

the Rev. Professor made to Mr. Laing, reminded us of the affection manifested by the venerable Dr. Miller of Princeton, when a youthful student of his own, now a distinguished Professor, was associated with him. We would indulge the hope that our Professors may see many of those who have sat at their feet, fitted for taking a place in the higher walks of literature and theology.

On account of the engagements into which several of the students had entered for the summer, they could not be forward at the opening. It was gratifying to see so many of them present on that occasion. We learn that it is intended, in future, to commence the business of the Sessions immediately after the recess, which will make it necessary for students to make their arrangements for coming up at the time prescribed.

The Rev. George Paxton Young of Hamilton, and the Rev. Robert Irvine, of the Second Congregation in this city, assisted Professor Esson in the examination of the students, until the arrival of the Rev. Dr. Willis on the 19th.

The Rev. Dr. has returned in health to resume his duties. He has brought from Britain a valuable addition to the College Library, including Calvin's works, in English, 35 volumes—a present from the Dowager Lady Gray. The Dr. and Mrs. Willis have also brought some contributions to the museum.

The College Committee appointed a sub-committee to procure from the ministers of the Church, aid to the Professors in some of the departments. That Committee reported that the Rev. Mr. Irvine had consented to place himself, in this respect, at the service of the Church, to undertake any service that he can perform to the College and the Church, consistently with his pastoral engagements.

The importance of the College to the progress and efficiency of our Church, is universally admitted. With such an estimate of its value, surely the Church will be unfaithful to her own best interests if any practicable means of sustaining it be neglected. All our ministers and missionaries have much in their power in this respect, in seeking out and encouraging young men of piety and suitable gifts to study for the ministry. Parents can do much in training and directing the minds of their children to this, the most important of offices.—The men are wanted to fill our Seminary.—Thrice the number of students, that have yet attended, might be educated without additional expense to the Church. It does not necessarily follow that every one who enters the College should become a minister. The studies in the preparatory course are requisite for fitting men for the other learned professions. Although the Church furnishes free education only to candidates for the ministry, others prepared to enter the College, are not excluded. Well were it if these who will be the future office-bearers and members of the Church, availed themselves of the benefits of this Seminary.—When we compare Knox's College with other Institutions, we have no cause to complain, but in looking at the field, and then at the candi-

dates for the ministry, we may well exclaim, the harvest truly is plenteous, but the labourers are few. They who have the interests of the Redeemer's kingdom at heart, will not fail to pray that the Lord of the harvest would send forth labourers into His harvest.

CANOBIE—THE REV. ALEXANDER W. MILNE.

We have no pleasure in referring to scenes which cause a Briton to blush for his country, nor in reviving recollections of our native land, that fill the heart with sadness. There are scenes and recollections, however, connected with the parish of Canobie, which are now matter of history, and which will live through coming ages—a noble tribute, on the one hand, to the memory of a Christian people, who, though humble in worldly station, manifested the spirit of nature's nobility and God's freed-men, and, on the other, of the heartless tyranny of those, who, by the abuse of their "brief authority," deprived these simple-minded but right-hearted people of the inalienable right of worshipping God according to the dictates of conscience.

CANOBIE, whose name is so intimately connected with the sufferings of the Free Church of Scotland, is a parish in Dumfriesshire, about fourteen miles from Carlisle. At the disruption, the congregation, about five hundred in number, threw in their lot with the Free Protestant Church. Of course they had to leave their church. They met for worship in the open air, on a barren moss—the worst piece of land in the parish. But the Duke of Buccleugh drove them from it by legal interdict. They then met on the Queen's highway—the only land in the parish not owned by the Duke, and here they worshipped for ten months, in all sorts of weather, subject to many annoyances—the mail coach driving through the assembled congregation every Sabbath. The Rev. Dr. (then Mr. Guthrie,) describes very vividly the hardships, of which he was an eye-witness, to which they were exposed. He drove out from Edinburgh to Canobie, the hills white with snow, the roads covered ankle-deep with slush, the wind high and cold, thick rain lashing on, the river Esk roaring in the snow flood between bank and brae. A turn in the road brought him "in view of a sight which was overpowering, and would have brought the salt tear into the eyes of any man of common humanity. There, under the naked boughs of some spreading oak trees, at a point where a country road joined the turnpike, stood a tent, around, or rather in front of which, was gathered a large group of muffled men and women, with some little children, a few sitting, most of them standing, and some old venerable widows cowering under the scanty shelter of an umbrella. On all sides each road was adding a stream of plaided men and muffled women to the group, till the congregation had increased to between five and six hundred; gathering on the very road and waiting my forthcoming from a mean inn, where I found shelter till the hour of worship had come. . . . The rain lashed on heavily during the latter part of the sermon, but

none budged; and when my hat was off during the prayer, some man kindly extended an umbrella over my head. I was so interested, and so were the people, that our forenoon service continued for about two hours."

We cannot at present lay our hands upon the more extended detail of this affecting scene, but, if we rightly recollect, after the morning service the preacher retired, during the intermission, to the mean tavern above referred to. Such was the state of the weather, from the fall of rain and sleet, that he had no idea of the people reassembling for the afternoon service. However, as the time for worship drew near, groups of muffled men and women flocked to the wayside temple—the cold earth its floor, and heaven's vaulted arch its roof. What could the preacher do? The people had met, and if they could brave the "pelting of the pitiless storm," to hear, he resolved, through his Divine Master's help, to proclaim His word to them. And there minister and people remained exposed until the end of an interesting service—the more interesting from the felt presence of the Master of assemblies.

When it had become evident to the Duke and his satellites, (who were really the more guilty parties,) that persecution would never drive the people from their principles—to remove further from public observation a spectacle so discreditable to their heads and hearts—they permitted the congregation to assemble in a gravel pit in a field. In that gravel pit they have worshipped for eight years, under the scanty shelter of a canvas roof, incapable of protecting them from the inclemency of a cold and humid climate. Here, not a few may have contracted disease, which hurried them to an untimely grave—here the Rev. Mr. Innes, the pastor, was the victim of cruel intolerance—here he fell while heading his noble people.* Doubtless their enemies supposed that no other minister would take his place—a place so forbidding—but another "man to take the colors" was ready—another leader for this apparently forlorn hope. The Rev. Alexander W. Milne, possessed of much of the spirit of his friend and pastor, the lamented McCheyne, against the remonstrances of timid friends, stepped into the breach. His faith sustained him. Strong in the justness of his cause—the cause of God and of truth—Mr. Milne went to the Duke, who, by the way, is himself a dissenter from the Established Church of Scotland, and asked, for himself and people, the liberty to purchase a site for a church. The Duke relented, received Mr. Milne with much kindness, and granted a site for a church and manse in a most favorable locality.

These very interesting people, who, without a murmur, have borne such unparalleled hardships, are of the humbler walks of life, poor in this world's goods, and unable to finish their church. Their devoted pastor has collected a considerable sum in Scotland, and is now in our favoured land, where such scenes as those we

* For a more full account of the sufferings and death of Mr. Innes, see *Record* for July, 1848, vol. iv., p. 60, 61.