

The Presbyterian Review.

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THURSDAY, OCTOBER 14TH, 1886.

"CHRISTIAN UNION."

IN the Western States a stranger occupied the pulpit of a Congregational church one Sunday morning. A cautious deacon thought it his duty to put the stranger in the pulpit on his guard against saying things that might hurt the material interests of the congregation. "Friend," said he to the preacher, "say nothing against the liquor interest, for we have wealthy supporters of our cause in the shape of brewers." With these words he proceeded to leave the pulpit, but betwixt himself that it would be well to give warning of another danger into which the preacher might bring the church. Returning to the pulpit he informed the occupant of the same that it might be well to know that he should avoid any reference to the evils of Romanism, as a wealthy family of that persuasion had a pew in the church and gave of their substance to the support of the cause. The preacher amused at the wily deacon's caution recalled him as he was stepping down the second time from the pulpit and asked, "Were there any others who might be present whom it would be well not to offend?" Pondering for a little the deacon said: "There are no Mormons present. Go for the Mormons."

The *Globe* in its manifesto on "Christian Union," in its issue of the 2nd inst., suggests to us this Mr. Worldly Wiseman—the time serving deacon. In it Anglicans, Methodists, Presbyterians, and Baptists, are with solemn impudence urged to close their eyes to the deadly foe which stands brazen-fronted in their midst, but which must not be offended lest material loss should ensue, but to spend their strength in going for Materialism, A Great Enemy which we hasten to say, whatever may be his proportions—and he is as great as capital letters can make him—has at least no solid phalanx of votes at his command; and no powerful Archbishop to speak for him. But here is how we are instructed to "Go for the Mormons."

"No sounder wisdom was uttered at the recent Methodist Conference than by that speaker who recognized in the Roman Catholic Church a mighty power that fights on the same side with Protestantism in the most important struggle where all Christian Churches are engaged. The common foe is that Materialism which saps morality by depriving it of sanctions. It is madness for the forces of Christianity, even now engaged in the greatest war by which their strength ever was or will be tested, to wage battle against each other. See how these Christians love one another," is the potent ridicule by which the Materialists aim. P-p-p, and Presbyter, and Moderator, and General Superintendent, and Bishop, have more to fear from the infidel than from one another. He strives to gain converts to the negation of those great doctrines on which they all agree. Their differences with one another are as tweedledum and tweedleday to the immense gulf between all and their Great Enemy. It may be a fatal mistake, it is certainly a grave one, to stir up sectarian hatreds instead of cultivating Christian tolerance for Christians. A house divided against itself shall not stand. The *Globe* will be no party to any movement which directs Protestantism and Catholicism against each other but will continue to counsel union against the one formidable foe.

Not many years ago the strife between Anglicans, Methodists, Presbyterians, and Baptists was scarcely less fierce than that which some are now endeavouring to create anew between all these on one side and Catholics on the other. A growing sense of their union on main

points has almost banished hostilities between the newer sects. They have all now to take to heart the truth that what separates them from Catholicism is of infinite littleness compared to what separates them from Materialism. Till very recently it appeared that that truth had made satisfactory progress in Canada. But now we find a deliberate attempt to set it aside as a thing of naught. Nevertheless we believe that Wisdom and Tolerance will ere long triumph again over the diabolical agencies for dividing Christians. The time, we hope and trust, is not far distant when Protestants and Catholics will recognize each other as brethren in the great cause no less fully than Presbyterians, Methodists, Baptists, and Anglicans can now recognize each other."

We have not the speech before us, which is asserted to have been made at the recent Conference, but we venture not only to doubt the correctness of the quotation, having had experience of the *Globe's* powers of adaptation when an isolated sentence or half-sentence can be twisted to suit its purpose, but to go further and say that if any such remark was made, it was absurd nonsense, and in no sense an expression of the mind of the Methodist Church. The speaker is represented as recognizing in the Roman Catholic Church a mighty power that fights on the same side with Protestantism in the battle against Materialism and Infidelity. If that speaker or writer of the article in question, had even common intelligence with regard to the history of the Church of Rome, he would know that Romanism herself is the fruitful mother of Materialism and Infidelity. Where has Infidelity its hold upon men's minds? Where has it assumed any "formidable" aspect but in countries which have been for centuries under the Papal yoke, and where Protestantism has time and again been driven out by fire and sword? Who can read the history of Italy, of France, of Spain, or travel now through these countries without discovering that alongside of outward submission to the Church of Rome, there has ever been a revolt against her gross idolatries and iniquities, and now a plunging from the precipice of superstition into the abyss of infidelity?

But again the *Globe* is entirely at fault in imagining materialism or infidelity the great foes with which the Church has to contend. This is the commonplace theme of Roman Catholic orators and writers, and therefore we are not surprised that a Roman Catholic organ should reiterate the statement. Roman Catholic bishops and priests hold that to become a Protestant is to lapse into infidelity. They hold and teach that Protestantism is no religion, and that for those who are Protestants, there is no ordinary possibility of salvation. Hence every sign they see among their people of a tendency to think for themselves, and read the Bible for themselves, they consider, an advance towards infidelity. If the *Globe* wants proof of this statement we can provide it in abundance from Roman Catholic books lying to our hand. Take a few specimens from the prayer books of the Roman Catholic Church as to the light in which she looks upon Protestants:

"From the spirit of pride, rebellion and apostasy deliver England, O Lord. From the spirit of profaneness and sacrilege: from presuming on their own private opinion and contemning the authority of Thy Church; from schism, heresy and all blindness of heart; from gluttony, drunkenness and all false liberty of an undisciplined life deliver England, O Lord. That it may please Thee to hasten the conversion of this miserable country and reunite it to the ancient faith and communion of Thy Church."

"That it may please Thee to enlighten the hearts of all schismatics who live out of the Church, seriously to apprehend the danger of their state and the great importance of eternal salvation."

"Look down also with an eye of pity and compassion upon all those deluded souls, who, under the name of Christians have gone astray from the paths of truth and unity, and from the one fold of the one shepherd into the by-paths of error and schism, Oh bring them back to Thee and to Thy Church."

Those quotations are mild compared with many at our hand, with which we may favour our readers on some other occasion. The church of Rome has never receded from her claim to be the only true Church, and hence she brands all outside her pale as without religion as either practically infidel or on the way to infidelity.

But is it a fact that our battle in Protestant countries is with materialism and infidelity only or chiefly? We answer for our own country at least, certainly not. Infidelity in Canada is at a discount. It takes no hold upon our people and shows no aggressive force. A much greater foe is this apostate Church of Rome which from its vantage ground in Quebec seeks to overwhelm us. And yet the difference between Protestants and Catholics is no greater than the difference between tweedledum and tweedleday!

What do the *Globe's* readers think of this we wonder? The worship of the water-god, the confessional, the idolatrous worship of the Virgin Mary and of the saints, the doctrine of purgatory, etc., etc., are all right or at least so nearly right that we should all be ready to accept them for the sake of uniting our force against infidelity! But we are told it is mere sectarian bitterness to say a word against Romish doctrines. Presbyterians, Methodists and Baptists, have forgotten their divisions in their interest in the common cause. Why keen aloof from the Church of Rome? Why should not Dr. Potts exchange pulpits with Archbishop Lynch and Father Jeffcott occupy some Sabbath the pulpit of St. James' Square? But no. We cannot in order to wage war against one form of error, ally ourselves with error of larger dimensions and more menacing front. We cannot be seduced into alliance with Rome by such specious and illogical reasoning. Why not ask us also to shake hands with Mohammedanism?

Who, we venture to ask, has commissioned the *Globe* to advocate this union between light and darkness, truth and error? Certainly not the Archbishop who tells his people how busy he is kept instructing Protestants who are seeking admission into the Church. No, the union movement had quite another origin. It comes from the politician who is striving for aspect and

power, and wishes all disagreeable truths about the Catholic vote and Catholic influence kept out of sight. Probably we should be charitable and forgive the writer of that article, for he is evidently in the sad condition of Protestants who are described by Romish writers as invincibly ignorant. He is possibly a Roman Catholic, but he is not a well instructed one, and he is evidently eager for the advent of a Government who he fancies will be ready to satisfy his claims. And when these are satisfied he will be ready to shake hands with his Protestant friends and sing, "We are all a band of brothers." In all seriousness we must express our deep regret that the *Globe* should have again made itself ridiculous by inserting such an article in its editorial columns and by so doing insulted the intelligence of both its Protestant and Catholic readers. Far better for it to "go for the Mormons," in reality.

METANOIA.\* (CONTRIBUTED.)

IN the Autobiographic Sketches of De Quincy we find it recorded that Lady Carlyton on one occasion remarked to him that as she could not see any reasonable ground for what is said of Christ and elsewhere of John the Baptist, that he opened his mission by preaching "Repentance," she feared there might be some error in the translation of the Greek expression. That accomplished Greek scholar replied that in his opinion "the Greek word μετάνοια (metanoia) concealed a most profound meaning, a meaning of prodigious compass, which bore no allusion to any ideas whatever of repentance." In writing of this subject still further this brilliant author thus speaks of the meaning and appropriateness of the Greek summons, "Metanoie": "This is by far the grandest miracle recorded in Scripture. No exhibition of mere power—not the arresting of the earth's motion, not the calling back of the dead to life—can approach in grandeur to this miracle which we daily behold; namely, the inconceivable mystery of having written and sculptured upon the tablets of man's heart a new code of moral distinctions, all modifying, many reversing, the old ones. What would have been thought of any prophet if he should have promised to transfigure the celestial mechanics: if he had said, I will create a new pole-star, a new zodiac, and new laws of gravitation: briefly, I will make a new earth and new heavens? And yet a thousand times more awful it was to undertake the writing of new laws upon the spiritual conscience of man."

It is well known among scholars that the English word "Repentance" is plainly inadequate as a translation of the word (μετάνοια) metanoia, and that in the Authorized Version of the Scripture the great meaning of this word was lost, and has unfortunately not been recovered in the Revision. The matter was under discussion among the revisers; but as Dr. Schaff says: "Conservatism prevented a change, and the difficulty of substituting a precise equivalent in one word." Dr. Plumptre also tells us that the accepted rendering of metanoia was admittedly inadequate, and that efforts were made to select another word in its place. Among others the word *Repentance* was attempted but proved abortive. The idea of sorrow or suffering is always associated in our minds with the word *repentance*. The reason of this is undoubtedly the influence which the Vulgate exercised on the translators. The Latin version rendered this word by *penitentia*, from *pena*, "pain," or "suffering," in view of being liable to punish them. In the Vulgate the word μετάνοια (metanoie), translated in English "repent," is rendered *penitentiam agite*, "do penance." It will be remembered what trouble this mistranslation gave Luther. Was it possible, he said to himself, that Christ and his Apostles could really bid men do penance? Did the New Testament really stand on the side of his opponents, and of all the gross corruptions which the doctrine of penance had introduced? And it was not until Melancthon showed that the word metanoie had not in it the faintest trace of the idea of suffering or pain, but simply expressed an injunction to the hearer to "change his mind," in fact, to seek, as Archbishop French says, "that mighty change in mind, heart and life, wrought by the Spirit of God" that he obtained relief.

The use of the word *repentance* in our version having as its central idea that of mental suffering over an act for which satisfaction might be demanded tends unfortunately to mislead many minds and really to induce great anxiety in many Christian hearts regarding their own condition when they do not experience that violent mental agitation or painful emotion which they think they ought to feel when enjoined to repent. A writer has well remarked that the unfortunate use of *repentance* for metanoia has thrown an almost exclusively emotional character around the original proclamation of the gospel and its present call. It is deeply to be regretted that the revisers permitted conservatism not exercised in other cases to restrain them even by the use of two or more words if not in the text at least in the margin, from clearly expressing what is the true meaning of this word of such momentous import. The word in classical Greek does not etymologically contain the slightest indication of suffering or sorrow. This is well illustrated by Dr. Howard Crosby when he quotes that passage from Thucydides when the Athenians order the destruction of the Mityleneans and then on the next day repented as our translators would render it, but as any scholar would render it *changed their mind*. An extraordinary confusion exists in our Version regarding the rendering of this verb (μετάνοια) metanoie which means *changing ones purpose* and another verb (μετανοήσασθε) metamelomai which

\* An undeveloped chapter in the Life of Christ. By Treadwell Walden Whitaker, New York.

signifies "rue" or "regret." This latter word expresses exactly what we understand by *repentance*. The distinction seems to be wholly disregarded and even in the Revision Judas still is permitted in a respectable way to "repent himself" or change his life after a godly sort, instead of being filled with a remorse terminating in death. In our Version of 2 Cor. vi. 8-10 will be found a complete jumble of ideas while in the original the distinctions are drawn with the invariable correctness of verbal inspiration.

The simplest illustration of metanoia under all conditions which could exhibit the fullest import of the word will be found in the conversion of Paul. The following quotation from Mr. Treadwell Walden's recent work states the case with much point and clearness. "It would seem" he says "as if the change of mind in a man of such personal greatness, moral strength and conspicuous record, had been brought about in the sudden public way it was, in order to put in a concentrated form and reveal on the grandest scale a process and a fact which in ordinary cases could not be so visibly represented. We have here in colossal proportions, and potentially in a moment of time, the metanoia of which all Christian experience is made. That such a thing could and did take place in the case of a man of this intelligence has been cited as one of the strongest evidences of the Christian religion. What he was before the change we know. First of all one of the most richly endowed intellects, and one of the most powerful natures ever known among men. Following upon that, intensified by his proud Judaism, by his narrow Pharisaism, by his devotion to the religion of his fathers he turned out a zealot to the cause of Judaism so dark bigoted and bloody as to make him a leader in the persecutions of the new faith. He had proven impenetrable to the story and teaching of Jesus, to the accounts of his miracles, even to the signs and wonders wrought in his name by the Apostles. But in the very hour when his mind was most turbulent, revengeful and determined, Jesus meets him in the way. As soon as the conviction of his error had broken on his mind his first inquiry was 'What must I do?' 'I have appeared unto thee for this purpose,' answered Jesus 'to make thee a minister and a witness both of those which thou hast seen and of those things which I will appear unto thee, delivering thee from the people and from the Gentiles unto whom I now send thee to open their eyes and to turn them from darkness to light.' 'Whereupon' says Paul 'I was not disobedient to the heavenly vision, but showed unto them that they should (metanoiein) take a new mind and turn to God, and do works worthy of the (metanoia) change of mind.'"

M. R. K.

Not the least interesting part of the "opening" of Knox College were the meetings of the Alumni Association. They were well attended, and much enthusiasm was manifested. Knox has a large and widely-scattered constituency of graduates, and, within her walls, as noble a band of young men as any college could desire. The uniting of the hearty efforts of her past and present students on her behalf is full of promise for the coming years. Among the matters discussed the most important were the formation of branch associations and the undertaking of mission work in the foreign field. It was decided to form branches in each presbytery to unite the graduates in the promotion of the welfare of the college. A committee was appointed to meet with a similar committee of the Students' Missionary Society to look into the practicability of assuming the support of at least one foreign missionary. It is to be hoped that this will be found to be within reach. The missionary spirit is already a strong distinguishing feature of the college. The Students' Missionary Society bulks largely as an agency in the home field. A distinctively college foreign interest would tend to still further foster the missionary spirit, which, even by itself, would be a strong guarantee for soundness and vitality in every part of the work of the institution. The supper on Wednesday evening was a delightful social re-union, and the subsequent meeting in Convocation Hall will be remembered for the stirring addresses of Dr. Kellogg and the Moderator of the Assembly, and for the hearty, if brief, discussion which followed. A pleasing feature of this evening meeting was the large attendance of friends of the college—a feature, we venture to add, which the Alumni would do well to emphasize still more on similar occasions in the future. A college is strong by reason of its professoriate and alumni; but scarcely less in its influential friends not immediately within the academic circle.

Mr. Ashmore is a successful Baptist missionary in Fukkien Province, China. At Mr. Moody's Mt. Hermon school lately, he delivered some soul stirring appeals for more men for the Foreign work. We give below some of his figures. They are certainly impressive:

"As to men, how few are the missionaries! About 700 in India, 600 in China, 200 in Japan—say in all in these countries, 1,600. If Gideon's force had been culled out to the same comparative extent as the missionary band, how many would he have had to cope with the Midianites? Against 135,000 of the foe he had 32,000 reduce to 300, i. e., one to 450. The missionary force of the globe may number, all told, male and female, including native workers, 35,000, or one to 22,557 of the 800,000,000 unevangelized; in the same proportion Gideon would have had but six men. Or, if we count only the 5,000 missionaries from Ch. intention, we send one missionary to every 160,000 souls. If Gideon's band had been reduced to the same extent, he would have had less than one man to meet the foe! If he was brave, as David's mighty men, how courageous must be the band of missionaries!"

The difficulty, however, is not in finding men to go, but means to send them. The men who are willing to go have not the means, and those who have the means have not the heart. Let