

this than in others. However, he begged to know what they thought best to be done. They unanimously replied, "To return with all possible speed. Upon which Lacy rejoined that, since the Generals had a mind to return, he would have their passports made out accordingly; and actually called for his secretary, ordering him to make out and deliver them without delay. He even commanded a party of two hundred dragoons to be their escort to the Ukraine, there to wait his return. It was three whole days before the Generals could prevail on the Marshal to relent, and forgive them the presumption they had shown in proposing a retreat to him.

"The Khan, who had imagined he should beat the Russian army on its debouching near Arabat, was altogether disconcerted to learn that it had crossed the arm of the sea, and was now in full march towards him. But he did not think fit to wait for it."

The Church Times.

HALIFAX, SATURDAY, DEC. 6, 1856.

ADVENT.

THE season when the Christian Church celebrates the coming of the Saviour, and earnestly seeks to turn the minds of her children to a contemplation of that time when He shall come again in His glorious majesty to judge both the quick and the dead, ought to be one of surpassing interest to all her children. The Gospel narrative glows with the incidents connected with the manifestation on earth of the Son of God. He who came in the spirit and power of Elias, filled the minds of the people with eager expectation of a mightier One whose shoes' latchet he was not worthy to unloose. The generation which then formed the Jewish nation, were perfectly conscious that the times were fulfilled. Nor did the preaching of John directed as it was against their sins, and urging immediate repentance, quite dispel their idea of a temporal prince, with power, who in some supernatural way was to redeem Israel. The seventy weeks of Daniel were accomplished—the sceptre was about to depart from Judah—the Roman essayed to be the lawgiver of the people. The day that Abraham foresaw and was glad, which prophets and righteous men had long foretold, was about to dawn upon a sinful world, and they expected it would have been made illustrious by pomp and circumstances of earthly grandeur. The dayspring from on high, visited them, and they believed not the report. He came unto His own and His own received Him not. It was reserved for a few disciples and for after years of a world imbued with the doctrine of Jesus Christ to appreciate the simple majesty of the Incarnation.

The Jews of old were taught to look with anxious hope for the advent of a conquering Prince, who was to deliver them from their enemies, and establish His kingdom on Mount Zion. The Church of Christ with a better knowledge, takes the opportunity of the yearly commencement of her calendar, to impress upon her children the facts of the Gospel narrative, as prefiguring to them the second Advent, when attended by myriads of angels, and glorified spirits, the Saviour will come as a King to judge the world, and to reign with His saints. In her services she points them to the means whereby they may attain to the life everlasting—in her prayers she entreats that they may have a proper understanding of the Scriptures, that by patience and comfort of them they may hold fast the blessed hope that is set before them—and in like manner as was sent the Messenger to prepare the way of the Lord, does she pray to her great Head, that the ministers and stewards of her mysteries may likewise so prepare and make ready His way. By turning the hearts of the disobedient to the wisdom of the just, that at His second coming to judge the world they may be found an acceptable people in His sight, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end.

Every day that passes, hastens the period of the second coming of the Lord from heaven; and whether it be nigh or afar, it behoves all to be prepared for the change that sooner or later awaits their mortal bodies. None can tell that moment, although indications warrant the belief that it may be nigh even at our very doors. But it needs not an apprehension of the dissolution of nature to work in us a conviction of sin and an approach to the Saviour. A few short years will terminate to each one his present state of existence, and hence the serious question arises—Are we now prepared to meet our Judge? Are we in this our state of probation living acceptably in His sight? Can we with humble soul, acknowledge our sins, plead His merits, and hope to obtain His mercy? It is our proper use of the present time that will determine our condition in eternity—

whether on that great day of the Lord we shall be with the sheep or the goats—with those to whom the gracious welcome will be proclaimed—"Come ye blessed of my Father"—or upon whom the dreadful sentence shall be pronounced—"Depart ye cursed."

"Seeing then that all these things must be dissolved, what manner of men ought we to be in all holy conversation and godliness."

EXCHANGE OF COMPLIMENTS.

We cannot imagine what induced the Editor of the *Halifax Catholic* to honor us with a notice last week, but we feel bound to return the compliment. We thank him for his statement that the *Church Times* is a harmless paper, for, whatever may be his estimate of such a character, we do not hesitate to avow that it has been our aim to deserve it. Our object has been to furnish our readers with the information most likely to interest them, particularly with reference to Church matters, together with useful extracts from sound religious publications, avoiding controversy and interference with our neighbours, and we know not that we can be charged with having provoked a quarrel in any instance by commencing an attack upon any of our contemporaries. We are therefore well pleased that even an adversary is obliged to admit our harmlessness.—We heartily wish we could say the same of the "*Halifax Catholic*," but unhappily it is the most mischievous paper published in Nova Scotia, and we recommend every head of a family to take care that it is not introduced into his House by any of his dependants. The spirit in which it is conducted is so bad, that its sarcasms and invectives against those who will not bow down and worship the image which they whose organ it is have set up, often degenerates into extreme irreverence, and are sometimes positively profane. The Editor has frequently professed a determination to avoid every thing likely to create ill-feeling between his own sect and other denominations, but scarcely a number appears without some assault upon Protestants. We quote one or two from a choice collection of extracts at our disposal: "Protestantism being opposed to the revelation of God and the peace of men, cannot be a permanent institution, and must therefore end in infidelity and total extinction." "Anglicanism like all other heresies has had its day." "There is an unlimited latitude of belief allowed with regard to the Commandments, and it has become almost an every day occurrence to have some of these sanctimonious bigots found guilty of violations of the 7th Commandment, while they are eloquent in their onslaught on Popery and the necessity of observing the Sabbath." "You believe that should your blasphemies, adulteries, murders, robberies and every other species of iniquities the most monstrous, outnumber the days of eternity and cease only with your lives, you will safely repose in the bosom of Abraham, whenever God will call you from amidst your iniquities to His dread Tribunal." While such vile slanders upon five-sixths of the population are circulated, can anything like harmony and good will be expected to prevail? Almost every number likewise contains violent abuse of England, because it is the strong hold of freedom and of the truth, and therefore hated by all supporters of despotism and falsehood. We wonder that any man with a single drop of English blood in his veins, however strict a Romanist he may be, can be found supporting a publication which incessantly vilifies his Mother Country, which moreover during the late war never contained a sentence of sympathy with our brave fellows in the East, but actually rejoiced in every failure, appeared to gloat upon the picture of their miseries, and only reluctantly to record the narrative of their successes. We cannot believe that it is a true expositor of the sentiments of the more respectable members of the Church of Rome, but it must necessarily exercise a very injurious influence amongst the ignorant multitude, who depend upon its teaching, sanctioned as it is understood to be by their Clergy.

The sentence upon which the Editor has thought fit to found a vituperative Editorial is the following, from the Report of the D. C. S.: "The experience of the past year has convinced the Committee that the long dreaded time of self support has actually commenced in our Church." He chooses to distort this into an admission, that the Committee have not "much confidence in the stability of their Church, or in the devotion of her members." We ask in reply, is the Church of Rome in this Province self supported? Has it no assistance from any other quarter? Are not a few thousands annually remitted from the Propaganda for the faithful Acadians? Are there no "old ladies" in the Old Country from whom "large sums are extracted for the support of the (Roman) Church" in this land?" The circumstances to which the Committee allude are well

known to our readers. The Society for the Propagation of the Gospel has liberally contributed towards the support of many of the Clergy in this Province, for a long series of years, and has now at length begun to withdraw its assistance, thinking that we ought to be able to provide ourselves. Of this we cannot complain, neither have we any doubt that the Towns will mostly contrive to raise a moderate maintenance for their Pastors, but we confess our fears for the poorer thinly settled localities, and we do not see how they are to be supplied with a sufficient number of Ministers. We appeal to the experience of the Romanists themselves. According to the list published in *Belcher's Almanack*, for this year, we find only 18 Priests in Nova Scotia proper, (excluding Cape Breton,) against 55 of our Clergy, and knowing that some of the latter have 4 or 5 Churches and Stations under their care, we ask the *Catholic*, whether the number of their Priests is not limited by the amount of funds available for their support? We should feel it to be a great calamity if any of the Members of our Church, in distant settlements, were to be deprived of the opportunity of assembling for public worship which they now enjoy, and we dread the possible consequences of the experiment now about to be tried, although we still hope our fears may not be well founded.

The *Catholic* insinuates that we do nothing for ourselves now, but we beg to inform him that there were raised for Church purposes in 1855, the year to which the Report refers, upwards of £10,000 within the Province, and we expect an increase in each successive year. And these contributions are free will offerings, not extorted from us by frauds and cunning devices. The Romish Church has ways and means which a pure branch of the Catholic Church cannot adopt. She practically teaches her children, that every thing may be accomplished by money, and invents difficulties in order to create a necessity for payment; thus prohibitions are issued in order that dispensations may be purchased, the false doctrine of purgatory, with all its contradictions and its lying legends, is diligently inculcated that money may be paid for Masses, so that if the doctrine were true the rich would soon escape from purgatory, through the liberal gifts of their friends on earth, or their own bequests, whilst the poor would have no hope of any diminution of their sentence. And then the sale of indulgences; what a clever device for relieving the rich from unpleasant penances, and at the same time enriching the Church! They seem to find a multitude as ready to exchange good coin for worthless paper now as in those dark days, over 300 years ago, when Tetzel's wholesale traffic in indulgences stirred up the spirit of Luther. They sometimes also avail themselves of other opportunities, about which we can, if required, furnish further information from both the Old and the New World, but we forbear. And we beg the Editor of the *Catholic* to remember, that we have not any such means, as those above mentioned, for recruiting our treasury, and therefore he must not be too hard upon us if human weakness sometimes dreads the approach of the time, when we shall have to depend entirely upon the voluntary efforts of our own people, unaided by the venerable Society, from which we have so long received assistance.

"THOU SHALT NOT STEAL."

We are compelled towards the conclusion, that in this good city of ours, it is unsafe to drop any thing of value, however particularly the owner's name may be written on it, or however plain may be the duty of restitution. It is unsafe to lay down an umbrella, or a parasol, or a stick, or a pair of gloves, or a book, or a parcel, or to meet with any accident such as in other and well regulated communities would be immediately compensated by the common honesty of the people. Several circumstances have of late accidentally come to our knowledge of indirect violations of the 8th and 10th commandments, which help to corroborate our growing convictions. Mr. Gossip, Civil Engineer, who is at present engaged in making a Plan of the City, had occasion one day to lay down a brass measuring tape—and looking round for it a moment afterwards, it had disappeared—it could do the thief no service. Fortunately he had another, or an important public work might have been delayed at its very commencement. The same party, leaving his office one evening recently, lost out of his pocket a treatise on Railway Curves, in which his name is legibly written—the finder has not had the honesty as yet to restore this waif. The Collector for the Diocesan Church Society, about a week since, happened to drop his book, in which was his own name, and the names of hundreds, to whom it might have been returned so as to come again into his possession, and altho' he has advertised it, and it is of no use to any one but himself, it has not yet come home. We did not intend to make the above