

Headship over the nations. (Hear, hear, and loud cheers.) We unite in owning Him to be King of kings, as well as king of saints. It is the noble testimony of what we have been accustomed to call the principle of national establishments of religion that is this night to be borne; and it is all the more noble, because that testimony is to be borne by those who have been wrongfully and unrighteously deprived of the benefits of the National Establishment. (Hear, hear, and applause.) It is a noble testimony borne to what I will not merely call the principle of a national establishment of religion, but it is the doctrine that Christ reigneth as King of kings and Lord of lords; that He is the Prince of the Kings of the earth; that by Him kings reign, and princes decree justice; and that all who hold authority, and who wield any influence in the affairs of men, are bound to exercise that authority, and to use that influence for advancing Christ's glory and the good of His Church, and for the overthrow of all that is hostile to them. (Loud cheers.) I rejoice in this union as a union effected not upon the low ground of compromise, but upon the high ground of common principle. These are the only safe unions in days like the present,—unions effected not in giving and taking, not by word-catching and syllable-splitting—(hear, hear)—not by any expedients of that sort, but unions effected upon the ground of our agreeing upon great common principles—union all the more close, all the more endearing, all the more safe, and all the more enduring, if the principles upon the ground of which we unite be principles that the world is apt to condemn and despise, and that even Christian Churches are beginning to overlook and forget. (Hear.) To night we stand out as uniting upon the ground of opposition to Erastianism on the one hand, and Voluntarism on the other. (Cheers.)—This is, in substance—in short compass—the ground and foundation of our present union. We stand out as united together upon this common opposition to Erastianism on the one hand and Voluntarism on the other. If we had not been opposed to Erastianism,—if we had not been practically testifying against Erastianism, our brethren would not have been prepared to join with us—(hear, hear, and cheers)—and if they had not been practically testifying against Voluntarism, and that in circumstances of peculiar difficulty and trial, I venture to say we would not have been prepared to unite with them. (Renewed cheers.)

(From the Ecclesiastical and Missionary Record, for the Presbyterian Church of Canada.)

EXTRACTS FROM THE THIRD ANNUAL REPORT OF THE MISSION TO THE COLOURED POPULATION AT BUXTON.

While on our part there is much cause for humiliation and self-abasement, there is reason for praise and thanksgiving to God for his favour to the mission during the year.

At the commencement of the mission some doubted whether access could be had to the minds of the coloured population. Many benevolent people said, that any attempt to improve either their social or moral condition, would be only a useless waste of talent, time, and money. Hence they did nothing to aid in the work.

To change public sentiment on this subject will require more than reason.—Nothing short of successful experiment will do it. It is not necessary to answer every possible objection that may be urged against the religious improvement of the coloured people before we begin. It is enough for every one who feels an interest in the extension of Christ's kingdom, to know, that there are upwards of thirty thousand coloured persons in the Province who are perishing for lack of knowledge, and who are willing to receive that Gospel which we are commanded "to preach to every creature," in order to make an immediate effort to supply them with that knowledge "which maketh wise unto salvation."

In prosecuting the work during the past year, nothing has occurred to mar the harmony of our proceedings. We have been endeavouring silently to perfect the plan of our operations. Since last report a number of families have moved into the settlement, increasing both the attendance at church and day school. There are at present in the settlement about ninety families, comprising between three and four hundred souls. Some of these are from the United States, but many of them have moved in from different parts of the Province.

There is a growing desire in the coloured race, especially those who have been living for some time in Canada, to obtain a good education for their children. And as prejudice in many places excludes them from the common schools, many who can sell their property without a sacrifice, do so, and move into the Elgin settlement, with the view of getting