

gious life of Edinburgh than any other two men in modern times. We heard much of Mr. Moody's meetings in the Free Assembly Hall, with ministers and professors of all denominations on the platform, by his side. The like was never seen before. He was largely instrumental in leading the people from a formal religion to trust in the Saviour for salvation. Mr. Moody said to the people in Scotland "if he had spent as much time in thinking about Christ as he had in praying for faith, he would have had a hundred times more knowledge of Him. Faith comes by knowing him." Under Professor Drummond's work in Edinburgh, no less than one hundred young men presented themselves to study for the ministry, or to give themselves to any other Christian work.

How much more practical religious questions have become in Scotland. Dr. Drummond has just given one of a series of lectures on "Social Problems" in Edinburgh. He was enthusiastically received and gave a remarkable lecture on the subject of "Christian Missions." Just think many years ago, that the inaugural address at the opening of the Session of a college should be on "missions."

The seventeenth of August was an unusually fine Sabbath in Edinburgh—bright and cool. We felt how quiet the holy day of rest is here, and realized that this was a Scottish Sabbath. These Sabbaths have laid the foundations of sturdy reverent character which we find in the sons of Scotia the world over. We were early on Princes Street, wending our way to St. Giles Cathedral, to attend the military service at 10.30 a.m. Time has wrought its changes most notably around the precincts of St. Giles Church. As St. Giles must have had in former days a rich and quaint appearance now forgotten, so the neighbourhood was bustling, sunless and romantic. Here the town was most overbuilt; but the overbuilding has been all rooted out, and not only a free fair way left along the High Street with an open space on either side of the church but an outlook to the north and the new town. Here, for example, is the shape of a heart let into the causeway, which, a bare-footed boy told us, was the site of the Tolbooth, the heart of Midlothian. The large building was crowded with earnest worshippers. They were singing when we went in—

Oh God of Bethel, by whose hand
Thy people still are fed, etc., etc.

Prayers were read from "The Book of Common Order." The chaplain of the 92nd Highlanders preached a short sermon from the parable of the Pharisee and the Publican, Luke xvii. 10-14. The singing was hearty, and was led by the band of the Highlanders. We noticed in the west angle a bronze tablet to the late Dean Stanley, inscribed, "to Arthur Penrhyn Stanley, for his love of the Church of Scotland." At 11 a.m., we heard Dr. MacGregor in the United Presbyterian Hall. (St. Cuthbert's being closed for repairs.) He preached from Matt. iv. 8. It was one of a series on the temptation of Christ. "This temptation was the last attempt of infernal Malediction. It was the kingdom he aimed at, everything depended upon the side of assault, the place. Three distressing things—the sense of suffering, personal collision with his brethren, and the long delay. By yielding He could take one short cut to deliverance and to the kingdom." It was an excellent discourse, and although he read from a MS. it was delivered with great earnestness and force. It was our privilege, on the same day, to hear Dr. Marcus Dods, in Free St. George's. The church was crowded. The sermon was a masterly exposition of Acts ix. 8-10. "Saul's conversion." Delivered in that calm clear, incisive style, which is the charm of this very thoughtful divine. Truly Dr. Dods is a mighty expounder of God's Holy Word. Every sentence tells, and cannot be dispensed with, forming, as it does, part of a perfect argument. The impression made upon the hearers was "that the preacher relied wholly for effect upon the message, that the manner of delivery was secondary altogether to the importance of the truth taught."

The "Free Church of Scotland" and the "Old Kirk" are vying with each other in maintaining the highest possible religious life. The latter fully realizing that, in these days of earnest Christian life and thought, it must give a good reason for its claim to be recognized as the established religion of the country. We must close this sketch by simply adding that we had a very genial and profitable Sabbath in this cultured city. The tourist should plan his day of sacred rest in Scotland for Edinburgh.

Scotland is impressively religious. Perhaps in no place is this more distinctly seen than in the famous city of Edinburgh. The Sabbath is devoutly observed by the people as a whole. All saloons are closed on the Lord's day. We never saw, in any other city, so many people with thoughtful mien and devout manner wending their way to and from the churches.

We have reason to be thankful for the religious life of this great city. The whole living Church of Christ has reason for thankfulness in what has been done in Edinburgh. Let us find in this an incentive to greater diligence in Evangelistic work. To the same work we are called. Let us remember the old Covenanters in Grey Friars. They "being dead yet speak." But they held fast by the old Gospel. They had a living faith in Christ; they found the great salvation and were not ashamed to tell it to others. Let us be like them—the worthy sons of noble sires.

"The solemn League and Covenant cost Scotland blood,
Most Scotland tears."

(To be continued.)

CONTENTMENT AND DISCONTENTS IN LIFE.

The Bible is full of warnings against the discontentment of men in favour of a contented, resigned life. No greater instance of discontentment of men under God's providence can be found than in the children of Israel from the time they left Egypt to their entrance into Canaan and after that up to the appearance of Christ. We are warned against life's ingratitude in the Holy Scriptures and in profane history. The Greeks and Romans were not content with good Governments as republics, but wicked, discontented men were constantly conspiring against their country and fellow-men. Rome was all well up to the time of Cato, but it must have its Cataline, and next, its Cæsar and corrupt emperors to destroy and debauch it. Greece could not bear the noble honesty of Lycurgus, Socrates or Demosthenes, but it must have its corrupt Pericles. The Israelites groaning under bondage and taskmasters in Egypt were taken out of their slavery by the providence of God under Moses and Aaron in fulfilment of a promise made to Abraham, but within a few days after their departure complained with high discontentment against Moses, longing "for the flesh-pots of Egypt" and their old slavery; not recollecting that they were to fulfil a great mission—to be the progenitors of a Messiah who was to reign over all the nations of the earth. Not knowing that they were to be the fathers of such men as David, Samuel, Elijah, Isaiah, Daniel and, finally, of the apostles. All through their journey of forty years they grumbled at Moses, and whilst he was in Mount Sinai—actually made an idol of gold to worship. They were not contented with their judges as rulers, but must have a king and a Saul to usurp their liberties. Even David when king was not contented with his surroundings—great blessings God had given him—but must be guilty of the murder of Uriah from his wicked lust. His great son Solomon—endowed from on high with wisdom and all surpassing blessings of temporal things—was not contented with such blessings, but most wickedly preferred the allurements of women—strange women, strange gods—became unhappy and discontented and pronounced all things vanity.

When we recollect the bright prospects of Absalom at one time, the favourite son of David, he was not content to wait for his father's death, but, anticipating it, conspired to dethrone him and disturb the nation, ending with being destroyed himself. In him we see the baneful effects of family discontent. Another thing which we may notice among the Israelites, and other nations ancient and modern, is the calling on foreign nations to settle local differences in the country where two factions are contending with each other. How often was this fatal to the Jews, ending in the sacking of Jerusalem and even in the enslavement and carrying off of the nation?

Where a nation has local differences let them be settled among themselves, and let no foreigners come in to divide. The poor too often envy the rich or those set above them, little knowing that those whom they envy at the same time have cares—sickness at heart—diseases which the poor and humble have not. Modern socialists in Europe and America are constantly misleading the people, leading them first to suspect the providence of God, and secondly to unsettle all the affairs of private life and capital invested. They little suspect that their masters are often surrounded with monetary risks, business cares, with which they have no concern. We are not to ignore the providence of God and the warnings of the Lord Jesus, who says in His sermon on the Mount: "Sufficient unto the day is the evil thereof. Why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin; and yet I say unto you that even Solomon in all his glory was not arrayed like one of these."

"Therefore, take no thought saying, What shall we eat, or what shall we drink, or wherewithal shall we be clothed? for your Father knoweth ye have need of all these things."

"But seek ye first the kingdom of God and His righteousness and all these things shall be added to you."

St. Paul, speaking of his circumstances, says he had learned to be content with life in whatever circumstances he was placed.

St. James in his beautiful epistles says: "Be patient, therefore, brethren, unto the coming of the Lord; behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain." He subsequently speaks of the patience of the prophets and of Job in James v. 7-11.

Our Saviour in speaking to Martha and Mary affectionately tells Martha not to be fretful but contented and patient.

We see unhappy differences in some families yet, but read the "Cotter's Saturday Night" of Burns, when the good man of the house, returning from his day's work, sets him down to his frugal meal amidst his smiling children with his amiable wife opposite him—then at the close of the evening takes up the Holy Bible, opening its pages, reads the words of the inspired Psalmist thus: "Bless the Lord, O my soul, and all that is within me; bless His holy name who satisfieth thy mouth with good things so that thy youth is renewed like the eagle's. He hath not dealt with us after our sins, nor rewarded us according to our iniquities. Like as a father pitieth his children so the Lord pitieth them that fear Him." Psalm ciii.

We have a loved country, a goodly heritage, around us. "Abundant reason to thank God and take courage." Excellent laws, abundant schools, bright and happy firesides if we

have faith to make them so looking up to God to help us. Bright skies above us, broad spreading lakes, and land enough in the North West to support tens of millions of people more than we have. Civil laws that protect everyone, well carried out. Religious liberty for all. Smiling wives and children to greet us in our homes, no vicious divorce laws to offend God, sufficient to bless our family tables. Oh, how thankful and happy we should be. Let not wicked men tear these from us, nor from present good "fly to ill unknown." God smiles on our country and its Sabbath keeping observances, its churches, its Sabbath schools—loves to hear the voices of tens of thousands of little children, who are to succeed us in life, rise in praise to Him from thousands of churches. Let us remember the land we sprang from and love it, where there are, with all its faults, so many loved families, godly men and women, a land which has stood for centuries as the bulwark of religious rights and civil liberties. Lectures may be given by professors in our midst against loyalty and love of country, but with me the words are not to be trifled with or sneered at. How devotedly the Jews loved their Zion, their hilly Jerusalem! Let us, too, cherish the words Canada and Britain, honour the Queen who reigns over them, love the maple leaf emblem of our country, imitate the plodding and industrious beaver. Remember what the proverb says: "A contented mind is a continual feast."

Toronto, March, 1891.

CHARLES DURAND.

SHOULD CHRISTIANS DANCE?

MR. EDITOR,—Will you kindly allow me again to answer through your paper the remarks in last week's number on the above question, though I regret the writer assumed so sarcastic a tone, hardly becoming a Christian. If he will open the Word of God and read these texts, they may enlighten his mind and rouse him from the gloomy atmosphere that evidently surrounds him. The Lord says His people shall dance and make merry, Jer. xxxi. 4. Michal was punished for despising David for dancing before the Lord, 2 Sam. 16-23. The Lord turns mourning to dancing, Psa. xxx. 11. Praise the Lord in the dance, Psa. cxlix. 3; cl. 4. There is a time to dance, Eccle. iii. 4. In our Saviour's parable of the Prodigal, He says when the sinner came home there was music and dancing (Jesus' own words), Luke xv. 25. The Saviour's presence at the marriage in Cana showed that He did not disapprove of dancing, for it is one of the chief delights of Jewish weddings.

The question is asked: Did I dance only with Christians? The persons I met were certainly such as the ladies entertaining thought fit for their daughters; and though possibly not professing Christians, may I ask: "Do all Christian young ladies only associate with Christian young men?" Are we to stand aside and say: "Oh! I'm a Christian. Don't touch me, nor speak to me," and freeze them with coldness?

That is not the example I see in my Saviour. He allowed Himself to be entertained by Pharisees, Luke xi. 14. I am sure we are far more like Christ by cultivating a kind, affable, gracious manner, even to those who may not yet know Him.

Then the question comes. How often may Christians dance? Each one is the best judge of that. Certainly not often enough to interfere with health or duties any more than attending religious meetings to the neglect of important duties, as is frequently done. For instance, God has given a woman the blessed mission of wife and mother, but she is so anxious to do work that can be seen that home, children, husband are all set aside, left to disorder and neglect, while she attends evangelists' meetings, lectures, guilds, etc. Do not misunderstand me; such meetings are a privilege, and afford work suitable to those who do not carry them to excess; by proper management many may be attended, and be a great help, even in fulfilling daily duties; many true, noble women He calls and fits for this purpose, and they shall be blessed.

Again, your correspondent says prayer cannot be made a sin. I can prove to him that this, too, can be carried to excess. Here is a mother who so delights in her private devotions and gives so much time to them that every member of the family has to suffer. Her husband's and her children's patience is tried, her domestics, losing precious time awaiting her orders, this being a daily occurrence; too delicate to rise early, and yet these prayers must be said. Is not this excess?

How different is another Christian, who takes her prayers and praises with her while fulfilling her duties, lifting her voice in praise and pouring out her heart in prayer while doing one duty after another, thus bringing comfort, order, happiness to those about her. Can you say the Lord is not as near this earnest woman as the former? The prayer our Saviour taught us is not one that would take hours to repeat, not full of repetitions and high-flown language, but beautiful, simple, earnest petitions.

His next point is his feelings. Ah! mistaken one. The blessed Lord never said go about in gloom, go to the sick and poor with downcast looks, wring your hands for the misery you cannot prevent. Certainly we must mourn for our sins and His sufferings for our sakes, but did He not say: "It is finished." The ransom is paid. We are His, and what has He taught us by His divine apostle? "Rejoice evermore," 1 Thess. v. 16; Phil. iv. 4; Phil. iii. 1. Jesus says: "Let your light shine," not cast a cloud wherever you go. Arouse from your gloom. It mars every Christian and drives away from Jesus. Let us analyze this amusement you so much condemn. Dancing is the graceful movement of feet and body to the time of music, which delights the ear and enlivens the spirits. May God grant you as cheerful and happy a mind as

THE CHRISTIAN WHO DANCES.

Toronto, March 4, 1891.