

PRESBYTERIAN REVIEW.

VOL. V.

TORONTO, OCTOBER 31, 1889

WHOLE NO 253.

PUBLISHED EVERY THURSDAY
by
The Presbyterian News Co.
TORONTO (Limited),
Incorporated by Royal Charter.
W. MORRISON CLARK, President,
HAMILTON CASSELS, Vice-President,
GEO. H. ROBINSON, Managing Director,
56 AND 58 FRONT ST. W.

DR. BONAR'S LAST LINES.
"IN ME YE SHALL HAVE PEACE!"

[The following beautiful and affecting lines were found among Dr. Bonar's papers, after his death. It is believed they were the last he ever wrote.]

Long days and nights upon th' restless bed,
Of daily, nightly weariness and pain—I
Yet Thou art here, my ever-gracious Lord;
Thy well-known voice speaks not to me in vain;
"In Me ye shall have peace!"

The darkness seemeth long, and even the light
No respite brings with it; no soothng rest
For this worn frame; yet in the midst of all
Thy love revives. "Father, Thy will is best."
"In Me ye shall have peace!"

Sleep cometh not, when most I seem to need
Its kindly balm. O Father, be to me
Better than sleep; and let these sleepless
hours
Be hours of blessed fellowship with Thee.
"In Me ye shall have peace!"

Not always seen the wisdom and the love;
And sometimes hard to be believed, when
pain
Wrestles with faith, and almost overcomes.
Yet even in conflict Thy sure words sus-
tain;—
"In Me ye shall have peace!"

Father, the flesh is weak; fain would I rise.
Above its weakness into things unseen.
Lift Thou me up; give me the open ear,
To hear the voice that speaketh from
within;—
"In Me ye shall have peace!"

Father, the hour is come; the hour when I
Shall with these fading eyes behold Thy
face;
And drink in all the fulness of Thy love;—
Till then, oh speak to me Thy words of
grace;—
"In Me ye shall have peace!" —British Weekly.

For the PRESBYTERIAN REVIEW.
REVIVALS.

VI.

By REV. W. A. MCAY, B.A., WOODSTOCK, ONT.
AMERICA: THE "GREAT AWAKENING"
OF 1729-35.—JONATHAN EDWARDS
AND HIS CO-WORKERS.—THE RE-
VIVAL OF 1800" AND SOME OF THE
GLORIOUS RESULTS.—VARIOUS TESTI-
MONIES, INCLUDING THAT OF THE
PRESBYTERIAN GENERAL ASSEMBLY.—
THE FULTON STREET PRAYER
MEETING.

"Oh! sirs," said a wise and good man on his deathbed, "I dread mightily that a rational sort of religion is coming among us. I mean by it a religion that consists in a bare attendance on outward duties and ordinances without the power of godliness." Such was the state of religion throughout the American colonies at the beginning of the eighteenth century. Church machinery, indeed, there was in abundance, but the power of godliness was sadly wanting. As the author of "The Tongue of Fire" would say, the cannon was there, and the ball, and the powder, but each was powerless in itself, and all put together were powerless, for the fire was not there. Jonathan Edwards says: "It was a time of extraordinary dullness in religion." A sort of moral chloroform had put the Church to sleep. The old people thought only of their work, the young only of their play. Sin abounded. God was forgotten. But where sin abounded grace did much more abound. When God is going to accomplish a glorious work He usually does it upon very unpromising material. "I fully believe," says Spurgeon, "that the darkest time of any Christian Church is just the period when it ought to have most hope, for when the Lord has allowed us to spin ourselves out till there is no more strength in us, then it is that He will come to our rescue." This is in accordance with the promises. It is not the field where there is some good growth already, but the wilderness where nothing grows, and nothing is to be seen but dry sand and barren rocks, that is converted into "a fruitful field." It is not the good soil but "the dry land" that is made "springs of water." Hear the Word of the Lord. "I will give waters in the wilderness and rivers in the desert, to give drink to my people, my chosen." Thus the power and freeness of divine grace are more conspicuous, and God in all things is glorified.

Such was the experience of the American Churches at the time of "The Great Awakening," extending from 1729-35. The dry bones were "very many and very dry," but a mighty breath of the Spirit came upon them, imparting to them life and beauty and power, and they stood up upon their feet "an exceeding great army." The enemy came in like a flood and threatened to overrun and sweep away all that was precious; but the Spirit of the Lord lifted up standard for the people. In the midst of the prevailing infidelity, apostasy and profligacy, there

were those who cried day and night that the Lord would refresh His weary heritage. "If," says the prince of preachers quoted above, "there be only two or three whose hearts break over the desolations of the Church, if we have only half a dozen that resolve to give the Lord no rest till He establish and make Jerusalem a praise in the earth, we shall see great things yet. If they will have souls saved, if so they plead and agonize, oh then the Lord will turn His gracious hand and send a plenteous stream of blessing upon their district." Has He not said, "when the poor and the needy seek water, and there is none, and their tongue faileth them for thirst, I the Lord will hear them. I the God of Israel will not forsake them; I will open rivers in high places and fountains in the midst of the valleys. I will make the wilderness a pool of water, and the dry land springs of water."

Dr. Jonathan Edwards, Whitefield, Noyes, William and Gilbert Tennant, David Brainerd and Samuel Davies, were the foremost among those raised up at this time to arouse a slumbering Church and awaken a dead world. The revival extended over the whole of the New England States, and it was reckoned that during its continuance upwards of one hundred thousand souls were brought to Christ. Edwards said of it, "It is evident that it is a very great and wonderful and exceedingly glorious work of God, such as has never been seen in New England, and scarcely ever has been heard of in any land." Describing the awakening in his own town of Northampton, this eminent divine says: "There was scarcely a single person in the town, either old or young, that was left unconcerned about the great things of the eternal world. Those that were wont to be the vainest and loosest, and those that had been most disposed to think slightly of vital and experimental religion, were now generally subject to great awakenings. And the work of conversion was carried on in a most astonishing manner, and increased more and more; souls did, as it were, come by flocks to Jesus Christ." * * * The work of God, as it was carried on, and the number of true saints multiplied, soon made a glorious alteration in the town. People were now done with their old quarrels, backbiting and intermeddling with other men's matters; the tavern was soon left empty. The place of resort was now changed; it was no longer the tavern, but the minister's house; and that was thronged far more than ever the tavern had been wont to be. * * * The town seemed to be full of the presence of God; it never was so full of love, nor so full of joy, and yet so full of distress as it was then. There were remarkable tokens of God's presence in almost every house. It was a time of joy in families on account of salvation being brought to them; parents rejoicing over their children as new born, and husbands over their wives, and wives over their husbands. The goings of God were then seen in His sanctuary; God's day was a delight, and His tabernacles were amiable. Our public assemblies were then beautiful; the congregation was alive in God's service, every one earnestly intent on the public worship, every hearer eager to drink in the words of the minister as they came from his mouth; the assembly in general were, from time to time, in tears while the Word was preached; some weeping with sorrow and distress, others with joy and love; others with pity and concern for the souls of their neighbours."

A little more than half a century from this awakening brings us to what is known as the "Great Revival of 1800." This extended over the whole of the United States, but was most powerfully felt in the region extending from the Allegheny Mountains westward to the borders of civilization, and in the Southern States. Great meetings were held in the open air, usually in the forest and under the green foliage of the trees. In Kentucky, particularly, was the mighty power of God felt. Here the revival began at a Presbyterian meeting under the ministry of two brothers, called McGee, one a Presbyterian minister and the other a Methodist. Vast multitudes attended the meetings, many coming from ten to fifty miles to witness the work. "The people," says one, "fell under the preaching like corn before a storm of wind," and many were converted. The beginning of the present century was indeed a time of refreshing throughout nearly all Christian lands. There was a general shaking of the valley of dry bones. God manifested Himself in His glory in building up Zion. Evangelical religion then made the grandest advance since the days of Martin Luther. Then originated the British and American Bible Societies, by which already millions of copies of the Word of God have been distributed in about three hundred of the languages and dialects of the earth. Then also commenced nearly all the modern Home and Foreign Missionary efforts of the

Evangelical Churches, and were a direct result of the gracious refreshing. And we confidently believe that the good work then begun will go on and on, until the universal and final effusion of the Spirit shall restore the whole of this lost world to God.

To write the history of this great revival in America would be to write the religious history of nearly every State and city and town in the Union for a number of years. The well-known Dr. Gardiner Spring, of New York, thus writes: "From the year 1800 down to the year 1825, there was an uninterrupted series of these celestial visitations spreading over different parts of the land. During the whole of these twenty-five years there was not a month in which we could not point to some village, some city, some seminary of learning, and say, 'Behold what God hath wrought!'"

Dr. Samuel Ralston says of it: "That this is a gracious work of the Spirit of God is apparent to me from the effects it has produced. It has reclaimed the wicked and the profigate, and transformed the lion into a lamb. It has brought professed deists to become professed Christians, and turned their cursings into blessings, and their blasphemies into praises. Its good effects have reached all ranks, ages, sexes and colours; the African as well as the European and American. The combined hordes of deists, hypocrites and formalists are generally opposed to it. Some also have fallen away, but this is no objection, but rather an evidence that it is the work of the Spirit of God." This revival was, in the opinion of many, one of the most extraordinary that ever visited the Church of Christ. "Surely," said Bishop Ashbury, "we may say our Pentecost is fully come this year." The General Assembly of the Presbyterian Church in 1803 bore the most unqualified testimony to the extent and power of the work. A single quotation must suffice: "There is," it says, "scarcely a Presbytery under the care of the Assembly from which some pleasing intelligence has not been announced; and, from some of these, communications have been made which so illustriously display the triumphs of evangelical truth, and the power of sovereign grace, as cannot but fill with joy the hearts of all who love to hear of the prosperity of the Redeemer's kingdom."

Some of the results of this revival of 1800 I have already indicated. And here it ought to be mentioned that most of the theological schools of the United States were the outgrowth of this revival. In 1810 the General Assembly decided to erect a seminary "to train up persons for the ministry who should be lovers as well as defenders of the truth as it is in Jesus, friends of revivals of religion, and a blessing to the Church of God." The institution in the year 1812 was located at Princeton, N.J., and many of the most devoted ministers of the Presbyterian Church in Canada have received their theological training there.

Very soon afterwards many other seminaries sprung up in other parts of the land as a result of this revived interest in religion. Among these the following may be mentioned: Auburn, the Western Seminary, Columbia, Lane, Union and Danville. Eternity, alone, can tell the good accomplished by these schools of the prophets in sending out preachers of the glorious Gospel "who have been lovers as well as defenders of the truth as it is in Jesus, friends of revivals of religion, and a blessing to the Church of God." Space forbids us, in this paper, dwelling at length upon the "Fulton Street Prayer Meeting Revival" of 1857—so small in its beginning but so mighty in its development. The voice of prayer and praise was heard in theatre, and warehouse, and blacksmith-shop, and factory; and the noisy cries of the market were drowned out by the more earnest cries of the people, "Men and brethren, what shall we do?"

I close this article with the words of President Humphrey, of Amherst College: "After all that our eyes have seen and our ears have heard I marvel that anyone should look with suspicion on revivals. Rather let us hail them, in this midnight of tribulation, as the harbinger of the light of seven days." (Isa. xxx, 26.)

We shall next speak of revivals in the Canadian Church.

THE MOLOKAI MYTH.

If we may accept the authority of the *Honolulu Friend* it will be necessary to modify many of the statements that have been accepted concerning the truly noble man, Father Damien. It is cheerfully admitted that he gave himself with unreserved self-sacrifice to promote the well-being of the lepers at Molokai, and that in this service he contracted the malady as he expected to do. But it is denied that the lepers in the island had been abandoned to disorder and neglect until his arrival in 1874 secured amelioration. Evidence is produced to show that before Damien went thither the majority of the lepers

were well attended to. Their condition was the subject of jealous scrutiny by the Hawaiian public and from the outset spiritual provision was supplied by Protestant missionaries. The statements advanced by Mr. Ballantyne in *Longman's Magazine* with respect to the survival in Molokai of the old paganism, with all its horrible consequences are declared to be too absurd for serious notice. Two devoted missionaries, Mr. and Mrs. Hitchcock, were at the head of an excellent and most effective work in Molokai from 1832 to 1857; and other devoted missionaries were associated with them. In many respects, it is asserted, Molokai was the most thoroughly and successfully worked missionary field in the group of the Hawaiian Islands. After the death of Mr. Hitchcock, Rev. A. O. Forbes carried on the work with kindred devotion. A considerable proportion of the lepers were members of Protestant churches, many of them deacons and some ministers. The truth seems to be that Mr. Hitchcock's spiritual supremacy in Molokai left the Roman Catholic priests no foothold in the island. What moral disorder existed was among its Catholic population, and Father Damien did a worthy and noble thing when he volunteered in 1873 to serve them. There seems to be no evidence that his usefulness extended beyond what he did for the Catholic minority; and it is worthy of note that in his work he received more aid from Protestants than from Catholics. The Church which now canonizes him left him to the tender mercies of heretics; and in this connection it is mentioned that when certain Sisters of Mercy from New York State went to Molokai to nurse the lepers it was a Congregational banker of Honolulu who built and furnished the cottages for them to live in.—*Glasgow Christian Leader*.

Mission Work.

A TRIP TO COREA.

LETTER FROM DR. J. F. SMITH.

* * * You will remember that Corea was my first choice of a mission field, and I was glad to get an opportunity to see the country and find out a little about the mission work done there. A Japanese steamer runs from Chefoo to Vladivostock, in Siberia, calling at three Corean ports, and sailing around two-thirds of the peninsula, so that the traveller gets a very good idea of the country and its inhabitants. The round trip occupies less than three weeks, and as I was a little fatigued with dispensary work and the study of Chinese, I resolved to take the trip.

I left Chefoo, July 18th, and after a beautiful sail of twenty-six hours across the Gulf of Pechili, reached Chusan, the seaport of Seoul, the capital of Corea. The tide, at this part, rises from twenty-nine to thirty-five feet, and at low tide the muddy clay banks are rather uninviting. These are very few foreigners, excepting those in connection with the Customs and Legations. From Chusan our course was southward along the western coast. It is very rugged and barren and very few villages are seen. After turning the point, we passed through a large number of islands, of different sizes and shapes. Some of these are mere barren rocks, others are wooded and inhabited. Quite part, one of the largest islands on the south coast, is some sixty miles long and is said to be about 3,000 feet high. Until quite recently the inhabitants were cannibals, but as no foreigner has yet been able to remain on the island very little is known about it or its inhabitants. A sail of forty-two hours from Chusan brings us to Fu-san, a port on the south-east corner of Corea. It would be difficult to find a more perfect harbour as it is completely surrounded with very high hills with quite a narrow entrance. There is quite a large Japanese town here; in fact, until recently, this port belonged to Japan. I went through the Corean town and was not at all favourably impressed with what I saw. The houses are very low and, generally, very small, with thatched roofs which, at a distance, give the whole village the appearance of a large barn-yard with heaps of straw dotted over it. The streets are very irregular and narrow, and are even more filthy than Chinese streets. The fires are all built under the floors and the smoke escapes at different points around the bottom of the walls. This no doubt helps to give the houses an ancient appearance. After a sail of thirty hours along the western coast, we landed at Chusan. The soil around Chusan is much more fertile, and the valleys were really beautiful. Rice and beans appeared to be the principal crops. The Coreans cultivate the land very much like the Chinese and, like theirs, their farm implements are very crude. The Coreans have large bullocks which do most of the work, and I was astonished to see the amount of wood one of these beasts could carry on its back.

CHEFOO, N. CHINA, Sept. 9, 1889.

After leaving Chusan, our course was slightly north-east, and a sail of thirty-two hours landed us at Vladivostock, which is a city with upwards of fifteen thousand inhabitants. It is well fortified and there are no less than 6,000 Russian soldiers stationed in the city. I was told that about thirty different languages are spoken there. I had the pleasure of riding in a real Russian conveyance with a Russian Jehu with long hair, as driver. I never saw horses going so fast except when running away, and I was very thankful to kill a man, but a great crime to "murder" a dog. This "Holy City," like Benares, is filled with fanaticism. Late a mad dog flew at a young man in the street. He gave the dog a beating in self-defence, was not allowed to kill it, and was fined at the court, twenty days' wages. The ignorance and superstition of these native Central India States is appalling. The other day, while going along one of the streets of Ujjain, a Brahmin bull made a rush at a man who had some bread in his hand. He struck it with his cane. There was a great shout from the people, not, as I at first supposed, in sympathy with the man, but in defence of the bull. All this is religion, and they have enough of it. God forbid we should ever load them with any more; what they want is a life. A short time ago, a man came into the compound with some sugar in a parcel and went from place to place feeding the ants, which are so destructive of everything but brick and iron. He seemed shocked when I forbade him to do this thing, which he has learned to think so meritorious, requesting him to give to "the fatherless and the widows."

Oh, that we may have a baptism from on high which will enable us to speak and live so that they may know what is truth!

INDORE, Sept. 10, 1889.

FEMALE EDUCATION IN INDIA.

THE REV. WILLIAM STEVENSON, secretary to the Free Church Ladies' Society for Female Education in India, writes to the papers in reference to the following extract from an article in the October number of the *Illustrated Missionary News*:—"And it is here that we cannot help thanking Miss Raikes, who never allows a single girl to be admitted into her school whose parents object to the Christian teaching. Her schools are thoroughly based on Christian principles. There are other schools also for females in Chinsurah and its neighbourhood, which were established after Miss Raikes founded her Mission here in 1875, and which I believe, belong to the Free Church of Scotland, who are rather cautious of imparting Christian teachings to the girls." Mr. Stevenson says:—"In reply to the above, I beg to state, (1) that the Free Church of Scotland has had girls' schools in Chinsurah for over thirty years; (2) that Scripture teaching is given systematically in all their schools, and no girl is admitted except on the clear understanding that she is to receive Christian teaching; (3) that, as to the Free Church of Scotland being cautious of imparting Christian teachings to the girls, their agents have in Bengal and elsewhere hundreds of female pupils to whom they give religious instruction only; and (4) that Miss Raikes has such confidence in the Free Church of Scotland that she lately applied to the committee here to have all her work transferred to it."

MISSION NOTES.

A GENERAL conference of the missionaries throughout China is called to meet in Shanghai in 1890.

MR. WILSON is extending his work from Neemuch and is now carrying on educational and evangelistic work in Mundasor, a short distance from Neemuch.

IN FORWARDING to us the announcement of the death of the infant son of Rev. A. B. Winchester, of the A.B.C.F.M., Mrs. L. A. Douglas, of Moosomin, N.W.T., writes as follows: "There are many friends of Mr. and Mrs. Winchester in Toronto who will be grieved to learn of their bereavement, and also that after only a little over two years' absence they are obliged to leave their dearly-loved work in China and return to the home-land. Mr. and Mrs. Winchester were to sail from Yokohama, God willing, on Oct. 10th, and after a brief stay in the North-West will proceed to Ontario. Mr. Winchester's health in China was very poor. They had just begun their long journey when the baby was taken ill owing to the miserable accommodation on board the river boat. They reached Tientsin the same day and stayed in the city for medical aid, but in spite of all that could be done, in three days their beautiful boy was dead, and two days later the little body was laid in the foreign cemetery. Mr. and Mrs. Winchester will have the sympathy of their friends in this their double sorrow."