WHOLE NUMBER 195

JOYFUL TIDINGS." O HOW blest the congregation;
Who the gospel know and prize,
Jeyful tidings of salvation
Brought by Jesus from the skies t He is near them,
Knows their wants and hears their cries.

The allest of Burelow Hatcher and the said tha Mantaglian in territory in that him that and hope he remails in detailed the contract THE SECTION TO BE A SECURE. difference but uptil a transport beging

drivertical incarett of retailier of In his righteousness exalted, On from strength to strength they go; By ten thousand ills assaulted, Yet preserved from every foe. On to glory Safe they speed through all below.

Rev. H. F. Lyte. M. A

THE ANNUNCIATION OF CHRIST.

The Spirit of God was never so accurate in any description as that, which concerns the incarnation of God. It was fit no circumstance should be omitted in that story, whereon the faith and salva-tion of all the world dependent. We cannot so is concealed. Every particle imports not more certainty, than excellence.

The time is, the sixth month after John's con-

appears after all the short and dim light of the law, and enlightens the world with his glory.

The messenger is an angel. A man was too mean to carry the news of the conception of God. Never any business was conceived in heaven, that did so much concern the earth, as the conception of the object; if you have ever grasped it in your practical God of heaven in the womb of earth. No less than opprehensions, you will spure every other object an archangel was worthy to bear these tidings; and never any angel received a greater honour, than of this embassage.

It was fit our reparation should answer our fall. An evil angel was the first motioner of the one to Eve, a virgin, then espoused to Adam, in the garden of Eden; a good angel is the first reporter of the other to Mary, a virgin, esponsed to Joseph, in that place, which, as the garden of Galilee, had a

name from flourishing."

No good angel could be the author of our restoration, as that angel was of our rain. But that, which those glorious spirits could not do themselves, they are glad to report as done by the God of spirits. Good news rejoices the bearer. With what joy did this holy angel bring the news of that Saviour, in whom we are redeemed to life, himself established in life and glory!

The first preacher of the gospel was an angel. That office must needs be glorious, that derives itself from such a predecessor. God appointed his

The message is well suited. An angel comes to a virgin; Gabriel to Mary; he, that was by signi-fication the Strength of God, to her that was by pied for the Lord, to be traded with on His account. signification Exalted by God to the conceiving of him that was the God of Strength; to a maid, but espoused; a maid, for the honour of her virginity; espoused, for the honour of marriage. The marriage was in a sort made, not consummate; through the instinct of him, that meant to make her, not an example, but a miracle of women.

In this whole work, God would have nothing ordinary. It was fit, that she should be a married than His own life, oh! does it not bring a mighty virgin, which should be a virgin-mother. He, that obligation with it? It His blood was my ransom, tion, would be the son of the man without man's seed; would be the seed of the woman without man; and amongst all women, of a pure virgin; but must be obvious to every intelligent mind, that, amongst virgins, of the espoused that there might if there be any way in which the Chairman, can wa avoid to active work of saving souls, the could say—I have meat to eat that ye know not of . . . . My meat is to do the will of Him must be obvious to every intelligent mind, that, that sent me, and to finish His work.c And never amongst virgins, of the espoused, that be at once a witness and a guardian of her fruitful pecially and directly lives for his Lord, it is when virginity. If the same God had not been the author of virginity and marriage, he had never countenanc-

ed virginity by marriage. Whither doth this glorious angel come, to find the mother of him that was God, but to obscure Galilee? a part, which even the Jews themselves despised, as forsaken of their privileges; Out of Galilee ariseth no prophet.' Behold, an angel comes to that Galilee, out of which no prophet comes; and the God of prophets and angels descends to be conceived in that Galilee, out of which no prophet ariseth. He, that filleth all places, makes no difference of places. It is the person, which gives honour and privilege to the place, not the place to the person: as the presence of God makes the heaven, the heaven doth not make the honour glorious. No blind corner of Nazareth can hide the blessed Virgin from the angel. The favour of God will find out his children, whithersoever they are withdrawn.

It is the fashion of God, to seek out the most despised, on whom to bestow his honours. We cannot run away, as from the judgments, so not from the mercies of our God. The cottages of Galilee are preferred by God to the famous palaces of Jerusalem. He cares not how homely he converse with his own. Why should we be transported with the outward glory of places, while our God regards it not? We are not of the angel's diet, if we would not rather be with the blessed Virgin at Nazareth, than with the proud dames in the court of Jerusalem. It is a great vanity, to respect any thing above goodness, and to disesteem goodness for any want.

The angel salutes the Virgin; he prays not to her. He salutes her as a saint; he prays not to her as a goddess. For us to salute her as he did, were gross presumption; for neither are we as he was, neither is she as she was. If he, that was a spirit, saluted her that was flesh and blood here on earth, it is not for us, that are flesh and blood, to salute her, which is a gloriours spirit in heaven. For us to pray to her in the angel's salutation, were to abuse the Virgin, the angel, the salutation.

But how gladly do we second the angel in the

priise of her, which was more ours than his! How blessed Mary, he cannot bless thee, he cannot honour [limmanuel's brow. Surely, then, if ever we live for thee too much, that deifies thee not. That, which the angel said of thee, thou hast prophesied of thyself; we believe the angel and thee. All genera-

The Hebrew word netser, from which Nazareth is derived, is by some rendered a flower.

womb all generations are blessed .- Bishop Hall's Contemplations.

## THE CHRISTIAN'S OBJECT. To me to live is Christ. Punt. 1. 21.

Now, he it remembered, that this is not the object of the natural man. His widely-different object the Apostle marks in the next chapter-All seek their own, not the things which are Jesus Christ's Int least they seek their own, in preference to the things which are Jesus Christ's; which is virtually as if they never thought about the things which are Jesus Christ's at all. No truth is more demonstrable than this. Self is the man's centre; the idol that he worships; the bane of his happiness. It lives, it reigns, it pervales, in every faculty of his soul. It rules in his understanding, in his affections, and in his will. His understanding is intensely and perseveringly exercised in finding objects for his own gratification. His affections glow in the indulgence of these objects thus furnished to him. much as doubt of this truth, and be saved. No, not the number of the mouth, not the name of the angel, His will is fixed with unvarying decision, to follow up the dictates of self in his understanding, and the desires of self in his affections. And thus man, in his own way and his own spirit, seeks his own, not ception, the prime of the spring. Christ was conceived in the spring, born in the solstice. He, in sary consequence of this perversion, the objects conwhom the world received a new life, receives life nected with self make up his narrow world. He in the same season, wherein the world received his has no scope for expansiveness. He contracts first life from him; and he, which stretches out the rather than enlarges. He is shrivelled up in his days of his church and lengthens them to eternity, own shell of selfishness, instead of opening his heart, his desires, and his affections, to embrace the wants of his fellow-creatures.

Now contrast the real object of the man of God, To me to live is Christ. Oh, Brethren! if you have ever felt the grandeur and substance of this as infinitely below you: you will see that this object is worth livin; for, and that nothing is worth half a serious thought besides. None of us liveth to himself .... for whether we live, we live unto the Lord. b In practical devotedness to this object, we shall lay ourselves out to gather the sheep of Christ that are scattered abroad into His fold, to feed them in the fold, and to lead them onward to the heavenly fold. And kno ving that they are to be gathered amid the scattered parts of this vast world, there we send our hearts, our prayers, our Mission-aries, and with them our Gospel, as God's ap-pointed means of gathering them. In consecrating our hest energies to this work, we feel that we are, so far as in us lies, enlarging the Church of God, and fulfilling His great jurpose respecting it. This is the fruit of our labour; and this done, joyfully do we respond to the welcome cail of our Lord- Come, Lord Jesus, come quickly !'c

We need searcely observe, that this grand That office must needs be glorious, that derives itself from such a predecessor. God appointed his object embraces every particle that belongs angel to be the first preacher; and has since called his preachers, angels.

The moscowe is well suited. An angel comes to The moscowe is well suited. pied for the Lord, to be traded with on His account. They are His property, because hought with His price; and gladly would we recognise our obligation to glorify him with them. d Indeed, Brethren, if you realise what you are, and what has been done for you, you cannot but feel an irresistible con-straint, like a torrent flowing over you, to love Him, and to live to Him, who died for you. The very thought that He loved your salvation better shall not His glory be my interest?

if there be any way, in which the Christian esnecially and directly lives for his Lord, it is when he lives for that work; and for those souls, for which his Lord lived and died, and lives still : it is when he devotes himself to those means, which his Lord has appointed and honoured for the accomplishing of this great end. Look at the honoured man of God, who spoke the words of the text: mark how his Divine Master, at the very moment of his conversion, separated him as a missionary to louched with a live coal from the altar, that in the the heathen-Unto the Gentiles now I send thee, to joyous consciousness of acceptance he spring to his open their eyes, and to turn them from darkness to light, and from the power of Satan unto God.c Mark, nion with our Lord, the deeper will be our yearning again, how, shortly after, he was set apart, in a special manner, for this great work : Separate me Barnabas and Saul for the work, whereunto I have called them, f And then look at the record of his Missionary life : how it brought out the most intense power of his thoughts, the warmest glow of his affections, and the most powerful energy of his actions; and all was concentrated in one purpose-None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy. g. I endure all things for the elects' sake. h. Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you

Nor can we wonder that there should be a constraining impulse to this great object. Observe how the honour of Him, whom we love above all, is outraged throughout His universe. See how the gods who stand in His place and usurp His honour, are without one moral perfection, and consequently are not even moral beings at all. Truly, how those who framed these gods tramed them in conformity with their own depraved appetites and passions. Hence the visible contrast between their worshippers and ourselves. Conformity with our God is lave and holiness; conformity with their gods is hatred and wickedness. And if this be the picture now of almost three-parts of the world still lying in wickedness, the obligation must be constraining. Brethren, I would ask-Is it not, therefore, an object well worth all that we can give, and all that we can devote to it, to sweep away this dishonous to our Divine Redeemer; to redeem this vast usily do we bless her, whom the angel pronounceth revenue of glory for His name? Why, "every blessed ! How worthily is she honoured of men, soul is a Kingdom !"5 Every ransomed sinner is whom the angel proclaimeth beloved of God! O one of the many crowns, which are to encircle out

> b Rom. xiv. 7, 3, d Cor. vi. 19, 20. a Phil. ii. 21. c Rev. xxii. 20. Acts. xiii. 2. h 2 Tim, ii. 10. c.Acts. xxvi. 17, 18. Acts. xx. 21. i Phil. ii. 17. j Quesnel, or Luke xv. 5, (

See then, here, how the Christian, living in his privileges, is enabled to live, at the same time, in his obligations. In fact, with him obligations and privileges are only convertible terms. Both express the highest happiness, linked with his Divine object, that ever man can know in this world of sin.

1. ORNERVE THE PRACTICAL OPERATION OF THIS WORK, AS PROMOTING THE HEALTHFULNESS AND VIGOUR OF OUR SPIRITUAL CONSTITUTION. I feel bound to declare my deep, and my deepening conviction, that every thing that can give a glow to the heart, expansiveness to the mind, and enlargement to the contemplation, is involved in this blessed work. There is not a single grace but what, more or less, is brought into active exercise. What is the work without prayer? How dare we go to ithow, at least, can we expect a blessing in it-excopt we go to it from our knees? What a stay is faith in the promises of God! What a mighty principle is love to the Saviour! How refreshing is tender sympathy and yearning over our perishing fellow-sinners! How fruitful is self-denial for the Lord! How joyous the frame of looking, longing, waiting for His coming! These graces constitute at once the principles of the Missionary work, and the very life-blood of the true spiritual system. Just therefore in proportion as the stamina of our constitution are in a healthy condition, the Missionary pulse will throb to our very extremities.

2. Then, again, let us mark THE HIGH PRIVI-LEGE OF CONFORMITY TO OUR DIVINE MASTER Where shall we find the picture of a Missionary?

a 1 Thess. iii. 8. b Cant. ii. 16. e John iv. 32, 34, c 1 John i. 3 d Luke vi. 12. g Is. vi, 6-8. f Cant. viii. 6-8.

I tions shall call thee blessed, by the Irnit of whose Him, it is when we live for the concerns of a perish - Where but in Him, whom the Evangelist Jescribes be hoved, are carnest and zealous Churchmen. As ing world. Look, my Biethren, at the men of God - When He saw the multitudes. He was moved with such, they must be anxious to bring the case to the of old. How they felt, how their hearts glowed, how their imaginations were excited, in the pros-pact here set before us! See the prophets of old: they snatched from heaven and earth the most splendid images, to express the glory of the Re-decmer's returning kingdom. k But here it is of great moment to take an accurate and comprehen-tive winds of the service. Compassion on them, because they fainted, and were subject they sake prophets of old: You know that with Him this was no mere senti-mental excitement. It was that principle of love, which made Him not only feel, but labour, and die, for their precious and perishing souls. Now, Bre-great moment to take an accurate and comprehen-them, just so far as we look at a perishing world, sive view. If we look at the moral influence, and and mourn over it; just so far as we are ready to —it was delivered extempore, or memoriter—the the civilizing blessing, that belongs to this work, live, and labour, and deny ourselves, for this cause; complainant and the preacher do not agree in their we only stand on the borders of the land. But when we look at sinners converted, souls quickened, souls renewed, souls rejoicing in the life and holiness of God, then we see the prospect, in all its glories, extending throughout eternity.

We are not content with Churches built for worship ; we are not content even with our own decent and Scriptural ceremonial; we are not content with the work of Scriptural instruction. We want find its sphere in every circle of life. We all deeply not souls moralized but souls quickened. We want need more zeal as Home Missionaries, to pull the really to see our machinery indefinitely enlarged; souls of the ungodly out of the fire, and to provoke but we want the mainspring to be kept in healthful the Lord's people unto love and good works. c Who operation. Christ is the life of the whole system. of us has not his DALLY opportunities of thus living We know that without this spring, without this to Christ? And what else is it but self-delusion, principle, not a soul will ever be saved for elemity; to affect sympathy with our perisbing fellow-sinnot one atom of divine truth will ever be deposited ners abroad, if we are sleeping over the work of in any sinner's heart; not one holy disposition will their conversion and edification at home? ever be formed for the Redeemer's glory. External 3. We would also remark the privilege of work may be done in the land of death. Spiritual IDENTITY WITH OUR SAVIOUR'S OBJECT AND WORK. work can only be wrought from living principles. I rejoice to express my clear and undoubted confidence, that this Society never has accredited, and never will accredit, any servant, or any work that is not grounded on the profound annihilation and grounded and grounded on the profound annihilation and grounded annihilation annihilation and grounded annihilation annihilation and grounded annihilation and grounded annihilation annihilation annihilation annih of human power, and the Divine honour of the Saviour of the world .- From Sermon preached before

## THE CHRISTIAN IN HIS PRIVILEGES.

the Church Missionary Society, May 3, 1847, by the Rev. C. Bridges, M. A., vicar of Old Newton,

To me to live is Christ. Putt. 1. 21. As if the Apostle could say, Christ is the very life of my life, the joy of my very soul; as he says on another occasion - Now we live if ye stand fast in the Lorda—implying not the mere pulse of life, but its springing joy and happiness. And where is there-I put it to every Christian heart-where is there a ray of glory and joy, where a single moment of happiness, unconnected with Christ? What is there that can be compared with the blessed consciousness-My beloved is mine, and I am His ?b Truly our fellowship is with the Father, and with His Son Jesus Christ? c Yes, Brethren, the comforts of Christ are living comforts. There are no comforts like them. There are none beside them. They are really our life, when communion with Him is real personal enjoyment; when we prize His joys above all that constitutes life, and are as fearful of parting with them, as of parting with our very life. We appeal again to Christian experience, and ask, Is there anything that we can lose in this world

of vanity, but what will be infinitely compensated in the enjoyment of Him? And then, one great matter of interest in the privileges of the Christian is, that they are not sentimental inactive indulgence, but principles of energy, of devotedness, of active vigour and service. Our Lord not only realized enjoyment, when He continued all night in prayer to Gol; d but when he was engaged in the active work of saving souls, denying profession.

It was when the Church was pleading with her Beloved-Set me as a scal upon Thine Heart, as a scal upon Thine arm-it was then, that the thought of sympathy sprang up - We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for ? f It was when the prophet's lips were work g. And thus the nearer we live in commufor those that have no breasts of consolation, no sources of joy and comfort, no life, no hope.

And now let us mark in detail this character of

privilege, pervading our Missionary work. a Matt. ix. 36.

k Ps. xcvi. xcvii. Isa. XXXV. XLIV. 23. LV. 12. b Is xLiv, 20. c Jude 23. Heb. x. 24, d Ps. ii 8. e Is. Lxii. 1. f lb. ver 5, 6 g See 1 Cor. i. 7. i 1 Cor. i. 21. h Matt. xxiv. 31. j Matt, xxiv. 14.

Ps. Lxxii.

k Luke 1. 17.

compassion on them, because they fainted, and were judgment of the histor. But they are very commonly just so far are we conformed to the image of our statement of what was actually said ; and the in-Divine Lord. Yes, if there be a sight of sadness, quiry ends in painfully convincing the intelligent and it is to see a current of immortal beings flowing on-ward to eternity; a world of fellow-sinners groaning in complicated captivity; hving without comfort, Still they have a consolation. They may rest con-Brethren, I would add, as it regards our own in-terest as Christians, and as members of this Society, no lower results will ever satisfy our expectations. grave with a lie in their right hand ! b And surely such a sight will imbue the Christian heart with if he venture to set forth his own heresy. Happily, constraining pity, and self-denying love. And yet too, there is, in respect to the clergy, a great, and, this spirit, if it be the genuine mind of Christ, will need more zeal as Home Missionaries, to pull the

What is His work at this moment in heaven? You our Redeemer has pledged Himself to this intercession-For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the rightcousness thereof go forth as brightness, and the sal-vation thereof as a lamp that burneth e His work then now in heaven is, to pray for the heathen world. And what is our work to-night? What has gathered us together from different parts, but to unite in prayers, as "the Lord's remembrancers," to give him no rest, until the grand consummation be accomplished? f Here indeed, Brethren, we are identitled with a work, which engages the highest sympathy in heaven; which fills the bosom, occupies the office, and concentrates the entire interest, of the Son of God Himself. His cause is ours. We are one with our Lord in prayer, in work, in spirit and

4. Once more, let us mark THE JOY OF LOOKING FOR AND HASTENING THE COMING OF THE LORD. This is set before us as the very acme of Christian perfection. g And no marvel. For truly the hope of the Lord's coming is the bright sunshine, that irradiates the cloudy and dark day. And yet the waiting and longing spirit is not, as I conceive, dogmatically speculating on the time; but practically devoting ourselves to the means by which this time is to be hastened.

We have no Scriptural warrant for looking for a new dispensation of miracles; but we have every Scriptural warrant for expecting and pleading for an abundant outpouring of the Spirit upon the dispen-sation of means. To those therefore, we have to ad-

dress ourselves, in faith and joy and hope.

The great object of our Missionary work is to ad vance that purpose of God, which in the consummation-day will be finally completed—the gathering logether of His elect from the four winds. h The means we employ for this grand object are those that were ordained at the commencement, and, as far as we know, were intended to continue to the close of the dispensation-It pleased God by the foolishness of preaching to save them that believe. This Gospel of the Kingdom, therefore, as our Lord declares, shall be preached in all the world for a wit-

acss unto all nations; and then shall the end come. Is not this then plainly God's ordained means for hastening the accomplishment of His everlasting purpose? Hence we send our Missionaries, to make ready a people prepared for the Lord k-to do, as the Lord's instruments, the Lord's own work, giving Him all the glory. And it is very blessed to see, beloved Brethren, in the experience of all God's people, that the nearer they come to this consumma tion themselves, the nearer they advance toward eternity, the more deeply momentous, the more full of joy, does this great work appear. The last proyers of David, the son of Jesse, were filled with the desire of his faith- Let the whole earth be filled will His glory; 1-as if in his dying moments he realized the full answer to the Church's prayer, Thy Kingdom come. m From the above Sermon.

## SCRIPTURE-READERS.

From the Lord Bishop of Exeter's letter to the Arch denrons of his Diocese, (see last number of the

Let us suppose that a minister of the parish morally certain that one of his Scrinture-readers is teaching heretical or other erroneous doctrine-i thwarting all his own plans for the edification of his people-is, in short, an adversary or a rival, while he is " appointed to give to him increased means of parochial efficiency." Under these circumstances. the clergyman applies to the bishop to remove him. The hishop inquires into the ground of the chargeis brought to the same moral conviction as the ap plicant. What is to be done? What evidence can ne adduced? Is it to be such evidence as is, and ought to be, indispensable, when a clergyman is accused of teaching unsound doctrine? If it be, your Scripture-reader may safely dely all inquiry.

Even in the case of an accused Clergyman the difficulty of proof is enormous. Yet he addresses a congregation assembled in the church-not, like the Scripture-reader, "from house to house." Of his congregation many are intelligent-and some, it may

tented and thankful that in the Book of Common Prayer, which their heretical clergyman must use, they have a sure and standing witness against him, ordinarily, a sufficient antecedent security - in their education, their examination, their oaths, their subscriptions,—that they will not gainsay the doctrine

of their Church. But what of all this can be said with respect to Scripture readers ? They read and comment ( for comment they will) " from house to house" to " the most destitute and ignorant of the parishioners." Is it from hearers of this class that you are to seek evidence of the unsoundness of their teacher's doctrine? Why, the ignorance of the hearers is the very condition on which the whole scheme is built. Are these ignorant persons to complain that their teachers do not understand, or do not teach the truin? Are they to be witnesses, if the complaint be made by others? What others are there, who will, or can, be the complainants? What, in short, can be adduced either in the shape of legal evidence-or of formal complaint-which the offending " reader" can be called upon to answer?

" No," we shall be told, " the scheme contemplates nothing so unreasonable—so manifestly absurd. The hishop is not to be fettered by any of the trammels which restrain him in his dealings with the suspected clergy. He may revoke his license summarily, and without assigning any cause."

"And not the hishop only, but the clergymen who has nominated the reader, ' may ( No 5), suspend him from the exercise of his functions' at any ime, simply 'giving notice to the hishop,' without stating any reason, or even that any reason exists. Nay, more than this, there is an express rule (No 6), That no Scripture-reader shall be continued in any parish or district, against the will of the officiating minister.

" Surely," it will be said " here is facility enough for displacing an unfaithful or suspected reader."

I freely admit it. It is impossible for paper to do more. But lew among us have lived to man's estate without having learned (if we have learned anything) that mankind are not to be governed by pa-

per.
There is a power, known by the name of " public opinion?' there is an application of paper itself, in the form of what is commonly called "the periodical press"-which is incalculably stronger than all other paper powers, ever devised by the most ingenious deviser of schemes and powers and securities, for making the employment of dangerous machinery (such as I hold Scripture-readers pre-eminently to be) safe and casy.

Now, let us imagine a case of " an officiating minister" choosing at his own will and pleasure, to say that such a man, who has been Scripture-reader in his parish for several years—licensed by the hishop—paid by an Association of Lords and gentlemen-shall read in his parish no longer. Or, let us make a more probable supposition, that the minister too wary t tlies to the hishop—tells him why he thinks the man mischievous or dangerous, but adds, "I cannot publickly produce my evidence : it is not of a nature to be publickly dealt with-I must trust to your Lordship's good sense and known faithfulness to the Church that you will relieve me from this grievous infliction." The hishop's good serse and even faithfulness to the Church, would probably make him answer thus: - " My dear Sir, I am very sorry for your case-it is a very hard one. But I fear, that if I deal with it only with the strong hand of power (and no other will reach it ), I shall do much more harm than good-I shall only make a martyr, with all the glory, and none of the pains of marty rdom. The man will stay, and 'read,' or probably, he will then stay and preach, in spite of you and me. It is very true, that we should be quite right in summarily dismissing him; but, somehow or other, the world has grown so unreasonable as to require to see that we are right. This, you say, cannot be shown. I advise you therefore, to make the hest of a had business— go home, and think twice before you again nominate to me a Scripture-reader."

Meanwhile, the heretical, or schismatical functionary revels in the title of "an office-bearer" of the Church licensed by the bishop, to be "a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes in Christ, which hath the form of knowledge and of the truth in the law" and in the Gosnel!

## COLONIAL CHURCH SOCIETY.

Memorandum of the proceedings at a meeting held for the purpose of forming an Association in con-nection with the above Society. On Tuesday evening, the 16th November, at Halifor, N. S.

Mr. CAVIE RICHARDSON, the agent of this Society, having been appointed by the Parent Committee to reside at Prince Edward Island, and henceforth to confine his services to that Island-a Corresponding Committee has been nominated for this Province composed of the following gentlemen, viz.: Rev. R. F. Uniacke, Chairman; Rev. Dr. Twining, Capt. N. T. Hill, William Pryor, jr., James G. A. Creigh-ton, John W. Ritchie, William Silver, H. Ince, Secretary; T. A. Brown, Assistant Secretary, to whom are confided the affairs and operations of the Society in this Province.

At the request of the Corresponding Committee, a

number of the friends of the Colonial Church Society met at the Acadian School Room, on the evening of the 15th instant, to form an Association Auxiliary to that Society. On motion of the Hon. M. B. Alm Matt. vi. 10. | mon, the Rev. Mr. Uniacke was called to the chair, 一等性的學術學學的