

gelical parties in the Church, having chosen as his Examining Chaplains the Rev. Arthur Stanley, Canon of Canterbury, and the Rev. Frederic Gell, Fellow of Christ's College, Cambridge. The former is accused of having "edifying sympathy" with Mr. Jowett, whilst the latter is a man of thoroughly Evangelical views, and of high personal character. "Between the two, candidates for holy orders, no matter how varied their views, will have no difficulty in getting ordained."

The Church Times.

HALIFAX, SATURDAY, DEC. 13, 1856.

ADVENT.

THE Christian Year begins with Advent, and we have now entered upon the third week of that sacred season. "It is the peculiar computation of the Church," says Wheatley, "to begin her year, and to renew the annual course of her Service, at this time of Advent, therein differing from all other accounts of time whatsoever. The reason of which is, because she does not number her days, or measure her seasons, so much by the motion of the Sun, as by the course of our Saviour; beginning and counting up her year with Him, who being the true Sun of Righteousness, began now to rise upon the world, and as the day-star on high, to enlighten them that sat in spiritual darkness." With reference to the original appointment of the Advent Season, it is remarked by the same authority, that "the precise time of the institution is not so easily to be determined, though it certainly had its beginning before the year 450, because, Maximus Taurinensis, who lived about that time, writ a Homily upon it." It appears, indeed, to have derived its origin from the general principle which applies to all the Festivals of the Church, that we ought to prepare ourselves for the commemoration of the great events in the history of our redemption by a previous course of special humiliation, fasting and prayer. The two great penitential seasons of the Christian Church are Advent and Lent—the one as a preparation for Christmas, and the other as a preparation for Easter. Indeed there is some evidence which seems to show that in early times, at least in some countries, the Advent Season consisted of the *Forty Days* before Christmas, and such, it appears, is still the practice of the Greek Church. It is stated by Shepherd, one of our liturgical writers, that "of the four annual Fasts of the Greek Church, the first and most solemn is that of Lent, and the second in point of solemnity and duration is that of Advent. The Advent Fast is as strictly observed as the Lenten, but the abstinence prescribed is much less rigid. The Fast continues forty days, beginning on the 15th November." In the Western Church, however, the beginning of Advent has been fixed by the present rule for more than 1000 years past—and this rule was adopted by the Church of England at the period of the Reformation.

It cannot fail to be observed, that the Advent of our Saviour, which forms the subject of this season, is to be considered in its most extensive signification as including not only His *first* coming in great humility, but also His *second* coming in glorious majesty. In fact, the word is employed in the same comprehensive meaning in which it frequently occurs in the Prophecies of the Old Testament, in which it applies (according to the inspired comment of St. Peter) to the sufferings of Christ and the glory that should follow." We find that these two different aspects of the Redeemer's coming are blended together in the language of Prophecy, as it was never clearly foretold that Christ should come *twice* for the purpose of fulfilling those Prophecies, the distinction between his *first* and *second* comings having been made known to the Church only by the event itself—as having arisen out of the fact of His rejection as "King of the Jews" by His own nation, and the consequent establishment of a new Dispensation for the admission of the Gentiles to all the spiritual privileges of the chosen people of God. The Christian graces of faith and hope are now especially called into active exercise, while we look back to the past, and look forward to the future coming of Christ, as the subject of our contemplations. In the language of the pious Bishop Horne—"The end proposed by the Church in setting these two appearances of Christ before us at this time, is, to beget in our minds proper dispositions to celebrate the one, and expect the other; that so, with joy and thankfulness, we may now go to Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us, even the Son of God come to visit us in great humility; and thence, with faith unfeigned, and hope immovable,

ascend in heart and mind to meet the same Son of God in the air, coming in glorious majesty, to judge the quick and dead."

This twofold object of the holy Season is clearly expressed by our Church in all her Proper Services appointed for the Sundays in Advent—and indeed it is evident that the more prominent subject of meditation brought before us in these Services, is the *future* glorious appearing of our blessed Redeemer, in connexion with "the Resurrection of the Dead and the life of the world to come." It may be observed, too, that this is the more remarkable, when we compare the Advent Services of our Church with those of the Church of Rome, as used before the Reformation, and at the present day. The portions of Scripture selected for the Epistles and Gospels are nearly the same in both, though differently arranged; but it should be remarked that there is no particular reference to the subject of the Second Advent in any of the collects appointed for the Season by the Latin Church. It is well known that our collects and other Prayers are chiefly derived from the *ancient Liturgies* of the Primitive Church—and as most of these have also been adopted by the church of Rome, it follows that many of the collects in our Prayer Book are the same as those in the Roman Missal. But there are also many others which are entirely different; and our Protestant Church of England has wisely rejected all those which contained any corruption of doctrine, or which for other obvious reasons were judged unsuitable to public worship, and has substituted other appropriate prayers in their place. In the present instance, all the collects for Advent (except that for the 4th Sunday, which is partly the same as the Latin one) as well as that for Christmas Day, were compiled anew by the Reformers of our Church,—those for the 1st and 2nd Sundays in Advent, and for Christmas, having been published in the First English Prayer Book of 1549, and that for the 3rd Sunday at the last Revision of the Liturgy in 1661. The former collect for this Sunday, from 1549 till 1661, was a short one, taken from the old Service Psalm. It was expressed in these words:

"Lord, we beseech Thee, give ear to our prayers and by Thy gracious visitation lighten the darkness of our hearts, by our Lord Jesus Christ, Amen."

We think it will be generally admitted, that the noble collect, inserted in our present Liturgy, is evidently more suited to the season, and more appropriate to the Epistle and Gospel which follow in the Communion Service for the day.

This collect together with that for the 1st Sunday, which is directed to be repeated every day in Advent, clearly point out to us the views of our Church on this important subject, and the duties of her ministers in directing the attention of their congregations at this Season, to the great events connected with the glorious return of Christ from heaven, when "He shall judge the quick and the dead at His appearing and His Kingdom."

To these collects we may add another, which is probably very little known, as it is now no longer in existence in our Prayer Books—having been discontinued since the year 1552. It is necessary to explain, that in our First Liturgy the Holy Communion was appointed to be administered *twice* on Christmas Day and on Easter Sunday, (as is still frequently the case in the larger churches, on account of the great number of communicants) and for each of these two communions there was a different Intraït, Collect, Epistle, and Gospel. The collect appointed to be used "at the second communion" was the same as our present collect for the day—and the following was the collect on Christmas-day:

"At the First Communion."
"God, which makest us glad with the yearly remembrance of the birth of Thy only Son Jesus Christ. Grant, that as we joyfully receive Him for our Redeemer, so we may with sure confidence behold Him, when He shall come to be our Judge; who liveth and reigneth, &c."

This interesting and beautiful Prayer, expresses the true spirit of a Christian churchman in the observance of Advent,—rejoicing in a happy Christmas, sanctified with the holy influence of pure religion, and anticipating, with humble but cheerful hope, the prospect of meeting the Saviour descending from heaven, in the language of his faithful people, as described in the words of the Evangelical Prophet—"Lo! this is our God: we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in his salvation."

THE RAILWAY RIOTERS.

THE trial of the Railway rioters commenced on Monday, December 8. Some time was spent in procuring a Jury and in discussion as to how the

prisoners should be tried. It was at length decided that each should be tried separately, and the case of James O'Brien, for misdemeanor, was proceeded with. The prisoner's counsel challenged four of the Jury—when the panel being exhausted, a talesman was called in, upon the decision of the Court, after some discussion. The Attorney General opened the case for the Crown, in an address which reads in the papers, very leniently towards the accused.—Sufficient proof was adduced of the riot. James Blackie was examined, but could not identify the prisoner, who it appeared, had been allowed to seat himself in the body of the court previously. Robert Gaston was then examined, who identified James O'Brien as one of the persons who struck and beat him, going up to him and placing his hand on his shoulder for that purpose—and had no doubt of his identity—recognised others also whom he named as being engaged in the riot. Thomas Holland deposed that James O'Brien dined at his shanty about 2, remained in about an hour—got his supper in the same place about sundown—that between dinner and supper he was twice in at the shanty, and it was impossible for him to have been at the riot in the interval between the times when he left the shanty and returned on that day—he went to bed early. Edward Mahany deposed to James O'Brien playing cards in his place from after dinner until about 3 o'clock. Several other witnesses gave evidence to nearly the same effect. Stewart Clarke and James Cochran, Esquires, was called to prove that it was impossible any person could have gone over the ground between Gunlay's, where the riot took place, and Holland's, so that he could have been at both places according to the evidence. One witness swore that it would take 8 hours to go over the ground between, and another that it might be done easily in one hour and a quarter. Robert Gaston said he could walk it in an hour and a quarter easily—and could go it in a shorter time by running.

Hon. J. W. Johnston for the defence addressed the Jury, and the Hon. Attorney General in reply. Judge Bliss charged the Jury, leaving the discrepancy in the evidence to be settled by them—the Jury returned at half past 3 p. m. Tuesday, and after an absence of nearly two hours, returned with the intelligence that they could not agree, (6 being divided against 6 on the guilt and innocence of the prisoner)—and were dismissed. The general feeling upon the subject may we think be found in the following observations of the Hon. Attorney General, in his address to the Jury at the conclusion of the trial:—

"Gentlemen, it can give me no possible gratification to convict this man; but if those rioters all escape, we shall have arrived at the fearful state in Nova Scotia that the house of a peaceable man can be assaulted, beaten down, pillaged—set fire to—sacked—and its inmates terrified for their lives. While the hand of justice does not fall upon the perpetrators. I speak now of the poor man, as well as the rich; for all are alike interested in the preservation of order, life, and property; and I conjure you, Gentlemen, by the oath you have called God to witness the righteousness of your verdict—by the country whose interests are placed in your hands—that you will allow no consideration to prevent your verdict being given against this defendant, if you think him guilty; and thus vindicate the rights of person and property, under the law, which have been to a large extent violated and outraged."

We very much regret to learn that Miss Isabella Bullock, fifth daughter of the Revd. W. Bullock, died after a sudden attack of illness, on the morning of Wednesday, at the residence of Rev. Mr. Pearson, St. Margaret's Bay, where she had been staying on a visit. This sudden affliction will be severely felt by the family, and is rendered more grievous by the fact that ere any of them reached St. Margaret's Bay, she was no more. We know however that the Hand which afflicted, will be acknowledged with humble submission in this trying dispensation.

LETTERS RECEIVED.

Rev. R. F. Brine, dated Nov. 22—received on Monday last—a parcel of books was sent, 15th November, in scrip. Margaret, Bushby, master. Rev. Mr. Jarvis—shall send for the books wanted—have not yet been able to get at the Catechisms. Mr. Chas. Willis—the subscription is yearly—books remain unsold with a trifling exception—bills received. Rev. W. T. Morris—10s. Mr. Seranton, 15s. Mr. Chisholm—the last credit we have for the last name is the 50s. collected by Rev. Mr. Millidge. Mr. Willis—cannot decipher the MS.

Among the most important discoveries which have ever been made in medical science, we may number that of G. W. Stone's Liquid Cathartic, a Family Physic in the most desirable form, perfectly agreeable to the taste, and a reliable remedy. Habitual Constipation, Affections of the Liver, Impurity of the Blood, Piles, Epilepsy, Scrofulous humors, Dyspepsia, Bilious affections, Dysentery, and all diseases of the bowels will be completely removed by its use.

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