; but instead of this, we love virtue. Virtue is the first, and sin is a contrivance which comes afterwards."

These quotations will furnish Ministers of the Gospel with correct information as to the ground they should take in dealing with the opinions of the sect which has assumed rather than an equivocal appellation.

Yours, faithfully,

G. W.

JULY 24, 1855.

OBITUARY—WILLIAM DOW, ESQ., WHITBY.

William Dow, Esq., of Glen-dhu, Whitby, C. W., died on the 2nd inst., in the 79th year of his age, after an illness of about six days. Mr Dow was originally from Aberdeen-shire, and connected with the Established Church of Scotland, but when he settled in Whirby, in 1833, the ma-

jority of the Presbyterians in this township at that time, preferred the Secession Church and, as union was necessary at that early period to enable the Presbyterians to enjoy the public ordinances of religion, in accordance with their own views, he united with that Church, and was, in the year 1834, elected to be an elder. After a few years the adherents of the Established Church of Scotland separated, and called the late Mr Lambie to be their minister in connection with that Church; and Mr. Dow was chosen to the eldership in this new organization. A short time before the death of Mr. Lambie, the division had taken place in this Province, which corresponded to the Disruption in Scotland; and it was found after the death of that minister, that the majority of those in Whirby, who had been under his ministry, were in favor of the Presbyterian Church of Canada. Dr. Burns, of Toronto, was therefore requested to visit the township, and explain the principles of this Church, and a church was organized in connection with it. Mr. Dow was again appointed to the eldership. He had thus held the office of elder upwards of twenty years; and although he acted in this capacity, in connection with three different denominations, this was not either from a spirit of contention, or from indifference to the distinguishing principles of the different parties. He had his preference, but he had a higher regard for the public ordinances of religion, than for his own predilections; and he was not only willing to forego his own choice for the sake of harmony, but he gave all his influence and his liberal support to that organization which promised to be most beneficial. He considered the regular administration of the public ordinances of religion to be indispensable to the well being of the community, and to the highest interests of man; and while he was exemplary in attending on these, he was most anxious that the church should prosper, that in the prospect of his being called to depart, he might have the pleasing hope that the means of grace would be continued, for the benefit of those among whom all his associations had been formed for so many years, and especially for the sake of the different branches of his own family. In his attachment to public ordinances, his regard for the sanctification of the Sabbath, his observance of family worship, and attention to secret prayer, he was most exemplary. He had not yet attained, neither was he yet perfect, but we wish they were, increased a hundred fold who would resemble him in these different features of character, which are essential to a life of godliness. In his last illness he expressed his hope in the merits of Jesus Christ alone. He had nothing of his own to which he could look, but his views of the fulness of Christ and the freeness of his grace upon which he relied, kept his mind in peace. His own language was, "I have no merit of my own, but I trust in the Lord Jesus Christ as my Saviour."—*Com.*

DEING WORDS OF MELANCTHON.—It is related that Melancthon, just before he died, expressed a wish to hear read some choice passages of Scripture; and this desire having been met, he was asked by his son-in-law Salinus, whether he would have anything else; to which he replied in these emphatic words. "ALIUD NUNQ, NISI COELUM," NOTHING ELSE, BUT HEAVEN! And shortly after this he gently breathed his last. Well did one who sought to emblem his memory in verse say:

"His sun went down in cloudless skies,
Assured upon the morn to rise,

In lovelier array;

But not like earth's declining light,
To vanish back again to night:

The zenith where he now shall glow
No doubt, no setting beam can know.

Without a cloud or shade of woe

Is that eternal day."