

Correspondence.

Was Moody Right?

Editor THE PRESBYTERIAN REVIEW.

I ASKED that question in view of three answers by Mr. Moody to the question, "What must I do to be saved?" Mr. Moody's three answers were: The way to be saved is to obey God; The way to be saved is to put away all sin; The way to be saved is to "seek first the kingdom God and his righteousness." These were the answers given without modification or explanation on three separate occasions, the two last at inquiry meetings where there were, it was reported, some four or five hundred people of all conditions; and the first at a very crowded afternoon meeting, with presumably the same variety of conditions.

To my question "Was Moody Right?" reference has been made from two quarters. In both the position was "He was right, upon condition." In the first reference the condition was that the Christian workers should explain exactly what Moody meant, setting before the inquirers the true statement of the way of salvation, which Mr. Moody failed to give. In the second reference the statement was that Mr. Moody was right in telling inquirers that the way to be saved is to obey God; if he told them that to obey they must receive power from God.

Now, shall I be forgiven for asking, was Mr. Moody right, under every circumstances, in so representing the way of salvation? Perhaps we shall be in a better position for answering that question if we first consider what the way of salvation is. As I understand it, what saves is the death of Christ in atonement for sin. And, as I understand it, the time when a sinner is saved is when, as a sinner under condemnation, he puts his trust in the atoning efficacy of the death of Christ as releasing him from condemnation. Now, if that statement is true, it would seem that the only legitimate way of dealing with an inquirer, is to inform him about the atoning death of Christ, and ask him to make it the ground of his trust for acceptance with God—that is, to exhort him to accept those and then of salvation secured for him through the atoning death of Christ. And that this is the only legitimate method of dealing with an inquirer seems to be determined by the supremely solemn utterance, "Without shedding of blood there is no remission;" whilst, on the other hand, we have the oft-repeated utterances such as these, "We have redemption through the blood, even the forgiveness of sin."

Now, if this be a correct stating of the way of salvation, how does it look to tell inquirers as to how to be saved, to obey God—to put away sin—to seek first the kingdom of God and his righteousness. In the first place, is it fair to the Christian workers? Does it not unnecessarily hamper them in their dealing with inquirers, having first to explain how Mr. Moody's statement is to be understood, and then to explain the three ways of being saved? How differently they would be placed had Mr. Moody so expressed himself that they could have at once fallen back on his statement and appealed to Scripture in support of it. And in the second place, what if the Christian workers were of the opinion that Mr. Moody's statement was the true statement. That there are many in all churches who would so accept of it goes without saying. We know for a fact of those who would accept of it as a proper statement of how to be saved. They have some place for the Saviour, and they speak largely of Him, but somehow their way of being saved is just that of leaving off sin, seeking first the kingdom, and obeying God. And to meet this evil it does not do to say that somehow, and at some time, Mr. Moody so explained himself that those who heard him should have understood that when he asked them to obey God and put away sin, and seek first the kingdom, he meant to tell them to put their sole trust in the atoning sacrifice of Christ. That that sufficiently meets the evil, none who has had any dealing with their fellow creatures in matters of religion, knows anything of the marvellous perplexity in which the religious question is involved, will say; and still less will they

say it when it is remembered that there were others than Christian workers concerned—that there were many who had to get, if not their first lessons in religion, at least their first lessons repeated, and who, in the most authoritative and urgent way needed to have pressed upon their acceptance the glad tidings which are for all peoples, that "The blood of Jesus Christ, his Son, cleanseth us from all sin."

I have simply, Mr. Editor, dealt with the first reference to my question. I was anxious to deal also with the second, being desirous of saying something upon the second reference as to the question of obedience. But this will take up, I imagine, fully as much space as you can afford, and I shall, with your leave, say upon another occasion what I think should be said on that matter.

PHILEATHES.

Hymnal Tunes.

Editor PRESBYTERIAN REVIEW.

SIR,—Being deeply interested in the service of our church, and much pleased to have all I can from THE REVIEW in regard to the coming hymnal, I hope this thing will be done without haste, and, I was going to say, without waste. If we take time to get everybody pleased, and everybody satisfied, why we would never have a hymn-book. But I think I saw a suggestion, from some direction, to defer anything definitely with the new hymn-book until all the Presbyterian bodies throughout the world were well in line, even if we should have to wait a year or two. To me it seemed a grand thought in every way to further our unity for the time to come, and for this we should pray more and aim at more and more throughout all our churches.

I fully endorse all the points set forth in your "leader" by "Presbyterian," on the 13th inst.

He had, no doubt, many examples in his mind in regard to the unsuitableness of certain tunes to certain hymns. I shall only give one example from our present hymn-book. Take No. 51, and let any one sing it to "Duke Street" tune instead of "Soldier," the tune it is very incorrectly set to in the hymn-book, although old "Soldier" is a very suitable tune when you want to tell out the sad and pathetic strains.

The subject is great and grand. Let the best that is in Presbyterianism, in Christianity, in the world and in humanity, be brought to bear upon it, for the uplifting of mankind, and the glory of our Lord the world over.

A PRESBYTERIAN ELDER.

Literary Notes.

MY STRANGE RESCUE. By J. Macdonald Oxley. Cloth gilt, \$1.25. Edinburgh: Nelson & Son. Toronto: The Copp, Clark Co., (Ltd.)

This collection of short stories dealing with sport and adventure in Canada is quite the best that Mr. Oxley has written, and is bound to extend his already far-reaching fame as a writer of stirring tales. Many of these tales have appeared in Harper's Young People and the Youth's Companion and are now with several additions collected into book form. Mr. Oxley is, we believe, the first Canadian who has attempted writing stories for boys, and his remarkable success has made him an important, distinguished figure among contemporary writers. The juvenile portion of the population of America has in him a warm friend, and one who is destined to succeed such favorites as Captain Marryatt, Kingstone, Jules Verne, King, and others equally famous.

EYES LIKE THE SEA. By J. J. Jokai. Translated from the Hungarian by R. Nisbet Bain. London: Geo. Bell & Co. Toronto: The Copp, Clark Co. Indian muslin.

THE novel is decidedly Hungarian, and being the first of the translations from that language and from the works of the greatest of Hungarian writers, it is of more than usual interest. The story, which is admirably translated by Mr. Bain, presents his readers really with an autobiographical sketch. The uprising of 1848 is related and

described, and many of the characters who participated in it are introduced. Bold and stirring are the pictures that are drawn. War and all its terrors are indeed sublimely depicted.

IN THE HEART OF THE ROCKIES: A story of Adventure in Colorado. By G. A. Henty. With eight full page illustrations. London: Blackie & Son. Toronto: The Copp Clark Co., Ltd. Crown 8vo, \$1.50.

Those who have met with "Leo in Virginia," or "By Right of Conquest," will remember with pleasure the announcement of Henty's new book. The scene is laid in Colorado, and on through the Colorado river and canons, a district so adjacent and similar to our Canadian Rockies, that to the Canadian youth it will be one of the most interesting and attractive stories lately written. It is a tale of adventure, thrilling enough for the most daring readers.

BORN THE BEAUNHUNTER. By Fred Wishaw. Cloth, illustrated, 1.25. Edinburgh: Nelson & Son. Toronto: The Copp, Clark Co., (Ltd.)

A TALE of the time of Peter the Great. The careful and curious picture of Russian society in the days of the great Czar gives the book more than a passing interest. In this age when there are so many doubtful stories for boys, such a work as this last of Wishaw should meet with a large sale.

KEEPING CHRISTMAS. By Dr. Goldwin Smith. Toronto: Hart & Riddell. Illuminated white and colored binding, 50c.

This little book is a new departure in the holiday booklet lines. It is, as indicated by the title, a Christmas card, being in brief a history of Christmas in Merry England from the old, tipsy merriment and mummeries to the orderly modern spirit of feast, goodwill and affection. The frontispiece is by E. Wyley Grier.

SIR FRANCIS BACON'S CIPHER WRITINGS.

THE Howard Publishing Company of Detroit announces Book IV of Sir Francis Bacon's Cipher Writings. As is now well-known, the Baconian publications issued by this house profess to be derived from the plays of Shakespeare to which a key is applied and made to yield a story of the times in the words of Bacon. To those who have read the three volumes preceding this one, the fourth will prove at least an interesting curiosity.

AMONG the Christmas literature so abundant these days the selection contained in the beautifully illustrated catalogue issued by the Fleming H. Revell Co. stands high. Every line of stock is represented, books for boys being particularly strong, such authors as Robert Leighton, G. A. Henty, J. G. Paton, J. Thain Davidson, contributing to the supply on hand.

Acrostic—To a Brother Bard.

BY JOHN INRIE, TORONTO, CAN.

THY "MESINGS IN MAORILAND," dear friend,
Have filled me with delight; thy songs of love,
On angel-wings, a message thou dost send—
My heart responds to, and our God above
Approves of all that binds man soul-to-soul;
Seas may divide—Love reigns from pole to pole!

Be thine to sing for many years such strains—
Rare songs of Love, and Hope, and Truth divine—
A patriot lives but where true Freedom reigns;
Contentment dwells where Love and Truth entwine;
Kings well might envy such a land as thine—
Each man a bulwark strong, to work and wait
New Zealand's future as a nation great!