

be attended to as soon as possible thereafter. By the action of the Presbytery of Chicago, the question of the transference of the Mission to the American Church, in accordance with the recommendation of the General Assembly, cannot be taken up until next April. The Convener of the Committee, Dr. Jennings, and Rev. J. Thompson of Sarnia, have just visited Chicago and Kankakee, and this is the result of their efforts. We have, in the meantime, to sustain the Mission as hitherto, so that a liberal response to this appeal is required. In May last there was a balance due the treasury of \$189.89. For the current year we have to pay Rev. C. Chiniquy, by instructions of Assembly, \$1000.00. We have also to pay to Rév. C. Lafontaine and Mr. J. H. Paradis \$500 each, and up to the present time \$30 a month to Rev. E. Therrien. To carry on missionary operations, little less than \$3000 will be required. Both the church and school have been burnt down, but Mr. Chiniquy, with his usual energy, has set about re-building, and it is hoped that in the course of a few weeks the necessary accommodation will again be available. We commend the object to the sympathy and liberality of the congregations of the Church.

ERASTIANISM, OLD AND NEW.

The name Erastus is apt to carry us back to the apostolic age, and to bring before our minds the chamberlain of the city of Corinth, who, with Timotheus, ministered to Paul, and is mentioned in the Acts of the Apostles, the Epistle to the Romans, and the Second Epistle to Timothy. The only other ancient Erastus known is one who followed, not Paul, nor Paul's Master, but the philosopher Socrates, and taught philosophy at Scepsis, in Asia Minor. It is not hard to say which of these deserves from the lovers of Christ and His people the name he bore, *Erastus, the beloved*.

The founder of Erastianism, however, belongs to a later period. The Greek name which he bears pertains not to a classical age, but to the age of the revival of classical learning. The name *Erastus* stands for a translation of the German *Lieber*, meaning *dear* or *beloved*, which had been the designation of his less distinguished ancestors, and which he altered from vulgar German to learned Greek, after the example which made Schwartz-erde (black earth) into Melancthon, and Hausschein (light of the house) into Ecolampadius.

In 1536 Erasmus died at Basle, in Switzerland, and not long after, one who had many other points of similarity to the great critic than a name in sound and meaning almost identical, and who had come into the world twelve years before his death, entered the same city as a student of medicine, within the walls of which he also died in 1583, while exercising the duties of professor of moral philosophy. This was Erastus the physician. When he had completed his studies at Basle, Padua, and Bologna, he returned to Germany, and in his thirty-fourth year became court physician to the Elector Palatine, and professor of medicine in the University of Heidelberg. It was while living in Heidelberg that he made himself famous by the theory of ecclesiastical polity which takes his name. This was not fully declared, however, until after his death by those into whose hands his papers fell, although enough of it appeared in his Theses addressed to Beza, and his reply to Beza's answers, to make Heidelberg, with its Calvinistic doctrine and Presbyterian fame of church government, an unpleasant place of residence for the author. The Theses of Erastus were stated by him with a view to showing that, while the Church may