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TORONTO, CANADA, FRIDAY, JULY 2, 1875.

[Whole No. 177

contributors and Correspondents.

MOODY AND SANKEY

Sis,- Being in London, it has occurred me that you might like to hear from an eye and ear witness something of the won lerful work that is going on in this city, under the preaching and singing of the American Evangelists--Moody and Sankey. It takes a worl doal to stir time vast multitude up, and, of course, there are housands who do not take any heed of what is going on, but the crowds that come hear the gospel preached are wonderful o see. First week of May (5th and 6th.) convention of Christians gathered in the Oneen's Opera House, Haymarket, and rom ten till four of each day various quesions of vast moment as regards the spread of vital godliness were taken up, and disussed by clergymen and laymen of ail vangelical denominations. The unani-The testimonies from various parts of Engand, Scot!and, and Ireland, as to the permancy of the work of God, begun during he visits of the evangelists were very cheering, and wint was perhaps even more so. ras to find that many places where the evangelists had never been, were sharing in the blessing through the labor of Christians who had been roused under their teaching, and gone forth to spread the glad news abroad of a living life-giving Saviour. The good done by the new converts is also something very remarkable. God seems to

meetings which I have myself attended.

Every day at noon there is a gathering for tiers of boxes, and the stage, which is converted into an immense platform, are filled with an earnest assemblage of those who feel with Mr. Moody, that the whole work rests on the foundation of God's certain answer to believing prayer. Indeed it seems to me that about the greatest good that Mr. Moody has done in this country is the having roused God's people to see that God means what he says, when he promises to answer the prayer of faith. Four days a week Mr. Moody gives his Bible reading in the Opera House, both afternoon and evening. It is really a wonderful sight to see that huge building with its pit, platform, and five tiers of boxes or galleries, crammed from floor to ceiling, and to know that it is a plain, full, unvarnished statement of God's truth, that these crowds are gathered to hear. The afternoon meetings comprise members of the upper ten thousand. The royal box is always well filled, if not with royalty, at least, with aristocracy, and it is no smooth tongued prophet of ease and pleasure to whom they listen so attentively, but one who bates not one iota of God's righteous claims on the creatures he has made, while, at the same time, he preaches a free and full, and prosent salvation to every sinner however guilty, who will but believe God's message of mercy, through a crucified and rison Saviour. The after meetings for enquirers have been deeply solemn, and many a sout the furthest back seat of the great gallery has there decided for Christ. I have been opposite Mr. Moody's restrum. When I as there decided for Christ. I have been myself among the enquirers, and have felt saw what a distance I was from the speaker what a blessed thing it is to be able to point proved to be right when he told me I should anxious souls to One who saves now, who does not require long years of striving, and voice, coming from such a distance, was repenting, and praying, and working, before he will receive the poor sinner, but who says, "he that believeth on me hath

When the evening meeting at the Opera House is over, Mr. Moody hurries away to the very east end of London, to give another of his stirring addresses, in the large wooden building which has there been erected. It stands in the midst of a teeming population of the working classes. I was there one evening. The whole scene is very different from the Opera House. Here is no gilding and chandeliers to duzzle the eye, but a plain, rough building, only ornamented by some large print texts in crimson and white. But the seats are comfortable, and the building is cheerful and well lighted, and generally crammed Sometimes thousands have been turned away from the doors. To this audionce Mr. Moody has just the same message to deliver as to his fashionable west end hearers, and it is listened to as attentively, though it is well known that thousands of those who hear are men and women who, from year's end to year's end, never darken a church door. The work of conversion among this apparently reckiess and hardened population, has been something very wenderfels. Every Monday the noon day meeting is devoted to make to God for the manuages devoted to praise to God for the warmanifestations of his grace, and many are easily institutional to the reality and depth of the state of the manual state of the s

everlasting life.

marked and striking conversions have been the result of his enunciation of gospel truth in this way. As, for instance, in the case of a man of so desperate a character that he had been twenty-one years in prison for one sentence, he is now living to serve God, who, through the senging of Mr. Sankey, touched his heart, and brought him to the feet of Jesus. The first time I went to Victoria Theatre was on a Satur day night. Outside, the whole population seemed to have turned into the which were like a fan, hined with booths where the salesmen shouted the names and prices of their wares at the top of their voices, and tried in every way to induce purchasers to close their bargains rapidly. Within the theatre a large audience was gathered listening quietly to the story of mity and forvor were refreshing to witness. told by a London mimister. Every evenwas there, many remained to be spoken with afterwards, and what struck me particularly there, as well as at Bow Hall and the Opera House, was a large proportion of men among the enquirers. Many people say that revival meetings have no influence but upon nervous hysterical women. No one who has remained to the after-meetings in all the different parts of London just now, could possibly so, unless they wilfully lied, for the fact is just the very contrary. I felt it particularly, because it was with the object of helping among enquirers that I went to the Victoria and Bow Hall, but I found it something very remarkable. God seems to he using them in a very remarkable way. Journey from my west end lodging, for so many of the enquirers were men that I I will just tell you simply of some of the was not likely to be of much use, for, ac cording to Mr. Moody's wise rule, men deal with men, and women with women. and Sankey generally preside, but even their they are not there, the large pit of the parts of London when they are not there, the large pit of the parts of London which have yet been touched, an organization has been prosect assertion. the great building is pretty well filled, and foot for banding young men together to be sometimes not only the pit, but one or two a mutual help and support against the many temptations of this great city. I must not omit to speak of the last meetings in the Agricultural Hall, in the north of London. On Friday of the last week in which that enormous building could be had for meetings, there was an evening gather ing of commercial young men only. It was a striking proof of the wide-spread interest in the present movement that in the city some offices and places of business were absolutely closed earlier than usual on that evening, in order that the clerks might attend Mr. Moody's meeting. The power of God's spirit was there most manifestly, and only eternity will unfold the good there done, for it is one of the very cheering points in the state of matters that now and again conversions are heard of among those who have not remained for the after-meetings, or in any way made themselves known as having re-

> The morning meeting on the last Sunday at the Agricultural Hall I shall As my lodging is far from never forget. Islington I had to start soon after six a. m., in order to have any hope of getting a good seat. When I got to Islington I had no need to ask my way to the Hall. From every quarter, groups or single individual: might be seen coming, bible in hand, per haps offering tracts to those they met, and all tending in one direction. It was not yet seven a.m., when I reached the Agricultural Hall, but already a crowd was gathered waiting for the opening of the doors, and passing the time in singing hymns. The passing the time in singing hymns. building is so enormous that I did not know which way to turn when I got meide, but one next whom I had stood outside, tock me under his care and guided me to The effect of the speaker's very peculiar. It seemed as if the sound was hanging in the air, quite apart from the figure that I saw so far off I treminded me of the way in which the song of the lark comes floating to our ears, when the songster is a mere speck, scarcely visible against the sky. The whole scone was very solemn. The meeting was of those who professed by their coming there that they were Christian workers, and, to see some 12,000 men and women gathered thus, at that time of the morning, to hear words of counsel as to how they might better serve the Lord who had bought them, was deeply thrilling to every Christian heart. The advice given by one who has devo ted himself so entirely to his Master, and taken from the riches of his own experience, could not but be most valuable. It was chiefly on that which gives such a sound tone to the whole work—the importance, nay, the necessity, to Christians of being close students of God's word if they desire to be successful workers for him.

ceived blessing at the meetings.

The hymns interspersed by Mr. Sankey were, as usual, a sort of clinching of the subject. At the close of the meeting, many remained, as requested, to give in their names as willing to take part in the housetolliouse visitation, which has been carried on with such wonderful success. One lady who was engaged in it, expressed to me her wonder at the way in which she was to-ceived. As her district was among the upper elemen, is struck her as something very on the minvited visitors as intruders. These victors have many a tale to tell in the search space in the search space in the search over the Graph; in ideal overyone that one misets have nother Jacob to new father early a commonly in

a large hall is in process of erection, car thing to tell of conversions, and I can of "Reverend puble, like Bow Hall, of accommodating with nothing better than that they should life, why should in not be allowed in a many thousands. At present Mr. Sankey will be as satisfactory as that of the young burying ground. Would any Episcopalina many thousands. At present Str. Saukey all be as satisfactory as that of the young purying ground. Would any Episcopanal the blues been for some time singing nightly at servant in my lodging. The date when she be well pleased, it is some parish barying the Victoria Theatre, before going to the lirst legan to think is only three weeks ago, ground in Scotland a dergyman of his low Road Hall to meet Mi. Moody, and conduct the singing there. His sveet ency her her appoints for Go's wood, which insent los professional title on his family conduct the singing there. His severt envy her her appetito for Ge's word, which insert its processional one on meaning songs have touched many hearts in all has superseded the foolish novels she form incontinent? I trow not, and well may have superseded the foolish novels she form the treatment meted out to the Reversal of the most only delighted and and might take a lesson the treatment meted out to the Reversal from her, in her simple desire to know what . If, Keet waaken, within him keen indignais tiol's will, that she may at once do it. M. B. W.

LONDON, MAY, 1875.

Chancellor Phillimore's Judgment.

Editor Bullian AND HEAR PRESENDED AND

Chancellor of the Diocess of Lincoln, (Eng.,) on the matter of the Pev. Henry Wesleyan minister," or "daughter of the Keet, Wesloyan minister. And on every mind but that of an Episcopalian the judgment must leave impressions of no agreeable or kindly nature. Mr. Keet had lost ! a daughter in May, 1874, who was builed in the parish church-yard of Owston Ferry, i And (as many of your readers will probably remember) the father was desirous of raising a tomb-stone over her grave, Learing the following inscription, "In loving memory of Annie Augusta Keet, the youngest daughter of the Rev. II. Keet. Wesleyan minister," etc., etc. But this inscription the vicar of the parish refused to allow because of its having the words 'Reverend" and "Wesleyan minister." And the Bishop, when appealed to, sustained the Vicar's view. The Archbishop, however, though not pronouncing legally on the action of the Vicar, "considered that the objections urged by him should not be made," and was courteous enough to address the appellant as "the Rev. Henry Keet." But the legal point was referred to the Chancellor of the Diocese; and at some length he has pronounced against the appellant, and in favour of the parish incumbent. The judgment referred to might be handled minutely. But this I have no intention of doing. I would call attention, however, to some portions of it that are specially provoking, not only to Wesleyan people, but to all other classes of non-Conformists. The Chancellor, for example, says of Mr. Keet, "he unght have, and probably had, many esteemable qualities; they might esteem the motive that had led him to offer himself, however erroneously, and without commission, to minister in holy things; they might remen her with sorrow the many historical palliations for the rise and existence of his sect; but his claim of his office was an admission that he was a schismatic, and not merely so, but a chief among schismatics, and the claim to describe that office, or the office-beater, or being as such (and no other resson was given) 'unworthy of reverence' was a claim to have schism honoured instead of lamonted over." On sımılar grounds then, a Presbyterian or Baptist, or a Congregational minister, must be held up as "schismatic," yes, as a "chief among schismatics," however good Baptist, may be his character, however sound his preaching, however successful his labours. And being a "schismatic" and "a chief among schismatics," he cannot figure as "Reverend" in any Episcopalian Churchyard, although he may be so addressed in common parlance, or at public meetings, or even in letters from the Archbishop of or even in letters from the Archushop of Canterbury! It is further said by Chancel-lor Philimore, "whether the word 'Reverend, with its adverbial accompani-ments, was from force of long use now a legal title of persons in Holy Orders ac-cording to their various ranks, or whether it was merely a courtesy title, it would ap pear that in ordinary usago it was specially appropriate to them. It not being contended that the petitioner was in any sense 1.1 Holy Orders, he could not discover on what grounds at was conceived that that title belonged to him." So then for any dissenting minister, though regularly or dained and emmently qualified for his work, to claim or assume the title "Reverend," it is to do a very unwarrant able thing, and to offer an insult to the incumbent of his parish! True, it is that the Chancellor says, "if it were a mere courtesy title, it might be very fitting that it should be applied to the members of the religious bodies among theresives of the religious bodies among themselves, or by the general usage of society. gracious to admit so much I and very thankful the admission should make us! But then the notable words following " that did no. make it a proper thing to be done by the authorities of the Church to authorize an inscription conferring that title where no good could come from it; but on the contrary, much confusion in the minds of her less well-instructed members. and some encouragement of a schism which she lamented, and even forced reprobate, might not improbably arise there-by." We are thus told plainly enough, that no dissenting minister in England, though his talents be ever so great, and his congregation be ever so wealthy, should prefix "Reverend' to his name in a parish burying ground, lest the well-instructed members of the Church of England should confound a dissenting with an established confound a dissenting with an established minister, and perhaps be ded to encourage schlean. And yet when that very dissenting minister is written to by me Erizopalian, or at a public meeting is introduced by an Episcopalish—say by a nobleman, or an Archibles, in received the courteons title

If this redone in social tion, and tell similarly on all descuters

It is added, however, by the Chance, that "at the inscription had been worlded in any way which would show that that was an asserted title, he would have strained a point in his favour, and issued a citation. He would do so now on a fresh petition, proposing such a modified inscrip-Sin. -In one of to-day's city papers, we tion.' That is to say, that if the inscripare furnished with the judgment of the tion were made to read, "In loving usually designated Rev. H. K. et, Wesleyan minister," the Chancellor would have deeided in his favour, or would do so yet. But such a condition! so annoying, and so morthlying! how very unlikely that Mr. Keet would submit to it! and no wonder that his proctor has given notice of appeal te a higher court. It is time, includ, that the whole question of burials in England were thoroughly overhauled. Strange that when a dissenting Church momber, or even i dissorting minister, requires to be buried in his parish church yard, it is not allowable to conduct the obsequies in dissenting style, but the Church of England clergy. men must be called in to officiate. The question, however, is being agitated. It is even reported that "six eminent parochial clergymen of the London diocese, and about an equal number of leading non-conformist ministers, have almost unanimously decided that church-yards should be thrown open to all parties, provided that the officiating person conducting the service should be the minister of some recognized body, or his representative." I am glad to hear it, and many others will be equally glad. It is similar to the movement which succeeded at last, to have all the parish schools of Scotland subjected to the control of the route prayers. It is well for us in Canada that, both in the matter of schools, aud in the matter of burials, we have always been better off than our friends in Britain. I am, Sir, yours truly, June 19, 1875. C. P.

Approximate Statistics of the Presbyterian Church in Canada.

Editor BRITISH AMERICAN PRESETTERIAN.

Sin:-I observe that some of the papers do not give the full statistics of our now

Last year, the Canada Presbyterian Church reported 50,702 members; this year, 56,241; being an increase of 5,539. As several congregations or stations did not report, we may safely place the membership of the Canada Presbyterian Church as about 60,000. This year the same Church reported 338 ministers on the roll, all either acting pastors or professors in colleges. But in addition to these, there are several retired ministers, not on the roll of Presbyteries, who yet preach, with a large body of ministers and licentiates, and about a hundred theological studentpreachers, besides nineteen student catechists, and ton lay catechists; making, in all, a body of about 500 preachers in one branch of the United Church.

The roll, as reported for the United

Churches, stood thus :-Canada Presbyterian Church 338 The Presbyterian Church in connection with the Church of Scot-

Ind Church of the Lower Provinces The Church of the Maritime Provinces in connection with the

Church of Scotland Communicants.

Canada Presbyterian Church.... 556,241 The Presb. Ch. in con. with the Church of Scotland 17,247 Presbyterian Church of the Low-

96,192

Congregations

650

1008

Canada Presbyterian Church ... The Presb. Church in connection with the Church of Scotland ... Presb. Ch. of Lower Provinces... Presb. Ch. of Maritime Provinces

as 1119 congregations, and several of these double charges. Now, it we allow for preachers not on the roll of the other Synods, and defective re-

The Montreal Witness states the number

turns, in anything like the same proportion as in the Canada Presbyterian Church, we bring up the staff of preachers to about nine hundred (900), and the communicants to over 100,000. A very careful collection of statistics of

the Presbyterian membership of the Dominion lately represented it as about 108,000. The same carefully-prepared document shows a total Presbyterian population of over 600,000, being the largest Protestant Church in the Dominion; even as the Presbyterian Church represents considerably over half the Protestantiam of the world. In this darge body of pesselves and spends we have a michinery Which may a michinery Which may a same in the standard with the same in the

accomplish much for the Dismoglory and the welfare of mankind, bottom the Donn mon and in other lands, if only haptized with the Holy Ghost and endowed with tongues of fire. When we look back on all the ways by which the Lord hath led us these namy years past, we have reason to exclaim, "The bord bath done great things for us, whereast we are glad." It is the the sing of the bord alone that has made us to proper, and take not in the band. If that clossing attend us in the future, we will become a finitul vine, whose branches will overspread the land, bringing refreshment to inultitudes of souls. But whole side is even as solvation is wholly of the Lord, yet He works by human agency, and He also blesses most the agency that is most entirely consecrated to His service, and thus best fit ed for His work.

It we would have our believed Presbyte-rian Zion inhabited by the Holy Giost, and made instrumental in doing much for the glay of God and the palvation of souls, we must consecuate ourselves anow soults, we must consectate ourselves anow to the work of the Lord; yea, we must seek to pur away all self seeking, vanity, and worl ilmess. Munsters, elders, Sabbath school teachers, and all workers for Christ, must especially be willing to be nothing, that Christ may be all mall; yea, must be willing to be accounted fools for Christ in our seek for Christ, and converges Christ in our zeal for God, and our earnest efforts for the salvation of perishing sin-

If we go forth in the strength of the Lord, with hearts burning with love to Jesus, and to the souls He came to savepleading with God to give us souls for our line, and with men to be reconciled to God, then God will own and honour us as a Church; for He says, "Them that honour me I will honour."

If on the other hand we depend on numbers or wealth for success, or boast of these, or even from scriptural doctrines and polity, the sacrifices we offer will be left uncon-sumed, and our spiritual calmness and want of success will testify against us. us give gl |y to the God of Israel for the union so apply effected, and with a deep sense of our dependence upon God for sucwith burning zeal for the Divine glory, and loving, earnest compassion for perishing souls, let us go forth everywhere lifting up boldly and faithfully the banner which the Lord hath put into our hands.

Let us be more anxious for the salvation of souls than for the honor which cometh from men. Let us learn from the examples of McChovne, Wm. C. Burns, Moody, etc., that the Head of the Church will chiefly own and bless plain, earnest, direct appeals to men, rather than learned, metaphysical, or oratorical discourses. If we would reap an abundant harvest, and must adopt the method of those thus blessed, may the Great King of Zion be as a wall of fire round about our Church, and the glory in the midst of her, and then truly her progress will be certain and her success great. May the pillar cloud rest upon all her assemblies, and the stately goings of our King be seen in all our sanctuaries; then may we take as our motte: "Jehovah Nissa," (the Lord our Banner). Let us go forth in the power of His might to conquer for Jesus, and giving the right hand of fellowship to all that love the Lord, let us unitedly seek to overcome the armies of the aliens.

Methodists Taxed to Support Presbyterian Schools.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sin,-A few weeks ago a letter on the School Question, signed "Reformer," apposted in the Montreal Witness, in which the writer spoke of Presbyterians having, in some instances, taxed Methodists to support schools in which the Shorter Catechism ie taught. This was, of course, an attack on Presbyterians. I, accordingly, sent a letter to the Witness, in which I asked 'Reformer' to mention any instance in which Presbyterians have treated Methodists in the manner described. But though "Reformer's" letter was inserted, mine was not, whatever was the reason. If Reformer" refers to the Established Church of Scotland, what he says is true enough. But the Methodists in Scotland fare no worse than other denominations do. There was, therefore, no need to specify them. But further, the Established Church of Scotland is no worse than the one of England. Why then, take no notice of the latter? If "Reformer" refers to this country, let him give proofs in support of his statement. A general charge against a person is unworthy of notice, unless it is supported by proofs. Even admitting that Presbyterians in this country have done as"Reformer" says, it is well known that the Episcopalians have done so to a far greater degree. I do not say that this justifies the Presbyterians in the least. Two blacks do not make a white. It is, however, very unfair to hold up the Presbyterians alone to condemnation, and take no notice of others as guilty, or still more so. It seems to me that "Reformer" has a hatred towards Presbyterians, and that he dragged in the abovementioned reference to them in order to give vent to it. Yours truly,

A MINISTER OF THE C. P. CHURCH.

'LET us remember that we are always casting the shadow of our real life upon some one; that somebody is following us, as John followed Peter into the sepulchre. Happy if, when all the influences of life flow back and meets us at the judgment, flow back and meets us at the judgment, we can lift up of an hands and apotless robes, and say:—If am free from the blood of all men? Happy then it hear even one sent saying to us out of the great multitude, that, following the blackers of our Christian life and denotion, her ibone flows in the last of the form. Charles Revel