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A GERMAN TRUST-SONG.

Just as God leads me I would go,
I would not ask to choose my way,
Content with what He will bestow,
Assured He will not let me stray.
So as He leads my path I make,
And step by step I gladly take,
A child in His loving care.

Just as God leads I am content,
I rest me calmly in His hands,
That which He has decreed and sent,
That which He wills for me commands,
I would that He should all fulfil,
That I should do His gracious will
In living or in dying.

Just as God leads I will resign;
I trust me to my Father's will;
When reason's rays deceptive shine,
His counsel would I yet fulfil—
That which His love ordained as right
Before He brought me to the light—
My all to Him resigning.

Just as God leads me I abide;
In faith, in hope, in suffering true,
His strength 's ever by my side;
Can aught my hold on Him undo?
I hold me firm in patience, knowing
That God my life will still bestow,
The best in kindness sending.

Just as God leads I onward go;
Oft amid thorns and lilies seen,
God does not yet His guidance show,
But in the end it shall be known,
How, by a loving Father's will,
Faithful and true, He leads me still,
—Lampertus, 1625.

REVIVALS.

BY REV. W. A. McKAY, N. A. WOODSTOCK, ONT.

IRELAND.—THE SETTLEMENT OF ULSTER.—EARLY REVIVALS.—UNITARIANISM AND ITS BLIGHTING EFFECTS.—THE YEAR OF GRACE (1859).—THE BISHOP OF DOWN.—"CHURCH UNION."—"STRIKINGS."—"SEIZURES."—"PROSTRATIONS."—"SOME WORSE THINGS THAN EVEN PHYSICAL EXCITEMENT."—THE MOODY AND SANKEY REVIVAL.

Irreligious revivals have not been so frequent in Ireland as in England, they have undoubtedly been more fervent. What is lost in extension is gained in intensity. In Ireland, very emphatically, the kingdom of heaven has suffered violence, and men of violence have taken it by force. Protestantism in Ireland dates from the Plantation of Ulster about the beginning of the seventeenth century. At this time many Presbyterians in Scotland fled from persecution in their native land, and settled in the Province of Ulster. In 1615, the first Protestant Confession of Faith was drawn up by James Ussher. It was not till 1626 that the beginning of the Presbyterian system was laid by Hugh Campbell. Blair, Livingstone, and other men of good parts represented the Presbyterian cause about this time. Under their preaching a very powerful revival of religion occurred about the year 1628, and continued for some years thereafter. This revival Fleming describes as "a bright, hot sun-blink of the Gospel," and as "one of the largest manifestations of the Spirit, and of the solemn times of the down-pouring thereof, that, almost, since the days of the apostles hath been seen." As to the effects of it upon the character of the people, Livingstone, after describing the conversion of a very bold and wicked man, says, "But why do I speak of him? We knew, and yet know, multitudes of such men who sinned, and still gloried in it, because they feared no man, yet are now patterns of sobriety, fearing sin because they fear God." The goodly vine that was plan'd at this time struck its roots deep into the soil, and spread its branches over the whole Province of Ulster, and watched over by the Heavenly Husbandman, it is still bringing forth good fruit. How is it that the people of Ulster are today educated and industrious, happy and prosperous, while the rest of Ireland is poverty-stricken and distracted with lawless violence? Any answer to this question will be exceedingly defective, that does not point us to the powerful awakening during the first half of the seventeenth century.

But trying times were in store for Presbyterianism in Ulster. Especially did it, in the course of time, suffer grievously from the withering blight of Unitarianism, which though, perhaps, the best heathenism, is the poorest Christianity the world has ever seen. And although Unitarianism was, after many a hard battle, driven from the field, a general indifference and deadness reigned throughout the whole Province. The outward form of religion was there, but the inner life was gone. Church organization was complete, but of spiritual power there was none. A corpse as well organized as a living body.

Many ministers and earnest Christians felt this spiritual death and mourned over it, and the burden of many an earnest prayer was "O, Lord, revive thy work." Their prayers were answered in the great awakening of 1859. This was *Annus Mirabilis*, a year of wonders in Ulster. During the preceding year, news of the extraordinary display of divine grace with which the American Churches had just been visited were borne across the Atlantic and widely circulated through the country. That year the General Assembly devoted a portion of its sittings to special conference and prayer with reference to this great spiritual movement. These conferences were seasons of peculiar spiritual solemnity and sacredness; and "when one after another of the fathers rose up in his place to tender his paternal counsels, and when the voice of praise and supplication ascended afterwards to heaven, all hearts were touched as by a common sympathy, while from the reigning harmony and fervour, many fondly cherished the expectation of a time of more abundant blessing." The blessing came, but far beyond their expectations. It was indeed a "cloud burst" of grace. Within one year eleven thousand were added to the Presbyterian Church alone. The Episcopal Church, also, largely shared in this wonderful work. Mr. Brownlow North, a member of that Church and an eminent evangelist, visited the country, was publicly acknowledged by the Presbyterian Assembly as an eminent servant of Christ, and preached in Presbyterian pulpits, as well as in those of his own Church, with the happiest results. "When Christian love is at a low ebb," says the late Dr. James Hamilton, "the different sects stand apart, like shrimps in the pools on the sea coast when the tide is low. Each company of shrimps lives in its own little pool, knowing or caring nothing about those in the other pools; but when the tide rises and overflows all the little pools, they are all brought into the same great ocean, and form one family. Thus, when Christian love is strong, it overwhelms all minor differences; it overcomes previous barriers and all who love the Lord feel that they are brethren." So it was during the "year of grace" with the different branches of Christ's Church in Ulster. And a powerful revival of religion would do more towards effecting a real union of the Canadian Churches, of which we hear so much at the present time, than any number of deputations, committees, or resolutions can ever accomplish.

The Bishop of Down, Connor and Dromore, bears the most gratifying testimony to the spiritual blessings of the revival; such as the careless aroused, the impure made pure, the drunkard reformed, the prayerless prayerful, and every means of grace eagerly attended. From the queries addressed by his lordship to the clergy of his diocese on the subject of this revival, I submit the following two, along with a number of answers from the clergy:

Q. 1.—"How has the revival operated in reference to your congregation—the attendance at the Lord's Table—or at your school-house or cottage lectures?"

A. 1.—"I formerly had about twenty at a cottage lecture; for the last ten weeks there has been an average of about 700 every Thursday evening at an open air service."

A. 2.—"Hundreds leave my Church unable to get in. Communion three times the former average."

A. 3.—"The effect of the attendance on every means of grace has been almost miraculous. The Sunday morning service is more than double; the evening service has been increased six-fold, and the communion quadrupled."

A. 4.—"Congregation increased. School-house lecture overflowing. A most solemn feeling and deeply-seated earnestness characterizing all."

Q. 2.—"Since the appearance of the revival, have you observed any improvement in the habits of your people?"

A. 1.—"Decidedly less drunkenness; less violation of the sanctity of the Lord's Day."

A. 2.—"A most marked improvement. Drunkenness and other notorious vices have almost disappeared. In one large establishment, the business of each day is commenced and ended with prayer."

A. 3.—"A total change for the better; the police have confessed they have little to do."

A. 4.—"It is most gratifying to observe the habit of reading the Bible among families, where it was before totally neglected, now become so prominent."

A. 5.—"A reverence for religious subjects, and a willingness to converse upon them."

A. 6.—"The habits of the people completely changed. Formerly drunkenness was the prevailing habit; now, sobriety. There had been a total neglect of family worship; it is now very general."

A. 7.—"In almost every house, and by the hedges, I find the Bible read."

A. 8.—"Religion is the universal topic of conversation."

A. 9.—"The general aspect of the place is changed."

Here is another striking testimony to the good results of this revival. The speaker is the judge addressing the grand jury of the Coleraine County court. After observing that there was but one case on the calendar before him—and that an unimportant one—and after contrasting this happy state of affairs with his former experiences, when "calendars were filled with charges for different nefarious practices," he says, "How is such a gratifying state of things to be accounted for? It must be from the improved state of the morality of the people. I believe I am fully warranted now to say that to nothing else than the moral and religious movement, which commenced early last summer, can the change be attributed. I can trace the state of your calendar to nothing else."

The origin of this revival is some times traced to a prayer-meeting composed of four young men who met in an old school-house near Kells. But its more remote source is probably a Sabbath school teachers' prayer-meeting at Tannybrake. It was held at the close of the Sabbath school. Parents were especially invited. And the one great and absorbing topic was salvation through faith in Christ. The beginning of a revival is always hard, perhaps impossible, to fix. We can only see a little way back, and that which we regard as a cause, is itself only the effect of some previous cause. Whatever the human agency employed, we must never forget to give all the glory to the Great First Cause. He alone can awaken the slumbering and quicken the dead.

Reproach has been cast upon this revival because of the intense physical excitement that in some places characterized it. Not that this element was absent from previous revivals in Ireland, England, Scotland, or America; but it was far more intense and violent on the present occasion, than in any other awakening yet mentioned. "These are our physical agitations," "striking," "seizures," "prostrations," or whatever they may be called, have been variously accounted for. Some think they have sufficiently explained them by referring them to temperament, sympathy, hysteria, etc., but even admitting that they may be so referred, it is still open to inquire if this in the least removes these phenomena from under the Divine superintendence and control. Does not the Moral Governor rule by law in everything? Granting, therefore, that these excitements may be explained on some purely physical theory, may they still not have a most important and spiritual mission? Some again have regarded them as the work of Satan and designed to frustrate the work of grace. And, undoubtedly, when God is doing a glorious work, Satan will rage, and to his utmost intrude; and by intermingling his work, darken and hinder as much as possible God's work. But we are not left without a sure test to determine what is a work of God and what a work of the Devil. Satan does not cast out Satan. And when we see a great reformation take place in a community; when we see multitudes of men suddenly turned from their intemperance, Sabbath-breaking, profanity, uncleanness, and worldliness; when we see error, sin, and selfishness giving way to truth, holiness, and love, we say, unhesitatingly, this is not the work of Satan, but a great and glorious work of God. And we will hold our conviction none the less firmly because the change has been brought about not in ways of our choosing or devising.

Many eminent theologians, such as Dr. Gibson and President Edwards, regard these physical phenomena as the work of the Holy Spirit through various agencies, and graciously designed to glorify God by making a direct appeal to the senses of the unbelieving and the careless. It is well known that in Ireland infidels and scoffers who came to see and ridicule the work, were frequently stricken down, and thus convicted and converted, and made monuments to the power of the Spirit of God. It is not, however, the purpose of these articles to promulgate any special theory of revivals. Our object will be attained if we only succeed in imparting useful information, removing unseemly prejudices, and awakening a more wide-spread and earnest cry for a work of grace throughout our land. We are willing to leave the Holy One of Israel to do His work in His own way. May the spirit descend upon us as the gentle dew, silently imparting life, growth, and beauty; but if God so wills it, let Him come with the thunder and the lightning and the storm. It is a good thing if, under any circumstances, men are awakened from the slumber of death, and brought to rejoice in a new life. Better, surely, to breast the roaring surge on the live ocean and speed on before the favouring gale, than lie becalmed and motionless amid the stagnation and putridity of the waveless sea of death. Give us

the roar of the raging cataract rather than the deadly miasma of the stagnant, putrid pool.

We cannot here dwell upon the Moody and Sankey revival in Ireland in 1874. This awakening was, in many respects, a striking contrast to that of 1859, and similar to that by the same men in Scotland, already noticed. No wild excitements, but quietness and order, and profound solemnity. The size of the meetings was determined by that of the largest buildings in Belfast, Londonderry and Dublin. Over 800 ministers of all the evangelical denominations took part in the work. At some of the meetings there were as many as 750 inquirers; and at one meeting, 2,000 persons professed to have given their hearts to Christ during the preceding six months. Thus *Prophet* on her robes of salvation, and *coram* Jesus were multiplied as the drops of the morning dew.

HIGHER RELIGIOUS INSTRUCTION.

The Scheme of Higher Religious Instruction in connection with our Sabbath school work, adopted by last General Assembly, is, we are glad to notice, being vigorously taken up in some of our Presbyteries, and not a few of the congregations. There is reason to hope that, at no distant day, the Scheme will be in more or less general operation throughout the Church. With a view to affording information of what has been done in the Presbyterian Church of England, and what is still further proposed to be done there, we give below a circular letter just issued to congregations by the joint conveners of the Committee on the Instruction of Youth, Rev. J. Oswald Dykes, D.D., and Rev. J. Monro Gibson, D.D.:

The collection is appointed by the Synod to be made in all congregations on October 20, 1880.

The efforts of this Committee to promote the religious instruction and spiritual welfare of young people depend entirely on the result of this annual collection. Last October one-half of our congregations made no contribution at all; the sum received from the other half was no more than £329. Every effort is made to keep down expenses, but it is not possible to carry on the various branches of our work on so small a sum as this. What we need and ask for is from £450 to £500 a year. With that income we could work out present schemes, and would try to initiate fresh ones. The sum is not large, and we feel sure if our people knew in how many ways this Committee is endeavouring to foster throughout the Church a more efficient care for the young, congregations and Sunday schools would be glad to make a collection for it.

With a view to stimulate wider interest by simply spreading information, we are content to lay before you once more the merest jottings on our operations. More detailed accounts of them will be found in the Report to last Synod.

1. *Children's Day*.—The Synod again appoints the day of this collection to be kept in all our flocks (as it is by many others throughout England) as a day sacred to the interests of all scholars, and of young persons generally. By special services in church and school, by sermons to children, by addresses suited to parents, to teachers, or to "young men and maidens," ministers and superintendents will, it is hoped, strive to render this a bright and memorable day, on which many tender hearts will open themselves up to the love of Jesus.

2. *Bible Band*.—Short selected passages for each day are printed monthly by month in the *Children's Messenger*, accompanied by helpful "notes." Last year 753 boys and girls enrolled themselves as readers; and over a hundred sent in replies to the month's questions set for examination. We invite the co-operation of parents and teachers to make this simple plan far more widely useful for training children in the habit of thoughtful Bible reading.

3. *Shorter Catechism Prize*.—This keeps its popularity, and is steadily spreading the knowledge of the Church's venerable manual. To each child under fifteen who repeats it accurately an Oxford Bible is given. The rules are strict, but 183 won the reward last year. Proper certificates of the repetition need to be sent in before the first of March.

4. *New Year Address*.—Our present Moderator prepared the address for January 1st, and the Rev. Mr. Howatt, of Camberwell, is to furnish the next one. We put 5,000 copies in circulation; but we ought to have a larger demand. It seems not to have found its way yet into some parts of the Church.

5. *Teachers' Diploma*.—To encourage young Sunday school teachers to qualify themselves for discharging right the educational side of their responsible and blessed work, the Committee has had a text-book prepared on "The Art of Teaching in the Sunday School," for

the study of which the formation of classes, wherever practicable, is recommended. But the book can be also mastered privately. To those who succeed in passing an examination on its contents, a suitable certificate is offered.

6. *Higher Instruction*.—As the Church is by this time pretty well aware, this scheme aims at guiding and testing the work done in Bible classes, or by private students, in the Word of God. For this purpose Biblical and other subjects are yearly prescribed by the Synod, and a careful examination is held in spring. Competitive prizes are not awarded; for it is not wished to encourage a mere "cram" for examination successes. Those who pass are merely grouped according to results, that all in each group may receive a suitable certificate. The aim is to encourage an accurate and scholarly acquaintance with Holy Writ, and form a taste for deeper study of it on the part of those who are beyond the usual school age.

7. *Day Schools*.—By small grants, amounting last year to about £180, we did what we could to aid fifteen of our denominational schools, situated where no School Boards exist, and where, but for this assistance, slender as it is, the children of our people would be obliged to receive their primary education at the hands of the Church of England.

There are yet other methods by which we do, or (if we had the means) would, seek the best interests of the rising generation in our Church; but the list now given may, perhaps, justify our appeal for more extended support. The Committee has a strong staff of willing workers—vice-conveners, examiners, and others—and could, therefore, accomplish more were it more heartily sustained by friends throughout the Church. We ask not merely for liberal aid, but for co-operation, sympathy, and prayer.

Mission Work.

COREA.

CHRISTIANITY FORBIDDEN.

THE Boston Traveller prints, under date of Seoul, Korea, Sept. 3rd, a letter from Mrs. Hattie G. Heron, wife of Dr. Heron, of Tennessee, who was reported to have been sentenced to death by the King of Korea for teaching Christianity.

Mrs. Heron says she has just passed through a long and dangerous illness which has left her a mere ghost of her former self. She asserts that the King of Korea would not do what has been charged against him, and adds:

"He is a man of great strength of character, kindness of heart, and noble ambitions. Moreover, this king and queen have been most cordial and generous in their personal treatment of Dr. Heron and myself. They will do all in their power to protect us. Our only danger is from the ignorant and superstitious lower classes, who, if aroused might kill us before the king could rescue us from them. But, as Dr. Heron has, with his own hands, treated about thirty thousand sick Koreans, who are very grateful to him, it is not likely that they will rise up against him and his family whatever they may do."

Mrs. Heron relates several incidents to show their friendly relations with the royal family, and concludes her interesting letter as follows:

"Let me say positively that Dr. Heron and I are not now preaching or teaching Christianity except by an example which we earnestly pray may be worthy of the name of Christian. The laws of the land forbid it, and through the United States minister, about a year ago, the American missionaries were absolutely forbidden to teach religion; but we long for the time when our treaty shall be revised and freedom of religion allowed. Until that time we are doing all in our power to gain the confidence and respect of the people, with what success you may judge from my letter."

MISSION NOTES.

MR. GORFORTH mentions that the Yellow River has again burst its banks in several places, and that between 2,000 and 3,000 square miles are flooded and 300,000 people homeless.

MISS HARRIET SUTHERLAND, who was sent out to China, as a trained nurse in August, 1888, by the Foreign Mission Committee of our Church, was married on 3rd September, 1889, at Chefoo, North China, to the Rev. Hunter Corbett, D.D., the veteran missionary at that place of the American Presbyterian Board.

Mrs. GORFORTH fell sick after removing to Lin Ching, and she and Mr. Gorforth were ordered to the coast. After a short stay at Tientsin, she fully recovered and they expected to start on their return journey on the 2nd September. They proposed to travel by river boat, as, though slower, yet more profitable than travelling overland, as their studies could be continued. By this mode they expected to be about two weeks on the way.

In the latter part of July, Dr. Smith, being fatigued with dispensary work and the study of Chinese went off for two weeks on a trip to Corea. He was much benefited by the change and greatly helped by his observation of the mission work carried on in that country. We hope to give some extracts from his interesting letter in our next issue.

MR. AND MRS. J. H. MACVICAR, Mr. and Mrs. John MacDougall, Miss Graham and Miss McIntosh did not sail from Vancouver until the 5th October, the freight for the steamer having been delayed by a washout on the C.P.R., which also delayed their own arrival at Vancouver about ten hours. Mr. MacVicar, writing on the evening of the 4th October, says, "We are off with prospects bright as 'Abram's stars.'"

It will be reassuring to those of our readers who may have thought, after reading of the heat endured by our missionaries at Lin Ching, China, that they might be in danger of scorching, to learn that by taking a trip to the coast they can always get relief. Dr. Smith writes, "I believe, inland, the thermometer registered very high; but the heat has not been so excessive in Chefoo, although it seems to take the starch out of a person much sooner than at home."

A LETTER received from Tarsus, in Asia Minor, gives late and authentic information about the remarkable revival in Aintab, which began last June and continues with remarkable results. Begun by Rev. Mr. Jenyngham, assisted by Rev. Mr. Christie, of Marash, and the native pastors of the churches in Aintab, the result has been the greatest spiritual awakening in the history of missions in the Turkish Empire. Up to August 16th, 650 persons had been received into fellowship of the churches on confession of faith in Christ. The letter describes the daily woman's meeting with 800 present, the difficulty that the missionaries have in finding time to sleep and eat, the preaching to audiences of 2,000, the accessions from the Armenian and Catholic Churches, and the interest the young are taking in the movement. Stalwart, hardened men are as eager for the truth as are the women and the young.

THE first meeting for the winter of the Canadian Auxiliary of the McAll Mission was held in the Young Men's Christian Association, Thursday afternoon, Oct. 3rd. In the absence of the President, Mrs. S. C. Duncan Clark presided. Letters were read from Mr. McAll and Mr. Soltau, Treasurer of the Mission in France, with reference to this Auxiliary undertaking a third hall, a gentleman in Toronto having offered \$200 towards its support. Also a letter from Miss Dods, a worker in the Mission in Paris, sister of the late Rev. George Dods, one of Mr. McAll's earliest assistants. One of the members who had visited Paris this summer, gave an account of some of the halls she saw, and her impressions of the work. The Treasurer reported \$645.18, \$535 having been forwarded in July last. \$1,000 is still required to defray the expenses of the stations undertaken by this Auxiliary before the end of the year in February.

THE Mission Council plead earnestly that at least one more male missionary be sent out to India this year. The following are the solemn and pregnant words of Mr. Campbell in regard to this request:—"I would emphasize the entreaty for more men, though I am losing heart. We go on, year by year, pleading for more men, and yet we have now only one more than we had five years ago. For nearly two years we have been left with from two to four men (with our wives and the unmarried ladies, etc.) to carry on work in our five stations, to say nothing of the other millions of whom it would kill one to keep thinking, so that one can only grow hard and forget them in despair of being able to evangelize them. Numbers of men hear the call and express their willingness to come, but you have not the money to send them, and apparently you cannot possibly get it as you surely would. From various quarters money has been got to send a few out to China, and for that I rejoice, for souls are just as precious there or here, and their salvation is as dear to Christ. But even for China, how very few have gone! And whether from our faults, or from whatever cause, you cannot get enough to send a few more here. We must be patient. Only souls equal in number to about the whole population of Canada have passed from Central India into a Christless eternity since we came here. And even if we hold ourselves responsible for only part of the Western section of Central India, cutting off five or six millions as being more easily reached by others than by us, we cannot well relieve our consciences of more, and there remain, say four millions, of whom from 100,000 to 150,000 pass beyond our reach every year. So, I would emphasize our unanimous entreaty, and beg that a great effort be made to send us at least one or two new men this year."