

persecution and the martyr's blood flowed like water. The more the vitality, the more the enemy has been stirred up. All kinds of weapons have been turned against her—historical criticism, physical science, philosophy, and she has been persecuted in many lands both in ancient and modern times. The Church has withstood it during the whole history of the world and will to the end. The Lord will continue to bless the ordinances of His house, and make them effectual to sanctification and salvation. It lends beauty, dignity and attractiveness to know that the Lord is in His house. Very few are here who laboured with you fifty years ago. Everything is passing away, but God's work does not pass away. The places are filled, the number of believers is multiplied and the work goes on. The hosts of the Lord grow larger and stronger. He is saving His people and blessing His inheritance.

Rev. Prof. Ross preached in the afternoon. His text was, "And he that taketh not his cross and followeth me is not worthy of me," Matt. x. 38. Cross bearing, he said, was a necessity to every disciple of Christ. It meant manfully setting ourselves to those Christian duties that were hard to do. The Lord had given us faculties to use in His work. The circumstances of to-day gave the text special emphasis. In fifty years all things distinctly human go like a shadow, but the sacrifices and work are retained. Speaking of the time when the Free Church was organized, he said that men of all parties look back with admiration on the heroic spirit of those who gave up so much. The cross which they took up soon became a crown. In that period the cross bearing was not all on one side. Those that remained were not in all cases governed by selfish motives. It was comparatively easy to do great things when the eye of the world was upon us. The crowning glory of that congregation during the fifty years was their sacrifices, and their self-denial was their most sacred memory and their most sacred present possession.

An interesting feature of Monday's afternoon meeting was the reading of the historical paper by Rev. John Crombie, a brief summary of which is printed on another page. Rev. W. D. Ballantyne's loving address was reminiscent, as were those of Mr. George Foster and of Rev. Wm. Burns at the evening meeting. The addresses were congratulatory and practical.

Correspondence.

Was Moody Right?

EDITOR PRESBYTERIAN REVIEW:

SIR,—Will you kindly allow a few words in reply to Philalethes' letter, under the above heading, in your issue of 27th ult. Living far from Toronto, I did not hear Mr. Moody's addresses, but if Philalethes' report of his directions to enquirers like the Philip-
pian jailer, is correct, I quite agree with him that Mr. Moody is not right. But neither can I endorse what Philalethes has said in the letter referred to as to the way of salvation. He says: "As I understand it, what saves is the death of Christ in atonement for sin." If he had said we have remission of sins through the death of Christ in atonement, and that we were reconciled to God by the death of His Son, I would have consented to it, but when he uses that word "saves," so great and comprehensive when employed to denote the deliverance of a guilty, fallen soul from the guilt and dominion of sin, and the elevation of that soul into the state, habit and practice of all purity and virtue, I cannot consent to his statement that "what saves is the death of Christ, etc." What saves is not the death of Christ, but Christ Himself. His atoning death is part of His work in saving His people, but only part of it. Every hour and act in His earthly life, His temptations, trials, death, resurrection, ascension: His mediatorial work at God's right hand, His gift of the Holy Spirit, and all the work of the Holy Spirit in us, is vitally essential to our salvation. No part of the work can be said to save us, nor can all of it be said to save us, but Jesus is our Saviour, He saves us.

As the natural outcome of his opinion as to what saves, Philalethes says in the next sentence in his letter:—"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." He has said: "What saves is the death of Christ," and now that the sinner "puts his trust in the atoning efficacy of the death of Christ." It has been shown, I think that it is Jesus, and not His death, that saves, and if that is correct, it must follow that the object of faith is not "the atoning efficacy of the death of Christ," but Christ Himself. I know that in preaching and in teaching and in dealing with enquirers it is very common to speak of trusting in the death of Christ, trusting in the cross of Christ, leaning on the blood. I have heard many ministers pressing men to believe that Jesus died for them personally, and telling them that if they would believe that and depend on it they would be saved. But if Jesus be the Saviour, then Jesus is the object of faith. That Christ's death was an atonement for sin is taught in the Bible, it is a fact, a doctrine of the Word of God, but truths, facts, or doctrines, no matter what they may be, nor from whence they may come, cannot possibly save a man's soul, there is but one Saviour, the Lord Jesus Christ. Look at Paul's answer to the question, "What must I do to be saved?" in Acts xvi. 31, "Believe on the Lord Jesus Christ, etc." See also John iii. 15, 16, 36, and v. 24. It is exceedingly simple there, "Believe on the Lord Jesus Christ," depend on Him, entrust myself to Him. Jesus says I am a sinner, and I say, it is true. He says He can and will save me (not only pardon me, but give me life, pardon, adoption, sanctification, redemption, and their glory), if I will entrust myself to Him that He may do it, and I do so, I put myself in His hands as I would put myself in the hands of my doctor if I were sick, saying, I leave my case entirely in your hands, give me what treatment and medicine you know I need, prescribe my food and my exercise, I leave it entirely with you, I have all confidence in you; my trust is not in his medicine but in himself; so my trust for my soul's healing is in the Great Physician, not in His medicine. I need blood to wash away my sins, but I need much more besides that. I need a Prophet and a King as well as a Priest. I find them all in Jesus, and I believe on Him. My belief in what He says differs from my belief in Him. I believe, i.e. give credence, to what he says, I accept it as truth, but when I want to express and explain my belief in Him, I go down to the root-meaning of the word "believe," its literal meaning—to give leave to—Jesus wants to save me, and I give Him leave to save me, I allow Him to save me. Hoping this plain statement of the way of salvation may help some perplexed one.
PATRICK.

Book of Praise.

EDITOR PRESBYTERIAN REVIEW:

SIR,—As Presbyterians are considering our "Proposed Book of Praise" permit me to make a suggestion in reference to the Psalms. The Book of Praise as sent down to us pleases me very much; in particular I am pleased with the complete and judicious selection of psalms, and with the emendations of of the same as far as they go; but there are scores of asperities and inaccuracies remaining, many of which have been eliminated in *Rouse as revised by the U. P. Church of North America*, giving us David correctly in smooth and pleasing lines. After comparing every verse of the selections with the U. P. revision I am so pleased with the improvements in the latter that I cannot refrain from calling attention to it. A copy can be had for ten cents from the *United Presbyterian Board of Publication, Pittsburg, Pa.*

By comparing the selections with the U. P. revision one will notice among others, the following improvements:—

1. Those lines ending in "never" and the like, giving neither rhyme nor rhythm are very perfectly corrected, e.g., Ps. i. 3—

"He shall be like a tree that grows
Set by a river side
Which in its season yields its fruit
And green its leaves abide."

2. False rhyme as "peace" with "ness" is replaced by perfect rhyme and accurate rendering, e.g., Ps. lxxxv. 2—

"I'll hear what God the Lord will say,
For He will speak in peace,
To all His people and His saints,
Let them from folly cease."

3. "Precious," "gracious," and "plenteous" as tri syllables are corrected.

4. Spirit no longer appears as a monosyllable in Ps. xxxii. 2; li. 5, 6; civ. 4.

5. "Thoroughly" becomes "thoroughly."

6. The U. P. revision has removed largely and by very simple changes that most fruitful source of unpleasantness in reading Rouse's version, namely the fact that when the lines are properly scanned the ictus or stress falls so frequently on the wrong syllable necessitating the mispronunciation of words or emphasizing the wrong ones.

(a) As an illustration of the former take Ps. xlviii. 3—

"Walk about Zion, and go round
The high towers thereof tell,"

where the ictus falls on the first syllable of "about" and "thereof" instead of on the last; and "tower" is a monosyllable. The U. P. revision makes it

"Encompass Zion, and go round,
Her lofty towers tell."

Similarly the following mispronunciations are avoided,—*unto* (15 times in the selections), *under*, *upon*, *after*, *precepts*, *triumph*, *captivity*, *justice*, *like*, *also*, *nothing*, *thanksgiving*.

(b) As an illustration of the ictus falling on the wrong word take Ps. xci. 1.—

"He that doth in the secret place
Of the most High reside,
Under the shade of Him that is
The Almighty shall abide";

where we have the emphasis falling on "that," "in" and "the," and on the last syllable of under. It is corrected thus,—

"The man that doth in secret place
Of God most High reside
Beneath the shade of Him that is
The Almighty shall abide."

7. The U. P. revision correctly makes the termination "ed" of the past tense case to be a separate syllable in 25 places, e.g., Ps. xlii. v.—

"The heathen raged tumultuously,
The kingdoms moved were;
The Lord God uttered his voice,
The earth did melt with fear."

This becomes,—

"The heathen raged in tumult great,
And moved the kingdoms were;
The Lord most High sent forth His voice,
The earth did melt with fear."

8. Notwithstanding these improvements in the versification the U. P. revision is as literal and as true to the original as Rouse's *simpliciter*, and in some places more so. For example King James and Rouse make Ps. xix. 2, say the very opposite of what it does say; but the R. V. and the U. P. Psalter give the exact meaning. In the latter it is,—

"No language utter they nor speech,
No voice of theirs is heard
Yet through the world their line goes forth
To ends of earth their word."

What we suggest is that the selections be adopted as they stand (with the addition of Ps. xli. 1-3, Ps. cxlix. 1-4; and the version in li's of Ps. xxiv); but as the committee have already made some desirable emendations on Rouse's version, they should make such additional emendations as may be gathered from the U. P. revision. If this be done it will do much to make the psalms more popular with our people generally, and particularly with people coming to us from other churches.

W. J. DAV.

Simcoe, Jan. 7th, 1895.