

hood by bribes or beastly indulgences. The morality current in the world is not of God, and is ruinous to man; and it becomes all Christians to rise superior to the low standard of the world, and to aim at love, truth, and righteousness for their own sake.

THE FAITH CURE.

THE extensive revival of belief in the efficacy of prayer as a means of removing bodily disease marks a new phase in modern religious life. Why such a revival should have been at all needed, apart from a revival of religious belief in general, it is difficult to say; but the fact is pretty evident that large numbers of professed Christians have quite recently, for the first time, become believers in the power of the prayer of faith employed in the direction referred to.

The present movement has been gathering force for some time. Isolated individuals in the United States and in Europe have for years professed to heal sickness solely by prayer and the laying on of hands. Dr. Borden, an American, conducts a health establishment on this principle in London, England, and there is an institution of the same kind carried on by one Otto Steckmayer, at Harpwell, in Switzerland. The person, however, who attracts the largest share of attention in this connection at the present moment is Dr. Cullis, of Boston. This gentleman, who is a physician and manager of a sanatory establishment, combines preaching with his practice, and it is said that very large audiences often wait upon his ministrations. This summer he has been holding a special camp-meeting at Old Orchard Beach, and by so doing he has, it is said, added largely to the attractions of that famous seaside resort. A correspondent of the New York "Observer," writing from Old Orchard under date of Aug. 1, gives the following account of one of Dr. Cullis's great reception days:

"The Faith Cure camp meeting, which is in progress here under the direction of Dr. Charles Cullis, manager of the Consumptives' Home in Boston, is attracting great crowds, and attended with quasi miraculous phenomena. Yesterday was 'all healing day,' and all who desired to be healed and had faith were invited into the tabernacle at 2:30 p.m. No others were admitted. More than 600 persons presented themselves at the appointed hour. They were seated on one side of the tabernacle. In the opposite corner Dr. Cullis stood by a chair. One by one, in the order of their coming, the afflicted ones were conducted thither. Dipping a finger of his right hand in oil, Dr. Cullis laid his hand upon the head of each, uttering a brief, fervent prayer. From half-past 2 until 5 o'clock the procession filed along. All ages were represented, some tottering on crutches, some in invalid chairs, the dwarfed, the crippled, the blind, and diseased. Those waiting employed the time in singing hymns and listening to addresses from clergymen and others. A large proportion evidently belonged to the class of semi-invalids. Some came from the room declaring themselves perfectly healed.

"To-day numbers of men and women from all sections of the country and from all stations in life testified to being cured of their disease. One old lady who had not walked a step in twenty years created a great sensation by discarding her crutches immediately after Dr. Cullis finished praying, and to-day she walked from her boarding place to the tabernacle. Three old gentlemen who have been lame for years were also apparently made whole in the sight of the assemblage."

We do not profess to know how far these phenomena are genuine or merely illusory, neither shall we undertake to show to what extent they can be accounted for "on natural principles." Our aim at present is simply to put our readers in possession of the facts. Having, however, a little space to spare, there will be no harm in giving Dr. Prime's own remarks on his correspondent's letter, keeping in view the fact that the Doctor is a second witness in the case, he having been present at the Beach whilst the great camp meeting was in progress. He says:

"Beyond all doubt many of these cures are real. I do not deny that all of them are genuine, and that they are the accompaniment of prayer. That any of them are miracles, in any other sense than that wonders or strange things may be called miracles, there is no reason to believe. Most of the cases are such as are by the medical faculty and others called nervous complaints. That the emotional nature is so affected by the faith of the patient that he is enabled to overcome the difficulty, and that this help comes from God in answer to prayer, it is scriptural and reasonable to believe. So God works by means when the medical treatment is made available to the recovery of the patient. Since the world began there was never so much prayer, with so much faith, made for any one sick man, as for the late beloved President of the United States. Beyond all doubt he was most earnestly and believingly prayed for in all the Faith Cure houses in every land where one exists. Tens of thousands of Christians were ready to say they knew he would not die. They believed and were sure. But God did not give saving efficacy to the means employed, and in His clouded but all-wise Providence He permitted him to go from us and his country that bore him on its heart.

'God works in a mysterious way
His wonders to perform.'

"I have made diligent inquiry into the nature of the cases that have been brought here. I came in the cars with a man who had been deprived of one of his legs. And as he sat next to me I asked him if he was going to Old Orchard. I confess to a little disappointment when he said he was not. To have such a man blessed by the restoration to him of a lost limb would be a miracle in the accepted sense of the word; while chronic lameness may be healed with no other agency than the power of the mind acting on the nervous system. Five doctors will say that a man has disease of the heart, and five will affirm that he has not. If he is cured, he will believe that he had that disease, and it may readily be true that his relief came in answer to faith in prayer. But there was no miracle in it. I do not know that any of the good men who ask people to come unto them and be healed, speak of these results as miracles. The 'common people' do. But they are not miracles. So far as they encourage humble dependence on God and childlike faith in his promises, they are to be received with gratitude. And they are not to be spoken of with levity, as if they were tricks or frauds. They are the real experiences of praying and believing Christians who would not practise deceit or make a lie. Nor is it impossible with God to raise the dead, or to restore a limb. There is no evidence that He ever has done so in any of these faith cures; and if the gift of miracles were bestowed on them, we should see those signs and wonders which in the days of the Saviour and His disciples were needed as witnesses. They are not needed now, and have passed away. They may return. They will, if God chooses to convince the world by other agencies than the Spirit in His Word."

THE JOHN BLACK SCHOLARSHIP.

AS may be learned from the appended circular, which has been sent to us for publication, it is proposed to establish in Manitoba College a scholarship bearing the name of the late Rev. Dr. Black, of Kildonan. This project commends itself to favourable consideration. On account of Dr. Black's early connection with the religious and educational interests of the North-West, his name is certainly worthy of being permanently identified with these interests; and on account of the position occupied by Manitoba College in relation to the same interests, there is no more fitting way of honouring such a name than by connecting it with a scholarship in that institution. It will be seen that the monument in the churchyard, and the memorial slab in the church, at Kildonan, are already provided for, and it can scarcely be supposed that any serious difficulty will be encountered in speedily securing the \$2,000 required for the scholarship. The circular is as follows:

WINNIPEG, 21st August, 1882.

DEAR SIR,—The committee appointed to obtain subscriptions for some appropriate memorial of the late Rev. Dr. Black consider the following the most fitting manner in which to carry out the trust assigned to them:—

- 1st. To erect a monument to Dr. Black's memory in the Kildonan churchyard.
- 2nd. To place a memorial slab in the Kildonan church.
- 3rd. To establish a scholarship in Manitoba College—of which Dr. Black may be said to have been the founder—bearing the name of "The John Black Scholarship."

For the monument and the memorial slab it is considered that a sum sufficiently large has been already received.

For the proposed scholarship the sum of about \$2,000 will be required, in order that an annual sum may accrue from it worthy, in some measure, of the object for which the scholarship is to be established.

It is believed that there are many friends of the late Dr. Black, in Manitoba and the North-West, who will gladly avail themselves of this opportunity of helping to perpetuate the memory of one who was so long and so closely identified with the best interests of this country.

In this confidence this letter is sent to you, and it is hoped that you will send without delay whatever you may wish to contribute to this object.

Your subscription may be sent to the Rev. Professor Hart, Secretary, Scholarship Committee, Winnipeg, or deposited to the credit of the Memorial Fund in the Merchants' Bank, Winnipeg.

I remain, yours faithfully,

THOMAS HART.

GOSPEL WORK.

THE GLASGOW NOON MEETING.

The attendance at Monday's meeting, though still small, was rather better than when we last had occasion to mention it. Mr. J. S. Napier presided. The numerous requests for prayer and also thanksgivings were read by Mr. R. Stewart. Mr. J. M. Scroggie, who has been labouring in Greenock for the last five weeks, said that after Mr. Moody left that town it was very difficult to carry on the work. Many had come to hear Mr. Moody, but immediately on his departure the attendance fell off. By the end of the third week, however, a reaction had taken place, and now the meetings were about as large as at first. To the ministers of the town he was greatly indebted. Not a meeting passed but several of them were present,

and one in particular was scarcely ever absent. Mr. W. M. Oatts, secretary of the Glasgow Y.M.C.A., who has just returned from his tour in America, related some of his travel experiences. During the outward voyage it was arranged that two meetings should be held daily. The first day, however, everyone was so sick that no service could be held. Meetings were also held the homeward journey, although under difficulties, owing to a Roman Catholic woman protesting against them in the fore part and another protesting in the saloon. Amidships, however, they were allowed to proceed. When at a meeting in New York he had met with a very sad case. A Christian young man from Glasgow lately went to America, and during the voyage he distributed tracts and booklets all over the ship, gaining the respect both of the captain and officers. On landing he met with several old companions, and gave way to temptation. He had never got into regular employment, and had sunk deeper and deeper. Before leaving Glasgow he had received a letter from Mr. Moody to friends in America, but he had never used it. Now he stood at that meeting, penitent, and requesting prayer. Mr. Henry Lakin, of Burton-on-Trent, spoke of the tent meetings on Glasgow Green. He mentioned a very interesting case of a young man who had been discharged from his work through intemperance. After being discharged he wrote a letter, put it in his pocket, so that people would know when they got his body—his intention being to throw himself into the Clyde after dark. Whilst passing the tent he was attracted by the singing, and entered. There he became concerned about his soul, and did not leave the tent that night until he had closed with offered grace. He was almost a constant attendant at the meetings now. Mr. J. Campbell White gave a report of the Dumbarton meetings. Those held last week had been very large. When thanking the hall-keeper for his attention during the meetings, he broke out, "O sirs, could you not go on for another fortnight, and then all the public-houses will be shut?" A fellowship meeting has been organized for the benefit of the young converts. Rev. Mr. Gault said he was going away to Ireland for a time. Many parts of that country were as tranquil as our Scotland, so that no one should be afraid of going there. In fact, it was a time when many should go, as there were many opportunities for doing some quiet work. There were over one-and-a-half millions of Protestants in Ireland, and the door was open amongst the Roman Catholics, many of whom were breaking away from the priests. He hoped to see Ireland become what it had been in the past—an "Island of saints." Mr. J. C. Brand, who is connected with the Alexandria work, reported very large meetings in that district. On Sunday evening about thirty anxious souls were in the hall, and one of them a publican. It is now confirmed that Mr. Moody will hold an all-day meeting at Dumbfries on an early day. It is hoped that many of his Glasgow friends will attend, the more especially as it will be his last meeting in Scotland for the present.

MRS. CHRISTINA MACKAY, widow of the late Robert Mackay, died at her residence, near Embro, August 12th, 1882, at the age of seventy-four. She was the mother of eleven children, nine of whom survive her, and among them the Rev. Dr. Mackay of Puslinch. She lived fifty-two years almost to a day on the old homestead, lot 15, con. 5, West Zorra. She, along with her husband, emigrated from Sutherlandshire in 1830, and in August of that year rented the farm where she died, which was then all bush. Her husband died twelve years ago.

THE membership of the English Bible and Prayer Union is rapidly advancing in numbers. In the beginning, of June the total enrolment had reached the figures 153,221.

THE Bishop of Hong Kong says he has been repeatedly stopped while preaching, and asked if he is not an Englishman, and if his is not the country that sends opium to China? And when he admits the fact, they tell him to go back and stop the opium, and then they will talk about Christianity.

MISS ANNIE MONTGOMERY, a school teacher of Charlottetown, P.E.I., has accepted the position of missionary to Persia, tendered her by the Ladies' Branch of the Board of Foreign Missions of the Presbyterian Church of the United States. Miss Montgomery left the island a few days since on her way for the scene of her labours.