

The Church Times.

"Angelic Truth--Apostolic Order."

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Calendar.

CALENDAR WITH LESSONS.

Day	Date	MOORING	EVENING
S. Dec.	1	Isaiah 6	Acts 13
M.	2	Isaiah 6	Acts 13
T.	3	Isaiah 6	Acts 13
W.	4	Isaiah 6	Acts 13
T.	5	Isaiah 6	Acts 13
F.	6	Isaiah 6	Acts 13
S.	7	Isaiah 6	Acts 13
S.	8	Isaiah 6	Acts 13
M.	9	Isaiah 6	Acts 13
T.	10	Isaiah 6	Acts 13
W.	11	Isaiah 6	Acts 13
T.	12	Isaiah 6	Acts 13
F.	13	Isaiah 6	Acts 13
S.	14	Isaiah 6	Acts 13
S.	15	Isaiah 6	Acts 13

Poetry.

THE SAVIOUR'S QUESTION.

"Then said Jesus, Will ye also away? Then Simon Peter answered him, Lord, to whom shall we go?"

When my Saviour's yoke I spurn,
And his cross lay wearied down;
When unto the world I turn,
Headless of my heavenly crown—
Sorrow fills my mourning heart,
And I may not long depart,
For I hear my Saviour say,
Wilt thou also go away?

When I rear an idol shrine
For an earthly object's love,
And ungratefully repine,
If that object lie remove—
Soon, ah soon, my heart repent,
And its fully deep lament,
For I hear my Saviour say,
Wilt thou also go away?

When my heart is filled with doubt,
When the tempter creeps within,
When the foe assails without,
Urging me to thoughts of sin,
'Tis not long my faith will shake,
From their wily snares I break,
For I hear my Saviour say,
Wilt thou also go away?

Lord, to whom, whom shall I go?
If I faithless quit thy side,
Who will soothe my every woe?
Where in storms shall I abide?
If I cease to follow thee,
Oh, how wretched shall I be!
Saviour, strengthen me to say,
Lord, I will not go away.

Religious Miscellany.

ON RELIGIOUS "CANT."

WITH some persons, the word "cant" and "earnest religion" are almost synonymous terms. In that sense of the word I need scarcely say, that every true servant of God will rejoice to find that he is regarded as worthy of reproach on account of it, just as Moses "esteemed the reproach of Christ greater riches than the treasures in Egypt." But there is another, and a very generally received sense, in which the word "Cant" must be obnoxious to all right-minded intelligent persons. And we would define "Cant" in this, its obnoxious and more usual sense, to be—the formal and habitual expression in conventional language, of ideas which, however true in themselves, are not, at the time of their utterance, clearly and vividly impressed upon the minds and hearts of the speakers.

Religious cant has elsewhere been happily defined as "the technicality of the religious world," and this phrase exactly expresses the idea which I imagine to be generally conveyed by the term. We all know how differently we are affected by the technical terms of any profession, according as they are used by the really initiated or instructed professor, or by a mere would-be connoisseur. The painter who, carried away by artistic enthusiasm, descants in rapturous strains on warm and cold tints, on tone and colouring, on light and shade, &c., produces a very different effect upon his auditory from the pretender who, affecting an enthusiasm he does not feel, pours forth a long catalogue of unmeaning or misapplied terms, which present no definite ideas either to himself or to his hearers. In the former case the enthusiast will scatter some sparks of his own enthusiasm, even among those who, while they in some measure appreciate his depth of feeling, are unable fully to comprehend the source whence it springs, whilst those amongst the auditors to whom the painter's art is no longer a mystery, who have trained eyes to see, and kindred hearts to feel the beauties he describes, will find themselves drawn to him by an insensible sympathy, and will silently thank him for his eloquent utterance which finds an echo in

their own hearts. And this is equally true of all technical language. It pleases only when it is the natural utterance of well defined ideas; and it always pleases most when addressed to those who can understand its import. It never fails to disgust when it is the affected pedantry of an ignorant mind or the assumed enthusiasm of a cold heart. But if this be true of the technical language of the arts and sciences, how much more is it of the conventional language of the "religious world!" If we are talking a right view of the subject, "Religious Cant," in its repulsive sense, is either the conscious hypocrisy of the Pharisee, or the unconscious hypocrisy of the thoughtless echoer of a language of a party. In either case it offends by a want of sincerity in him who uses it, and is but the base counterfeit of a genuine and valued coin.—It is asked, "Why do we naturally revolt from certain accredited religious technicalities? Is it that the ideas themselves are distasteful to us, or that the words in which they were expressed are imperfect vehicles of the thoughts they clothe?" I answer, in many cases, neither of these suppositions naturally accounts for our instinctive horror of cant. For the very same expressions when met with elsewhere, or uttered by other lips, have often awakened within us the purest pleasure. Yea, the selfsame words and phrases which fall so ungracefully and repulsively from the mouth of the canter, may be the consecrated vehicles of the most important and soul-cheering truths. Then, why should those whose hearts leap with joy as they read the glad tidings of the Gospel in the pages of Holy Writ, or listen to it in the eloquent sermons of an earnest servant of God, at other times so coldly shrink from the mention of the same joyful truths? It appears to me that there are but two solutions of this problem. It may be that the heart of the hearer is for the time closed to the perception of the truths themselves;—but more generally, it is offended by the hypocrisy of those who take God's word in their mouth as the watchwords of a party with whom they would fain be identified, though the truths for which that party is contending have never been vividly impressed upon their own hearts and lives. To such hypocrites God Himself addresses the rebuke, "Why dost thou preach my laws and takest my covenant in thy mouth; whereas thou hatest to be reformed, and hast cast my words behind thee." And God and man alike condemn such an unholy use of holy things. Such a prostitution of consecrated language is but a perpetual taking in vain of his words who has declared, that "He has magnified His name and His word above all things."—*Christian Observer.*

"WHEN we make profession of our faith," says Hooker, "we stand, when we acknowledge our sins or seek unto God for favour, we fall down, because the gesture of constancy becometh us best in the one, in the other the behaviour of humility. Some parts of our liturgy consist in the reading of the Word of God, and the proclaiming of His law, that the people may thereby learn what their duties are towards Him, some consist in words of praise and thanksgiving, whereby we acknowledge unto God what His blessings are towards us, some are such as albeit they serve to singular good purpose even when there is no Communion administered, nevertheless, being devised at the first for that purpose, are at the Table of the Lord also for that cause commonly read, some are uttered as from the people, some as with them unto God, some as from God unto them, all as before His sight whom we fear, and whose presence to offend with any the least unseemliness we would be surely as loth as they who most reprehend or deride what they do. Now because the Gospels which are weekly read do all historically declare something which our Lord Jesus Christ Himself either spake, did or suffered, in His own person, it hath been the custom of Christian men then especially, in token of the greater reverence, to stand, to utter certain words of acclamation, and at the name of Jesus to bow, which harmless ceremonies, as there is no man constrained to use, so we know no reason wherefore any man should yet imagine it an insufferable evil. It showeth a reverent regard to the Son of God above other messengers, although speaking as from God also. And against Infidels, Jews, Arians, who deride from the honour of Jesus Christ, such a ceremo-

nies are most profitable. As for an erroneous estimation, advancing the Son above the Father and the Holy Ghost, seeing that the truth of His equality with Them is a mystery so hard for the wits of mortal men to rise unto, of all heresies that which may give him superiority above Them is least to be feared."

A Correspondent of the *Protestant Churchman*, who sends to that paper an account of the Annual Convention of the Diocese of Illinois, after referring to the painful subject of the estrangement between the Bishop and his flock, and the endeavours on both sides to restore harmony to the Diocese, which it is to be hoped will be successful—relates the following interesting occurrence after the proceedings, on Thursday, Oct. 18:—

"The Convention adjourned at an early hour, for the purpose of proceeding in a body, agreeably to the polite invitation of the warden, to the Penitentiary, in order to be present at the administration of the solemn rite of Confirmation to a large number of convicts, who had for some months past manifested deep contrition for their sins. And here I had the happiness to witness one of the most impressive and affecting scenes which I ever beheld in connection with the services of religion. The convicts, to the number of seventy, were arranged along one side of the Dining Hall, and the members of Convention on the opposite side; the Bishop dressed in his Episcopal robes, and several of the clergy being stationed in the midst. In the first place, twenty-three, arranged along the passage and prostrated on their knees, received the sacred ordinance of baptism, administered to them by the Rev. D. McMasters the chaplain of the prison, under whose ministrations they had been brought to a sense of their guilt, and to the determination by God's grace to live a new and Christian life. The administration of Baptism was followed by a solemn exhortation from the chaplain, and another from the Rev. Dr. Arnett, of Milwaukee. The candidates for Confirmation, seventy in number, were then desired to kneel in the passage and around the benches upon which they sat at their meals; when the Bishop proceeded to lay his hand, with the customary invocation, upon each of them successively. After the close of this truly affecting ceremony, the Bishop addressed the recipients for the space of perhaps fifteen or twenty minutes, in a most powerful and eloquent exhortation. In describing this scene, the reporter of the *Alton Daily Courier* uses the following remarks, the justness of which I can fully endorse from my own observation.

"The strong walls and barred windows of the hall in which the rite was performed, the kneeling prisoners, nearly all of whom were bathed in tears, the deep and sympathetic emotion visible in the countenances of the members of the Convention and other spectators, the solemn and earnest language of the Bishop and the deep tones of his voice, as he briefly alluded to the past lives, the present condition, and the future destiny of the persons to whom he was speaking, altogether formed a scene such as probably never before has been witnessed in the United States or perhaps any other country, and which we think cannot fail to make a most salutary impression, not only upon those most interested in it, but also upon every beholder."

I watched narrowly the countenances of the candidates, and during the whole transaction I did not discover in a single one of them the slightest departure from propriety, or the slightest indication of insincerity. A considerable number of the prisoners, during the performance of the services, stood on the out side near the open windows, listening with the deepest attention and solemnity to what was said, and observing what was transpiring within, some of whom, it may be hoped, will never lose the impressions which evidently were made upon their minds by the scenes which they beheld. It is worthy of remark, that the deep religious feeling which has led so large a number of these unfortunate convicts to embrace and profess the Gospel, is not the result, in the smallest degree, of special efforts on the part of the worthy chaplain to produce emotion, and awake the sensibilities of the prisoners. He