

terms be received. If controversies similar in importance to this are to be treated in this way, I can see no end to the difficulties with which we shall be embarrassed. I should greatly prefer that the clause on the subject of baptism should provide for the right to practise within the chapel the baptism of infants by sprinkling, which clause would effectually guard against the alienation of the property by over zealous and unscrupulous Baptists, and leave it open to include besides any other mode or subjects as may be thought expedient."

His concluding remarks on the difference between endowment and personal effort are cogent and weighty. He said—

"Property to be devoted to religious uses cannot in my judgment be better invested than by an expenditure in the lifetime of its possessor. Invest it in any common earthly security, and "moth and rust will corrupt, and thieves break through and steal." But give it for God at once, without reserve, that it may do his work and receive his blessing, and under the very eyes of the giver it will kindle as hallowed fire to consume the evil; or secretly and silently spread itself as streams of living water to make "the desert rejoice and blossom as the rose." Our strength is not in the number and value of our parchments, or the extent of the property which they describe, but in the truth that abides, and the holy life that glows in the hearts and minds of our renewed and instructed people. Unless the influence of property is jealously watched and restricted, it will be our weakness and may prove even our ruin. The desire ought not to be for more endowments, but for more consecrated personal activity; *i. e.*, for more holy and divine life. The warning voices that come to us from older and more richly endowed communities, tell of worldliness, strife, and corruption with which we fear they have become inextricably entangled, and should make us watchful lest we should be overtaken by similar evils, and thankful, if, as a religious community, we have "neither poverty nor riches," and are without bonds and burdens free to serve Christ.

The notice of this meeting has extended to a length which does not permit us to mention in detail other subjects of interest. It may suffice to say that a paper was read on "The Introduction of Ministers to Churches," by Dr. Spence, valuable in itself, and the occasion of an animated discussion on that important subject; also on "The Pastor's Retiring Fund;" and on "Denominational Resources." Those of our readers who would like to read these essays will no doubt find them in the Year Book, when published. The meeting was in every respect a great success, its tone was admirable, its enunciation of our distinctive principles clear and unmistakeable, while a deep-rooted spirit of fealty to the truth and genuine catholicity appeared to pervade the meeting from first to last.

Official.

RECEIPTS FOR CONGREGATIONAL COLLEGE, FOR NOV., 1863.

Toronto, Second Church, on account	\$25 37
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Manilla, per Rev. D. McGregor	16 15
Markham and Stouffville, per Rev. W. H. Aliworth	29 00

Nov. 28, 1863.

F. H. MARLING, Sec.