

## OUR CONTRIBUTORS.

### THE "GLOBE" AND THE PRIZE RING.

On the 8th of May, two human brutes—as they may well be called—named Dwyer and Elliott, fought at Long Point, Ont., for the championship of America. To an account of this fight—which all who saw it "united in pronouncing one of the most brutal and terrific contests in the annals of the prize ring"—the *Toronto "Globe"* devotes *three columns and a quarter*. The article to which I refer, begins by terming the fight "one of those brutal and degrading exhibitions which are fortunately of rare occurrence in all civilized countries." Then follow a few lines containing a description of it—quite long enough for the importance of the subject—after which, the writer speaks thus, "And this is what the supporters of the prize ring call 'sport' of the rarest kind! It is not surprising that everything in the way of sport, no matter how harmless, not to say useful, should be looked on with suspicion by many when such criminal brutality is enacted in the name of sport, and patronized by those who call themselves sporting men." This condemnation of the late prize fight is, however, only a piece of hypocrisy; for the rest of the article—consisting of three columns—is devoted to a most minute account of the excursions to the fighting grounds, the appearance of the fighters, and the fight itself. Every round—of which there were thirteen—is most fully described. Almost every motion of the two brutes while they were shattering each other is chronicled. The exact length of time the fight lasted is given—"just fifteen minutes and a half." *Bell's Life in London* never gave a fuller report of any prize fight than does the "Globe" of the late one between Dwyer and Elliott.

Now, if the "Globe" really looks on the fight referred to as a most brutal and degrading exhibition—as it professes to do—why, I ask, does it so minutely describe that event? What good can the reading of such a description do any one? The "Globe" tries to please two classes utterly opposed to each other. By the few lines in which it condemns prize fighting, it tries to please those who disapprove of such things. By the very full account which it gives of the fight, it seeks to please those of its readers who are of brutal tastes. No doubt it sold a large number of copies of the issue containing the account.

Prize-fighting is contrary to Canadian law. The "Globe" has, therefore, countenanced a violation of that law. The article which I am criticising, is said to have come "From our own correspondent." It follows then, that the "Globe" knew that a prize fight was to take place on a certain day in a certain part of Canada, and that it engaged a correspondent to be present on the occasion, and give a most minute account of all that he should witness. Of course it expected than such account would bring several cents into its till.

The "Globe" should also give very full descriptions of dog-fights and cock-fights. These would be as wholesome reading as the one of the Dwyer-Elliott fight. They would make several copies of the paper sell.

T. F.

*Metis, Que.*

### MR. MOODY'S WORK IN BALTIMORE.

MR. EDITOR,—It is generally known that Mr. D. L. Moody, the Evangelist, has spent the past winter in Baltimore, preaching in the various churches, but the nature and extent and success of his work is not generally known outside of this section. Owing to the health of his son (a lad), Mr. Moody was led to select Baltimore as his home for the winter, intending to give much of it to study preparatory to future work. Mr. Sankey, his co-labourer, having received many invitations from abroad, decided to spend the winter in England and on the continent, where in connection with leading ministers he has been holding successful meetings.

Mr. Moody came to Baltimore the latter part of October, and the first Sabbath he was here, preached in the Penitentiary to an audience of some nine hundred men. This service he has kept up ever since, and many of the inmates give hopeful evidence of conversion. Very soon a committee of ministers, one from each evangelical denomination, came together, and arrangements were made for a series of evangelistic services, under their direction, in various churches in different sections of the city, arrangements for

which were placed in the hands of a committee of six business gentlemen, representing as many denominations. The first of this series of meetings was held in Mt. Vernon M. E. Church, October 29th, his subject being "The Holy Spirit." From that time he has preached every day except Saturday and Monday, often three and sometimes four times each day, and in addition, nearly every sermon was followed with an inquiry meeting under his own personal direction. The city was divided into four districts, and the largest churches in each district selected, and in these he preached continuously for seasons varying from one to eight weeks, and so interesting did the meetings become that sometimes for weeks his services were largely for men only; and after leaving a district he would go back each evening, after preaching in his new district, and preach a second time to audiences who gathered at a later hour to hear him, making for quite a while two sermons each evening. For several weeks he preached in Maryland Institute to audiences of men, who were admitted by tickets. It was found difficult to manage the crowds who flocked to the meetings except by issuing tickets to special classes, limited in number to the capacity of the building. Although he has been in Baltimore seven months, yet the eagerness of the people to hear him has steadily increased, and the pressure for tickets toward the close was unprecedented. (It is hardly necessary to say no charge was made for tickets.) At the same time the interest in the regular church services and church prayer meetings all over the city has steadily grown, the attendance, week days and Sundays, has increased, and a deep religious interest is manifested in all the orthodox churches of every denomination. He has preached about two hundred and seventy times, to audiences averaging 1,500 to 1,800, according to the capacity of the buildings, making an aggregate during the winter of 500,000 people.

The additions to the churches have been numerous and constant, and the interest in the inquiry room has been deepening, a large number of young men have been brought into the churches and many of them have engaged actively in religious work. Christians in all the churches have been quickened, and a large corps of efficient workers has been developed who have helped in the inquiry rooms and in other ways. A marked illustration of the result of the meetings has been the demand for Bibles, the sale of which, of all styles, sizes and prices, has been immense.

Mr. Moody closed his series of meetings with a large meeting for men only, at Maryland Institute Hall, Sunday night, followed by all day inquiry meetings on Monday and Tuesday, to which hundreds of inquirers came. He held a young converts' meeting on Monday night, and all converts and inquirers who came on Monday and Tuesday, were presented with a helpful little book, called "The Way and the Word," some 3,000 of which were thus given away.

Mr. Moody will remain and take part in the Young Men's Christian Association Convention. After which he will go to his home in Northfield, where he will spend the summer in study, preaching as heretofore on Sundays and often on week days in the neighbourhood.

*Baltimore, May 22nd, 1879.*

### STATE OF RELIGION.

Below we present our readers with the major portion of the valuable report on the State of Religion, as laid before the Synod of Montreal and Ottawa, by the convener (Rev. W. Burns), at its recent meeting. The paper contains much that is encouraging and suggestive, and will repay perusal:

#### I. RELIGION IN THE FAMILY.

In presenting a report of answers to the questions concerning "Religion in the Family" very great difficulty is experienced, especially as to parental training, from the very varied aspects in which the questions are evidently considered. Family worship in those families where at least one of the parents is a communicant: is observed in some congregations with very great attention, almost, if not all the families enjoying the privilege: in others, however, we find the proportion not more than one-tenth who find time or inclination for the duty; and from the entire reports it is found that about one-half of the families where the parents are communicants are diligent in this matter. As for those families when the parents are non-communicants in some cases congregations report as much

as 45 per cent. who are enjoying this means of grace but on the whole very few are at all careful in respect to the duty.

Very closely allied to this privilege is the kindred duty of instructing the young, and, as might be expected, when the one duty is neglected there is not much hope that great attention will be paid to the other. Pleasing it is to find some exceptionally faithful congregations where the duty is faithfully attended to, and to recognise the claims made by others "to very general oversight:" it is however very evident that either from a great under estimate of its importance and responsibility or from an idea that it can be discharged by proxy in the Sabbath school by the Sabbath school teacher, many parents who are members of the church very fitfully and imperfectly discharge this duty: and from the reports it is clearly evident that not *one-half* of the parents attend with any regularity to this matter. With what loss to themselves and their children this neglect is accompanied, eternity alone can tell, but this much is certain that the church sustains irreparable loss: in a lack of the good old *family-attachment* to Presbyterianism: in a prevalent latitudinarianism and a consequent weakening of the church's power which augurs ill for the future.

Among the suggestions for the more efficient discharge of this duty are "A return to the old system of family catechising on the Sabbath day:" "Reading and study of the Sabbath School lesson *with the children*:" "The regular use of the 'Passages for daily reading,' as suggested in the International lessons," in patient prayerful perseverance and dependence on the grace of God.

#### II. RELIGION IN THE CHURCH.

There is great reason for thankfulness to God for the very general attendance on public worship among our people. While a few are irregular, and complaints are made of indolence, by far the greater number report that "a proportionally good attendance by the people on the public service is secured and that very few wholly neglect attendance on divine service, that is, of those who are at least nominally connected: but complaints are made in certain quarters of considerable neglect by numbers in the neighbourhood who do not attend: and no doubt while this is alluded to in a few cases only, we may presume it is the case in many districts.

For reclaiming the careless, chiefly recommended are "faithful personal dealing in connection with visitation;" "wise discipline where this is needed and can be perfectly used;" and greater efforts to make the house and service of God more attractive and home-like to the people.

#### III. SACRAMENTS.

(1.) *Baptism*.—As regards the estimate put upon baptism we find it reported that it is very generally sought and prized. In most of the Presbyteries this is the case, but in others the opinion is expressed "that while it is sought, grave doubts are entertained whether due value is attached to the ordinance—evidence being given of a want of proper apprehension of its nature and value in the desire for private baptism" and the imperfect views in regard to covenant engagement," thus showing that it is not duly prized as a covenant and seal of higher spiritual blessing.

For instruction as to the nature and design of the ordinance and with a desire to impress its importance on the people, use is very generally made of addresses on occasion of administering the sacrament; recourse is also had to "special sermons;" "with private admonition, and the diligent use of the Shorter Catechism."

The important question as to the administration of baptism to children of such as are not communicants, is very generally answered not so much by suggestions as by a Statement of Practice which shows that there is anything but uniformity in this matter. A number do not even state the practice; but again we find some speaking very strongly against the administration of baptism to any except the children of parents one of whom at least is a communicant (unless when a profession of faith and promise of uniting with the church at the earliest opportunity be made), believing the opposite practice to be contrary to scripture and the standards. There are others who not only do not refuse but advise its administration in such cases and instance several grounds for their practice such as: "the belief that it is fitted to gather into and retain in