

its influence, as that movement, springing as it did from the deepest conviction of the ablest and most earnest minds of Scotland, that the purity and spiritual progress of the church was of more importance than the favour of men, or worldly ease, comfort and prosperity,—*yea, that duty to Christ, and the UPHOLDING of his HONOUR were PARAMOUNT to all OTHER CONSIDERATIONS.* The self-sacrifice of those ministers who formed the Free Church of Scotland, has been abundantly owned by the Head of the Church, who has honoured that church in greatly reviving earnest Christianity at home and abroad, and in granting her open doors of usefulness among the Heathen and the Jews.

The mighty wave of spiritual influence, which then carried everything before it in Scotland, could not but reach our shores, as we were so closely connected with the Church of Scotland. Hence, on Friday and Saturday, 19th and 20th April, 1844, Dr. Robert Burns, of Paisley (one of the deputation of the Free Church Ministers appointed to visit North America; consisting of Drs. Cunningham and Burns), visited Kingston, and addressed the public. These meetings six of the seven theological students attended, and announced to Dr. Burns their intention to separate from the Established Church of Scotland, and to join the Free Church; at the same time requesting professors to be sent out to them from Scotland, to organize a Free Church Theological College in Canada.

In calling his students to account for attending Dr Burns' address, Dr. Liddell endeavoured to draw forth their feelings of sympathy with him in the disappointment which he experienced in finding his little band of students deserting him so soon after his arrival in Canada. He stated that the now far-famed College of Princeton, N.Y., began with seven theological students; that he did not feel discouraged by the smallness of our number, but that he could not bear the thought that those to whom he had become attached, as his students, should leave him. However, conscience, and a sense of duty to Christ, impelled us onwards, though respecting our professors, and unwilling to give them pain. Hence, we took our stand according to our conviction. The six students that thus came out were Angus McColl, John McKinnon, Robert Wallace, and Lachlan McPherson, of the Hamilton students; and Thomas Wardrope and Patrick Gray. In July, 1844, the disruption of the Synod of Canada took place; and, during the following autumn, the Rev. John McNaughton, of Paisley, and Rev. Andrew King, of Free St. Stephen's, Glasgow, were sent out by the Free Church, as a deputation to visit the Presbyterian Churches in Canada, &c. By request of the Synod, Mr. King (now Dr. King, of Halifax Presbyterian College, N.S.) consented to remain for a time, and act as Interior Professor of Theology and Hebrew, in the new Theological College of the Free Presbyterian Church of Canada.

Accordingly, on Friday, 8th November, 1844, Knox College, Toronto, was organized; the professors being Rev. A. King, as above, and Rev. Henry Esson, Professor of Moral and Mental Philosophy, Classics and General Literature. The first band of students, at Knox College, were five of the students that left Queen's College; namely, Angus McColl, John McKinnon, Robert Wallace, Patrick Gray, and Lachlan McPherson; also, John Scott (London, C.W.); John Black (Red River); John Ross (London Road); William R. Sutherland Ekfrid; W. S. Ball (Guelph); W. J. McKenzie (Baltimore, C. W.); David Barr (Mobile, Ala.); Andrew Hudson, and David Dickson, who returned to Ohio, soon after getting his education; 14 in all.

In an article on Knox College in the Record, November, 1864, it is stated