Rev. Dr. Barker was consecrated Bisshop of Sydney on the 25th of May-

A TEN TON NUCGET.—The North Brispersist in error. tish Mail says: - "We have seen a letter THE UNITY OF CHRIST'S CAURCH, things in which Rome and we and all Caris from Melbourne, dated the 10th of May. per the George Marshall, to a respectable firm in town, herein it is stated that a rumour was prevalent in Melbourne that a piece of solid gold weighing 10 tons had been found in the Tarrangower diggings. If this turns out to be true it will have an important and beneficial effect upon the trade of the colony



Der gonubations are upon the boly bit.s. Hamilton. Friday, September 7th 1855.

UNITY.

WHEN shall we once again hear the cry, " See how these Christians love!" We are heart sick of Christian brawling. Surely the admission of what some may deem a little sin, is like the letting out of mighty waters, it is impossible to say where the fearful rush will stop. Very many persons in this day seem to think separation from the Church, or even division within its sacred walls, are evils of small moment; "O," say they, "we only differ in matters of discipline, or non-essential points of doctrine.39 Leaving, for the present, all consideration of can esteem any doctrine as non-essential which Christ has condescended to reveal, or any institution of small importance which can be traced to Apostolic, and therefore Divine, authority; surely those divisions which are estranging Christians from each other, and filling the Temple of the Lord with bitterness and contention, cannot be regarded as small evils by any right-minded disciples of Hun, one of whose last prayers for His Church was, that "they may be ONE, as Thou, Father, and I are one."

Our thoughts have been directed to this subject by a letter, which we give below, from the Rev. James Skinner, written for the London Guardian, in a most Christian and Catholic spirit, respecting the Archbishop of Malabar. We are much struck with his concluding sentence, "Sir, there is no religion in simply opposing Rome. Religion is more bent on winning than on opposing. There would be more true religion in blessing God for those things in which Rome and we and all Christendom might be one, than in inventing things wherein we might for ever differ.,' This is the true spirit of the Gospel! For God's sake let our contentions have, at least, unity for their object, and not the widening of the breach.

Let us be ever ready to give our fellow Christians the utmost credit for all the good that is in them, either as religious communities or as individuals; and then we may have the better hope that they will listen to us when we deplore their errors and avoid their divisions. To the right minded Churchman the necessity which he feels is laid upon him to " mark them that cause divisions, and to avoid them," and to refuse to give place even "for an hour," to those who corrupt Gospel truth or practice, these things, we say, are to a Churchman, who partakes of his Master's spirit, amongst his most unpleasant duties : but necessity is laid upon him; he dare not disobey the plain injunctions of Christ given through His Word and Church. Still they are duties which have the entire sanction of his enlightened judgment, inasmuch as the sure way to perpetuate an evil is to treat it as though it were of trifling

moment. Those persons, therefore, are not the true friends of Unity, who would for a time, to serve some special purpose, ignore the difference existing between different religious bodies, by meeting, as it is called, upon one common platform; thereby really—though often quite unconsciously,-practising a deceit, and dishonouring God; for just as certain as there is truth and earnestness in the parties themselves, their points of difference will only become more distinctive by this unnatural suppression. No, the true Apostle of Unity is the individual who, through evil and good report, meekly, yet firmly, refuses to countenance the slightest departure from the Unity of Christ and the simplicity of the truth as it is in Him. For. as there is truth in God, or wisdom in His institutions, never will Christians be again one, as Christ and the Father are one, until they are, as at the first, one both in the visible Body and in the Spirit of Christ Jesus, who is to be " their living head in all things."

we hope that Mr. Skinner's call to unity, in link with the rest of Christendom which the case of the Archbishop of Malabar, will we should keep to the end. And surely, also, if

non on the part of the authorities to restrict; be cordially responded to. For though we the deposits of bullion to 1000 ounces, un- may not countenance the slightest corruption of Divine truth, still error, when the result of ignorance or untoward circum-stances, should not keep Brethren, who are thin in Christ to be fulfilled in tiod's own already members of the One Visible Fold of time.

To the Editor of the Guardian.

Str. -- In spite of the division of East and in spite of the innumerable sources of con-tention and discord among curselves, still the Church of Christ is one. How this problem is to be worked out rests with God.-He will work it out, in His own way-not, we may be sure, in ours.

Meantime, I wish to suggest practical consideration. Our real necessity, in this goueration, is not so much to have deterknow most of truth to whom God has given it, through a right condition of heart. But, so long as we have so little 'compassion one for another, so little power of entering one into another's place, and circumstances, and obligations-in one word, so little interchange of Christian love, we shall nover have the blessed experience of unity.

I am looking now beyond our home serrows. Of course, my suggestion covers all to acknowledge the giver. This acknowledge that sad and distressing movement which is now driving us in this parish into a misera-concessions which (apart from cold law) the least hare of a large-boarted love wouldgrant at once. But lain looking farther off-I am thinking that the isolation of England, and the exclusiveness of Rome- and the bigotry of the East, and the wilfulness of Gormany are all judgments of God upon our wilful want of love; and they are all evils which principle, I think, is this one-seventh of the return of love will, through God's morey time, and one-tenth of money or property.

If any of your readers go along with me, they will be interested in hearing that a diguitary of the Oriental Church is now in Löndon It is a rare circumstance for an Oriental ecclesiastic to travel so far, and therefore it is but rarely that our ignorance of the Oriental Churches, of their ways and manners, of their Bishops and Priests. the sadly-confused state of those minds which is brought so home. But it is an occasion of love, and as such I desire your permission to say something about it.

It was in the month of Setember of last year that I met Mar Athanasius Stephanos, the Archbishop and Metropolitan of Malabar, in Cairo. He was on his was to England to seek redress, at the hands of the Court of Directors of the East India Company, against the injustice of the Rajah of Travancore, the heathen prince in whose torritory he exercises his jurisdiction. I will not outer into the details of his grieve ance. It may projudice his interests to speak publicly of statements which have yet to be laid before the authorities. I will only say that, if I am rightly informed, they make out a case of singular hardship; and they bring before the Church at large a fresh testimony to that universal shortcoming in brotherly love to which I have referred.

But who is the Archbishop of Malabar There is Lardly any tradition so well sus-tained at that the Gospel was first preached in India by the Apostle St. Thomas. First in order came he conversion of Arabia Felix and the island of Nocotre; and then the A postle planted the faith in the town of Cranganor, lying north of Cochin. And so the Church of Malabar came, in process of time, to include all the labours of the Apostle in this part of India, from Cranganor to Cape Comornin; and there is every reason to believe that it continued steadfast for some centuries in the things which it had learnt from its blessed founder.

But time were on. And as in other parts of Christendom so in this, the money wrought all manner of evil. A Syrian merchant in the sixth or seventh century coming with all the influence of wealth and of a coincidence in the name (Thomas), persuaded the simple Malabarese to recuire their Bishops from the trierchate of Antioch and with their Bishops they received also the Nestorian herosy. Their subsequent history is one of great trouble In the palmy days of the Indo-Portuguese Church an attompt was made to bring them under the supremacy of Rome; but this only resulted in a violent revolution of feeling against that communion, which abides with them to this day. It resulted farther, in their yielding themselves up to the Jacobitism. which also cleaves to them still.

The Archbishop of Malabar, then at prosent in England, is the appointed chief minister to the Syrian Christians in Cochin and Travancore. The Jacobite Patriarch, residing in the Convent of Ananias, at Mardin. near Mosul, to whom the Coristians of Malabar submit themselves, is his superior; and to assert this authority in his superior, and to claim the privilege to which his superior has called him, he bas come to this coun-

Now, Sir, I believe this prelate to be a true man. I have the testimony of competent authority—our political agent and Consul at Bagdad, Col. Rawlinson; our Vice-Consul at Mosul, Mr Rassam; the Bishops of Calcutta, Madras, and Bombay; Mr Kay. of Bishop's College, Calcutta; Mr Woodrow, of La Martiniere, and others, who have exmined his crodentials, and who witness to their authenticity. And I venture to suggest that we should make him welcome amongst us, because of the common bond which binds us to Christ. He is identified with a fatal heresy, I am sure, without be lieving in, or so much as guessing at its sin. The founder of it, Severus, repudiated the notions of Entyches as much as we do, and he also declined to leave the dorms of one or two natures in Christ an open question. So that it may well be conceived how simple ignorance may he the fault of his followers am solemnly persuated that our councetion with this prolate and his Church, through the East India Company, involves us in a high responsibility. I am solemnly permunded that their adoption, of the Catho-lic faith from England, is an issue which no it undoubtedly lies with us now, will as

suredly be demanded of us 'st That Day.' The Archbishop is now living with me and attends our daily services here. It is ve. y striking to witness his appreciation of a higher standard of worship than that with which he has been accustomed to identify for education, for charitable purposes, &c., the Angle Indian Church, as represented at these in their various and numerous shares. Calcutta and Madras. And the sie not without its significancy. Surely, if the blessed cross, the symbol of our salvation, be that which all the baptized children of our Lord How eager, therefore, ought we to be in and to be in can love and prize, and, whatever, their is and solf the uncanness of earth, to seek and to out that he are not not to can love and prize, and, whatever, their is and solf the uncanness of earth, to seek and to out that he can love and prize, and, whatever, their is and daily expectable of the Diocese. What I complain of is

our daily offering of prayer and praise be ded, each opportunity of doing good by word that wherein, with a thousand thousand as sembling of the faithful in all lands, we draw noar to the Father of us all, then it is a little faithful,—these are so many calls to Your obed't servant. ship in Christ, to be fulfilled in God's own

TRANSMER

us, and must be looked upon as mercies

ding to our ability, a portion for those that

forth our love, sympathy and enacity. But

ence of the offerer.

Now my advice to your lady inquirer is,

she possesses; and to do it most conscienti-

and labor of love, temembering that the Lord Himself will acknowledge and reward

MISSIONARY FUND.

TORONTO.

Collections made in the several Churches,

MISSIONARY FUND.

Missionaries of the Society.

St Mark's, Niagara, per Churdiwac-

144 Collections amounting to ... £271 4 5

ARCHIDIACONAL VISURATIONS.

On Wednesday, the 5th inst., the Archica-

the Niagara, Gore and Wellington Dean-

Prayers were said by the Rev. A. Talmer

Rural Dean, of Guelph, lessons were road

by Rev. G. A. Bull, of the Mission of Bar-

ton. The Sermon was preached by the

Rev. J. C. Usher, of Brantford; if was a

very mild and earnest discourse on the 9th

and two following verses of the 3rd chapter,

of 1st Corinthians: " For we are fellow la-

borers together with God; ye are God's

foundation, and another buildeth thereon.

But let every man take heed how he build-

eth thereon. For other foundation can no

veral Churchwardens were also present.

These were the chief points of the Charge,

To the Editor of the Church

I have been informed that the com-

one.
I am not aware, that in the document

veyed to the church society. I shall thank

you, Mr. Editor, or any of your readers

one of its own pleasure. for the reason

For a curate to receive a salary from

the power asserted by the Trust committee

abled by sickness.

August 25, 1855.

which we hope soon to see in print. and

eries, in Christ's Church, Hamilton."

Chapels and Missionary Stations in

W AJ.

Christ, apart; especially when it appears that there is no unboly determination to persist in error.

Sir, there is no religion in simply opposing Rome. Religion is more bent on crising Rome. Religion is more bent on crising than on opposing. There would be more true religion in blessing God for these tendom might be one, than inventing things whorein we might forever differ But there are other Christians in the world than those of England and of Rome—and do we West; in spite of the subdivisions in both; owe them nothing :-Your obedient ser-

JAMES SKINNER St. Barnabas College, Pimlico, July 30.

SCRIPTURAL SYSTEM OF RELIGIOUS OFFERINGS.

A Correspondent's letter of the Diocese mined for us what is the true faith, as where, of Foronto, to the Church Journal, of New are the true hearts fitted to receive it - York, contains the following well expressed God can alone teach truth, and thoy will remarks, on the true principles of giving to CHURCH SOCIETY OF THE DIOCESE OF God. We beg to commend them to our

Now I will tell you what scoms more in keeping with my earth-bound feelings, and what I think is the sense of Holy Scripture. This principle runs through Holy Writ, that everything we possess and enjoy is the gift of a benificent Creuter, and that it won duty like or fancy. One person is not to give Previously announced..... £237 13

observe that God's gifts may be classed generally under two heads—time and property; and of those he domands from his creative forms. tures a certain acknowledgment. The great This great principle is truceable like two rills rising near together in the opening chanters of Gonosis, and flowing on fulfilled and fulfilling to the end of time.

Just put a few of these marks of the stream side by side, according to similarity of dates or periods, and if one had time and talent they might be most profitably increas

SEVENTH OF TIME. | TENTH OF PROPERTY. Gen. ii. 3. Thase-Gen. ziv. 20. Abraventh period a period ham giving titles to of rest.

Melchizedek, and St. of rest. Paul's observation on the same in Heb. vii. 4

MOSAIC DISPENSATIONS. Ex xx. Fourth Com- Fifth Command-

mont. Itonor, meaning | con of York held his triennial Visitation of maintenance Sco Prov iii. 9 ; Mact. xv. 4, 5, 6 ; 1 Tim. v. 3, 17. Mal. iii. 8. Robbing

God of His tithes. CHRISTIAN DISPENSATION.

Seventh of Time. Tenth of Money Property. Sabbaths removed; Tithe of mint, aniso

Day. Disciples assombled on first day of the week, and again on the eighth, when so, hath the Lord or-Thomas was present. dained. Ordain od husbandry, ye are God's building. According to the grace of God which is given unto decide as to what he me, as a wise master-builder, I have laid the is to give, last ho

might give too little. Not, surely that the receiver should docide, least he might but even so, in every Assemble yourselves 1. Cor. xvi. 1, Lay by in store on the firs day of the week. Lay what? Just what

you Corinthians wo'd bave given to the Jowish priesthood; which he had an opportunty of observand give it to the Christian, presented ing in his recent parochial visitations,—the at the Christian Altar, necessity of providing buildings to be pecuwith confession of sin, decimation of boliof, and thanksgiving. places of worship or places of secular use Those parallel columns are just a hint to might be dispensed with and the system of

Temple and of the tithes, and therefore our Lord and His Apostles would not have sold their hearers to refuse the Sabbaths or with-

hold the titles But does any one ask what is the toner or teaching of Holy Scripture in reference to time and property, let him be answered that one-seventh of the increase of our days is the Lord's, and the particular day under the Christian disponsation is Sunday, or the first day of the week. And of the increase of property, or money, one-teath is the Lord's : and under the Christian disponsation it must be offered to him, through the ing effect: "That if any clergyman, Christian priesthood ministering at a Chris-

So much for a positive law: and this is the very least that a Christian can do and be

But now let me say a word about the perfeet law of liberty. A seventh and a tenth is a doht we owe to God; a rent, as it were, for what he leads us. In addition to this, God tells us that he will look with the greatest favor and satisfaction upon anything more we can orrest Him. Granted you say Now what is the law or measure concerning these offerings? Here we may most appro printely call in the sid of our careful Mother "The Church " She shows us what we ma ressonably offer, and what God will gladly rec ive. A daily offering, morning and evening of public praise and prayer: togeth-

or with special occasions of humiliation and festiral rejoicing. As to our property, we are surrounded h ings (not our) to the great King. See the presty allegery ("King's Messengers") that at the end we shall find ourselves at the unstable making a district our services out sympathy, making a demand upon our time or purse,-every appeal, public or private, are messages waiting to carry our offerings to the Great King,—that ing who appeals to our teelings of the thankful, for he left left the fund, I think would be highly wrong:

I wish to know it such a resolution has

VIATOR from Him whose mercies are new every | In reference to the above we have made morning; and for each and all such occa- inquire from some of the Trust es, and they

sions we may and ought to set aside, accor- inform us that they have never heard o are far off, a gift to the afflicted, a word, an any such resolution being brought forward, hour, a day or a night of sympathy with the . - norther do they think that the Trustees mourner and the destitute.

Here, thou, is a wide field wherein to show Chercen · have power to pass such a resolution.)—Etc.

offerings must be left to the individual consci-REMITTANCES RECEIVED.-F. M. Amherstburgh; W.C. C., North Augusta; T. that she pay sevenths and touths of all that | S. and W. H. Carlton Place ; T. G. A., Cobourg : G. A. A., Mill Point : J. B., Port Burwell ; S. F., Woodstook : E. G. ously and scrupulously. With respect to offerings, lot her never weary of her works S., Edwardstown; R. H., Emily: W. S., Lord Himself will acknowledge and toward Toronto; A. N. B., Coburg; W. McM., them, and whats over she lays out it shall Dundas; J. B. F., and G. H., Thorold; be returned to her again. Ballors me small. be returned to her again. Believe me your J. L. A., Binbrook; H. H., S. B., J. P., brother in the best of bonds. and W. P., Tyreonnel: G. M., Kingston.

> ARRIVAL OF THE STEAMSHIP "Atlantic."

NEW YORK, Sopt. 5. The Atlantic arrived -dates to 20th ult. No further events have occurred in the province of war but the details of the bom-

the Diocese, appointed to be taken up in the month of July 1855, to be applied hardment of Sweeberg, and the battle on the Tehornaya.
The Russian less at Sweaterg is reported to the Funds for the support of the 40 killed, 160 wounded. The fortifications

wore destroyed The ships fired on Kiga without effect, and in the White See continue to destroy stores.
The British in the See of Azoff have blown up the sunken ships of war.

Affairs bofore Sobastopol quiet and un-changed, as well as at Kars. - Banner Extra.

MARRIED.

On the 7th inst., at Christ's Church, by the Roy, T. J. M. W. Blackman, J. F. Mc-Cuaig, Esq., to Frances Lavinia, oldost daughter of Frederick Crosswell, Esq., both of this city.



The Churchman's Friend. YOR THE DIFFUSION OF INFORMATION

United Church of England and Ireland

Her Doctrines and Her Ordinances.

Edited by Clergymon, Published Monthly PARIS, 1st OCTOBER, 1855

PROSPECTUS

The CHURCHMAN'S FRIERD is informed to sup-The CHURCHMAN'S FRIERD is infessed to supply a want, which, we believe, every Queadian Ollorgyman must have often and painfully experienced. We cannot perhaps he surprised that in a land where the number of the ministers of the Church is see disprepentionate to the population and extent of the country, there should be a lamontable degree of ignorance respecting the history of the Church, Her decirines, and Her orthogonater. Yet it is plainly impossible to bring there subjects prominently forward from the pulpit; there we must needs speak or more quori-

the Roil of Clergy was then called by the Rev. G. A. Bull, acting as Secretary, which seem believed," for that only is the fiften answered to their names. Secretary, which feel on the Roil of Church wardens were also present.

The Archdeacon's charge was lengthy: the referred to the progress of the Church. the Rev. C. A. Bull, acting as Secretary, he referred to the progress of the Church

he referred to the progress of the Church which he had an opportunty of observing in his recent parochal visitations,—the necessity of providing buildings to be peculiarly set apart as Churches, that dissenting places of worship or places of secular use of secular uses of secular use of secular uses of secular us Those parallel columns are just a hint to call attention to the great "principles of sevenths and the provisions which should be made for strangers and the provisions which should be made for strangers and the provisions which should be made for strangers and the provisions which should be made for strangers and the provisions which should be made for strangers and the provisions which should be principles we wish to advecate, will make to keep Sunday holy, or give one-tenth to the Christian Priesthood, let him be answered that no such command can be found. For the Jews were in possession of the Temple and of the tithes, and therefore our These were the chief points of the Charke. These were the chief points of the Charke, there a welcome visitor in the form of short truets, dislogues, and other selections, all surrely tending to filtustrate the principles we wish to advecate, will make up the contents. While we hope to offer matter walle even to the inore highly educated, it will be unresideavour to clothe it in with plan and supple language, as to render our little points of the Charke. supple language, as to render our little publica-tions a welcome visitor in the farm house and the cortage, and a source of pleasure, as a cil as profit to both young and old. For the young especi-lafly, some petit in of our space will always be set upart; and we venture to suggest to clorayment and sufficiented ents of Sunday Schools, the ad-vanting of encouraging their elderly scholars to wealt in meetics of the reducid turns offered to those who subscribe for a number of conice.

I have been informed that the committee appointed to manage the Clergy Reserve Trust Fund, upon their meeting in Toronto, passed a resolution to the following effect: "That if any clergy man, drawing his Salary from that fund, shall accept the situation of a curple, he shall oferfield his claim so long as he holds that curacy."

I wish to know if this resolution has been passed, and by What authority it was done.

I have been informed that the committee who subscribe for a number of copies.—They will thus be furnishing the young persons committee to their claims the young persons in character, and at the same time be lightening their own labor.

We beg particularly to call attention to our that office opties will be forwarded to one address for fifteen shillings, currency, a year, and fifteen opties for £1 five shillings. But as these, begins for fifteen shillings, it is absolutely accessary that all subscriptions be paid in Judvance.

All communications to be addressed (Post Paid.) (other £ditors of the Churcomen's Friend." care of J. Greenstreet, Eaq., Paris, O. W.

Attention is particularly directed to tho fact that the Churcom will af-

fact that the Chuncuman's Priest will afford an excellent medium for ADVERTISEUS. which I signed, any such power was con- as the Proprietors have determined to print at least 1000 mouthly. The terms for advertising will be as follows:

Six lines and under, 2s. 6d., for the for some information, upon want is to the first insertion, and 1s. for every subsequent clergy a really very important subject. If insertion. Ten lines and under 3s. 9d. the committee has power to, out off any for the first insertion, and 1s. 3d. for every subsequent insertion. Move ten lines, 4d. per line for the first insertion, and 11d. stated, it must of course be able to exer- per line for every subsequent insertion. 'Advertisements, with cash, must be sent

that at the end we shall find ourselves at by the 10th of each previous mouth that at the end we shall find ourselves at the mercy of a committee of the Church PENCE a Year, always in advance. Clurgy-Society, instead of possessing an annuity, men and Laymen acting as Agents, or tak-so long as we did our work, or were dis- supplied with Eight Cupies for 15s. or Pittoen for £1 5s. August 31, 1866.

> Mrs. Cosens' Establishment, For the Education of a limited number of YOUNG LADIES, WILL to re-opened on MONDAY

September 10th. YONGE STREET, TORONTO, August 24th 1855.

where $(\underline{\mathbf{x}}_{i},\underline{\mathbf{x}}_{$

The Original and only Genuine SIR ASTLEY COOPER'S Mild Aperient Anti-Bilious Pllls

FOR THE CURE OF Billious Disorders, Liver Complaint, In digestion or Dyspepssa, Habitual Costiveness, Sick Headache, Giddiness, Hearthurn, Flatulency, Loss of Appetite. Irratability,

Norwaness Langour, Lethargg, Low Spirits.

1711E distinguished patronage with which these sterling Pills have long been honjoint, the beneficial results which have commandby resulter from their use, the purity of the ingredients which enter into their composition,
their careful and peculiar mode of preparation,
and the great and increasing demand, for them
from every quarter of the globe, prove at once
their superiority over all seniar preparations in
Europe or America. Prepared from the original
receive of the distinguished Physician and Surgron, the late Sta ASTEKY CCOPER. AMPORTANT CAUTION.

In consequence of the great demand for these most excellent Pills, they have been extensively counterfeited by several unprincipled persons both in Canada and the United States, and in order to secure the dublic for the future, from all have caused to be cugraved at great expense, a bighly fluished label, which is placed on the outands of the wrapper, and also on the top of ouch box, and on which is engraved the likewoos of the late Sir Antiey Cooper, from the celebrated painting by Lawrence, but the words "Six Artley Cooper's Artley And in order to afford the nublic a still further And in order to anord the public a still further protection, the proprietors have placed the fac-simile of their signature on the outside wrapper, and also on the directions which accompany each box; without these marks of authenticity hey are spurious and an imposition.

Solo Proprietors, London and N. York. Sold at 25 conts., 50 conts, and \$1,00 per Box, with full directions for use, by A. B. & D. Saude, 100 Fulton street, N. Y.; Schiffelin, Bros. & Co. 170 William stroot, Boyd & Paul, 149 Chambers stroot; C. V. Clickener & Co., 81 Barclay street; Olcott McKouson, & Robbins, 127 Maidon Lano; McKouson, & Robbins, 127 Maidon Lano; Rushton, Clark & Co, 165 Broadway; C. H. Ring, 192 Broadway, and by all respecta-ble Druggists and dealers in Medicine throughout the civilized world; and wholesale and retail at the depots 150 Oxford Street, London, and 141 William Street Now York.

McPHAIL & CO.,

Sept. 3, 1855. THE INFALLIBLE REMEDY!



HOLLOWAY'S OINTMENT.

RYSIPELAS OF EIGHT YEARS DURATION CURED! Copy of a letter from George Sincluir, Loq, of Parts, Canada, dated 18th July, 1864. To Profession Holloway, Sir.—I have a pleasure and a pride in bearing

Interior subjects prominently forward from the pulpit; there we must needs speak on more clorious from the pulpit; there we must needs speak on more clorious or the clear the glad tidin; so four common redemption. The Churchana's Friend his been projected to meet this difficulty; it is in-ended literally to fulfit the promise made in the site; the convey information, relative to the subjects indicated.

The Theology which we wish to import is aptitive to the subject indicated.

The Theology which we wish to import is aptitive to the auditor of the indicated in the first motion. It is not the subject indicated in the first motion of the province of the pulpic by your incationable of common to and Pills. For eight your incationable of common to the womment under the your incationable of common to the womment under the your incationable of common to the womment under the your incationable of common to the womment under the your incationable of common to the womment under the your incationable of common to the womment under the your incationable of common to the womment under the your incationable of common they our incationable of common to the womment under the your incationable of common to the womment under the your incationable of common they our incationable of common they out incationab continuing with your medicines, I was completely cured, and now, enjoy the best of health. The truth of this statement is wall known here, hence there is no necessity for me to request secrecy.

I remain Sir,

Your's faithfully,

(Signed)

ULCER IN THE LEG,-REMARKA.

BLE CURE! Capy of a Letter from Mr. Edward Tomkinson, of Cape Breton, Nova Scotla, duted the Alk May, 1864.

o Phormson Holloway, Sir,-My sister, Miss, Jane Tomkingon, suffer Sir,—My sheer, Miss, Jano Tomkinson, suffered for a great number of years from a bad leggin which there were several deeply scated and old wounds, defying the skill of some of the most uninent of the modical faculty, a variety of remodes were also used unsuccessfully; and it seemed to me that there was not anything capable of mitigating the agonies she endured. length, she had recourse, to your Ointment and Pills, and after using them for about five weeks, she was completely cured, after all other means bad failed to affort her the alightest relief. I have no objection to these facts being published if you feel disposed to make them known. I am, Bir,
Your faithful Suvant,

ED. TOMKINSON. BAD BREAST CURED WHEN

AT DEATH'S DOOR!! Copy of a Letter from Mr. Henry Mulden, of Three Rivers, Canada West, dated July 0th, 1854. To Provenson Holloway,
Sir,—My wife suffered mor, severely after the
birth of our last child with a bad breast. There

were several holes in it, one as large as a hand, all the devices and strategema I tried would not heal them, but assumed an aspect more frightful than before, and hoprible to behald. As a last resource I tried your Cintment and Pills, which she persevered with fer seven weeks, at the expiration of that time her treast was almost well, by continuing with your remedies for two more weeks, ele was entirely cared, and we of fer you curunited thanks for the cure effected. I remain: Sir.

Yours very trulý, HENRY MALDEN (Signed)

The Pines should be used conjointly with the Cinyment in most of the

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