

ceived *ornamental* presents, which she cannot fail to appreciate. These things we mention, not for parade, but as *acknowledgments* of a people's thoughtfulness, and with a view to aid others. But should any prefer to present a *literary* donation, we would suggest "The Independent" newspaper, published in New York; "The Congregational Quarterly," published in Boston; some of the Theological Reviews; or some recent work on Science, Morals or Religion, useful to a minister.

Here our Jottings terminate. They might be extended, but we forbear, fondly hoping that our Missionary exertions this year will be more successful than the last, and our churches become less dependent on the generous aid so long rendered by the Colonial Missionary Society; and we should greatly rejoice to hear of aggressive efforts, an extension of our boundaries, and enlarged success.

Whitby, March 19, 1861.

J. T. B

CONGREGATIONAL INSTITUTE PETITION.

For the benefit of our readers we insert the following from the *Christian Guardian*, April 17th, 1861.

"The Theological Institute of the Congregationalists, at Toronto, is now called the Congregational College. A committee of this institution has prepared a petition to the Legislature in opposition to University Reform. We have already shown the absurdity of their plea for a monopoly; all that is necessary is to show the *inconsistency* and *selfishness* of their course. We find this done ready to our hand, in a note to Dr. R.erson's recent pamphlet. The note is as follows:—

"While these sheets are passing through the press, my attention has been directed to a printed "Petition (to Parliament) by and on behalf of the Annual Meeting of Subscribers to the Canadian Congregational Theological Institute (now bearing the name of the Congregational College of British North America) held in Montreal on the 15th day of June, 1860." This Petition is a protest against the Wesleyan "appeal made to the Legislature at its last session for the division of the endowment of the University of Toronto and University College among 'all the colleges now established, or which may be established in Upper Canada,' most of such colleges being under the control of ecclesiastical bodies." The argument of this petition against the Wesleyan Memorial, is that it asks for a "*sectarian distribution of the University Endowment*," that it involves the principle of grants to churches, and the union of Church and State, the semblance of which should be removed. These statements are not only disproved by what I have said in the text, but by the express declaration of the Wesleyan Conference Memorials, both of the last and the present year. In the State of New York, the State Literature Fund is distributed among the Seminaries of Learning throughout the State, upon the same principle as that prayed for in the Wesleyan Memorial in regard to the distribution of the University Fund; and among said seminaries are those under the control of the Congregationalists and Baptists, as well as of the Methodists and Presbyterians; men have too much intelligence there to call such a system Church and State Union. But there is no institution in all Canada whose "Subscribers" are so largely relieved by means of the University Endowment as those to the very "Canadian Congregational Theological Institute" from which this petition emanates. Its classical tutor is actually the salaried classical tutor and Registrar of University College, and its students have received their