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"IF I FORGET THEE, O JERUSALEM! LET MY RIGHT HAND FORGET ITS CUNNING." *Ps.* 137. 4, 5

THE MULTITUDE OF THE RE-DEEMED.

SERMON.

ROMANS XII. 2.—There are some things in regard to which many Christians, including most real and not merely nominal Christians, observe, with a considerable measure of fidelity, St. Paul's injunction—"Be not conformed to this world." To a very large extent decided and avowed disciples of Jesus Christ abstain from what are understood by the expression worldly amusements. They do not frequent the theatre, and most of them consider it wrong, under any circumstances, to be present at a theatrical performance. The race-course is equally an object of their aversion; they all but unanimously regard the turf as demoralizing, and few, if any of them, are to be seen amongst the crowds that gather to witness that growing abomination "horse racing." Gambling, in most of the forms that it assumes, professors of the religion of Christ eschew as decidedly evil; and card-playing, even apart from gambling is a practice which, they generally, will not allow in their own houses nor take part in when visiting their friends. The consciences of many good people are sorely exercised on the question of dancing and on the propriety of going to balls; and, while on these subjects there is considerable difference of opinion, the most earnest and devout Christians are very decided in their conviction that the less they have to do with such vanities the better. To whatever extent the practice of going to the public-house and drinking and getting drunk may be regarded as the way of the world, those who profess to be disciples of Christ are not chargeable with such worldly conformity. Lamentable exceptions we know there are; but, with the overwhelming majority of those who make a conscience of religion,

and to whom it is not an empty form, sobriety is the strict rule, and the public-house, when resorted to at all, is resorted to for necessary shelter and refreshment, and never for sottishness and revelry. The observance of the Lord's Day also, as a season of worship—a time not to be devoted, in whole or in part, to the pursuit of worldly pleasure—divides religion people from the world; for the majority of people, even in this country, pay no regard whatever to the religious observance of Sunday. Profane language is so common amongst all classes that it may be looked upon as a mark of the worldly mind; and here, again, all serious professors of religion obey the command of the Apostle, and are "not conformed to this world." The world, we suppose, knows little or nothing of family worship; it is, happily, common, though, unhappily, not universal, in Christian households. Without being uncharitable, we fear that we speak the truth when we say that the world has very loose notions about moral purity, and is very little restrained by conscientious motives from sensual excesses; and it is only justice to those who have solemnly taken upon themselves the profession of a Christian life to say that though none of them are proof against temptation, sins of impurity they with all their heart abhor.

In these respects, and in some others that might be named, decided Christians do faithfully endeavour to avoid conformity to the world, its principles, and its habits. On some of the points named they differ from one another, and that rather widely; some seeing more evil and some less in certain forms of amusement; nor are they very logical in the distinctions which they draw between one doubtful practice and another. Still, with all these minor disagreements, there is a broad line of demarcation between decidedly Christian people and the world. The old spirit of Puritanism is not dead, and we hope it will never die. We