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The Monthly Record

OF THE

Church of Scotland

In Nova Scotia, New Brunswick, & Adjoining Provinces.

EDITED BY THE REV. P. MELVILLE, A.M. B.D.

ST. COLUMBA KIRK, HOPEWELL, N. S.

AUGUST

1885



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GEORGE W. BAILLIE, PRINTER AND PUBLISHER

1885.

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THE MONTHLY RECORD

OF THE

Church of Scotland,

IN NOVA SCOTIA, NEW BRUNSWICK, AND ADJOINING PROVINCES

VOL. XXXI.

AUGUST, 1885.

No. 8.

"If I forget thee, O Jerusalem, let my right hand forget its cunning."—Psalm cxxxvii. 5.

SCOTTISH GENERAL ASSEMBLY.

BY REV. C. B. ROSS, B.D., LANCASTER,
ONT.

In my two last papers I spoke about the spiritual life of the Church and the methods employed for furthering its growth. I will now say a few words regarding the means used for improving her services. Twenty or thirty years ago very little attention was paid to the devotional part of the service, including the service of praise. From all accounts we learn that these were often crude in the extreme. The Protestant Churches had broken off from the forms of the Church of Rome, with its imagery and its choral services; and in the reaction they went to the extreme of baldness. Beauty was thought to be the badge of the Scarlet Woman, Roughness therefore, was regarded as praise-worthy. The ecclesiastical buildings as seen from the outside were ugly: gaunt, square buildings, usually occupying a beautiful situation on some rising ground. The interior was ugly. The pews were high and unbending—like their occupants—with a board nailed tightly at one end, and a door fastened to the other. Of what use these doors were I could never understand, unless to emphasize the insular, independent character of the pew holders. The singing was sometimes a mere caricature. A precentor, occupying a high box beneath the pulpit, led. His ignorance of music was usually equal to his conceit; and both were amazing. And yet there was much good in that old church. If the service was unattractive,

the same cannot be said of the worshipers. The clergyman was beloved and respected by all, and, in these high-backed pews were many noble characters—men who would scorn to do wrong, who would lose their right hand rather than utter an untruth.

But, a great change for the better has taken place in the services of the church of Scotland. It would be an error to say that any one man is the cause of this. It has rather been brought about by the growing intelligence and refinement of the community; and I hesitate not to say that it is, to some extent owing to the example of the Scottish Episcopal Church, whose services are often beautiful. While then it is impossible to name any one as the cause of this improvement in the services of the Church, one clergyman may be taken as a type of those who have led in this matter, I mean the Rev. Dr. Boyd of St. Andrew's who sits to the left of the Moderator. Dr. Boyd has won world-wide fame as a writer. His first work, "Recreations of a Country Parson," has had an enormous circulation. As its name indicates, it describes the occupations of the clergyman during his leisure hours. The book is most readable, and gives a pleasant picture of the life at the country manse, showing the difficulties, the trials and the pleasures of the Scotch clergyman. Following this work came a number of others from the same pen, each securing a large measure of fame. Many of these works consist of sermons written in an easy, graceful style, full of spiritual beau-

ty and of great practical value. Indeed, a better type of the Scotch clergyman can hardly be found than the Rev. Dr. Boyd, of St. Andrew's.

Dr. Boyd takes a great interest in the musical services of his church. It is quite a treat to hear his well-trained choir. And Dr. Boyd's efforts are not confined to the improvement of the music of his own church. He is the Convener of the committee under whose auspices the collection of hymns at present sung in the Church of Scotland was compiled, than which no more useful work has been introduced of late into the church. These hymns have interwoven themselves with the best spiritual feelings of the people. Although we miss many beautiful hymns found in other collections; and though the hymns selected fail to touch some chords of the spiritual life, yet, taken all in all, the hymn book has become a blessed means of awakening and stimulating spiritual life in the church. And, while the hymns have been carefully chosen, the church has not been neglected of the music. More than twenty years ago, the Psalmody Committee was appointed; and as a result of their efforts, the psalms and hymns have been wedded to tunes of great beauty. We certainly miss some exquisite melodies to be found in the English Hymnals; but a collection which contains such tunes as:—Theodora, Walton, St. Cuthbert and Redhead, is rich indeed.

Great efforts have also been made to improve the Devotional services of the church. For this purpose, a number of clergymen, some twenty years ago, compiled a book of prayer and services for special occasions. The purpose of the society, as we learn from the preface to their work, was "to prepare or collect examples of prayer as full and as suggestive of solemn fervent devotion as words can be, and to bind them into the simple order of the existing service." The prayers chosen by the society are very beautiful, although it seems to me that, in the balancing of the phrases and sometimes in the quaintness of the expressions used they are unsuitable for the ordinary services of the church. Their great value consists in guiding the young minister in forming his devotional services. He is taught not servilely to copy these. They

are rather a guide to him in his efforts to lead the devoutness of his people. And for this purpose the Book of Prayers has proved of inestimable value. The vast improvement which has taken place in the Devotional Services of the Church of Scotland is due, in great measure, to the efforts of the Church Service Society.

In connection with this Society, we may mention the name of Dr. Lees of the High Church of Edinburgh. He is sitting on the front seat, to the left of the Moderator. More than any other man, Dr. Lees has been identified with the efforts made to improve the services of the church. About ten years ago, if I remember rightly, he was appointed minister of the High Church of Edinburgh. At that time, St. Giles Cathedral was divided into three churches: and two congregations worshipped beneath its walls. Through the munificence of Dr. William Chambers, the late publisher, St. Giles was restored to its old form; the ugly partitions were thrown down: a new church was built at some distance, for the West St. Giles Congregation, and the Cathedral was left to the exclusive use of the Congregation of the High Church. The changes effected by Dr. Lees have been remarkable. He found St. Giles a poor looking building where two small congregations worshipped. It is now truly a national edifice. Here sermons on important occasions are preached, such as the Tercentenary of the founding of Edinburgh University, when Professor Flint preached before the savants of Europe; and on the occasion when the tattered flags of the Scottish Regiments were deposited in the Cathedral, when Dr. Lees himself preached. Dr. Lees has done a great deal to arrest the tide of worshippers who were moving away to the Scottish Episcopal Church. He has shown them that, in the church of their fathers, they can find the beautiful service they require; and Sunday after Sunday, the great Cathedral is filled to overflowing. The prayers are admirable, the music is probably the finest to be enjoyed in any church in Scotland. The organ cost about £5000; and the large choir is arriving at a high state of efficiency. Words cannot tell how affecting it is to worship in the old church with its many hallowed memories. By

the flags hung round the walls, one is reminded of the battlefields where Scotch soldiers fought and died; in the signs of age here and there imprinted on the stones, one is reminded of the strange events which have taken place there; where battles have been fought, where Roman Catholic Priest, Roundhead soldier, Episcopal Bishop, and Presbyterian Minister, have all preached; and, as the tones of the organ reverberate around the building, one cannot help rejoicing that the old place remains, and still re-echoes the devotion of the people of Scotland. And this improvement in the Church services is not confined to the congregational worshipping in the cathedral. In St. Andrew's Church and Old Grayfriar's Church, Edinburgh, and in the Cathedral and the Park Church, Glasgow, is to be found music little if at all inferior to that enjoyed in the Cathedral of St. Giles.

Thus the Church of Scotland is not standing still. She is ever advancing, keeping abreast of the intelligence and refinement of the people of Scotland, while guiding their spiritual life in the LORD. She brings out of her treasure things new and old. She cherishes all that is good from the past, while she welcomes all that is good and true and beautiful in the present. It is the prayer of all her children that her influence for good may ever increase, so that she may be always blessed and a blessing to all.

(To be concluded.)

SCOTTISH LITERATURE. PERIOD V. (1625-1727.)

Many new versions of the Psalms of David in Scottish metre appeared during this period. One version by King James VI and Lord Stirling was repeatedly published under royal auspices, but with little success. Another by the Rev. Zachary Boyd of the Barony Church, Glasgow, and a third version by Sir W. Moore of Rowallan, had many excellences, but little popularity. Our present version of "The Psalms of David in Metre" was prepared by Francis Rouse, M. P., Provost of Eton, who became a member of the House of Lords under Cromwell, and won an excellent name alike for learning and for virtue. His version was approved

by the General Assembly of Divines at Westminster in 1646. But it was revised again and again by the Scottish General Assembly, "translated and diligently compared with the Original Text and former Translations," before they finally adopted it as "more plain, smooth, and agreeable to the text than any heretofore." This was done in 1650, when our present version was appointed to be sung in the Scottish churches and families. Its high excellence is witnessed by the fact that it still holds its place in the hearts, the homes, and the churches of Scotland and its loyal children, after more than two hundred years of undisputed sway in Scottish Psalmody.

The removal of the Scottish Court from Edinburgh to London took place in the former period, but its effects upon Scottish Literature began to be felt most severely in this period. It gave a fatal wound to Scottish as a living national language. The noble language of our Ancestral Kings and Queens, our Princes and Peers, our Clergy and Nobility, was now accounted a provincial *patois*. It fell into disuse, and the rage of the ambitious was, to Anglicise. This was a most serious hardship to the Scottish nation, and long did it keep down the Scottish genius! To this day the Scottish people feel abashed in polite society on account of their native Scottish or *Doric*, as it is analogously called. When, with a fondness approaching to veneration, I have spoken a sentence in Scottish in polite Scottish society, I have smiled with sad pity to notice that they shrunk from their ancestral language as something vulgar! This is not as it should be.

But Scotland began to overcome this hardship, and anon there arose Thomson and Scott, Hume and Robertson, Smith and Reid, Hamilton and Brougham, Wilson and Macaulay, rivalling the English themselves in English Literature.

Still, however, many provincial poets cling to their vernacular Scottish, and why should not their exquisite songs be studied and loved, say, in the colleges of New Zealand, as long as the Grecian Doric is dear! Why should they blush for their dear old language? Think of Theocritus blushing for his immortal idylls! Like the Arcadian Pastorals, the Scottish Songs

are peculiarly adapted to express pathos and love.

Omitting therefore the Anglicising Scottish Literati, such as Drummond of Hawthornden, we shall close with a glance over the later Scottish Bards. Among these, Allan Ramsay of Lothian stands proudly pre-eminent in this period, as Robert Burns does in the next. Ramsay's "Gentle Shepherd" is one of the most exquisite Pastoral Poems that human language can boast. In its almost naked simplicity and innocence it reminds us of the Book of Ruth. Ramsay wrote many other admirable pieces, as "For Lochaber no more," &c.

About this time arose the two parties called "Covenanters" and "Cavaliers," respectively, and later still arose the Jacobites. Each of these has its own bards. As a specimen of the Cavaliers we may select Sir J. Grahame of Montrose. Like the Cavaliers generally, he Anglicises in his language, but his philosophy is as shallow as his language is fine. For instance, in the song beginning—

"My dear and only love, I pray,
This noble world of thee
Be governed by none other sway
Than Perfect Monarchy."

he claims an Absolute Despotism over his lady. Now let us see how his "Perfect Monarchy" operates. He once compelled his citizens of Montrose to swear to the Covenant. But some time afterwards he came upon them with a bloody horde of Irish assassins, and because they would not break their oath and Covenant at his bidding, he butchered the men of the town and gave up the helpless women, young and old, rich and poor, to the fearful brutality of his cruel cut-throats! Heaven preserve us from the "Perfect Monarchy" of such a monster! The practical meaning of his fine verses is this; that he should win the love of a lady by fine display and fair promises; and then after she had trusted all to him, that he should claim a right to cast her off "and never love her more," whenever he thought she had vexed him. Such Despotism is intolerable. I have seen a man who always refused his wife's advice, however good, "for," said he, "I will be absolute master." Who would not despise

such a heartless churl! Byron indeed writes,

"O all ye lords of ladies intellectual,
Come tell us truly, have they not bespекt you
all!"

But Burns with profounder insight writes,

"Wae's me! it often gars me greet
To think how many counsels sweet,
How many prudent sage advices,
The husband frae the wife despises!"

As a specimen of the better class of Cavalier poetry we may here refer to several pieces by Sir Walter Scott. For instance the song, "Up with the bonnets of Bonny Dundee," was written in honor of another cruel Grahame, known by the titles of Dundee and Claverhouse.

William Cleland the brave lieutenant of the Covenanters, who in 1689 with about 800 Cameronians repulsed the Cavalier horde of 5000 insurgents at Dunkeld, has described the host of "bonny Dundee" alias "bloody Clavers" as follows.

"Yea sure such sights might have inclined
A man to nauseate at mankind! . . .
Nought like religion they retain;
Of moral honesty they're clean;
And for a misobbliging word
'She'll lurk her neebour over the board,'
If any ask them of their thrift,
'Forsooth her nainsel lives by thift.'" (theft)

As specimens of the poetry of the Covenanters we may here mention also the "Nithsdale and Galloway Relics," by Allan Cunningham, and the beautiful "Cameronian Dream" by James Hislop.

The poetry of the Covenanters is rich in profound pathos, and sublime in immortal aspirations "to GOD ONLY WISE, ONLY HOLY, ONLY GOOD." The Scottish nation is one of the most reasonable, orderly, generous, and much-enduring peoples that live below the sun; but step in between their conscience and their God, and once they are ready to do or die to prevent such Babylonish sacrilege. The execrable barbarities of the persecuting Stuarts, struggling to force the conscience of this noble people, drove them to desperation, and woe befel the Stuart race. And woe betide the impious wretch who ever tries the like again! May no weapon formed against thee, Land and Church of our fathers, prosper; but vanquish thou thine every foe by growing up into all that is Good and True!

CAMERONIAN DREAM.

BY JAMES HISLOP.

In a dream of the night I was wafted away,
To the moor and of mist where the martyrs lay;
Where Cameron's sword and his Bible are seen,
Engraved on the stone where the heather
grows green.

'Twas a dream of those ages of darkness and
blood,
When the minister's hame was the mountain
and wood;
When in Wellwood's wild moorlands the Stan-
dard of Zion,
All bloody and torn, 'mang the heather was
lying.

It was morning, and summer's young sun from
the east,
Lay in loving repose on the green mountain's
breast;
On Wardlaw and Cairn-Table the clear shin-
ing dew,
Glistened sheen 'mang the heath-bells and
mountain flowers blue.

And far up in heaven by the white sunny cloud,
The sang of the lark was melodious and loud,
And in Glenmuir's wild solitudes, lengthened
and deep,
Was the whistling of plovers and bleating
of sheep.

And Wellwood's sweet valley breathed music
and gladness.
The fresh meadow blooms hung in beauty and
redness;
Its daughters were happy to hail the returning,
And drink the delights of gay July's bright
morning.

But ah! there were hearts cherished far other
feelings,
Illumed by the light of prophetic revealings,
Who drew from this splendour of beauty but
sorrow,
For they knew that their blood would bedew it
to-morrow.

'Twas the few faithful ones who, with Cameron,
were lying
Concealed 'mang the mist, where the heath-
fowl was crying;
For the horsemen of Earlishall around them
were hovering,
And their bridle-reins rung through the thin
misty covering.

Their faces grew pale, and their swords were
unsheathed,
But the vengeance that darkened their brows
was unbreathed;
With eyes raised to Heaven, in meek resigna-
tion,
They sung their last song to the God of Sal-
vation!

The hills wit the deep mournful music were
ringing

The curlew and plover in concert were sing-
ing;
But the melody died 'midst derision and laugh
ter,
As the hosts of ungodly rushed on to the
slaughter!

Though in mist and in smoke and in fire they
were shrouded
Yet the souls of the righteous were calm and
unclouded;
Their dark eyes flashed lightning, as firm and
unbending
They stood like the rock which the thunder is
rending!

The muskets were flashing, the blue swords
were gleaming,
The helmets were cleft, and the red blood
was streaming,
The heavens grew dark, and the thunder was
rolling,
When in Wellwood's dark moorlands the
mighty were falling!

When the righteous had fallen, and the combat
had ended,
A chariot of fire through the dark cloud de-
scended,—
Its drivers were angels on horses of whiteness,
And its burning wheels turned upon axles of
brightness.

A seraph unfolded its doors bright and shin-
ing,
All dazzling like gold of the seventh refining;
And the souls that came forth out of great
tribulation,
Have mounted the chariot and steeds of salva-
tion!

On the arch of the rainbow the chariot is
gliding,
Through the path of the thunder the horse-
men are riding!
GLIDE SWIFTLY, BRIGHT SPIRITS, THE PRIZE IS
BEFORE YE,
A CROWN NEVER FADING, A KINGDOM OF GLORY!

OUR OWN CHURCH & COUNTRY.

NOVA SCOTIA.

PRESENTATION.

TO THE REV. WM. STEWART, MINISTER OF
ST. JOHN'S CHURCH, McLENNAN'S
MOUNTAIN:

We, the ladies of McLennan's Mt. Con-
gregation, beg you to accept of this pul-
pit gown as a token of our esteem. Your
labours among us during a long period
have been indefatigable as a minister of
the lowly Jesus, and your gentle unassum-
ing manners have won our respect.

Accept also our regards for your amia-

ble partner in life. You and yours have our best wishes, and when your labours here are ended may you be able to render your account with joy, and say, Here am I and the people Thou hast given me.

In behalf of the ladies of the congregation,
C. F.

REPLY.

MRS. FRASER:

To yourself, and through you to the ladies of the congregation who so heartily co-operated with you on this occasion, I beg to tender my warmest gratitude for the handsome and costly silk pulpit gown presented to me. I feel myself considerably flattered by your bright and kindly expressions. Different minds have different thoughts. You seem to think of me more than I do myself. I think I can say that it is hard, if not impossible, to point to another instance of the kind in this country.

It is very common for congregations to present their newly inducted ministers with pulpit gowns, but to present the same one with two gowns, one at his induction into the congregation, and after a lapse of 22 years to present him with another is not of common occurrence—especially in a voluntary country like this. The first gown I have worn well, but I can scarcely hope to be sustained and spared in the ministry to see this gown worn to tatters. The last 22 years changed greatly my outward appearance, and should I be spared for another 22 years additional outward changes will be manifested. The present time is ours; the future must be left with Him who does all things well.

My labours, since I came to this country, have been of an arduous nature, owing to the long distances my people lived from me, but in every other respect have been very pleasant, and becoming more and more so every day. May God continue by His Spirit to work in me the will and power of His good pleasure.

Accept also my thanks for your good wishes to my partner in life, and to my family. They have on various occasions, as well as myself, received token of good will and respect from both the ladies and gentlemen of the congregation.

W. STEWART.

SALTSPRINGS.—The tea meeting held at

West River Station on July 1st in connection with St. Luke's church, Saltsprings, has, notwithstanding the fact that the day was rainy and unfavorable, proved a success. After all expenses have been paid there remain \$416 to the credit of the congregation. This under the circumstances is very satisfactory. Many thanks are due to those members of the congregation who laboured so cheerfully and indefatigably in making all necessary preparations; and also in giving their services on the day of the tea meeting. Special mention also deserves to be made of those friends outside the congregation who favored us with their presence and assistance, and also of those who being unable to be present gave tangible expressions of their good will by sending valuable donations. The Pictou Band also merits favorable notice for their services which were so highly appreciated, and contributed much to the enjoyment of the day.

LORNE, W. B.—Our annual picnic which has now become a popular institution with us was held on the 22nd ult. on John D. Dunbar's interval. The ground selected was a beautiful spot on the margin of the West Branch stream, which nature and a number of willing hands made exceedingly attractive. The drive thereto was in itself a pleasant trip. The roads in all directions were shady, level, and smooth. Men, women, and children, turned out *en masse*, and who ever loveth a laugh. The proceedings at the grounds were brought to a close by an excellent practical speech by Dr. McDonald of Hopewell. We may add that throughout the day the venial doctor was ubiquitous, evidently taking the whole assemblage for his patients and prescribing unlimited fun and amusement.

MINUTES OF SYNOD.

ST. ANDREW'S CHURCH,
PICTOU, 30th June. 1885.

The Synod of the Maritime Provinces, in connection with the Church of Scotland, met here this evening according to appointment, and after Divine Service, conducted by the retiring Moderator, Rev. A. J. Mackichan, (who preached from this text, "Ought not Christ to have suffered

these things, and to enter into glory (Luke 24: 26.) was constituted with prayer by the said Rev. A. J. Mackichan

The minutes of last sederunt of meeting at New Glasgow, June 25th, 1884, were read and sustained.

The Roll was then made up as follows:

PRESBYTERY OF EGERTON.

New Glasgow—Rev. G. Murray; John Grant, Elder.

Stellarton and Westville—Rev. C. Dunn; Rodk McDougald, Elder.

Burney's River—Rev. A. J. Mackichan; D. McKenzie, Elder.

McLennan's Mt.—Rev. W. Stewart; F. McDonald, Elder.

St. Paul's, E. R.—Rev. W. McMillan; F. McDonald, Elder.

Garloch—Rev. N. Brodie; W. Ross, Elder.

Hopewell—Rev. P. Melville; Thos. McDonald, Elder.

PRESBYTERY OF PICTOU.

Pictou—John Pringle, Elder.

Roger's Hill and C. John—Rev. J. W. Fraser.

Salt Springs—Rev. J. Fitzpatrick; John A. McLean, Elder.

Earlton, &c.—Rev. D. McKenzie; Jas. McKay, Elder.

River John—Rev. R. McCunn; John Holmes, Elder.

Fisher's Grant. _____

PRINCE EDWARD ISLAND.

Orwell and DeSable, &c.—Rev. J. Goodwill and Rev. J. Hutchison; John McEachern and Ronald Campbell, Elders.

The following answered to their names and took their seats as members of Synod, viz., Rev. A. J. Mackichan, Moderator; Rev. Messrs. Murray, Dunn, Stewart, Brodie, Melville, Fitzpatrick, McKenzie, McCunn, Ministers; and Messrs. Grant, McDougald, McKenzie, McDonald and Pringle, Elders.

On motion it was unanimously agreed that Rev. Geo. Murray, New Glasgow, be Moderator for the ensuing year, and he being present took the chair and thanked the court.

It was moved, seconded and carried by acclamation that a hearty vote of thanks be given to the retiring Moderator for his conduct in the chair, and for the excellent

sermon preached before the Synod this evening.

On motion of Mr. Dunn, seconded by Mr. Brodie, Rev. Mr. Edgecombe, (Episcopal,) was invited to sit and deliberate. Mr. Edgecombe was cordially welcomed by the Moderator, and warmly acknowledged the compliment.

The following committee was appointed to manage the order of business, viz.: The Moderator, Clerk, Rev. A. J. Mackichan, and Mr. R. McDougald.

The hours of meeting were fixed as follows: 9.30 a. m. to 12 noon; 1.30 p. m. to 5 p. m.; 7 p. m. to 9 p. m. (or later, if required.)

Rev. Mr. Dunn was appointed to conduct devotional exercises to-morrow morning; and this sederunt was closed with the benediction.

ST. ANDREW'S CHURCH, PICTOU,

1st July, 1885.

The Synod resumed its sederunt this morning at half past nine, and after devotional exercises, conducted by the Rev. Chas. Dunn, was constituted with prayer by the Rev. G. Murray, Moderator. Sederunt *ut supra* with addition of Rev. J. W. Fraser, and Messrs. Jas. McKay, John Holmes, Wm. Ross, and J. A. McLean, Elders.

Minutes of previous sederunt were read and sustained.

The Synod called for the Report of the DELEGATES TO P. E. ISLAND. Mr. McCunn and Mr. McKenzie each made a short statement, expressing the great pleasure they had last July in assisting Rev. Mr. Goodwill at his Communion Services.

The Moderator conveyed the thanks of the Synod to the delegates.

Rev. J. Fitzpatrick asked and obtained leave of absence from the remaining sederunts of this Synod.

The Synod called for the Report of the HOME MISSION BOARD, which was submitted by Rev. Mr. Murray, Convenor. The Moderator's chair being occupied by the Ex Moderator, Mr. Mackichan, it was moved by Mr. Pringle, seconded by Mr. Dunn and agreed to that the Report be received and adopted; discussion of details being reserved for subsequent sederunt.

Rev. Messrs. Logan and Hamilton were invited to correspond.

AFTERNOON SEDAER NT.

At 1.30 the Synod resumed, Rev. Geo. Murray, Mod. The following Ministers and Elders from P. E. Island, viz.: Rev. Messrs. Goodwill and Hutchison, and Messrs. Campbell and McEachern were introduced by Mr. Melville and cordially welcomed by the Moderator. Being called upon, each of these gentlemen briefly and happily addressed the court.

The Synod then resumed consideration of the Home Mission Report. After very full discussion it was, on motion of Mr. Mackichan, resolved, "That all payments for Presbyterial Supply be handed in to the Synod Treasurer, to be disbursed by the Home Mission Committee, and that Ministers of supplemented charges appointed to fill vacancies receive the amounts paid for their respective services, unless their salary from all sources exceeds \$730; that applications for aid to the Home Mission Board be accompanied by a certified statement of Presbytery of salary paid by congregation, and all aid from any other church scheme; such aid to be taken into account by the H. M. Board."

It was also agreed that the Board be composed of the following members: Rev. G. Murray, Convener, Rev. Messrs. Dunn, Fraser and McKenzie, and the representative Elder of Pictou, and West Branch, East River.

The following motion was moved by Mr. Dunn and seconded: "Resolved that grants to congregations which have been supplemented under one pastorate for 20 years shall cease at the first annual meeting of the Home Mission Board."

It was moved in amendment by Mr. McCunn, and seconded, "That the Presbyteries of Pictou and Egerton, and the Home Mission Board be instructed to take into full consideration the whole circumstances of the supplemented congregations and submit a well-matured scheme to next Synod."

The vote being taken, nine (9) voted for the amendment and five (5) for the motion. The amendment therefore became the judgment of the Synod.

The Report on the MONTHLY RECORD being called for was given in by Rev. Mr. Melville, Convener. The report shewed

the RECORD to be in a most flourishing condition, the circulation having reached a higher point than ever before, viz.: 2000 copies monthly. Mr. Melville desired to be relieved from the duties of Editor at the close of the present year, owing to pressure of other duties.

On motion of Mr. McCunn, seconded by Mr. Mackichan, it was resolved, "That the report be received and adopted; that the Synod express great satisfaction with the present state of the RECORD, and that Mr. Melville be earnestly urged to continue as Editor for another year. That any balance on hand at the end of the year be given to the Editor towards his expenses."

Mr. Melville thereupon agreed to accede to the unanimous request of the Synod.

On motion of Mr. Pringle, Rev. Mr. Donald was invited to sit and deliberate. (Remainder of minutes given here in condensed form.)

FOREIGN MISSIONS.

Report given in by Rev. W. Stewart, Convener. Rev. J. Goodwill addressed the Synod on the subject, giving details of the New Hebrides Mission.

Synod resolved to apportion the Funds as was done last year; viz, \$100 to Mr. Robertson's Mission, and the balance to the Church of Scotland's India Mission.

Rev. D. McKenzie introduced a resolution *amend* boundaries, which was adopted by the Synod, and ordered to be recorded.

Rev. D. McKenzie gave in the REPORT ON STATISTICS and received the thanks of the Synod.

Rev. W. C. Herdman was invited to correspond.

The thanks of the Synod were given to A. C. Bell, Esq., M. P. P., and to J. McGillivray, Esq., for their kind attention to the Bill INCORPORATING THE SYNOD.

Rev. Mr. Dunn reported that all the congregations except one had made the collection for fund for widow of late Rev. P. Galbraith. The amount was sent to her.

Rev. Messrs. Melville and McMillan were appointed to assist Mr. Goodwill at his Communion Services in P. E. Island.

Next meeting of Synod is appointed to be held in St. John's Church, Stellarton, on Tuesday, 29th June, 1886, at 7.30 p.m.

A hearty vote of thanks was given to

the office-bearers and families of St. Andrew's Church, for their kindness and hospitality.

Closed with praise and the benediction.

ROBERT MCCUNN, *Synod Clerk.*

P. E. ISLAND.

THE LATE D. MONRO, Esq.—The memory of the just is blessed.—The late D. MONRO, Esq., of Alberry Plains, emigrated to this Island from the Isle of Skye some 45 years ago, being then about 20 years of age. His father was a doctor, and from him he obtained a considerable knowledge of medicine. He partly prosecuted his studies for the profession, but his father having died while he was yet young, he was unable to complete them. His skill, however, was such that he was enabled to become very useful among the people, especially in the early years of settlement in this province, when medical practitioners were few.

Mr. Munro sat in the House of Assembly for Belfast district from 1853 to 1857. He was a Justice of the Peace for Queen's County, and a member of the Board of Health for Belfast, and for a time Commissioner of Small Debts. In all those positions he conscientiously discharged his duty. In the community in which he lived his memory will not soon be forgotten.

The Monthly Record.

Price 25 cents yearly in parcels of 4 or more to one address. An extra copy is sent to a club of 10 or more, if prepaid. Single copies will be sent at 50 cents yearly,

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REV. P. MELVILLE, A. M., Editor,
Hopewell, N.S.; or

G. W. BAILLIE, Publisher, Pictou.

OUR AGENTS and SUBSCRIBERS will please to send us the balance of arrears due for the RECORD as soon as possible.

HUGH N. McDONALD, Esq., M. D., of Lake Ainslie, C. B., with his heart yet turning to the Church of Scotland, like a "needle to the pole," has forwarded, through Mr. McMillan, the sum of \$1 for the RECORD, and \$4 for the Supplementing Fund. His example is worthy of imitation, for he has shown that he loves his Church, not in word only, but in deed and in truth.

OUR KIRK IN P. E. ISLAND.

At the request of our Kirk in P. E. I the Synod deputed the Rev. W. McMillan, A. M. and the Rev. P. Melville, A. M. to visit the congregations, to assist the Pastor in Communion Services, to hold Presbyterial Meetings, and to arrange in every good way for the welfare of our people in the Island.

The Deputies were cordially received and most honorably treated by all. Rev. Mr. Melville arrived on the 8th of July and was promptly met, conveyed, and entertained by Mr. John Campbell, one of the excellent Elders of Orwell. Next day (Thursday) he was welcomed by Rev. Mr. Goodwill at his Manse, which is an honor to the Parish alike in its situation, its arrangements, its library, its hospitality, and especially its inmates. We hope it will be such also in its outward appearance, soon. Rev. Mr. Goodwill preached in Gaelic and Rev. Mr. Melville in English to large congregations on Thursday, Saturday, Sabbath and Monday, besides visitations and Presbytery Meetings on Friday and Monday. The SAVIOUR'S presence and blessing was richly manifest. The Sabbath congregations were vast, and the services were conducted outside and inside the large Church; Rev. Mr. Hutchison ably assisting. Hundreds of communicants partook with deep emotion of the LORD'S Supper, and the good order was altogether admirable, though the services continued for five hours without intermission. Mr. Melville then spent two days in his old congregations, visiting Georgetown, Montague and New Perth, preaching at Cardigan and Victoria Cross and granting the Trustees permission to draw a deposit amounting to about \$500 to aid to build a Church for ST. ANDREW'S KIRK, CARDIGAN, without denominational control. The

remainder of his 12 days in P. E. I. Mr. Melville spent in preaching and visiting in Kinross, Orwell, Point Prim, Belfast, &c. On Monday evening the 20th he held an important farewell meeting at Kinross Church, and returned early on the morrow by Charlottetown, much comforted by what he saw of both Pastor and people, and of the Lord's just hand in the Island lifting up the meek and casting the wicked to the ground. He feels deep gratitude to many others, as Messrs Robertson, Docherty, Murchison, Dixon, Stewart, McLean, McLeod, Gillis, Martin, Rose, Lamont, McPhail, McDonald, Kennedy, Sutherland, Mellish, Cameron, Dewar, Gordon, Cogswell, &c., &c., but the galaxy of dear names is only begun.

The Rev. Mr. McMillan also fulfilled his deputation faithfully in DeSable and the Western Sections, to the great comfort and edification of the large and devoted congregations there assembled from day to day; as the following letter briefly indicates:

REV. W. McMILLAN'S LETTER.

In fulfilment of the appointment by Synod I proceeded to P. E. I. on the 24th July, and was met in Charlottetown by Wm. McDonald, Esq., a worthy Elder of DeSable Congregation, who took me on that same evening to his own hospitable home. Next day, (Saturday) Rev. Mr. Hutchison, who has for some months been a fellow labourer with Rev. Mr. Goodwill, preached an eloquent and appropriate sermon in English, and I conducted the Gaelic service. On the following Sabbath and Monday, Mr. Goodwill and I conducted the services. The accommodation was insufficient for the large crowds that assembled. The people listened with unflinching attention from about 10.30 a. m. till near 4 p. m., and showed a deep interest in the services. Several hundreds partook of the sacred memorials of the BROKEN BODY and SHED BLOOD, rejoicing and praising God. They are an intensely earnest people, with a high appreciation of their privileges, and a deep reverence for the things of God. They are wonderfully intelligent in Scripture, and withal unassuming. In prayer they wrestle and prevail. The Rev. Mr. Goodwill ministers to them in Spiritual things: his field is enormous, yet he is "instant in season, out of season," week day and Sabbath, preaching the glad tidings of Salvation; and is deservedly trusted, respected, and loved by his people. Our meetings were times of refreshing

from the presence of the Lord, and we felt that it was good for us to be there. I hope the time is not far distant when Mr. Goodwill will have an efficient and acceptable Gaelic helper, and the people more frequent services.

Bridgeville, Aug., 1885. W. McM.

PRESBYTERY MEETINGS AT ORWELL AND DESABLE, P. E. I.—At Orwell and within the Kirk, Kinross, on the 10th of July, 1885, a meeting of Presbytery being duly assembled according to appointment of the Synod at Pictou convened, and duly called by notice from the pulpit and the press, was constituted with prayer by the Rev. Mr. Goodwill, Moderator.

Sederunt, Rev. J. Goodwill, Rev. J. Hutchison, Rev. P. Melville, and Messrs M. Campbell, J. Campbell, D. McLod, R. McLeod, S. Martin, A. McDonald, D. McKinnon, J. McKenzie, and M. McKinnon, Elders.

The business of the meeting was introduced in a few appropriate remarks by the Moderator, explaining the occasion of meeting and inviting the brethren present to state their views as to the best means for providing more regular ministerial services on both sides the Hillsborough.

A communication was read from the congregation at Birch Hill stating their willingness to contribute to the support of the Rev. J. Hutchison, providing that they would not be deprived of the pastoral care of Mr. Goodwill; also that they are willing to double their present subscriptions if they can have the services of Mr. Goodwill wholly on their own side of the Hillsborough.

Arrangements were thereupon suggested for the securing of another Gaelic minister. After an animated discussion in which all the elders took part and which gave hope of energetic action, Rev. Mr. Melville as deputy from the Synod at Pictou, addressed the meeting in encouraging terms; indicating the proper line of action for the best interests of this very important charge, and for the future welfare of our people in P. E. I. The Moderator summed up the results; and the meeting was adjourned for further deliberation till Monday next, after thanksgiving service, and was closed with prayer.

On Monday, 13th July, in the same

place the adjourned meeting of Presbytery was duly resumed. There were present, besides those who attended the last meeting, representatives from Birch Hill, Lot 48, Point Prim, and Murray River.

After some deliberation it was agreed that each section of the congregation on this side the Hillsborough shall choose its own method of providing for the support of Rev. J. Hutchison to the amount of at least \$10 each Sabbath.

With respect to the desire of having an additional Gaelic speaking minister the following resolution was moved by Wm. McPhail and seconded by John McEachern:

"Whereas at the last meeting of Synod convened at Pictou, it was suggested to correspond with the Colonial Committee of the Church of Scotland with a view to securing the service of a Gaelic-speaking Minister, as Missionary to labour within the bounds of this Parish, under the care of Mr. Goodwill, with a view to his settlement among us, Therefore resolved that the Synod's Committee be requested to correspond for this purpose in our behalf."

This was cordially agreed to, and the Presbytery adjourned to meet at DeSable on the 28th inst. Closed with prayer.

AT DESABLE accordingly, on the 28th July, 1885. Presbytery was duly assembled in the Kirk, and constituted with prayer. Besides the Pastor, Elders, and Missionary, the Rev. Mr. McMillan was present as Deputy from the Synod.

Regarding the supply of Gospel Services, here, after a good deal of discussion and opposition, the motion of D. McQuarrie that the services of the English Missionary are unsuitable in this quarter, was carried; and it was moved by Ronald Campbell and seconded by D. McQuarrie that the resolution regarding the securing of a Gaelic minister, which was carried at the Orwell Presbytery, be adopted here. This motion was also carried. Whereupon a very unanimous and hearty vote of thanks was tendered to the Synod at Pictou for sending us deputations of their ministers to so ably assist us in times of need.

It was also agreed that the sum of \$20 be paid Mr. Hutchison for arrears of his last services.

Rev. Mr. McMillan, deputy of Synod,

then expressed his joy at once more being among our people; but added that it was a matter of regret to him that they had taken such action with respect to the English-speaking Missionary. He was followed by the Moderator in a similar strain, strongly urging a reconsideration of this matter.

The Presbytery than adjourned to meet again when duly summoned, and was closed with prayer.

JOHN GOODWILL, Moderator.

W. DIXON, Clerk pro tem.

Poetic Gems for Young and Old.

GOOD NEWS FROM HOME.

Good news from home, good news for me,
Has come across the deep blue sea,
From friends that I have left in tears,
From friends that I've not seen for years:
And since we parted long ago,
My life has had its share of woe;
But now a joyful hour has come,
For I have heard good news from home.

No father's near to guide me now,
No mother's tear to soothe my brow,
No sister's voice falls on mine ear,
No brother's smile to give me cheer:
But tho' I wander far away,
My heart is full of joy to-day,
For friends across the ocean's foam,
Have sent to me good news from home.

WELCOME HOME.

Oh, Willie, is it you dear,
Safe, safe at home?
They did not tell me true, dear—
They said you would not come.
I heard you at the gate,
And it made my heart rejoice,
For I knew that welcome footstep,
And that dear familiar voice.
Making Music in my ear,
In the lonely midnight gloom:
Oh, Willie, we have missed you,
Welcome—welcome home!

We've long'd to see you nightly,
But this night of all;
The fire was burning brightly,
And lights were in the hall;
The little ones were up,
Till 'twas ten o'clock and past
Then their eyes began to twinkle,
And they've gone asleep at last;
But they listen'd for your voice,
Till they thought you'd never come:
Oh, Willie we have miss'd you!
Welcome—welcome home!

The days were sad, without you,
The nights long and drear,

My dreams have been about you,
 Oh, welcome, Willie dear,
 Last night I wept and watch'd,
 By the moonlight's cheerless ray,
 Till I thought I heard your footstep,
 Then I wiped my tears away;
 But my heart grew sad again,
 When I found you had not come:
 Oh, Willie, we have missed you;
 Welcome—welcome home!

MY SAVIOUR'S CALL.

Come, ye sinners, poor and wretched,
 Weak and wounded, sick and sore!
 Jesus ready stands to save you,
 Full of pity joined with power.
 He is able;
 He is willing: doubt no more.

Let not conscience make you linger,
 Nor of fitness fondly dream;
 All the fitness He requireth
 Is to feel your need of Him.
 This He gives you;
 'Tis the Spirit's rising beam.

Come, ye weary, heavy laden,
 Bruised and broken by the fall;
 If you tarry till you're better,
 You will never come at all.
 Not the righteous,
 Sinners, Jesus came to call.

Agonizing in the garden,
 Lo, your Saviour prostrate lies:
 On the bloody tree behold Him;
 Hear him cry before he dies,
 "It is finished!"
 Finished, the great sacrifice.

Lo, the incarnate God ascended
 Proves the merit of his blood:
 Venture on Him, venture wholly;
 Let no other trust intrude:
 None but Jesus
 Can do helpless sinners good.

THE SIGNS OF THE TIMES.

THE MAHDI is dead at last, by smallpox, it is said. His Arabs are reported as meticulous and miserable.

GEN. GORDON'S Diaries are published, and open many eyes, but too late. The perusal of these six testamentary journals, as they may properly be called, make us a very different impression from what we had been led to expect. They put General Gordon in a better light and the Home Government in a worse. They display no real vacillation on his part, but only the necessary variations of a man of boundless resource and ingenuity, perpetually baffled by his superiors in every plan he attempted, whose problem was perpet-

ually shifting, and who, with his convictions unchanged, was still ready to make the most of what he was allowed to do.

There is something prophetic in the quiet accuracy of his prevision of what was coming:

"It is, of course, on the cards that Khartoum is taken under the nose of the expeditionary force, which will be just too late. The expeditionary force will, perhaps, think it necessary to retake it; but that will be of no use, and will cause loss of life uselessly on both sides. It had far better quietly return, with its tail between its legs."

We now feel the sad truth of Lord Salisbury's timely warnings:—

"Our Gladstone Government against the foe
 In all their actions are both sure and slow.
 Their expeditions have one common fate,
 Slow to set out and sure to come too late!"

Blind Would-be-Critics blame Lord Salisbury for fulfilling Gladstone's pledges (which British honor is engaged to do), and also blame him for not fulfilling his errors by refusing to re-examine the Maamtrasna case! Let the *Witness* see that its position is just that of Popish infallibility! Would to God their church had the grace to show the common justice Salisbury does in this!

For British subjects, who are proud of the traditions of the empire, the most painful reading ever published is to be found in the pages of a blue book just issued in Queensland. It shows the existence of a very bad type of slavery in a British colony under the protection of a flag which Englishmen fondly believe does not wave over a single slave.

Ex-President Grant has died of cancer, and Sir Moses Montefiore, the Jewish Philanthropist, is also gone in his 101st year. America tries to wipe away its Mormon filth in earnest!

GOSPEL STUDIES.

BY THE HON. JUDGE YOUNG, LL. D.

(29.) THE FRUITLESS TREE: Mark 11: 12—23. (See Matthew 21: 19—22.)

Having lodged with the family at Bethany for the night (as was his custom when at Jerusalem, as he spent only the day-time there teaching in the Temple,) our Lord and his disciples on returning next

day to the city, not having partaken of Martha's hospitality, (having fasted, as is supposed, preparatory to giving his last teaching to those awaiting him,) and having on foot climbed the Mount of Olives and descended to the plain, he felt hungry, as a man, and seeing a fig-tree on the way he went to it and found no fruit thereon, nothing but leaves, (tho' on good fig-trees the fruit appears first,) and to teach his disciples a lesson, he said unto it, (not in anger,) "No man eat fruit of thee hereafter forever."

This occurred about five days before the Passover of unleavened bread, and about six days before the crucifixion.

The lessons to be taught were three, as may be supposed. 1st, The tree without fruit was intended to point out the state of the Jewish people—making a profession without the possession of true religion; also in supposing that they only were the peculiar people of God, and thus despising others; and in being hypocrites, merely Pharisaic professors—embled by leaves and no fruit. 2nd, On the following morning as they repassed they saw the fig-tree dried up from the roots, (20.) Surely this sight was emblematical of the end of the ungodly. They who had advantages from the teachings of our Lord did not improve by them and were thus made more hostile to Him. Their hearts were hardened and their necks were stiffened. Mark 6:52; 8:17. Consequently, as on this tree, the stroke of God fell upon them in time by the Roman axe, and in eternity by everlasting destruction. 3rd, Let each remember that a fruitless soul must perish. Mat. 3:10; John 15:2. After purifying the Temple and arousing the anger of the Scribes and Chief Priests, who sought to destroy him, he returned to Bethany for the night; and on the next morning Peter called our Lord's attention to the fig tree that had withered away; he simply answered, "Have faith in God," and encouraged his followers so to do.

(30.) PRAYER AND FORGIVENESS: Mark 11: 24—33.

Christ and his twelve disciples are now crossing the crest of the Mount of Olives on their way to the city of Jerusalem, where the last eventful days of his teaching await him. With the withered fig-tree in full view, they eagerly listen,

while Jesus states anew the principles of true, earnest and believing prayer. Every desire uttered in prayer with faith, is accepted and is sure of an answer; but with faith there must be forgiveness towards men. "Forgive us our sins, for we also forgive every one that is indebted to us." Luke 11: 4. See Matthew 18: 21, 22, 35. We must have the spirit of forgiveness; no unkind or jealous feelings; and we should be at peace with those who have injured or wronged us. If we do not forgive, God will not forgive those who cherish the sin of hatred, or envy, or spite, or malice, or revenge. "Vengeance is mine, I will repay, saith the Lord." Romans 12: 19; see Matthew 7: 7, 8. "Ask, seek, knock;" these imply want, loss, earnestness. Ask with confidence and humility; seek with care and application; knock with importunity and perseverance. For he that asketh, receiveth; seeketh and findeth; knocketh and it shall be opened; Rev. 3: 20.

They have now entered the Temple, and as Christ was teaching therein the Chief Priests, the Scribes, and the elders, asked Him who authorised Him to do these things. Our Lord puzzled them with a question that they were afraid to answer, for fear of the consequences to themselves.

They said, with regard to John's baptism, "We cannot tell," or rather, "We will not tell;" for they feared the people; and they would not recognize Christ as the Messiah. Were they to acknowledge John as the forerunner, they must of necessity receive Jesus as the Christ. The question so wisely put, placed them on the horns of a dilemma. Therefore they uttered a falsehood. Simplicity and truth give confidence and peace. Double-dealing and lying cause inquietude and trouble. A mind made up against the Saviour, cannot, and will not, receive any evidence of His Divinity. It is doomed to believe a lie; 2 Thess. 2: 10, 11.

Our Lord thus gaining the advantage over those hypocrites, simply replied, "Neither do I tell you by what authority I do these things;" namely, His receiving the acclamation of the people as the Messiah; His purifying the Temple and teaching therein.

Let each and all cultivate a forgiving

spirit, and receive Christ as their Savior and their Lord.

BIBLICAL QUESTIONS

FOR S. SCHOOLS AND FAMILIES.

BY HON. JUDGE YOUNG, LL.D., OF P. E. I.

1. Who was Hagar's son?
2. Whom did God bid Abraham to sacrifice?
3. What new name did wrestling Jacob get?
4. What son of Jacob has a name so beginning with I?
5. What Gittite vowed to be with David in death or life?
6. What did Elijah cause to swim?
7. What prophet visited sick Hezekiah?
8. What do heathens worship?
9. Where was no room for Joseph and Mary?
10. What makes many men worse than beasts?
11. What city sought to stone Paul and Barnabas?
12. What is Christ doing for us in Heaven?

ANSWERS FOR JULY.

1, Hagar; 2, Hor; 3, Hannah; 4, Harvest; 5, Hezekiah's; 6, Herod; 7, Haman; 8, Hosannah; 9, Heathen; 10, Heart; 11, Hell; 12, Heaven.

BEST ANSWERS FOR JUNE.

J. Smith, E. Campbell, Foxbrook; G. McPherson, Garloch; P. R. Cameron, McLellan; Mt.; D. Cameron, River Dennis; B. Murray, Scotsburn; M. F. McLeod, Salt Springs; C. Fraser, A. C. Moore, J. Moore, M. A. McPherson, E. McGregor, Westville; W. McDonald, New York, U. S.; H. Fraser, Milton, Mass, U. S.

FAITH WITHOUT WORKS IS DEAD, BEING ALONE.

English people were shocked lately by a series of disgusting revelations made by the *Pall Mall Gazette*, a high-class evening newspaper of conspicuous ability. It charged many of the aristocracy and moneyed classes of London with crimes of the most filthy and loathsome character. Without mentioning names, it gave details of cases investigated by its own corps of editors and reporters, who have spent a month in visiting the refuges where fallen girls are received, and agencies in various parts of the city at which an abominable traffic is openly carried on. The evidence collected, the journal states, implicates princes, peers, bishops, cabinet members, members of Parliament, judges, barristers, distinguished army officers, and respected merchants. The facts disclosed show that the vices which brought the

vengeance of God on the ancient cities of the plain, and which have made the name of Babylon a by-word in history, flourish in the British metropolis, and the guilty parties are men of high social position and influence. *Mr. Spurgeon's solemn warning*, uttered in his sermon published two weeks ago, indicated that he was aware that moral impurity was rampant, but probably he had no idea of the extent of it. He has written to the "*Pall Mall Gazette*" to express his approval of the course it has taken in publishing the facts. Public opinion, however, divided as to the wisdom of printing in a paper read by persons of both sexes and all ages the filthy details. It is a significant fact that no one seems to doubt the truth of the revelation. The editor of the journal seems to have expected that the assertions would be questioned, and therefore offered to disclose the names of the guilty parties, with the evidence against them, to a committee composed of the Archbishop of Canterbury, Cardinal Manning, and four representative laymen, who should be pledged to secrecy, but should inform the public whether the charges were substantiated to their satisfaction. The "*Pall Mall Gazette*" has broken the law against obscene literature in publishing the articles, but it seems to be under no apprehension of prosecution, and it warns the government that if proceedings are commenced against it, it will in self-defence subpoena as witnesses the Prince of Wales and members of both Houses of Parliament. The exposure, it may be hoped, will lead to the enactment of laws for the prevention of the crimes mentioned, which is the object the "*Pall Mall Gazette*" has in view. We may hope, too, that it will lead to greater vigilance in this country, where, especially in New York, Chicago, and Cincinnati, the state of society is even worse than in London.—(Christian Herald, N. Y.)

FAITH CURES.

Dr. Stanton, a Presbyterian divine of excellent standing in New York, was an earnest advocate of "Faith Cure." He wrote an article on the subject in the *Presbyterian Review* which attracted much attention at the time.

"He was so sincere a believer in the doctrine that though seriously diseased, he would take no medicine, nor consult any physician, relying entirely upon the efficacy of prayer, and the meditation of "faith-healers." It seems that this reliance was in vain. His health continued to fail, and when the time came that he was to depart for London, as an American delegate to the "International Faith-healers' Convention," he was in bad physical condition for a voyage across the Atlantic. But he went—so strong was his confidence in this doctrine of faith-healing—sailing from New York, May 9. He died during the voyage and was buried in the sea. If the doctrine of faith-healing, as it is taught, is true, here is an instance in which its truth ought to have been made manifest. There was no lack of faith. Dr. Stanton's faith was triumphant over all discouragements, and his piety was such that, in his behalf, the healing power ought to have wrought without embarrassment—the more so that he was risking his life in his devotion to the interest of faith healing. It proved to be a delusion, and the facts in this case ought to go far in sobering the judgment and moderating the dogmatism of the adherents of that doctrine."

There is a sense in which the "prayer of faith" avails; but evidently it is not the sense which Dr. Stanton held.

Imagination is a strong factor in disease. Persons imagine themselves ailing and helpless when there is really nothing the matter with them. There are instances of persons being unable to walk for ten or fifteen years, simply for want of will. The general health is good; but there is a morbid conviction that walking is impossible and the feeling of helplessness is so strong that in ordinary circumstances it is invincible. An eminent physician is quoted as declaring that nine of every ten of his female patients "had no ailment whatever except their own fancies."

We have no doubt whatever that the Romish Knock miracles, and the St. Anne cures are wrought by the power of imagination. Girls are mostly the happy objects of these healings,—the probability being that the sickness was mainly imaginary.

It seems to us that the true Scriptural theory of healing by faith is—that the prayer of faith be accompanied by the use of means. The effectual fervent prayer of a righteous man availeth much. We have the right to ask God's blessing on the use of means; and it is surely our duty to avail ourselves of the means which God has placed at our disposal.— Faith without works is dead: faith without the use of appropriate means does not deserve to be spoken of as faith at all. If your leg is broken, or your arm out of joint, you pray for Divine help, but you are not fool enough to neglect appropriate measures of relief. When your liver, or your head, or your nervous system is out of order, you are entitled in like manner to pray expecting the Divine blessing on the remedies which the skilful physician prescribes. It is as natural to expect a dislocated limb to be set right by "faith alone," as that "faith alone," should heal head or heart or stomach.

Health is a precious gift from God: we are bound to use it wisely, and preserve it with due care. But we have no more right to expect miracles for the restoration of our health than for the replenishing of the purse. — *Presbyterian Witness.*

SUCCESS IN JAPAN.

Speaking of the annual statements made by their missionaries in Japan the Commissioners say:—

Among many profoundly interesting and encouraging facts we call attention to the following:—

(1) God's Spirit has wrought in the schools with a mighty, pentecostal power; and in the largest of them, the one in Kioto, among its 160 students only ten are left unaffected by the divine influence.

(2) Of the twenty-two churches, fifteen are self-supporting. One of them, the Imobari Church, has never received any money from this Board, and, though not yet five years old, has 280 members. Moreover, all the native churches have, during the year, received in the aggregate less than \$600 from this Board, while they have themselves contributed \$7000 to the Lord's treasury.

(3) The native pastors have proved themselves to be men of zeal, courage, and sagacity, and upon their churches

seems to have descended a spirit of inspiration for the conversion of Japan.

(4) The eagerness with which the Japanese people welcome the influx of new ideas and forces from the West, their willingness to hear and examine Christian truth, the friendliness of the Government and the conviction of leading native statesmen that Japan cannot possess itself of Western civilization without first accepting the Christian religion which is its real foundation,—appear to us to be very wonderful facts.

MY SOUL'S VOW.

"Just as I am," Thine own to be,
Friend of the young, who lovest me;
To consecrate myself to Thee,
O Jesus Christ I come.

In the glad morning of my day,
My life to give, my vows to pay,
With no reserve and no delay,
With all my heart I come.

I would live ever in the light,
I would work ever for the right,
I would serve Thee with all my might,
Therefore to Thee I come.

"Just as I am," young, strong and free,
To be the best that I can be
For truth, and righteousness, and Thee,
Lord of my life, I come.

With many dreams of fame and gold,
Success and joy to make me bold;
But dearer still my faith to hold,
For my whole life I come.

And for Thy sake to win renown,
And then to take my victor's crown,
And at Thy feet to cast it down,
O Master, Lord, I come.

Marianne Farningham.

Our issue of the MONTHLY RECORD reaches 2400 this month.

ACKNOWLEDGMENTS.

Received from Messrs. James Graham and Abram Coventry, executors of Mrs. Rachel Coventry, Scotsburn, deceased, a bequest of \$50, to be divided equally between the Home and Foreign Missions.

SAINT JOHN'S CHURCH, ALBION MINES.—Rev. C. Dunn, \$1; Daniel Cameron, (Riv'n) \$1; John McQuarrie, \$1; Ken. Cameron, 50c; Geo. McKenzie, 50c; Geo. S. Munroe, 50c; Sut. Muuroe, 50c; Mrs. H. McKenzie, 50c; Donald McDonald (K.) 50c; Michael Riley, 50c; Michael Muir, 50c; Robt. Fraser (Shoe'r), 50c;

James Hood, 50c; Mrs. James Conway, 50c; Pet. A. Fraser, 50c; Daniel (Cameron) (Carp.) 50c; James Keith, 50c; John Fraser (Eng.), 50c; Alex. McDonald (2nd), 50c; Ken. McDonald, 50c; John Fraser (P. M.), 50c; Richard Davies, 30c; D. J. McDonald, 30c; Alex. T. McAulay, 25c; Hugh Rankin, 25c; Harry Murdoch, 25c; Alex. Robertson, 25c; Marjory Stewart, 25c; Jno. Douglas, 25c; Alex. McDonald (1st), 25c; John Urquhart, 25c; Daniel McKenzie, 25c; Jno. Fraser (B), 25c; Daniel C. Fraser, 25c; Mrs. Angus McKay (Mt. Plt.) 25c; Alex. Stewart, 25c; anonymous, \$6.65; total, \$22.50.

FOREIGN MISSIONS.—By Miss Liza Keith and Miss Bessie A. Fraser, \$7.85; by Miss Fraser and Miss Dunbar, \$6.10; by Miss Kate Watson and Miss Maggie McKay, \$4.33; by Miss Minnie Sutherland and Miss Lizzie Fraser, \$1.70; by Miss Cameron, \$1.25; total, \$21.23.—J. FRASER, Sec. Treas.

HOME MISSION. WEST BRANCH OF RIVER JOHN.—R. R. Mackenzie, 50c; John Dilworth, 50c; A. A. Mackenzie, 50c; John Murray, 50c; Mrs. R. Ross, 50c; James Ritchie, 50c; Mrs. M. McTavish, 25c; Kenneth J. Mackenzie, 25c; total, \$3.50.—By Miss Bella Jane Ross, Alex. McLean, Elder, 50c; John McLean, 25c; William McLean, 25c; Robert Murray, 25c; William Murray, 25c; Alex. Murray, 25c; Angus Baillie, 25c; Daniel McKay, 25c; Daniel McMillan, 25c; Duncan Murray, 25c; Peter Murray, 25c; Hector McLean, 25c; John Ross, 25c; William Ferguson, 50c; George Graham, 25c; Roderick K. McKenzie, 30c; Kenneth McKenzie, (King) 27c; Alex. Baillie, 25c; Donald McLean, 25c; Robert Stewart, 50c; Isaac McBean, 25c; total, \$6.06.
By Miss Jessie Murray and Miss Maggie McLean.

Alex. McKay, 25c; Donald Sutherland, 25c; Kenneth Innis, 25c; John Innis, 25c; Hugh Sutherland, 25c; Hector McKay, 25c; Dilworth, Elliott & Co., 50c; total, \$2.—By Miss Libby McKay.

John McLeod, Jr., 25c; Robert McLeod, 25c; Alex. McLeod, 20c; Angus McKay, Elder, 50c; William Ross, 25c; Alex. Sutherland, 25c; John Ross, 50c; John McKenzie, 25c; Donald Ross, 25c; George Ross, 25c; Alex. W. Sutherland, 25c; Alex. H. Sutherland, 25c; Walter Campbell, 20c; Wm. McKenzie, 25c; Alex. Douglas, 25c; total, \$4.15.—By Miss Annie McLeod.

Bella McKenzie, 10c; Gracie Ross, 25c; Jessie Ross, 25c; F. W. McIntosh, 25c; Murdoch Currie, 25c; Hugh F. McMillan, 20c; Mrs. John Rae, 25c; George Grant, 25c; Alex. Ross, 25c; John R. Ross, 25c; total, \$2.30.—By Miss Jessie Ross. Total from West Branch of River John, \$18. Collection from Earlton not yet in.

FALLS CONGREGATION. Alexander McKay, (Miller) 60c; Albert Drysdale, 25c; Daniel Murray, 40c; Hugh Baillie, 50c; Widow John McKay, 50c; William Sutherland, 30c; Angus Sutherland, 35c; Widow Kenneth McLean, 25c; Robert McKay, 25c; John McDonald, 25c; total, \$3.65.—By Mr. Wm. McKay.

William McLeod, 25c; Wm. Sutherland (Sawyer), 25c; Alex. McKay, 20c; Alex. Baillie, 25c; William Sutherland, 25c; George Sutherland, 25c; Robert McIntosh, 25c; John McLeod, 25c; total, \$2.01.—By Miss Minnie McLeod. Total from the Falls, \$5.66. Collection from Section No. 2 not yet in.

EARLTON.—Alexander McKay, 25c; Peter McKay, 25c; William Graham, 25c; John Murray, 40c; Charles Lynch, 25c; Alex. Baillie, 25c; Donald Sutherland, 25c; Hugh McDonald, 20c; Strachan McKay, 20c; Alex. McDonald, 25c.—Miss Jane Lynch, Collector.

FALLS.—George Sutherland, 25c; Gilbert Sutherland, 25c; Alex. Murray, 50c; Alex. Baillie, 25c; Robert McKay, 25c; George Ferguson, 25c.—Miss Libbie Ann Sutherland, Collector.

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