

THE PROTESTANT, AND EVANGELICAL WITNESS.

willing sacrifice for human guilt; how does this love extend to an infinite and overwhelming magnitude? The death of Christ for human sin, by which innocent blood討 guilt; in which the beloved Son falls stricken by the Father's hand; in which every hunting sight, every blood-drip, and every pang, are signs for the redemption of those who hang Him to the tree; O! if we acknowledge that this has been, must we not also feel that in this transaction the force and wealth of an infinite love have been expended, and God has offered us the very fulness of his heart.—Rev. Robert E. Booth.

THE Protestant & Evangelical Witness.

SATURDAY, FEBRUARY 2, 1861.

"Be not Conformed to this World."

The Christian life has been very truly termed, in the inspired writings, a "fight;"—that against spiritual enemies in high places. Our every day experience confirms the justice of this view. The world, our fallen nature, and the great devotions of religion, so inextricably connect the Christian, that it is very many instances to bring him into contact, even in a home which he had professed belief in to be perfectly right. And this will ever be so, in the service of individual Christians, until, we hope, they come to that state of grace which will enable them, in little, as well as in their matters, to commit all their ways unto the Lord; because then will they direct their paths. As a Christian journalist, it becomes our imperative duty, upon seeing an evident evil in the practice of those who love the Lord Jesus, to attempt its removal,—and that more in reference to those who would throw a stone at the Christian on account of his inconsistency, than from a sense of any evil resulting to those more immediately concerned.

Matters recently coming under our notice in reference to the upper classes of our professing Christians, has determined us to discharge our own duty in the fear of God, in a matter from which, if neglected in, we see it, much evil will inevitably result. Let us take, for example, a novel, at either a public or private house, in the lower walks of life. What are the amusements of such a place? Music and dancing, with their attendant drinking, smoking, swearing, &c. To suppose any Christian would patronise such a place, would be to offer a gratuitous insult; yet this is but a few steps lower down, in the same description of amusement in which very many who profess Christ are found to indulge occasionally.

The great in our land hold their social reunions from time to time, and at these their friends dance and drink,—and if profanity be unknown there, it is more because the courtesy of polite society forbids it, or an ample education has been such as to give no incentive to its indulgence, than because the Bell of the world is more in accordance with godliness than the Rattle of the outcasts of our society. Oh, if all our influential professors would arm themselves to a sense of their responsibilities in this matter, very soon would many God-hating practices be known only as painful reminiscences of the past.

Can any apologist for genteel dancing define the difference as to immorality between the Schottische, Walz, or Quadrille of the fashionable ball-room, and the Break-down of the raff? The fine wines of the wealthy—do they not effect the same foul evils in those who use them, as do the white-wine, or vat-wash, in those whose circumstances afford them no better? Is God recognised at the profaneinden festive table of the rich, or his blessing upon the bounties of his own hand? You, Christian professors, who have fainted at such boards, answer to your own conscience. Vice, vice true, becomes, in the sight of man, more vicious as it descends to the lower and less educated of our fallen race. But, let us remember that God takes notice into the account that we think not of, and his judgment is just. But as we may never return to this subject—which doubtless will be an unpopular one—we would go a step further. There are very few professors who could be found to countenance the base conning which prevails in certain classes. It would damage their standing in their societies, although very many trim up so close to this as-horn species of amusement as to bring their profession into contempt, and do much disservice to those whom they pretend to serve. Well, there is not much need of their doing so. The enemy has provided a respectable medium between the honest and unprincipled, which it would be very difficult and unpromising to object to—just this kind of the devil's subtle strategy yields abundant fruit in an almost universal field which we have helped him. I heard him every night when I was in Edinburgh, and I listened two hours at the doors of the Music Hall, waiting till they opened, and I am sure ten thousand were at my back cringing to get in. He is the most dangerous singer I ever heard; he sings all his hymns to the tunes he used to sing at the public-house. Every one at these meetings joined him. It was epidemic!

A most enthusiastic meeting of the Bible Society of New Brunswick was held on Thursday evening at St. John's, N. B. We visited the Report of the Society, which showed a remarkable increase of the highest talents; from our Protestant denomination in that city, were among the speakers. The Rev. Dr. Gray, in the course of his remarks, referred to the first establishment of a Bible Society in St. John when a meeting was held around a table in a room in the St. John Hotel, when the only audience were the speakers, and the speakers composed the audience. At that time they had printed a pamphlet, which was read over in the meeting, which was entitled, "A Manual of Knowledge." In the year 1800, it was published in the city of Boston, and it was composed of extracts from the New Testament, and other religious works, written by various authors, who were endeavouring to go forward in advance of the times. But how different was it now—the audience was so numerous that the largest room in the city would not contain all who desired to witness and participate in the movement, while the number of speakers had become so large that it became necessary to curtail the time occupied by each.—See.

A new Protestant church is in course of erection at Paris; when it is completed Paris will have twenty Protestant churches and 100 working clergymen. The number of children attending Protestant schools is 2,000. The Free Paris Church has erected a large hall of its own at the corner of Rue de la Paix, and Rue du Commerce. This hall is to be used for meetings, and for the services of the church, and for the meetings of various societies.

One contended that the Bill of Fare was such as no Christian could consistently eat; and, of course, established continually his position; but his opponent eventually took shelter under this view of the matter: "The strictest professors, said he who was in a position to do so, eat a Plano; on this their families are allowed to perform any description of secular music, and friends and visitors listen to and applaud the performance of such pieces—If that is right, what harm is there in attending public performances of the same kind of music? Our friend could but give our own reply—none at all. But he added,—we can do worse than the sentiment." Two wrongs won't make one right." They are both wrong. And if the Christian family cannot possess a piano, or melodeon, without incurring to the previous costs committed to their care a knowledge of that which in after years the subject of converting grace finds it necessary to contend with the recollection of, out upon conformity to the world at such a price! We know that usually teachers will say that there is no religious music until it is instrumental instruction—then let them arrange suitable music, or else dismiss them and procure more competent Teachers. But that is not the truth. They know that secular music is the more popular, and it being also in harmony with their own taste, that profits teaching it; on that account Religious music of every description exists, and is in constant use. It is the duty of the Teacher to arrange such music for Christian families as a sensible consequence will not remove them in the use of, and will enable them to challenge the world, in this, as in other matters, with "which you convince me of sin."

Akin to this inconsistency, and yet more prevalent, is that of assimilating the conversation and enjoyment of private parties to those of the world,—the foolish jesting, often carrying confirmation and inflicting grievous wounds; the attempt at killing the time, often witnessed, instead of reducing it; the consciousness of "worldly," and all the other follies which constitute leaving salvation at home;—let it be the aim of parents to train to a better tone of social enjoyment; and their families and visitors, will make their memory, and in social relations they will have embellished in their day a vast amount of good.

Father Christians, the eyes of a hostile world are upon you—for their sake walk circumspectly; the eyes of those who of all earthly objects are nearest to your hearts, are up to you for example—they mark every inconsistency, and regard you as model Christians—for their sake put up the standard of the opposition of evil.

Thus your honored religion will command, as it deserves, at least respect; and he whose heart is tending

backward, if not fully steeled, will never consentingly let his heel-biting under the clogs of your example. We have already extended these remarks beyond the space intended, but the matter is of eternal, and very general interest; and on these grounds we cannot afford an apology. The master only needs consideration, in order to the removal of much that we have, in our public capacity, honestly contended with.

The Temperance or the Sabbath Observance.—Yesterday last, the 26th December, was observed, in addition to the recessions caused by the religious observance of the three preceding Protestant days in Edinburgh, a meeting of the ministers of the Established Church of Scotland in St. Giles'—Over the entire country the day was more or less completely observed; and we suppose there was scarcely a Presbyterian church in the country in which there was not a service suitable to the occasion.

In Edinburgh the day was pretty generally observed. A large majority of the shops were shut; and though the law courts and banks were open, the usual processions, and large meetings of the members of any of the religious bodies, did not occur. In the usual Protestant churches there were either, or at the small houses in the forenoon and afternoon, or, in the evening. Some had forenoon and afternoon services; some forenoon and evening; while others, again, had one service during the day, and a Meeting of a more general character in the evening. At some of the leading churches,—such as the Free Church, the Free, and the Scotch, the Union, &c., &c.—there was a service in the morning, but in a number of the churches, owing perhaps chiefly to the severity of the weather, the attendance was not so great as it would otherwise have been.

The evening meetings were best attended, as almost all places of business were closed in the afternoon. It would be a tedious thing to report the various addresses and sermons delivered on the occasion. Their general tenor, however, was uniformly the same. The leading ministers, in Edinburgh, as well as in every other town, were fully occupied in their Scriptural and Ecclesiastical responsibilities.

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The great blessings which flowed from the Reformation were enlarged upon—"what we are as a nation,—our greatness, moral and commercial, and political freedom, civil and religious,—were ascribed wholly to that source. But with feelings of gratitude and thankfulness, we regret that the principles of the Reformation had not been more fully carried out; and frequent references were made to the unhappy divisions among Protestants as one of the chief reasons why Protestantism did not occupy a still more commanding position in the world than is does. In nearly all the churches the duty was urged of carrying out more firmly than we have hitherto done the great principles of Reformation.—Edinburgh Witness.

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The Twentieth of December.—The 20th of December, being the Anniversary of the first meeting of the General Assembly of the Reformed Church in Scotland, has upon this day been very solemnly observed. The three Presbyterian Clergymen observed it with general unanimity.

The magistrates of Edinburgh and of other leading towns proclaimed a recommendation for its observance.

Services were preached in the different churches appropriate to the occasion, and large meetings were held to promulgate the principles of the Reformation, and urge the importance of holding down the power of Satan.

At a late meeting held at the Free Church Hall, Edinburgh, Dr. Wistars Balsam of Wild Cherry was introduced.

He is a native of Philadelphia, and has resided in Edinburgh for many years.

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