

KNOX'S COLLEGE.

We expected to have been able before going to press, to have given some statistical information respecting this institution. Students are still coming in, and the catalogue is not completed.—In our next issue we shall endeavour to give particulars. There is a prospect of the attendance being equal to, if not greater, than that of last session. Every effort will be put forth to maintain the character of the College, and promote its efficiency. Students will, as far as practicable, avail themselves of the classes in King's College; and we believe valuable assistance to the junior students will be obtained in the Toronto Academy, which is now in successful operation, upon an extended basis, under the control of various evangelical denominations.

We are sorry to have to report at the commencement of the session, the low state of the funds. On all hands it is admitted that the College is essential to the extension of our Church.—It should therefore be sustained in a way corresponding to its importance. We would respectfully request those congregations from which either very inadequate, or no contributions were received for one or both of the last years, to take up this matter, and endeavour, in some measure, to make up for past neglect. The time is at hand when the regular subscriptions for the year should be made. Let it be borne in mind, "that he who gives soon gives twice; and he who takes the trouble of assisting to get in other people's subscriptions, adds handsomely to the value of his own."

SCHEME FOR THE SOCIAL AND RELIGIOUS IMPROVEMENT OF OUR COLOURED POPULATION.—We learn from the Rev. Mr. King, who has laboured so indefatigably and successfully to promote this scheme, that a valuable tract of land, in the Township of Raleigh, W. D., has been purchased from the Government, and that the Association will proceed at once to the allocation of it. Full particulars will be advertised for the information of intending settlers. We would especially call upon those who have subscribed to the Mission fund of the colony, to forward, without delay, to John Laidlaw, Esq., Treasurer, Toronto, their respective contributions. Mr. King has secured an eligible site for the mission buildings, which will be commenced immediately, if the necessary means can be made available. It is most desirable that Mr. King be enabled at once to enter upon his appropriate work—the religious and educational department.

At the meeting of the Presbytery of Toronto, held on the 16th and 17th ult., Mr. James Nisbet, Student of Divinity, appeared and delivered the remainder of his trial discourses for license. The examinations, and all the prescribed probationary exercises, were satisfactory to the Presbytery and creditable to the candidate. After solemn prayer, the Rev. Dr. Willis, Moderator of Presbytery *pro tempore*, proceeded to license Mr. Nisbet to preach the Gospel; and in a most impressive manner, addressed him on the important duties,

privileges, and responsibilities of the sacred office of an ambassador for Christ.

Mr. Nisbet is already well known as a labourer in the missionary field. Our prayer is, that he may be blessed in his ministry and become a blessing to many.

PRESBYTERIAN CHURCH, BOWMANVILLE, DARLINGTON.

This Congregation has for some time been exposed to peculiar difficulties. We rejoice to know, that in the good providence of God, the Church is now in a prosperous condition. The people, true to their principles, came out at the disruption, and were thrust out of their church.—They have, since that event, built a comfortable brick church, which is now completely finished. During the recess of Knox's College, Mr. McKuar, one of the Divinity Students, laboured in that congregation with much acceptance. On the departure of Mr. McKuar, to attend the College, the ladies connected with the church, presented him with an elegant purse, containing £5, as a gift from themselves. This congregation has also set a good example, by paying up the missionary's allowance in full, and discharging his account for board. It is truly gratifying to find that the young men who were sent out as Catechists during the summer, have been so well received, and their services so much appreciated.

We learn with regret that the congregation at Enniskillen, Darlington, have also been deprived of their church. Instead of sitting down despondingly to mourn their loss, they set to work at once, and put up a frame building which is now in progress. With a little aid they would get into their new Church in the course of the winter.

*THE ELDER WHO TOOK NO RELIGIOUS PAPER.

He was a good man, but his early training had been deficient. He had no taste for reading. He had no enlarged and elevated views of things, and consequently was content to be in ignorance of the state of the church and of the world. So he took no religious paper. And what was the effect? Why, in most respects he was altogether unprepared to perform the duties of his office. He knew but little of the condition of the body of which he had been chosen an officer or leader. What the church was doing and was called upon to do, he never enquired. Her trials, her labors, her encouragements, her plans of doing good, the difficulties and opposition she had to encounter, the state of the world and its calls upon her, her resources and facilities for doing her proper work; of all these he scarcely knew any thing at all. How could he? He did not read. Though information was abundant, within reach, and cheap, yet he took no pains to secure it. Of course he could not instruct the church in these duties. He could not call forth her energies nor make her efficient in fighting the battles of the Lord. So far as the influence of this leader of the host was concerned, the church was exposed to the curse of the Meroz for "not coming up to the help of the Lord against the mighty." His pastor, under a sense of his responsibility, endeavored to call out the energies of the church, and train her for doing good. But the elder did not understand one half that was said about the operations of the church—things that the minister thought every Sabbath

school scholar would readily understand. Some asserted that the elder did not know the difference between domestic and foreign missions, nor the precise meaning of "church extension." At least, instead of lending forward to the conflict the church of which he was an appointed leader, he discouraged them and held them back. He gave encouragement to the clamors of the worshippers of Mammon when they complained that "there was too much said about money, the calls were too frequent," and all that. He agreed that his pastor expected too much of the people, and did not properly sympathize with them. Thus instead of sustaining, he undermined his pastor's influence. But though his pastor could not, yet he could sympathize most admirably with a portion of the church. He and they were together in profound sleep, which the groans of a dying world, and the loud note of preparation and activity in an awakened church never disturbed. They shut their eyes and ears against all such calls and refused to read.

The elder sometimes went to presbytery and synod; but there he felt himself a stranger. Full half he heard seemed in a strange tongue; for though the topics were familiar to the very children of families that take religious papers, yet to him they were strange and mostly unintelligible. He there met his brethren of no better natural talents than his, and of no greater early opportunities or literary advantages; but he was surprised to find them familiar with many topics of which he was ignorant. I thought his pastor was sometimes ashamed of him on such occasions; not of his coarse coat and plain manners, and want of literary culture, (he was too good a man for that,) but of his marked want of interest in, and information about, the general affairs of the church. He was once asked in private by a friend, "What sort of a man is this elder of yours?" The poor man blushed and said, "O, he is a good man, I hope." "But he seems not to know."—"Well, the fact is, he don't read any religious paper. He thinks he can get along without it, and I can't persuade him that it is an absolute requisite in a religious family in our day."

The elder's children are not very well governed, and of course are not intelligent, for they have not access to sources of information. They take no interest in the affairs of the church, because they know nothing about them. They are not likely to ever be of much service in the world. Ask them to give a dollar or two to the cause of missions, and they will stare with surprise as great as if you had asked them to take a voyage to the moon. Thus the elder's children are educated and their character formed. I am sorry to say that the elder thus fails to "rule well his own house."

The elder has of course but little religious enterprise and fails to be an example to the flock.

Now some may desire to know what particular elder we refer to. No matter; probably several answer to some parts of this description. And there are some deacons and some private members that might be benefited by seriously contemplating this picture. Many that think it a matter of no great consequence whether they take a religious paper or not, may find themselves greatly injured by the neglect. They find themselves—or others find them, if they do not ascertain their own standing—far behind the times in which we live—lagging far behind every noble enterprise which marks the age, and mere hangers on of scarcely any use in the church. If any are afraid to know their duty and unwilling to hear the appeals for benevolent effort; why, they of course will not amend. But to sincere Christians whether elders or not, let me say, never be without a good religious paper of your own church, which you and your family will weekly welcome and read with interest. Let no man think of being "a ruler in the house of God," in this day, without this indispensable means of knowing the state of the church, and the claims providentially thrown upon her by her glorious Head and Savior.—*Pres. of the West.*