

# The Church Times.

"Evangelical Truth--Apostolic Order."

VOL. VIII. HALIFAX, NOVA SCOTIA, SATURDAY, JAN. 27, 1855. NO. 4.

## Calendar.

### CALENDAR WITH LESSONS.

Day	Lesson	MORNING	EVENING
S. Jan. 1	Gen. 1	15	15
M. 2	Gen. 2	15	15
T. 3	Gen. 3	15	15
W. 4	Gen. 4	15	15
Th. 5	Gen. 5	15	15
F. 6	Gen. 6	15	15
S. 7	Gen. 7	15	15
M. 8	Gen. 8	15	15
T. 9	Gen. 9	15	15
W. 10	Gen. 10	15	15
Th. 11	Gen. 11	15	15
F. 12	Gen. 12	15	15
S. 13	Gen. 13	15	15
M. 14	Gen. 14	15	15
T. 15	Gen. 15	15	15
W. 16	Gen. 16	15	15
Th. 17	Gen. 17	15	15
F. 18	Gen. 18	15	15
S. 19	Gen. 19	15	15
M. 20	Gen. 20	15	15
T. 21	Gen. 21	15	15
W. 22	Gen. 22	15	15
Th. 23	Gen. 23	15	15
F. 24	Gen. 24	15	15
S. 25	Gen. 25	15	15
M. 26	Gen. 26	15	15
T. 27	Gen. 27	15	15
W. 28	Gen. 28	15	15
Th. 29	Gen. 29	15	15
F. 30	Gen. 30	15	15
S. 31	Gen. 31	15	15

1 Proper Psalms, Morning, 9, 10, 11.—Evening, 19, 91, 65.  
2 Or. Dom. 9 to verse 22. 3 Verse 22, and chapter 12 to verse 7.

## Poetry.

### THE CIRCUMCISION OF CHRIST.

(From "Joys and Sorrows of the Ecclesiastical Year.")

The Church still lingers round the cradle of the infant Messiah. She cannot pass over an event, illustrative of the co-operation of God, in permitting his well-beloved Son to set his seal to the righteousness of the venerable Patriarch from whom he was descended.

There's not a way our feet should tread,  
Unmark'd by wisdom's hand;  
There's not a mercy round us shed,  
Nor flower whose fragrant leaves expand,  
Along those paths His laws approve,  
But breathes of Heavenly love.

There's not a cloud above us hung,  
In sorrow's gloomy hour;  
There's not a drop of anguish wrung  
From bruised hearts, but speaks the power,  
That wounds to heal, that grieves to show  
Our resting place is not below.

There's not a danger hid in smiles,  
Temptation round it throws;  
There's not a thought the tempter's wiles  
Wakes in our souls, but Mercy knows,  
And breaks the charm, drives thence away  
Distracting doubts, while meek we pray.

There's not a comfort round us sprung  
His goodness hath not given;  
There's not a hope, on golden wings,  
Bearing our captiv'd mind to Heaven,  
Unquail'd by that wondrous power,  
Presiding o'er each earthly hour.

### THE CIRCUMCISION.

Felix dies.

Better day! when o'er a world of woe  
The stream of grace began to flow;  
That passage of th' atoning flood,  
Thou'st first few drops of Jesus' blood.

How soon the blessed Son of man  
His course of pain and grief began!  
How early did those sorrows prove  
His will to die, His power to love!

Lord, circumsise our hearts, we pray,  
Our fleshly natures purge away;  
Thy name, Thy likeness may they bear:  
Yea, stamp Thy holy Image there.

The Father's name we loudly raise,  
The Son, the Virgin-born, we praise,  
The Holy Ghost we all adore,  
One God, both now and evermore.

—Ancient Church Hymn.

## Religious Miscellany.

### RELATION BETWEEN SCRIPTURE AND SCIENCE.

The conclusion, which theologian and philosopher must admit, is simply this:—Let each inquirer trace his results—the one from God's words in Scripture, the other from God's acts in His world—and should any inconsistency present itself, it is either because the pages of Inspiration do really say what the former supposes, or else because the theory of the latter is founded upon an incorrect or erroneous induction. . . . What you has to fear is not the most searching criticism of the contents of Scripture, nor any fundamental inquiry into the laws of physical phenomena—not the fullest examination of every vestige upon the face of nature left by the footsteps of Time; her true point of alarm is the danger to their faith which persons must encounter who content themselves with superficial information or partial knowledge. Science has never anything to apprehend from the progress of any branch of science; a semblance of inquiry and half-learned sciolism alone can re-

resent its great truths in a disadvantageous light. They who seek in the announcements of Scripture for positive information on matters appertaining to natural science will, indeed, ever seek in vain. For those, on the other hand, who, while they venture not to deliver physical doctrines as the teaching of Revelation, recognise the undoubted supremacy of that Revelation in its own province, the Bible will ever possess the peculiarity of meeting every want, and appeasing every difficulty. In its pages every longing of our nature, the most superficial and the most profound, will find satisfaction. Here provision has been made alike for the tender susceptibility of the child, and the mature intellect of manhood, and whatever shadow our imperfect knowledge may allow, for the present, to rest upon certain of its statements, the mourner will still find solace in the songs of Zion, and Philosophy still drink wisdom from the parables of Galilee. . . . The Christian knows that every assault which has marked the course of nineteen hundred years has but served to strengthen the bulwarks of his belief, and that above the chaos of human system, and the wreck of philosophical speculation, the light of Inspiration shines more brightly than ever. Earthly dynasties have passed away, while the kingdom of Christ has but enlarged its borders. Empires have crumbled into ruins, but the religion of the cross shows no symptoms of decrepitude. Under the banner of that cross will yet be signalised the further triumphs of the Church of God; and unfailing as that Church herself, are those divine institutes which are entrusted to Her charge, and which contain Her commission. 'Heaven and earth shall pass away, but My words shall not pass away,' is the assurance of the Church's Head. And although philosophers object, or critics caril, or unbelievers scorn, the Christian calmly abides the issue, 'strong as faith, and patient as time.'—*Lee on Inspiration of Holy Scriptures, 1854.*

### THE LATE DR. ROUTH, OF OXFORD.

THE following notice is from the *Morning Post*: "Dr. Routh was elected to the Presidency of Magdalen College—the best endowed, we believe, of any in the University. This high position he graced by his learning and goodness for the unexampled period of sixty-four years; and has now surrendered it only with his life—a life ended in honour and peace, as it was passed in probity and benevolence.

"The century has not produced his like in the walks of historical and theological learning. He stands alone in the department of knowledge in which he occupied himself. His attainments were both deep and varied, so that he saw, with minute accuracy, the whole scope and bearing of any subject to which he applied his mind, and thus avoided the shallowness and narrowmindedness which a superficial study of history and theology must ever induce. As a member and a minister of the Church of England, and the head of a house of learning, he conceived a high view of his duty, and therefore devoted himself, and led others to devote themselves, to the task of employing the leisure ensured by academic emoluments and the facilities offered by academic residence, in the completion of the chain of historical evidence by which the claims of the Church of England, as against Rome and Geneva, are maintained. To this work he bent all his energies; with how much effect, the valuable works he has left behind will permanently attest. He deserves most especially the title of the champion of historical fidelity. He was learned in authorities. He knew where to search for every species of evidence; he was acquainted with the exact value of every reference or quotation, and how much it would bear of inference or deduction. He applied himself with great diligence to the literature of the Reformation. He knew well the mischief of loose thoughts and inaccurate information on that great subject, and he knew with how little fidelity the leading features of that period are drawn by many historians. His extensive information and clear judgment enabled him to grasp the whole of that complicated history; to separate what was ecclesiastical from what was political, and to determine the exact amount of ecclesiastical authority due to transactions which are variously cited by some as those of the Church, and by others as those of the King. To unravel mystery, to verify statements,

to weigh arguments, to place the true against the false, and to bring within the student's reach a clue to safe reading and reliable authorities, was a service whose value to ecclesiastical history cannot be over-rated; and this was the service which, in his editions of Burnet, his *Reliquiæ Sacre*, and his *Opuscula*, was rendered to the learned world by Dr. Routh.

"In these times of distracting controversy, it is satisfactory to know that the researches of this venerable scholar into the very depths of history and fact, led him to feel more and more confirmed in the orthodoxy, catholicity, and integrity of the Church of England. In his clear mind the whole compass of Ecclesiastical history was one vast present. He was not one who had merely satisfied his own private judgment on the Thirty-nine Articles, and then argued that, therefore, the Church of England must be true; nor one who was in doubt whether the Reformation did or did not cut off the Anglican Church from the unity of Christendom; nor one who hesitated as to how far the Papal supremacy ought or ought not to obtain in this country; he was fully persuaded upon the question of the independence of the British Church before the mission of Augustine, and the emptiness of the claims founded by Rome upon that mission, to spiritual jurisdiction in this island. On all these his mind was clear and his language unequivocal. Nor was he less so on points of doctrine. Versed in the fount of all knowledge—Holy Scripture; in the writings of the ancient fathers and the lore of modern doctors, he distinguished between the faith once for all delivered to the Church, and the specious developments by which Rome seeks continually to impose new dogmas upon unlearned or superstitious credulity. Sound thus in doctrine and history, he could not but be sound in matters of discipline, and hence he was an example of accurate knowledge, enlightened belief, and dutiful submission, in all that constitutes an English Churchman.

"But he is gone, and only the memory of his worth remains. But it is a memory which will ever be fresh in the sanctuary of the Church of England. The piety of Herbert, the simplicity of Wilson, the learning of Andrewes, the moderation of Hooker, and the orthodoxy of them all, were the graces which made him dear to Oxford, and to the world at large."

There was a very large meeting of the clergy of Liverpool and the neighbourhood, on the afternoon of yesterday evening, for the purpose of presenting an address to the newly-consecrated Bishops of Sydney and Mauritius—Bishop Barker and Bishop Ryan—both those right rev. prelates having been engaged for many years as fellow-labourers in one of the most populous districts in this town. The Ven. Archdeacon Brooks, Revs. Rector Campbell, Dr. McNeill, Dr. Bayley, Dr. Hume, J. S. Howson, several influential laymen, and a great number of ladies, were amongst those present. The duty of presenting the address was assigned to the Rev. Rector Campbell, who addressed the right rev. prelates in a short speech, wishing them God speed in their mission. He then read the address, which briefly adverted to the connection of the right rev. prelates with Liverpool, and congratulated them and the Church on their appointment. The Lord Bishop of Sydney then rose to return thanks, enlarging upon the strength and satisfaction it gave him to receive such a testimonial from some eighty of his brethren of different shades of opinion. The Lord Bishop of the Mauritius also replied shortly, and in the course of his observations called attention to the spiritual condition of his diocese.

"In one part of it, for many years, there had been no marriages or baptisms performed, except by the captains of ships. There were no fewer than 60,000 emancipated slaves, whom we had released, indeed, from the galling fetters of slavery, but to whom we had not imparted the light or the truth of the Gospel. These unfortunate men and women were willing to show their gratitude for any efforts that might be made for them, and the priests of the Church of Rome had not failed to acquire an influence over them. The exigencies of labour since the slaves had been emancipated required the introduction of upwards of 100,000 immigrants from