

and under his charge increased, from seven families, until it became a flourishing congregation. About eighteen months ago, Mr. Cheyne resigned this part of his charge, and it was united with the congregations of Oneida and Indiana. The people have hitherto met for worship in a school-house, and the want of a church was felt to be a serious drawback to its prosperity. An acre of land was presented to the congregation by Mr. William Brown, elder, for a church and burying-ground, and on the spot where a few months ago, the forest was unbroken, a neat and commodious church has now been erected. This church was opened for public worship, and solemnly dedicated to that purpose on Sabbath, the 25th of October. The Rev. David Inglis, of Hamilton, preached in the morning from John xvi. 7., and in the evening from John xix. 17, 18. In the morning the church was crowded to the door before the hour of worship, and it was again filled in the evening.

On Monday a soiree was held in the church, presided over by the Rev. George Cheyne, and addressed by Messrs. Black, Montgomery, Wright, Rennie and Inglis. The proceeds of the soiree and the collections of the Sabbath, amounted to about \$110.

KNOX COLLEGE.—OPENING OF SESSION.

The Session of Knox College opened at the usual time,—on the first Wednesday of October. There was, as on former occasions, a good attendance of ministers from the country, as well as of friends from the City of Toronto.

Dr. Burns delivered the opening lecture, and chose, as its subject, "The Modern Aspects of the Deistical Controversy." He began by selecting a few aphorisms, or useful practical observations from the works of Bacon, Pascal, and Arnold, shewing their bearing on the great questions at issue, and on the best method of illustrating and vindicating religious truth. In replying to some popular objections, he showed also, that, though strict and rigid demonstration may not be had on such subjects, the evidence of analogy, of historical proof, of mental consciousness, and of ordinary experience and observation, may be amply sufficient; and, indeed, that such evidence is more in harmony than any other with man's condition as a moral being under probation. He stated the principal changes that had of late years taken place in the evidences of natural and revealed religion, and particularly in the departments of Scripture criticism, and extended natural science. On the second of these topics in particular, he laid down and illustrated four leading facts or principles to be kept in view in all such investigations. One was to attend to the distinctive features of each class of proofs, and to guard against confounding one with another, so as to neutralize or diminish the force of each. A second was, to remember that there never was a time when the language of men, and their practical habits of thought and of action, were in perfect harmony with the real facts of science. The third was, that the language of the sacred writers seems to be often in harmony with matters of discovery in the system of things quite beyond their own age; and the fourth was, that the ultimate harmony of science and revelation may be anticipated from the numerous instances in which apparent discrepancies, betwixt the representations of Scripture and natural phenomena, have been explained or removed by later discovery. The subject was applied, first, in connection with the maintenance of a distinct order of suitably qualified teachers in the Church; and, secondly, in behalf of a department in Theological Colleges for the instruction of young men in natural science, and its harmony with revelation.

We are glad to say that the attendance in the various classes is good, the total number of students in attendance being 53, not including the students in University College who are preparing to enter Knox College at a future time. Everything promises a harmonious and pleasant session.