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NONE OF US LIVETH TO HIMSELF.

WE wonder and adore
God's workings to explore,
And trace one purpose through them all.
Live to himself can none,
Dies to himself not one,
Together bound are great and small.
Through countless depths of space
The earth is kept in place,
And warm and cherished by the sun;
The silver dew is soft and sweet,
Controls the ocean's play,
And through the tales to wind and run.
Things differing most in kind
Yet closely are combined,
The sun is father of the snow,
And from the tropic seas
Are borne on heated breeze
The cooling rains that fall below.
The law of sun and star,
Of things near and afar,
Runs through the changeful life of man:
Live to himself can none,
Dies to himself not one,
Over on, for good or ill, God's plan.
By simplest daily need,
By smallest trifling deed,
Each the lives of all around;
Words of love will gladden,
Words of hate will sadden,
And through long centuries resound.
Oh, Saviour, give us grace
To live well to all our place,
And seek mysteries of life,
Our life for Thee to use,
Thy part in life to choose,
And strengthen others for the strife.
—Christian World.

SABBATH SCHOOL WORK IN WALES.

IN THREE PARTS.—PART II.
BY REV. JOHN KRIPPETH, WARTON, ONT.

This good effected through this plan is invaluable. He practically worked out the desire to be useful for his nation, which God had worked in him. But it never entered his heart how great the good would be which was occasioned by his efforts. In the neighbourhood of this good clergyman, Charles was born, and in his school the idea of a Sabbath school was first introduced. Griffith Jones had by this time passed away, but in the neighbourhood there dwelt an old man of the name of Rhys Hugh, who, as to time, was a connecting link between Jones and Charles, and not only in time but also in spirit. This old man in his youth was an intimate friend of Griffith Jones, and a spark of that spirit which fired the noble heart of the latter fell on the heart of the former and was not extinguished. That spark fired again the heart of Charles. Little the old man thought how important his old age was to Wales. Little thought G. Jones in his company when a youth, and little thought Charles, when talking to him in his old age, that his life was such an important link in the history of his country.

We must now pass over the particulars of Charles's early life and training. As soon as that training was completed, and he found himself once more settled in his native country, he devoted himself to his great life-work of carrying on the same reformation by means of systematic religious teaching, first on the lines of Griffith Jones' plan, afterwards on quite an original plan, which Rowlands, Harrier, Davies and others had begun through their preaching. He began by establishing "Circulating Free Schools"—the idea of Griffith Jones. The first work of these schools was to teach the people to read, and Charles thought that nine months was sufficient for a teacher to accomplish this; consequently, the stay of a teacher in each place was limited to that period. He laboured in this work for about twenty years. When at length the great principle of Welsh Sabbath schools dawned on his mind, the day schools which he established provided a ready staff of teachers for his Sabbath schools. To attain this end, all the teachers which he appointed were trained also to teach Scripture, and he wrote two catechisms for the use of teachers and scholars.

We do not claim the credit for Charles of having originated the idea of Sabbath schools in Wales, much less in England; but he originated the Sabbath schools of Wales. If it could be proved that schools to teach children, not only to read, but also to study the Word of God, were erected in every town, village and parish in Wales, as undoubtedly they were in some parts, the discovery would not touch in the least degree the opinion that our present idea of Sabbath school work was his originally, and that he actually incorporated that idea into schools which are now the glory of Wales. He was not satisfied with merely working out

what had already been commenced by others. He thought something more could be done than merely catechising the children or forming Bible classes under the charge of ministers. What, then, was his idea of a Sabbath school? Here we must institute a comparison between the idea of Robert Raikes and that of Charles. As we do not claim for Charles the credit of being the first in the field in Wales, neither do we deny his indebtedness to Robert Raikes. Raikes' schools were started five years before those of Charles; but when the latter erected his schools, the system of Raikes was discarded, and its influence over Charles must have been small in determining the character of the Welsh schools. Let us briefly point out the main features of both systems.

Robert Raikes of Gloucester was a journalist and publisher. Leading a life of philanthropy, he became intimately acquainted with the destitute and demoralized state of the children in and about his native city. He started schools in the interest of Christian philanthropy, to teach these to read and learn the Church catechism. When conversing with the King and Queen at Windsor, he described his work as "botanizing in human nature." "All I require," he would say to the parents, "are clean hands, clean faces, and their hair combed."

Charles, on the other hand was not a mere Christian philanthropist, but a religious reformer. He established his schools in order to foster the religious life of the nation, and this high object which he had in view stamped his schools with their peculiar character. In view of the ignorance of young and old around him, and the responsibility of the whole Church to defend and spread the faith once delivered to it, a ray of light from heaven fell on his mind which enabled him to see with prophetic clearness of vision, that what was the work of one disciple of Christ was the work of all, that it is the duty and privilege of the whole Church as the aggregate of professed believers, to teach the whole world as the aggregate of unbelievers the doctrine of the Bible. He saw, he believed, he worked. From its commencement to the present day, the Welsh Sabbath School is an institution where all religiously disposed people meet for mutual betterment in the Word of God.

The idea of Raikes' schools was but partially included in that of Charles. Philanthropy as such has not had a prominent place at all in its working. High and low, young and old, educated and illiterate, meet in the school. It is a centre of union for all classes, and thoroughly democratic in its character. In it the nucleus of a church is formed and after the church is constituted, the school is worked on exactly the same plan as before. Regular preaching does not lessen the schools. Indeed, the preaching and teaching are regarded as one and the same work. No subsequent development in the state of the country since the time of Thomas Charles has made it necessary to change the plan. The great advance that Wales has made since then in secular education (for three Universities have been founded there during the last twenty years) has not weakened but strengthened the Sabbath Schools. The relation between the pulpit and the school is also maintained most harmoniously. Where the preaching is best, there also the school is most efficient; and as the preaching of Wales occupies already a prominent niche in the Homiletics of the Church, Sabbath School work there should also have a prominent place in its Catechetics.

Such was Charles's idea and such is the main feature of his schools to the present day. Of this the outside Christian world is imperfectly informed. In most books treating of the subject the Schools of Wales are classed with those of England, while they are and always have been, perfectly distinct from each other. The schools on Raikes' plan may well attain the end in view, but the Welsh have a higher end in view, and, therefore, they prefer a different system. The English plan cannot produce the same results as the Welsh plan. We have a plain proof of this in some of our English churches in Wales that have adopted the English plan. Their schools are miserable caricatures of the genuine Welsh school. The tendency to reduce this noble institution into a school for infants is repelled with all the ardour that every enlightened Welshman can command. Their Sabbath School is a noble heritage that Welshmen will not let slip from their hands without a struggle. Dr. John Hall, of New York, declared in the Pan-Presbyterian Council in London that "the model Sabbath School is found in Wales." Dr. Hall found this out, not by reading Encyclopedias, but by personal observation. And as Wales is becoming more and more a holiday-ground for Presbyterian celebrities, it is but just to expect that points of interest in this as well as other branches of religious work there will be popularized.

I—HIS WORK.

The Sabbath School had in Wales a threefold task to accomplish, and no school on any other known plan could have accomplished it. A greater work was allotted to it, and it has done greater work than any other school.

1. *The intellectual elevation of the people.* In many neighbourhoods to a very late period it had to do the work of the ordinary day school. Educationally considered, the Sabbath School has made Wales what it is. Within the memory of living witnesses it was the only place where an ordinary child received any training at all. It is still the only place where the Welsh language is taught. We venture to call this a remarkable fact; for that language lives, not in a constant apprehension of its own death, as the Gaelic tribes on the verge of extinction in the Highlands of Scotland, and as the Irish is allowed to dwindle away without a hope of a better resurrection among the peasantry of Ireland, and as the Munx is talked by a few old men and women only on market day when they do not wish their neighbours to understand them, but it lives as the national language, preached in three fourths of the churches; read in scores of weekly newspapers, monthlies, and quarterlies; spoken on the hustings in times of election and in the County Councils; entwined securely around the heart of every Welshman through its poetry, its music, its preaching, and its Sabbath School teaching. Welshmen of today stand shoulder to shoulder to preserve their native *cymraeg* from that speedy destruction which some high-handed Saxons have repeatedly contemplated, and supported by the leading philologists of the age, to refute the charge of barbarism which has often been hurled at the various branches of the Celtic tongue to cover the stupid ignorance of their assailers, little considering that the language of the Celt was the repository of the accumulated wisdom of the ancient world, when the language of the Conqueror was the unintelligible jargon of pirates. The preservation of this language in Wales has been effected by the Sabbath School. With few exceptions, every minister is expected to be able to preach in Welsh, while their only chance to learn it is in the school, slightly pointed afterwards by a few lessons in the denominational college.

The Sabbath School is not only the place where the people learn to read, but also to think. Religious subjects there discussed form the staple of their intellectual store, and the people naturally clothe their thoughts in theological forms. A prize essay is generally on a religious topic. In the National Eisteddfod, though not a distinctly religious institution, the productions that have been honoured with the Bardic chair and highest prizes are mostly religious, such as the destruction of Jerusalem, "Heaven," "Calvary," etc. The subject of the ode for the Bardic Chair this year is—"The Welsh Bible—to commemorate the ter-centenary of the translation of the Bible into Welsh. Music, also, in that land of song, has been consecrated to religious use. The mighty choirs that meet annually in combat over a chorus from Handel or Mendelssohn are drawn mainly from the Sabbath Schools.

2. *Its own proper work*—to teach the history and doctrine of the Bible. We have pointed out already how, by means of the Sabbath School, the Welsh were made good citizens. Its chief work, however, was to make them good Christians. There the School is in reality a nursery to the Church, for the Church herself has turned nurse, and will not entrust the training of her children to hirelings whose lack of sympathy with the work is only equalled by their lack of skill in doing it. The Church regards the Sabbath School on the one hand, as an outlet for its energies, and on the other, as a reservoir for new supplies.

3. *Its influence over the ministry.* In the early history of the Reformation of Wales, the Sabbath School was the only college for the rank and file of the preachers. Many of them were popular preachers with scarcely any knowledge of English. Of such was Edward Cossett. His slender English talent he resolved not to hide in a napkin, and would occasionally preach in English. A lawyer who was a great friend of Cossett, asked him one day if he committed some mistakes sometimes in his English. Oh, yes, some small mistakes. "Give me a specimen of your small mistakes, Cossett." "Well, for instance, calling a lawyer a liar," replied the blunt old man. To this day, talent for the work of the ministry is first discovered and developed in the Sabbath School. There the first test of a young man's fitness for the work is applied. He is required to be not only a teacher but a distinguished one. He must be already a catechist, acute, and versatile. He must excel in knowledge, of Scripture and be able to beat the stoutest combatant in the school on every abstruse question within the whole range of systematic Theology and Biblical Criticism.

When the elders are acquainted with his intention "to study for the ministry," (that phrase is seldom used here) he is asked to prepare a speech on a given subject to be delivered before the Sabbath School. If the elders find that the speech was considered favourably by the School, they proceed to the Presbytery of the bounds for leave to send the candidate on trial over the schools of a certain district. The churches connected with these schools are then expected to send in their opinions of the candidate's talents to the next Presbytery meeting, and if favourable, the Presbytery delivers him from the tender mercies of the Schools, and begins to apply to him its own tests. One remarkable result of this process is, that most Welsh preachers receive a good theological training before they enter college. As they have, when they enter college, to study four languages, English, Latin, Greek, and Hebrew, with many secular subjects besides, it is only at the very end of their course that they can give undiverted attention to theology. When during their college course they come across such terms as "Apologues," "Systematic Theology," and "Biblical Criticism," they are very glad to find that they are only big names for things that were once pretty familiar to them in the Sabbath School and Weekly Bible Class—that they are old friends in disguise; though, as Dr. Pierson of Philadelphia said the other day, their "Systematic Theology" was confined to the four Gospels, their "Church history," to the Book of the Acts, their "Homiletics" to the sermons of Peter and Paul, and their "Pastoral Theology" to the Pastoral Epistles.

(To be continued.)

Mission Work.

HONAN.

LETTERS FROM REV. D. MACGILLIVRAY.
FROM RECENT LETTERS RECEIVED FROM REV. DONALD MACGILLIVRAY OF OUR HONAN MISSION WE MAKE THE FOLLOWING EXTRACTS.

PANG CHIA CHUANG, SHANTUNG,
Feb. 5th, 1889.

My last, dated Dec. 6th, was sent from Chiofo. I left there on the 15th and was piloted by cart by Rev. F. H. James of the Chinese Ti English Baptist Mission to the village of Pang Chia Chuang, where I have a log cabin, and see that he is indispensable, especially if your knowledge of Chinese is very little. From Ti I went on barrow which is a tolerably easy mode of travel, albeit somewhat slow. The actual distance travelled by barrow is probably much greater than the reputed. The cart road is a crooked line, the barrow track is a crooked line on this crooked line. The whole distance from Chiofo to Pang Chia Chuang is about 450 miles. We are still some days travel from Honan, but this seems provisionally and clearly to have been opened for a temporary stay.

The feasibility and desirability and reality of woman's work are here at this centre amply demonstrated. Mrs. Peck, Dr. Peck's wife) Mrs. Smith and the two unmarried ladies all do grand work in teaching the women. Mrs. Smith and the Miss Wykoffs left to day for villages fourteen or fifteen miles away. They will remain for two weeks teaching the members there. In their absence Mrs. C. for.h will conduct the family worship for the women. While she cannot as yet lead in prayer she can sing the hymns and read her verse in turn with the women.

The Chinese New Year's Day is over. It was on January 31st, this year. On the day we had a numerable callers, both men and women. The next day was the day for worship at the graves, and we were made sad by witnessing it in our morning and evening walks. This is a very small village, and yet it is almost entirely heathen, although it has had the Gospel at its gate for, perhaps, ten years. Some Taoist nuns are to be brought here soon by a "hull" or secret religious society, and they are to have a sort of pagan revival. There are said to be three temples in the village. Most of the members are from the outside in the 150 villages within a radius of six miles. Last Sabbath we had communion, when some forty sat down with us. Oh for Holy Ghost power so that Honan may soon have its elect gathered out by the Canadian Church!

Mr. Goforth is in raptures over Honan which was at its best when he saw it. Is it not a goodly land? Let us go up and possess it.

Mr. Bong, of the Welland Canal Mission, during the past year visited 877 vessels and 529 houses; paid 22 visits to hospitals, gave 24 addresses on market squares for the benefit of the farmers, delivered 29 addresses, wrote 17 letters on the Sabbath question, wrote 13 letters to newspapers, distributed 18,000 tracts and 3,000 periodicals.

SHANTUNG.

The following particulars respecting the Province of Shantung, where Mr. and Mrs. Goforth, Mr. MacGillivray and Dr. and Mrs. Smith are to spend a year, and how the Gospel was introduced there as stated in the above letter, we take from a leaflet, published by the A. B. C. F. M. Board, entitled, "The Story of Our Country Parish in China."

The Province of Shantung is larger than England and Wales, and is supposed to contain twenty-nine million inhabitants. Shantung was the birthplace of the great Chinese sages Confucius and Mencius, whose tombs are adorned with costly temples. Tai Shan, or the great mountain, is also in this province, and is the point toward which thousands upon thousands of pilgrims make their way, every year, to climb the six hundred weary steps leading to the summit.

Our parish lies in the northwest corner of Shantung, near the boundary of the Chihhi province, and stretches to an indefinite extent in all directions from the little village of Pang Chia Chuang (pronounced Pong Jea Jwong) as a centre. About the year 1867, a few refugees, belonging to one of the many secret societies, with which China is honeycombed, all of which are interdicted by the government, strayed into a chapel of the American Board at Tientsin, and invited the missionaries to visit their region. Their village was called "Number Seven," and lies on the bank of what is styled the "Grand Canal," but which (at this point) is not a canal, and is not grand, being merely an old river. The people were poor, ignorant, and suspicious. Many supposed that the "foreign barbarian" was plotting to seize the land, and to overturn the government. Nearly every one was afraid of him.

For a long time there were no converts, but after two years two women were baptised. A few other women and girls were afterwards received, but it was five years before the first man was ready to accept the new faith, and even then the whole number of members was only eight, all but one of whom lived at "Number Seven." Although this could scarcely be considered an opening of special promise, in the course of ten years from the beginning the converts had increased to about forty, scattered in a dozen villages.

It was in the autumn of 1877 that the great famine struck the Grand Canal shadow across five extensive provinces of Northern China. Countless millions died from starvation and of disease. The great cities were overrun with refugees. They congregated at Peking and at Tientsin in immense numbers, and although fed to some extent by the authorities, they perished by the thousand. On a cold, windy day in January, a row of mat-sheds at Tientsin, which was surrounded by a strong paling of stocks, and which was crowded with women and children, suddenly caught fire. The front gate was locked, and the gate keeper not to be found, and within the space of five minutes, about 1,200 persons were either suffocated, or roasted alive!

Urgent appeals were sent to Shanghai and elsewhere, for funds with which to prosecute a famine relief work. Telegrams were sent to foreign lands, imploring help. But during the winter months navigation in Northern China is entirely suspended, and at that time there was no overland telegraph. Late in the winter when funds began to be collected, they were entrusted mainly to the disposition of the missionaries (Roman Catholic and Protestant), the only foreigners speaking the language and willing to give their time and strength to the task of relief distribution, in which missionaries of all societies assisted.

In our parish, the village of Pang Chia Chuang was selected as the centre of relief. Within six miles of this place there are by actual count 150 villages, containing at a moderate estimate 60,000 people. The population probably averages nearly 500 to the square mile, or about the same as in Belgium, the most densely populated country in Europe. The first relief was given only in villages where there were church members, because funds were low. Thus, these church members, instead of being as heretofore reviled and despised, became persons of great local importance, sought after from all quarters. "Without the needle, the thread cannot enter," and these Christians suddenly found themselves in the position of needles, drawing after them the welcome thread of famine relief. As the funds increased the villages were taken in geographical order from Pang Chia Chuang, outwards. Every village, and when practicable, every family, was inspected, to ascertain the real condition of the applicants. Each adult received only about a cent and a half per diem, and children under sixteen half as much, yet this trifling sum was sufficient to support life. Doors hitherto closed were now gladly opened. It is not improbable that more Chinese homes were visited by missionaries during the famine re-

lief than in all the seventy years previous, since Robert Morrison, the first missionary to China, landed in Canton. The famine relief was a gigantic advertisement, and an object-lesson in practical Christianity. Benevolence is one of the "Five constant Virtues" in China, but it is rarely put in exercise, and in the deep distress of the famine year, its very fountains seemed dried up. The Sunday services were attended by gradually increasing throngs, many in quest, no doubt, of loaves and fishes, yet some received the word with gladness and intelligence. In one village, a whole yard full of women fell on their faces to do homage to the missionaries, whom they regarded as incarnations of Buddha, and at the close of Sunday preaching some would come forward and deposit a single cash as "incense money." Invitations to preach—preliminary to requests for famine relief—were numerous, and so far as was practicable, were accepted. When the relief work closed in July, about \$10,000 had been distributed in very small sums, in 117 villages, and more than 20,000 persons had been fed. This made an excellent background for the subsequent preaching of the Gospel.

In the autumn following the famine, a new and wide-spread interest was manifested, and numbers applied for baptism. Within the next six months 150 were received to the church, and in the spring steps were taken towards opening in Shantung a new station. In 1880 two families and a single lady were appointed to this field. When they removed to their new home, they were presented by the villagers with a huge lackered tablet, with a complimentary inscription, affirming that they "Heal the World and Illustrate Virtue."

MISSION NOTES.

At the meeting of the Western Congregational Association, held in London Ont., on the 10th inst., the following Resolution was adopted: "That this Association has heard with great pleasure that three young men, about to graduate from our college in Montreal, intend going to the foreign field under the auspices of the American Board of Foreign Missions, and wish them every success in so noble a work. In view of that fact the Association would earnestly urge upon all our churches to contribute to the support of the Canadian Board of Foreign Missions, and that by more liberal and systematic contributions its resources may be so adjusted that all who are trained in our college for the foreign mission field may be sent forth to strengthen our mission."

The monthly meeting of the Canadian McAll Auxiliary was held in the library of the Y.M.C.A., City, Thursday afternoon, April 4th. Mrs. Edward Blake presided, and there was a very large attendance of ladies. The meeting was addressed by Mrs. Moggridge, an English lady resident in Paris, who for the past eight years has devoted her time and means to the McAll Mission, and who since September has been in the United States addressing meetings and forming Auxiliaries. She gave a very graphic account of the various aids and means used by Mr. McAll and those associated with him to bring the people to a knowledge of Christ. The growth of this Mission has been remarkable. It is now seventeen years since it was started, and there are now 125 stations in France, 49 in Paris and the neighbourhood; 100 meetings are held during the week and are entirely Gospel services where the Bible is the only book taught. Miss Moggridge stated that the testimony of a lady who had a permit from the Government to visit the hospitals in Paris, was that she found that all who have any knowledge of the Bible have been taught in the mission halls. On All Souls' Day—the day of prayer for the dead—the cemeteries are crowded, and advantage is taken by the workers in the Mission to distribute Bibles and tracts, because no one will refuse to take either on that day. One pleasing feature is that many of these people are missionaries themselves. They save their tracts until they have a large packet, and then send it to the country to the little country village from whence they have come to reside in Paris. The willingness and eagerness of these people to receive instruction and tracts and Bibles for home reading, is an evidence that France is open to receive the Gospel. Mr. McAll is constantly receiving letters asking for balls to be opened all over France, and sometimes as many as twenty letters are lying on his desk unanswered for lack of means. It is always astonishing to these people, who have been obliged, no matter how poor they are, to give their money, to find that all is free in these mission halls. Miss Moggridge suggested the formation of an Association in Toronto with Auxiliaries in the other cities of the Dominion in affiliation with it, and this the Auxiliary here are desirous of doing in the near future.

WORK is God's ordinance as truly as prayer.—George D. Boardman.

* A paper read at the late Conference on Sabbath School Work, Presbytery of Owen Sound. Revised by the author for the REVIEW.