

day of Public Humiliation and Thanksgiving by civil authority, was next considered.

After mature deliberation, the following resolution was unanimously agreed to:—

On this subject the Committee hold that there are times in which days of National Humiliation or Thanksgiving ought to be observed—and that in such cases, in order to secure a general concurrence throughout the nation, the civil magistrate may, with propriety, nominate the day, and recommend the observance of it by all under his rule; at the same time that he has no right to prescribe the religious exercises to be observed.

The Committee then adjourned to meet again in April, 1858. This meeting was accordingly held on the 14th and 15th days of that month. To meet the wish of the other Committee your Committee proceeded to consider sundry matters of detail. Before doing so, however, the following question was submitted by Dr. Willis, and fully considered: Suppose in the Unit ed Church it were agreed by a majority of Synod, or Assembly to memorialise the Government or Legislature, seeking the intervention of civil power in suppressing overt acts of Sabbath profanation, or removing obstacles to the observance of the sacred day, and setting before the civil magistrate, the obligation of the Sabbath law on the community; how far would dissent be allowed to be carried out by a minority in opposition to such Synodic action?

To this question the following answer was unanimously concurred in.

That while it is the duty of the civil magistrate to protect the sacred character and obligation of the Sabbath, it is also the duty of the Church to bear her testimony in favor of God's holy day; which they may do by approaching the Legislature or otherwise, as the majority may determine. And that a minority, while permitted all equitable liberty, would be understood in this, as in other departments of Ecclesiastical government, as bound, in action or dissent, to respect constitutional order, and the received principles of the united body.

Questions, regarding the practice of the Churches in admitting to sealing ordinances, and as to bonds or promises securing the payment of stipends, were considered, and a satisfactory understanding was arrived at, showing that in these respects the practice of the Churches is substantially the same.

The other matters above referred to, are contained in the following questions, to which the answers unanimously concurred in by those present are added.

1. What is the practice of the respective Churches in regard to admission to sealing ordinances, viz: Is or is not, the ordinance of Baptism, dispensed irrespective of attendance on the Lord's Supper? To this question it was answered, the principles and practice of the Churches are substantially the same.

2. What is the practice of the Presbyterian Church of Canada in regard to stipends? Whether is a promise made to the Church courts, or a personal bond given to secure the payments of the stipends? To this, it was answered, That on this point there is no law, and no uniform practice throughout the Church.

3. The following points of practical arrangements were then considered.

1. The relation which the United Church should bear to Presbyterian Churches in the parent countries and elsewhere.

2. The position which the Theological Institutions should assume.

3. The designation by which the united body should be known. The answers to these questions were as follows:—

1. That the relations which the United Church shall bear to the Free Church of Scotland, the United Presbyterian Church in Scotland, the General Assembly of the Presbyterian Church of Ireland, and all other Evangelical

Churches, be intimate or otherwise, as the Supreme Court may from time to time determine. That all ministers or preachers applying for admission, shall be received on an equal footing, as by law to be enacted. And that all ministers or preachers at the time of the Union having pecuniary aid for missionary or pastoral work from any Foreign Church or Society, shall continue to receive the same till the term agreed on expires.

II. That the Committees recommend that the two Theological Institutions be amalgamated, and the Professors retained; and that the Supreme Court determine the special duties of the respective Professors, as well as all other matters of arrangement.

III. That the name of the United Church be "the Canadian Presbyterian Church."

The following article was unanimously adopted, to be laid before both Synods

IV. In conclusion the Committee would express their conviction that further enquiry into the practical bearing of the principles as enunciated in the minutes of June 4, 1857, is unnecessary, since any differences which confessedly exist between the two bodies, particularly on the power of the civil magistrate with regard to religion, are not, as seems to the committee so great, nor of such a nature, as to prevent cordial co-operation, and may be made, and should be made matters of mutual christian forbearance. They would therefore recommend to their respective Synods, that the statements contained in the minutes of the Joint Committees be adopted as a basis of Union.

All which is respectfully submitted.

Convener.

THE EIGHTH ANNUAL REPORT OF THE BUXTON MISSION, PRESENTED AT THE MEETING OF SYNOD IN HAMILTON, JUNE 21st, 1858.

In laying before the Synod the Eighth Annual Report of the Buxton Mission, we feel that there is great cause for gratitude and praise to Almighty God, for the signal favours he hath bestowed upon us in the prosecution of every branch of the mission work.

The year, that has just gone by, was one of severe trial to the settlers. The wheat crop which promised fair for an abundant harvest, was entirely cut off by the weevil and rust.

The corn was late in planting, and did not mature before frost. When gathered a though appearing sound, much of it rotted afterwards. In addition to this, the commercial distress that has swept over the upper land, the derangement of our financial affairs, and the almost total suspension of business of every kind, for a time, on which the settlers mainly depended for support—these causes combined have affected very deeply the temporal interest of the settlers.

But it is pleasing to have to record that while God has thus visited us with temporal suffering, He has also been pleased to pour out on us His Holy Spirit. The Church, the Sabbath School, the day school, and the bible class, have all felt more or less His gracious influence. Two years ago the first convert, from among the youths trained in our Seminary was received into the Church; in last July six more were received into full communion, and in March three more making in all nine, who have been added to our church during the past year, from the Sabbath School and Bible Class. Besides these, several adults have been received on profession of their faith, these are mostly trained in the Bible Class. The whole number received into our communion, since the last annual report is seventeen, five on certificate and twelve by examination.

During the past year the church has been organised. We have now a regular staff of office-

bearers, four Elders and four Deacons. One of the Elders, a coloured man is now representing the Buxton Church in this meeting of Synod. The attendance at the bible class and prayer meeting, has been steady and on the increase, greater earnestness and a growing desire for the word and ordinances has been manifested by all. In the Sabbath School, the attendance has been steady both in winter and Summer. The number enrolled is eighty-six, the lessons have been better prepared than formerly, a greater interest felt by the scholars in the mission work, and a satisfactory progress made in the acquisition of Scriptural knowledge.

The missionary society formed by the scholars a few years ago, is still kept up, and every Sabbath the children's offerings are taken up for that purpose.

At the last anniversary of the Sabbath school these contributions were voted by the scholars to the Calabar mission on the Coast of Africa.

In the northern part of the settlement there is a day school and Sabbath School conducted by a young man, formerly trained in the Buxton School, the attendance there is from twenty-five to thirty. In the day school the attendance has not been so great as last year in consequence of having no female teacher since July last, this has been a serious drawback to the efficiency of the school, which we hope will be remedied by the Synod this present year. The number enrolled is ninety-eight, and the average attendance fifty three. Besides the common branches of an English Education, some of the pupils, are learning Latin and Greek, with a view to future usefulness in the Church, some of these will soon be ready to enter College, if the means can only be forthcoming to support them there. In the last report we mentioned that a bursary fund was necessary to support Coloured Students at College, who intended to prepare for the ministry, since that time the late James Thompson, of Beverley, has bequeathed \$1,000 to the missions of this Church, which we hope will be applied by this Synod, as the nucleus of a Bursary Fund. I may also state that another friend of the mission, has written to me to know, how much would be required, to support a student at college, with the view of forming a Bursary Fund for that purpose.

The Buildings used at the mission, are only of a temporary kind, and must soon be replaced by others that will answer the purpose better.

The Church and School cannot be used with comfort during the next winter, unless a considerable sum be expended on them in repairs; every heavy shower that comes, passes through the roof and walls, and the snow drifts through in all directions during winter, while the houses are not worth the repairs that would be required to make them comfortable.

The Synod has spent but little on buildings; a rigid economy has observed in this department.

The first object was to obtain the living material, before going to any great expense, in providing for their accommodation. We have now obtained the living materials; a Church has been organised with fifty-four members, and about two hundred hearers. A day and Sabbath School are now in successful operation, with about one hundred pupils on the roll of each. Our very success calls for increased accommodation.

A park in the centre of Buxton Village, containing four acres, will be deeded at any time by the owner to the Synod, for the Mission Buildings. On this grant of land, suitable buildings should be erected immediately for the mission. The money can soon be raised for that purpose.

The difficulty under which we formerly labored by changing the teachers every six months has been removed, by the appointment of Mr. George Thompson, as a permanent Teacher for