

Majesty had given a promise at the death bed of some relative of King Ferdinand to do so. True or not, it does not appear to have been hitherto very successful. The Queen and King Consort, however, are represented as being in a fever of joy by the recovery of the "holy nail" extracted from the cross, which had been carried off on the 27th of May last year by some sacrilegious vagabonds, on account of the valuable casket in which it was confined:—

The said vagabonds having returned the "holy nail," minus the casket, this relic has been the object of a series of ceremonies, in which the exalted individuals mentioned above have taken active part. The Queen has caused a fresh casket of great value and magnificence to be constructed; the nail was placed in its new receptacle in the presence of the Court, which was kneeling, and the relic was blessed by the Patriarch of the Indies in the private apartments of the Queen. On the 27th instant, the anniversary of the sacrilege, the nail will be conveyed with great ceremony to the spot from whence it was carried away.

The Church Times.

HALIFAX, SATURDAY, JUNE 6, 1857.

TRINITY SUNDAY.

To-morrow is Trinity Sunday. It is the day on which the Church celebrates the mystery of the triune God—that belief by which we acknowledge the sovereignty, the mediatorship, and the life giving and life giving power of the Almighty—distinct in themselves, and yet forming one whole and working together—the same in substance, equal in power and glory—or as saith the Athanasian Creed, which on this day is appointed to be read—"So the Father is God, the Son is God, and the Holy Ghost is God—and yet they are not three Gods, but one God." This adaptation of the Christian faith, is a preservative against idolatry, which perhaps had its origin in a confusion of ideas on the persons of the Trinity, which doctrine was evidently revealed from the earliest ages, even from the creation of the world. We may suppose that its revelation to Adam was perfect, and became corrupted in his descendants, until every thought of man's heart was evil, and that continually—and until only one family was left upon the earth, which was found faithful, and worthy to transmit to a future world the record of Divine truth. We find it percolating as it were through succeeding ages, until the time of the Jewish dispensation under Moses, when the Trinity in Unity was made to imply one God, the uncreated and invisible, who by the word of his power made the heavens and the earth, and breathed into all creatures the breath of life, in opposition to the polytheism that pervaded other nations, and the varied resemblances of power and might to which they bowed, and which symbolized in their minds the attributes and perfection of Deity. In the writings of the Prophets, a clear light shone upon it in connection with the promised advent of the Messiah—and when He came in the fulness of time He emphatically declared—"I and my Father are one"—and His disciples taught that "there are Three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these Three are One." The Apostles' Creed contains a full acknowledgment of the doctrine of the Trinity. It would not suit our purpose, neither would it be useful, and it would also be a research for which we are unfitted, to detail the many declensions from this doctrine which pervaded portions of the Christian Church, to the time of Arius, when the doctrine which now forms the leading feature of the Episcopal Church, and by which most other denominations of professing Christians are guided, was established at the Council of Nice, and Arianism or disbelief in the perfect divinity of the Saviour, was condemned. The Nicene Creed which was chiefly composed by the Fathers of the first general Council of Nice, was for the express purpose of defining the Christian faith, altho' it did not receive its present form until later, when other heresies sprang up, and other Councils of the Church were called upon to condemn them. There is some doubt about the date of the origin of the Athanasian Creed, which is as full an exposition as our reason affords, of the mystical doctrine of The Trinity in Unity, but it probably came into use about the same period. These three Creeds, with the Holy Bible for their warranty, are a compendium of the belief of the Church, and embrace the faith of her children; and upon them and not contrary to them, and capable of exact proof from Holy Scripture, are based those Articles of Religion, the first four of which affirm the doctrine of the ever blessed Trinity, and

point out the distinctive operations of the persons of the Godhead in the work of man's redemption. The following appropriate quotation from Taylor on the Trinity, will be found in Hook's Church Dictionary, under the article "Athanasian Creed."

"This admirable summary of the Christian faith, as to the great doctrines of the Trinity and the incarnation, has met with the esteem it deserves among all that have at heart the welfare of Christianity. The faith into which Christians are baptized is this,—there is but one God, yet there are three persons,—the Father, the Son, and the Holy Spirit, who are equally Divine, and must be together the one God, since God is but one. This is the faith which has been received in the Christian Churches from the beginning; and this faith, I doubt not, will continue universally to prevail till all the chosen people are gathered in, and united in one general assembly and church, in the pure realms of blessedness above. In that happy country, the noise of controversies will cease. All who are brought to stand in the presence of God, dressed in the unblemished robes of innocence and immortality, will know that all the three Divine persons were concerned in bringing them thither; and as they owe their happiness to the sacred three, they will join in directing the same songs of praise to God, the Father of mercies, who chose them to himself before the foundation of the world; to God the Son, who redeemed them from wrath, by shedding his own precious blood; and to God the Holy Spirit, who renewed and sanctified them, and conducted them safe through the wilderness of this world, into the land of uprightness, the country of rest and pure delight."

Under the head of "Trinity Sunday," the same work presents the following compilations:—

"The solemn festivals, which in the foregoing parts of our annual service have propounded to our consideration the mysterious work of man's redemption, and the several steps taken to accomplish it, naturally lead us up to, and at last conclude with, that of the Trinity. The incarnation and nativity, the passion and resurrection of the blessed Jesus, demonstrate how great things the Son of God hath condescended to do for us. The miraculous powers with which the first disciples were endued, and the sanctifying graces with which all the faithful are assisted, do prove how great and how necessary a part the "Holy Spirit" bore in this work, both for publishing the salvation of the world, and for rendering it effectual. And all agree in representing to us the inestimable love of the "Father," by whom that "Son" was sent, and that "Spirit" so wonderfully and so plentifully shed abroad. Most justly, therefore, after such information, how fit a subject this is for our wonder and our adoration, does the Church on this day call upon us to celebrate the mystery of these three persons in the unity of the Godhead; each of whom hath so kindly and so largely contributed to this united and stupendous act of mercy, upon which the whole of all our hopes and happiness depend."—Dean Stanhope.

"Notwithstanding each day, and especially Sundays, the Church celebrates the praises of the Trinity, in her doxologies, hymns, creeds, &c.; yet the wisdom of the Church thought it meet, that such a mystery as this, though part of the meditation of each day, should be the chief subject of one, and this to be the day. For no sooner had our Lord ascended into heaven, and God's Holy Spirit descended upon the Church; but there ensued the notice of the glorious and incomprehensible Trinity, which before that time was not so clearly known. The Church therefore, having solemnized in an excellent order all the high feasts of our Lord, and after that of the descent of God's Spirit upon the apostles, thought it a thing most seasonable to conclude these great solemnities with a festival of full, spiritual and express service to the holy and blessed Trinity."—Bp. Sparrow.

"This mystery was not clearly delivered to the Jews, because they, being always surrounded by idolatrous nations, would have easily mistaken it for a doctrine of plurality of Gods; but yet it was not so much hidden in those times, but that any one with a spiritual eye might have discerned some glimmerings of it dispersed throughout the Old Testament. The first chapter in the Bible seems to set forth three persons in the Godhead; for, besides the "Spirit of God" which "moved upon the face of the waters," (ver. 2.) we find the great Creator (at the 26th verse) consulting with others about the greatest work of his creation, the making of man, of which we may be assured the Word or Son of God was one, since "all things were made by him, and without him was not anything made that was made." So that these two verses fully pointing out to us the Father, Son, and Holy Ghost, makes this a very proper lesson for the solemnity of the day. The reason of the choice of the other first lesson is as obvious; it records the appearance of the great Jehovah to Abraham, whom the patriarch acknowledges to be the "Judge of all the earth," and who therefore, by vouchsafing to appear with two others in his company, might design to represent to him the "Trinity of Persons." But this sacred mystery nowhere so plainly manifested as in the second lesson for the morning, which at one and the same time relates the baptism of the Son, the vision of the Father, and the descent of the Holy Ghost; which, though they are, as appears by this chapter, three distinct persons in number, yet the second lesson at evening shows they are but one in essence."—Wheatly.

"The Epistle and the Gospel are the same that were anciently assigned for the Octave of Pentecost; the Epistle being the vision of St. John (Rev. iv.); and

the Gospel the dialogue of our Lord with Nicodemus; and the mention, which we find therein, of baptism, of the Holy Spirit and the gifts of it, though it might then fit the day as a repetition, as it were, of Pentecost, so is it no less fit for it as a feast of the blessed Trinity. The mission of the Holy Ghost brings with it, as aforesaid, more light and clearness to the doctrine of the Trinity: and when more fit to think of the gifts of the Spirit, than on a solemn day of ordination, as this is one, when men are consecrated to spiritual offices? But, besides this, we have in the Gospel set before us all the three persons of the sacred Trinity, and the same likewise represented in the vision, which the Epistle speaks of, with an hymn of praise, 'Holy, holy, holy, Lord God Almighty,' &c.: which expressions, by ancient interpretation, relate to the Holy Trinity, as is above said."—Bishop Sparrow.

Monday next, the 8th June, being the anniversary of the first settlement of Halifax, His Excellency the Lieut. Governor has issued a proclamation, directing that it be kept as a general holiday.

D. C. S.

Table with columns: Received—, Date, Location, Amount. Includes entries for Stewiacke, Hurdon, Lunenburg, Tusket, Milford, Bishop's Chapel, Windsor, Dartmouth, Westport, St. George's Parish, Musquodoboit, Halifax, St. Luke's, W. & O., Halifax, St. Paul's, W. & O.

EDWIN GILPIN, Jr. Sec'y.

PROVINCIAL SECRETARY'S OFFICE, Halifax, 31 June, 1857.

His Excellency the Lieutenant Governor, by the advice of the Executive Council, has been pleased to make the following appointments:

To be Commissioners for taking Affidavits and Recognizances of Bail in the Supreme Court, and for the relief of Insolvent Debtors in the County of Pictou:—James Crichton, James Murdoch, Roderick McKenzie, James Pimrose, and Wm. Gordon, Esqrs.

To be the Warden of the River Fisheries for the County of Shelburne—Mr. John Firth, in the place of Mr. Charles Stalker, resigned.

To be a Surveyor of Shipping—Chas. R. Allison, Esq. Wagon, Hauts.

TO SMOKERS—Prince Albert's Aromatic Cachous for Perfuming the Breath after Smoking.—The Smoker's Tooth Powder, for all the purposes of a dentifrice and to prevent discoloration of the teeth from the use of tobacco. Agents in Halifax G. E. MORTON & Co.

THE BALM OF ORANGE FLOWERS gives a delicate perfume to the breath, and thoroughly cleanses the Teeth, eradicates Tan, Pimples and imparts a rosy bloom to the Complexion; makes a soft and beautiful lather for shaving; removes dandruff and gives a fine gloss to the hair. Agents in Halifax G. E. MORTON & Co.

KEATING'S WORM TABLET.—A purely Vegetable sweetmeat furnishing a most agreeable method of administering a well known remedy for intestinal or Thread-worms. It is a perfectly safe preparation; especially adapted for Children. Agents in Halifax G. E. MORTON & Co.

SMITH'S ESSENCE OF COFFEE—Instantaneously produces the most delicious Coffee, combining the richness and mellowed flavour of Mocha, with the strength and fullness of the finest Jamaica. Agents in Halifax G. E. MORTON & Co.

G. W. Stone's Cough, Consumption and Bronchitis Mixture, the best known remedy for coughs, colds, sore throats, &c. Whatever has been done can be done again—so the afflicted need but try this simple remedy, which has wrought prodigies of wonder. Agents in Halifax G. E. MORTON & Co.

DR. ANNOT'S BITTERS eradicates all difficulties arising from the impurities of the Blood, excites the appetite, invigorates the powers of digestion, and acts, in fact, as a general corroborant of the system. It may be used in all cases of disease dependent on general debility of the digestive organs, or requiring a tonic. Agents in Halifax G. E. MORTON & Co.

If you are going from home don't leave without taking a box of Durno's Catarrh Snuff. Agents in Halifax G. E. MORTON & Co.

Holloxay's Ointment and Pills.—The applicability of these extraordinary medicaments to the disorders of all climates, renders them indispensable to all who journey by sea or land. Scabby, the most terrible scourge of seafaring men is eradicated by the use of the Ointment; while the Pills by their alterative and conservative operation upon the stomach, the secretions of the bowels, soon relieve the worst cases of bilious fever, diarrhoea and stomach complaint. Taken as a preventive, they fortify the system against the disorders consequent upon changes of temperature, and deprive the process of acclimation of its principal danger. Emigrants to the Far West had better go there unprovided with implements of labor, than without these unequalled curatives.

BITD.

On Saturday last, after a long and painful illness, Wm. Ainsworth, son of John and Mary Ann Vigners, aged 4 years and 6 months. On Sunday morning, 24th ult., at his residence, King Square, Ch' Town, P. E. Island, the Rev. ALBERT DRUMMAY, Wesleyan Minister, and late Governor and Chaplain in the Mount Allison Institution, Sackville, N. B.