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PERFECT PEACE.

Peace, perfect peace, in this dark world of sin;
The blood of Jesus whispers peace within.
Peace, perfect peace, by thronging duties pressed,
To do the will of Jesus, this is rest.
Peace, perfect peace, with sorrows surging round;
On Jesus' bosom sought but calm is found.
Peace, perfect peace, with loved ones far away;
In Jesus' keeping we are safe, and they.
Peace, perfect peace, our future all unknown;
Jesus we know, and He is on the throne.
Peace, perfect peace, death shadowing us and ours;
Jesus has vanquished death and all its powers.
It is enough; earth's struggles soon shall cease,
And Jesus call us to Heaven's perfect peace.
—Bickerstick.

For the PRESBYTERIAN REVIEW.

SABBATH SCHOOL WORK IN WALES.*

IN THREE PARTS.—PART I.
BY REV. JOHN GRIFITH, WILTON, ONT.

THE Principality of Wales, which for political purposes is treated as a part of England, is still distinct from the latter in race, language, and religious condition. Out of a population of a million and a half, about a million speak the Welsh language. It has been computed that £100,000 are spent annually on Welsh literature. In spite of centuries of proximity and contact with the English race, that language and its literature are more used to-day than ever. Wales, also, is to be distinguished from other countries by its Reformation. That Reformation has been effected during the last 150 years, and its impulse is still felt there. But what God has done for Wales is little known outside of Wales. Great and far-reaching as that Reformation was, though we have a voluminous history of it in the possession of every Englishman, we are still waiting for a history of its progress as presented to our English-speaking friends—a complete history of it.

The Reformation of Wales was accomplished by two agencies; namely, powerful preaching and Sabbath school teaching. A recent English writer refers to this Reformation as follows: "The paradise of our country is Wales; and we must attribute its condition to its eloquent preaching and its efficient Sabbath schools." That Reformation continues in its influence over Wales because the two agencies mentioned above are fostered among the churches, on the lines of their pristine development. The preaching and the teaching acted together, and the history of the one must be written with that of the other. The pulpit prepared the way for the teaching, and the teaching supplemented and consolidated the work of the pulpit. The preacher, with the Gospel axe in hand, undertook to clear the dense forest of ignorance, superstition, and irreligion, but it was left to the Sabbath School teacher to cultivate the cleared patches, and turn them into "a garden of the Lord."

It must be borne in mind that Wales was converted, not from Popery, but from Christian Paganism. Well supplied with churches under the oversight of clergymen who had subscribed to a Protestant creed, still a dense darkness covered the land. Religious to a certain extent the Welsh have always been, but their religion at this time consisted in attending church once a week, and in paying tithes when due. Athletic sports and spiritual exercises were strangely mixed together. Sabbath morning was spent in church, afternoon and evening in jumping, wrestling, and football playing. The time and place where these games were to be played were announced at church at the close of the morning service. Many of the common people had no higher object in going to church than to hear these games, as well as auctions, announced, and to make inquiries about strayed sheep and cattle.

With few exceptions, the clergy reflected this low spiritual condition in their own lives, and none reflected it more in his younger days than Daniel Rowlands, "the father of modern Welsh preaching," and, as he has been called, "the twin-soul of Whitefield"—his friend and fellow-labourer, who was to Wales what the great English preacher was to England and America. He was destined in his youth to the Christian ministry. Owing, however, to "pocket infirmities," he was not able to go to Oxford nor Cambridge, but was trained for the work in a college in

Hereford. When a little over twenty-one years of age, he was ordained a curate of Llangeiths, Cardiganshire, a parish adjoining that of which his father was vicar. As piety was not considered a necessary qualification to fulfil the sacred office, we need not suppose that young Rowlands possessed a high degree of it. The spiritual condition of the young curate at this time, and the remarkable change that came over him afterwards, find a striking parallel in the early experiences of Chalmers at Kilmeny. In both cases true conversion followed ordination, and while the one would relieve the tedium of his Sabbath work by gathering botanical specimens, the other would seek the same relief in indulgence in athletic sports. Young Rowlands "did duty"—that was all. He rattled rapidly through the lessons and prayers of the church service in the morning, after which he delivered a short homily in a very off-handed, perfunctory style; and having now done his day's work, he would resort, along with his flock, to the village alehouse, where they partook more than abundantly of the landlord's home-brewed beer, after which they betook themselves to the playground when the weather permitted, and there spent the remainder of the day in pursuing various sports. The young clergyman was the ring-leader of the younger parishioners, and the harp and fiddle of every company. It has been said that some of the Welsh parsons of this time spent the Sabbath in the following not very apostolic fashion:—Morning at church duty, afternoon at an alehouse, evening on the *stocks* for the purpose of reviewing the doings of the day.

Being of a strong intellect, young Rowlands soon grew tired of this course of life. His highly mercurial temperament and his intellectual power saved him from sinking into a sot or a glutton. He now wished to become a popular preacher. "Close by him lived then an eloquent Dissenting preacher of the name of Phillip Fugh. Rowlands admired this good man's preaching and resolved to imitate him. He chose for texts the most denunciatory passages he could find in the Bible, and by means of natural oratory he succeeded in rousing the whole parish. He was soon rewarded—he became very popular. He also succeeded, though unintentionally it is true, in rousing many evil-doers into a consciousness of their danger; and it has been ascertained that a hundred, at least of his hearers were brought under deep spiritual convictions before he himself had experienced any saving change of heart.

But one Sabbath morning, while he was reading the Church of England service, it was observed that he did not read with his usual carelessness, nor the congregation mumble the responses as if impatient to come to the end of the service. A strange solemnity pervaded the assembly, and heartiness characterized the service. When the clergyman came to the words in the *Litany*: "By Thine agony and bloody sweat," he stopped. The deep pathos of the words entered his own soul and those of his hearers, and the hitherto suppressed feelings of the congregation vented themselves in one of those rejoicings which have been peculiarly characteristic of all Welsh revivals. To that Sabbath morning service we trace the birth of modern Welsh preaching. The ministry of Rowlands was not only blessed to thousands of souls, but also gave tone and character to the preaching of the country to this day. The "hwyl" or Welsh fire means, since the days of Rowlands, something more than a mere Celtic endowment shared alike to a great extent by the Highland Scots and the Irish. If one word could characterize the preaching that transformed Wales to its present condition, it is "power." The results obtained determine the nature of that power.

When Rowlands was at the height of his popularity, he chanced to hear another much younger clergyman by the name of Thomas Charles, and at the close of the service he exclaimed: "Charles is the Lord's gift to North Wales." He might have added: "To the whole of Wales," for Charles was the founder of Welsh Sabbath schools. This meeting was most opportune. In that year Charles started his schools, and shortly afterwards Rowlands died. The counsels of the aged Reformer must have sunk deep into the heart of Charles, for the work he undertook to do was to perpetuate and extend by means of teaching what Rowlands had commenced through his preaching. It was the meeting of Wellington with Blucher on the Waterloo of the Gospel campaign against heathenism in Wales; of Stanley with Livingstone in the heart of the African wilderness of ignorance and irreligion, which was soon to be opened for the dissemination of the truth as it is in Jesus.

The name of Charles is a magic word in Wales. Not only every Sabbath school there is a monument more enduring than marble to his memory, but his own family has identified itself to an eminent degree with the work that he started, and the intellectual and

moral elevation of the Welsh people in general. Dr. Edwards, who established the first Presbyterian College in Wales, was married to Charles's grand daughter; Dr. Charles, who established the second Presbyterian College in South Wales, was his grandson; Dr. Charles Edwards, his great-grandson, is the Principal of the first University of Wales; and another grandson of Charles, Rev. D. Charles Davies, M. A., has been recently appointed Principal of Yrebecca Presbyterian College.

The name of Charles should have a place of honour among the foremost promoters of true Christianity over the world. The Sabbath schools which he founded in Wales produced the insatiable demand for Bibles in the vernacular which led to the formation of the British and Foreign Bible Society. The first efforts of that Society was to furnish 7,000 Bibles for Wales; and while doing this one of the members asked, "If we were called upon to supply Bibles for Wales, why not for the whole world." Charles was also one of the most active members of the first Missionary Society that was started in London. In this connection we find him extending his labours to Ireland. In 1807 he was asked to pay a visit to Ireland, to study the moral and religious state of the country, and to find out whether the people were ready and willing to receive education in their own language. Some Englishmen, consistently with John Bull's pronouncement of contempt of the Celtic languages, reasoned that it was of no use to try to teach the Irish through the Irish tongue. Charles with three others spent a month in the country, and reported, with the result that Ireland was soon flooded with Bibles and Testaments in the Irish language. We next find Charles carrying on a lengthy correspondence with persons who were then trying measures to evangelize the Highlands of Scotland, with what results is unknown.

But in none of these efforts I. Charles seen in his true light. His great life-work in establishing Sabbath schools must form the ground of his fame. The ignorance of the common people at this time was of the densest. Very few could read, and the Bible was a sealed book. So scarce was it that when a clergyman thought it is duty to visit a sick parishioner, he employed his clerk to carry the Bible with him in a green bag. Once a place was visited in this wise, where the head of the family was ill. The goodwife asked the clerk: "What have you in that green bag, Thomas?" "The Bible, Betsy, the Bible." "Well," she replied, "it is the first time that it ever was brought to this house, and I trust it will be the last also." She knew that the Bible had something to do with the sick, but the nature of its influence over a sick man was still a mystery to her. Not a few believed that the Bible was endowed with some charm to heal diseases. A man who was very ill of *asthma* was advised to put a Bible under his pillow for three nights when he would be declared perfectly cured. These and similar anecdotes are well-attested, and have been deemed of sufficient veracity and importance to have a place in our standard history of the Reformation of Wales. They chiefly point out how the Welsh people in their darkness invested the Book of God's Word with the same character as the Red Book of the conjurer.

But the time had at last arrived when "the people which sat in darkness saw great light; and to them which sat in the region and shadow of death, light is sprung up." Charles, though fondly called the Father of Welsh Sabbath schools, was not the first in the field. Griffith Jones, vicar of Llanddowror, had started schools for this purpose before Raikes of Gloucester and Charles of Bala were born. He began by catechizing his parishioners, which good practice was universally neglected at this time by most of the clergy. He held a catechizing exercise after the second lesson in a divine service on Saturday, preparatory for communion. Here several adult and elderly, as well as young people were examined, not only in the catechism, but also, as he himself says, "in a brief system of divinity, and discoursed with in an easy, familiar, and very serious manner about every answer they made, explaining it clearly to their understanding, and strongly applying it to their consciences." We find that some kept away from these exercises through ignorance, but, he says, "in compassion to these poor souls, public notice was given in church on Sunday to summon them to come thither at the same time, with the rest, to receive a dose of bread, provided for them with part of the money the communicants gave at the sacrament. Being come together and placed orderly in a row, to receive the bread, a few plain easy and questions were asked them, with great tenderness and caution, not to puzzle or give them cause to blush, having instructed and made private interest with the best disposed of them beforehand, to lead on and encourage the others." What a skillful fisher of men! He repeated this prac-

tice once a month. After many years practice at this work, he was led to establish schools which were called "circulating and catechetical schools. By means of these schools, he gave a strong impulse to the work of teaching. To work out this plan effectively, he established a training school in his own church, and the teachers trained there were sent to open schools in different parts of the country.
(To be continued.)

Mission Work.

LETTER FROM DR. SMITH, OF OUR HONAN MISSION.

NEW YEAR'S DAY IN CHINA.—NATIVE CUSTOMS.—MENTAL CHARACTERISTICS.—THE MAGNITUDE OF THE WORK OF EVANGELIZING CHINA.

(From the Editor of the PRESBYTERIAN REVIEW.)
DEAR SIR,—We were much cheered on receiving our home mail the other day, to find that many friends had sent us kind greetings for the New Year; and from our papers we gleaned that the holiday season had passed off happily as usual. As it is rather late in the season for the usual compliments, probably a few remarks as to how the Chinese celebrate their New Year's day may prove of some interest to your readers.

The first day of the first moon, which is the great day in the year to all Chinamen, was this year the 31st day of January. For at least two weeks previous the unusual activity and bustle in their otherwise monotonous lives, indicated that something more than ordinary was about to take place. On the twentieth day of the twelfth month the officers of the Government, who have been engaged day after day for several months, and who are regarded as worn out with the fatigues and cares of office, are granted a respite of one month, and in token thereof, with a grand amount of ceremony, all seals of office beginning with the highest officials and ending with the lowest, are laid up for the month. Great preparations are made by both rich and poor in the way of laying up cash for gambling, and of men running hither and thither to clear up their debts, with a roll of money in one hand and a roll of bills in the other. All debts are supposed to be paid on the last day of the year, and those who do not pay up are disgraced, and are not trusted during the following year. Besides, they are liable to get a severe beating if found by their creditors any time before daylight New Year's morning. Very few of the adult population sleep the last night of the year, and enormous quantities of fire-crackers are exploded. The afternoon of the last day of the year is a very busy time, and for once in the year, at least, all their rooms are cleaned out, and both old and young have a bath.

The celebration of New Year's Day commences very early, and the festivities group themselves into five parts:—(1) The sacrifice to Heaven and Earth; (2) The worship of the gods and idols belonging to the family; (3) The worship of deceased ancestors; (4) Prostration before living parents and grandparents; and (5) The making of New Year's calls. Friends of equal rank bow to each other, shaking their own hands, each mutually congratulating the other. Relatives of lower social rank bow one knee on meeting superiors.

On the fifteenth of the first month is the "Feast of Lanterns," which is celebrated by nearly every family with greater or less expense. They use lanterns of all sizes and shapes, and Chefoo—with the hills surrounding it, the temples, the graveyards, and the junks in the harbour, all illumined—never appeared to better advantage. Each separate grave was lighted up, and mock money burnt for the benefit of the spirits of the departed. They manage, however, as they suppose, to cheat the spirits by hollowing out a carrot, and putting a little oil and an old rag in it, and they imagine the spirits will believe it to be a whole candle.

There is a superstition that the gods all have a holiday from the 24th day of the twelfth moon, when they ascend to heaven to report to the "Pearly Emperor Supreme Ruler," in regard to the affairs under their supervision; all descend to earth again on the fourth day of the first moon. The people prepare an entertainment for them to welcome them back again, and to propitiate their good will for the year just commenced. The Kitchen God, the God of Wealth, and the God of Joy, are the three principal gods patronized by all Chinamen. The average Chinaman is very broad in his religious views; and the idea of merit is so interwoven with every conception he has of heaven, that any kind of a divinity which seems adapted to exert a favourable influence in any given direction, will receive his homage, just because he is disposed to lay

up a little merit, and this avenue appears equally as good as any other. This being the case, no doubt, many will readily receive Christianity as a new avenue by which to obtain such merit. This indeed is one of the many hindrances the missionary has to contend with; but it is not as formidable as another characteristic, which is rather difficult to describe, but which we will call *seeming submission*. For example: A Chinaman will stand and hear a missionary expose the failings and weaknesses of his gods, and will, in many cases, assent to all that is said, and still go away with his faith in his gods unshaken. Or a servant will receive gracefully a reproof, will listen attentively, even cordially, while you thoroughly expose his shortcomings, and with a polite bow will acknowledge all, and perhaps thank you for "your kindness to such an unworthy person and will promise that the faults you have mentioned will be immediately, completely, for ever corrected. You know what these promises are worth, but such penitence will undoubtedly soften you, and this, be it noted, is the object for which his promises were designed. The most melancholy characteristic, however, is the absolute indifference everywhere, apparent to the profoundest spiritual truths in the nature of man, and their ready acceptance of the most absurd statements and contradictory opinions as perfectly consistent. Add to this, the fact that they have not the slightest conception of many of the fundamental truths of Christianity; and notwithstanding their extensive vocabulary, that it is so difficult to find words that will even suggest to the Chinese mind the idea we wish to convey.

Do you wonder if, at times, we are discouraged, and say, "who is sufficient" for such an undertaking. Thanks be unto God for His promise, "My Word shall not return unto Me void." We go forth trusting in that promise, assured that the Gospel of Jesus Christ is the only remedy for such ills, and the only power able to raise China's millions from the depths into which sin has brought them. Yours sincerely,
J. F. SMITH.

CHEFOO, N. CHINA, Feb. 23, 1880.

NEW HEBRIDES.

REV. J. H. LAWRIE, in the *Sydney Presbyterian*, gives some interesting facts relating to the progress of mission work in the New Hebrides. He says:

During the past year we have been privileged to receive into Church fellowship no fewer than forty-nine persons. Of these, eighteen adults were baptised, the others having been baptised in infancy. It is worthy of note that many of these are young men and women whom we taught to read and write during the years 1881-83. Some of these youths were very wayward for a time, but we never let go our hold of even the wildest of them, counselling, directing or employing them as opportunity occurred; and now we have the satisfaction of seeing many of the scholars of that date married, settled, and in full Church communion. Among other cases of defection, it was our sorrowful duty to remove one of our deacons from office. The man has since shown signs of repentance; but, even if restored to Church principles, he will be kept as a private member. "Lathella," our leading chief, died July 30th, of heart disease. He was an elder in the Church, and used to assist in keeping up the services at the branch stations.

Personal dealing has been a marked feature of our work this year. Not fewer than 150 persons have been thus spoken with, and portions of Scripture explained relating to their highest spiritual well-being. In several instances I have seen the face lighten up as the spirit of truth seemed to dawn upon the heart. The communion was dispensed twice on the north side of the island, and three times on the south side.

The annual workers meeting was held in May, when three days were spent discussing all matters, religious and social, relating to the welfare of the community.

The magic lantern views were exhibited in the several districts, and lectures were given on the "Prodigal Son" and the "Life of Christ."

Nineteen marriages were celebrated during the year. Four couples have been sent out during the year to assist missionaries on other islands.

In July last an excellent new school-house was built at Aname. The logs were drawn by the natives, and cut at the saw-mill on the island. The building has been covered with corrugated iron, instead of the ordinary thatched roofing. The large stone church at Anelauchau has also been re-thatched. The scattered state of the population necessitates a considerable amount of travelling, on foot or by boat. On an average, I have been absent from home every third Sabbath. In addition to our ordinary work, 4,000 almanacs have been printed, and 800 sheets of a few

new hymns; 3,200 lbs of arrowroot was contributed by the natives. After ten year's service, we are now permitted to visit Scotland on a furlough for a season.

AN APPEAL FOR MORE LADY MISSIONARIES IN HONAN.

We have received for publication in the Review the following letter addressed to the Secretary of the Foreign Mission Committee:

DEAR SIR,—I am anxious through you to make an urgent appeal to our Committee for two young ladies for work in Honan. From the resignation of Miss Sutherland which is now before you, you will at once see why one at least should be sent. I am more persuaded than ever that there is a work to be done in China which must be done by women alone. There are many thousands of women in Honan living wretched lives, and it is only after living among them that a person can form any idea of their sad, sad lot, who will never hear the blessed Gospel unless Christian women in Canada come at the Lord's command to tell them of Jesus and His love. The reasons which I urged for Miss Sutherland coming out before a footing was gained in Honan I would now emphasize more strongly than ever.

1. The language requires two years of hard study, a little work may be done after the first year but only enough to gain experience.
2. The women can only be reached by visiting them in their homes, and through the women the children are influenced and brought under instruction.
3. From the very first day a dispensary is opened numbers of aged women will come (I had a number when in-land) and only a lady can read the Scriptures, talk and pray with them.

4. Through a lady with a partial knowledge of medicine or a practical nurse, I could prescribe and treat numbers of women who would never come to the dispensary or hospital.

On this account I would urge the Committee to try to secure ladies like Miss Sinclair and Miss Scott who have gone to India. A trained nurse is valuable; but her work is not nursing in the way it has been taught. Nevertheless, her experience tells on every hand, and she must know that visiting the women in their homes, and among them will form a great part of the work. From this you will see that we should have, at least, two young ladies for each station, of whom one at least should have some training in medicine or be a trained nurse. The reasons why I ask for two are:—

1. They will help and encourage each other very much in the study of the language.
2. The house rent will be the same and the teacher's salary will be the same for one or two.
3. In the event of the Board not being able to send others we would have at least one for each station, which is imperative if proper work is to be done and the women reached.

Then we are anxious that they should reach Chefoo by the end of August. As you doubtless know, Mr. Goforth and Dr. McClure and Mr. McGillivray will be at Pang-Chia-Chuang and will remain there until houses are rented in Honan. There is no more room there, but our kind friends in another station Lin Ching, 50 miles further on, are preparing a house for us which will be large enough for two young couple and two single ladies, and the rent will be the same if only Mrs. Smith and myself occupy it. We have, through the kindness of those same friends, secured a very good teacher from Lin-Ching so that we do not lose anything by remaining at Chefoo the first year. Above all, we wish the ladies to go inland with us, as it is utterly impossible for any newcomers, not to speak of ladies, to travel 400 miles inland; and here again money will be saved. We all hope to hear at an early date that Mr. MacVicar and two unmarried ladies will (D. V.) reach Chefoo before the end of August. Dr. McClure and Mr. Goforth will (D. V.) tour into Honan in the Spring and reside several weeks if possible where we hope to locate. Then in the Fall we gentlemen propose going two and two and will endeavor to remain longer. Thus we hope by God's blessing to gain the confidence of the people, and by the time we are ready to begin steady work that they will be anxious to receive us. I am only sorry that the other members of the mission are not in Chefoo to endorse what I have written, but I know that I voice the opinion of one and all, for we have spoken and prayed earnestly for more workers when together. Time is short, souls are dying and the Master calls loudly. (Signed)

JAS. F. SMITH,
Feb. 15, 1880.

CHEFOO, N. CHINA, Feb. 15, 1880.

THE answer to the Shaster is India; the answer to Confucianism is China; the answer to the Koran is Turkey; the answer to the Bible is the Christian civilization of Protestant Europe and America.—Wendell Phillips.

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