

gret the more that it has found its way unchallenged into one-half the families of the Church with the quasi-approbation of her organ. Will you therefore allow me to call the attention of your readers to one or two points, concerning which Mr. Moody, whether right or wrong, is not in accord with the generally accepted views of this Church. At the present time no department of our old Theology is more challenged than its Eschatology, and a degree of novelty and popular interest attaches to all questions regarding the future and unfulfilled prophecy, which makes many serious, earnest people who are not familiar with such themes ready to fall in with opinions far from accordant with truth as held by the Reformed Churches.

First, then, Mr. Moody says regarding the millennium and its relations to the second coming as hitherto held: "That is just the way I used to talk. . . . But, my friends, since I got a *little better acquainted* with the Word of God, I find that is not God's plan, that is not what is taught there." Now, it may be true that Mr. Moody has changed his views; and it may be that he is now better acquainted with the Word of God than he was; and *he* may believe in a pre-millennial advent. But it does not follow from this that he is *right* in these views and that the commonly accepted post-millennial view is wrong. Far less does it imply, as is plainly insinuated, that ignorance of Scripture is the cause of others holding the latter view, and that if "a little better acquainted with the Word of God," they would see things differently. Mr. Moody should know that men whose acquaintance with the Word of God was more thorough, intimate and comprehensive before he was converted than his is now, differ from him. The real cause of difference of opinion is that they have different principles of interpretation. Until men agree on the principles according to which they are to deal with prophecy they must disagree as to what they are to expect. And it ill becomes a Christian Evangelist to insinuate that the cause for ministers having the first place among the students of God's word being, as he thinks, in error, is that they are imperfectly acquainted with the Word of God.

A second point is: "Do not flatter yourselves that the world is going to be the better and better. That is not what the Word teaches." Now, the world as God's enemy can never become better, but notwithstanding that, the grand hope which sustains missionaries among the heathen (though evidently Evangelists in Christian lands find no comfort in the hope) is that God has a purpose of love for the perishing millions, and that the gospel is to prove "the power of God unto salvation" unto the ends of the earth. Also that through the truth applied by the Spirit, King Jesus shall gain the victory and reign till the kingdoms of this world "become the kingdoms of the Lord's Christ." This, as I look at it, is inconsistent with Mr. Moody's view; and without dwelling further upon it, I unhesitatingly declare that the extract here runs counter to our received faith and hope, and tends to discourage all missionary effort. We hope to preach the gospel to every creature, and trust to the promise, "Lo I am with you to the end of the age."

A third point is the way in which he speaks of the Lord's supper. He tells us of a great change in his views regarding its observance. Instead of dreading it, as he used to do, and going there thinking of his sins, which was "*most unpleasant*," he now goes to remember Him, and "now it is a place of rejoicing."

There is not any place in the Scripture where you are told to examine yourselves when you go there, but you are to go there to remember the Lord and that He is coming back again, that is what we are to think about. We are to think of His death until He comes."

Mr. Moody *may* be right in all this, and he may be justified in administering the ordinance of the Supper without being regularly ordained (as he is reported to have done), or he may not. I am not going to argue this point. But surely this doctrine is new to Presbyterian Churches, and does not accord with the practice of the Reformed Churches. I do not judge Mr. Moody, but he evidently differs very widely from our received views, and this extract appearing in our Church organ unchallenged is, to say the least, startling. I can say that in the course of a ministry of twenty-four years I have never celebrated the Lord's Supper without reference to the second coming, and rejoicing in hope of it. I have felt the highest measure of holy joy just when lying lowest under a sense of sin, and experiencing the efficacy of the blood shed for the remission of sins—eating the passover joyfully

with bitter herbs, and any dread I have experienced has been that of filial reverence, not of servile fear. But I have always believed, and I believe now, that that blessed ordinance is more than a rite of mere commemoration, and I feel that Mr. Moody's view comes far short of the Saviour's design in instituting it. Further, notwithstanding Mr. Moody's statement to the contrary, I believe 1 Cor. xi. 28 does require self-examination in connection with the observance of the Lord's Supper.

I shall go no further, but again express regret that an extract, backed with all the weight that Mr. Moody's devoted and much appreciated services in evangelistic work give it, which contains so much that is objectionable, should have appeared in the organ of the Presbyterian Church without note or comment. The evil effects of circulating such crude and defective views of Divine truth cannot be estimated. L.

#### "THE LAST ENEMY"—DEATH.

Death comes to all—no man can stay his hand;  
If he but calls, the proudest in the land  
His summons must obey, and then be led,  
By his cold icy hand, 'mong silent dead,  
There to remain till Death himself shall die,  
And He who conquered Death shall reign on high.  
"O Death, where is thy sting" if Jesus save?  
Where then thy victory, oh cruel Grave?  
Thou hast no power, 'er him whom God defends;  
For him "all things" subserve most glorious ends—  
Death but relieves from earthly care and woe—  
A friend, though in the guise of mortal foe;  
Then let the grave to me be but a door,  
To that bright land where Death shall reign no more!

Toronto.

—J. IMRIE.

#### THE METIS GRANT.

MR. EDITOR, - It may perhaps seem ungrateful in me to find fault with Mr. Fenwick for endeavoring in your issue of the 26th ult. to free me from any suspicion of untruthfulness that might possibly have been born of his unguarded language in a former article. All I shall say is, that not realizing the need of a certificate of veracity from such a quarter, I should have been content with the much more full and satisfactory apology which he had previously sent me in a private letter. Had he been a little more liberal in his extract from my note, it would have appeared that my object in writing to him was mainly to point out that whoever was responsible for the obnoxious report, it was nevertheless strictly and absolutely correct. His official correspondence with me shows that the wonderful "Sabbath day's journey" was regularly accomplished by prominent Montreal Presbyterians whom he names, and whose conduct he reflects on. The substitution of *preaching station* for *church* explains the mystery, takes away all chance of playing on words, and makes the pedestrian feat exceedingly simple. I find no fault with Mr. Fenwick for quoting from my letters only what suited his purpose, as he was no doubt restrained, as he says, "for the sake of shortness." Indeed, your readers have affecting illustration almost every week as to how sensitive Mr. Fenwick's conscience is in the matter of economizing your space.

Montreal, Aug. 1, 1878.

P. WRIGHT.

[Our columns are now closed to this discussion, as it has assumed a character void of general interest.—Ed. C. P.]

PRESBYTERY OF STRAIFORD. This Court met for ordinary business on the 6th inst. Mr. McAlpine obtained leave of absence for three months on account of his health. Messrs. Coull and Harkness were invited to correspond. The call from Mornington to Rev. John Kay was again taken up. Since last meeting the names of thirty-three members and forty-five adherents had been appended. Presbytery not seeing its way to sustaining the call appointed a deputation to advise with the congregations as to the best course of action. Mr. Hislop was appointed to moderate in a call in the second congregation, St. Mary's, when ready. Presbytery agreed to pay each year the expenses of Commissioners to General Assembly, retaining the power to say how much these were to be, and payment to be made after report given in. The committee appointed to represent Presbytery before Commission of General Assembly in the Brooksdale matter reported that the Commission had placed that station under the jurisdiction of this Presbytery. It was moved by Mr. Hamilton, seconded by Mr. McLeod, and agreed, that in the meantime supplies of sermons be given to Brooksdale in connection with Burns' Church, East Zorra. Owing to the non-ap-

pearance of parties the matter of Mr. Cameron's services at New Hamburg was postponed to next meeting. It was agreed to hold a public conference on the state of religion at next meeting in the evening, the subjects of discussion to be, First: The number of our communicants in proportion to our adherents; how to increase the number of communicants; and how to deal with those applying for admission to the Lord's table. Second: Evangelistic services, their place and value; how to conduct evangelistic meetings. It was also agreed to discuss at a preceding sederunt, "Pastoral oversight and discipline: the work of the elders." Presbytery adjourned to meet for ordinary business at 9.30 a.m., September 24th, in Knox Church, Stratford.

PRESBYTERY OF MANITOBA.—The Presbytery of Manitoba met in Knox Church, Winnipeg, on the 17th ult. The following members of the Court were present: The Moderator, Rev. Mr. Matheson, Rev. Dr. Black, Prof. Hart, Prof. Bryce, Rev. Messrs. W. R. Ross, Douglas, J. S. Stewart, McKellar, Bell, Campbell, and Messrs. G. McMicken and Robert Sutherland, elders. The Rev. Dr. Patterson, of Nova Scotia, lately appointed agent by the General Assembly to raise \$100,000 for the endowment of Manitoba College, was present, and also the Rev. Mr. Ross, of Lancaster, Ont., lately appointed by the General Assembly's Home Mission Committee as missionary to Prince Albert. On motion, duly seconded, both gentlemen were cordially invited to sit as corresponding members of Presbytery. The Rev. Mr. A. H. Cameron, who arrived in the Province a short time ago, and who is stationed on section 15, C.P.R., was received as a member of Presbytery and his name added to its roll. The Rev. J. Scott was unanimously elected Moderator for the next six months. The usual committees were appointed for the year. Documents were read from the Clerk of the General Assembly, stating the action taken in reference to Presbytery business before that court. The Rev. Prof. Bryce and Mr. McMicken, Commissioners to the General Assembly, were heard in reference to their discharge of duty, and at the close of their addresses received the thanks of the Presbytery for diligence in the work entrusted to them. Rev. Messrs. Bell, Stewart and McKellar were appointed a deputation to visit the districts west of Palestine and consult missionaries stationed in those fields in reference to the establishment of stations, etc., and Prof. Hart and Rev. Mr. Robertson were appointed to visit Fort Francis and Rainy River district and report at the next meeting of Presbytery. The Home Mission Committee were instructed to send ministers, as far as practicable, to Springfield and Sunnyside, according to request, with the view of these stations giving a call to a minister. The Rev. Mr. Ross was appointed to continue at the Boyne and Pembina Mountain; Mr. Duncan to supply Springfield and Sunnyside; and Mr. Polson, Woodlands, etc., till the return of the Rev. Mr. Donaldson and the Rev. Mr. McGregor, Pointe du Chene district. Rev. Dr. Patterson had a conference with the Presbytery in reference to his mission to Scotland. The Presbytery on motion cordially approved of the object, expressed thanks for the action of the General Assembly, and appointed Dr. Black, Prof. Bryce, Prof. Hart, Mr. Robertson, Mr. Bell, Mr. Campbell, Mr. McMicken and Mr. Sutherland a committee to confer with Dr. Patterson and give any information likely to aid in the mission undertaken for the endowment of Manitoba College. Rev. Mr. Scott consulted with the Presbytery about the building of a church at Pembina, when the following motion was unanimously passed: The Rev. J. Scott having brought before the Presbytery the expediency of erecting a church at Pembina, Dakota Territory, the Presbytery cordially recommend the scheme and record their satisfaction at the measure of success that has attended the efforts of Mr. Scott at Pembina. The Session records of Little Britain and Kildonan were examined and found to be carefully and correctly kept and attested accordingly. The Presbytery deliberated in reference to the present supply of Prince Albert, and appointed the Home Mission Committee to take immediate steps towards the appointment of a missionary to that important field as soon as possible. Owing to the rapid increase of settlement in the country this summer the Presbytery unanimously agreed to ask the Home Mission Committee of the General Assembly to appoint two additional missionaries without delay. It was agreed to hold the next meeting of Presbytery in the Presbyterian Church at Portage la Prairie, on the 18th day of September next, at the hour of 9 a.m.