

to strengthen the hands of ministers. He stands in the Church, as one of her accredited ministers and speaks with strong disapproval of any one trying to live a Christian life without uniting with the Church. His work has exerted a great influence here; many careless, godless men profess to have been converted, and those who knew them best believe that they are really changed; and beyond the immediate results, the whole community is, for the present at least, affected for good by a power which no one attempts to account for by any human agency alone.

Taking our experience of Mr. Hammond's presence and work, I would say that brethren and Christians generally who heartily co-operate with him will be thankful that they have done so. I can only pray that God may bless them as He has blessed us.

G. BRUCE.

St. Catharines, February 17th, 1880.

BAPTISM.

MR. EDITOR,—I was greatly pleased with your selection the week before last on the Baptist controversy. To present the subject in another form to your readers, would you please publish the following.

1st. I will give \$5 for a text of Scripture shewing where God ever commanded or authorized any man to put any other man, woman or child into or under the water as a religious rite, ceremony or sacrament.

2nd. I will give \$5 for a text of Scripture that tells us that John the Baptist ever organized a Church.

3rd. I will give \$5 for a text of Scripture that tells us about the Lord Jesus Christ organizing a Church during His living ministry.

4th. I will give \$5 for a text of Scripture shewing when and where the Apostles organized and officiated any Church or local congregation before eight or ten years after the Day of Pentecost.

5th. I will give \$5 for a text of Scripture, or a paragraph of reliable history, shewing where any person organized a Baptist Church (as that term is now used) prior to the seventeenth century.

6th. I will give \$5 for a text of Scripture that declares that an infant child of believing parents is *not* a proper subject of baptism.

7th. I will give \$5 for a paragraph of reliable history that declares that any man or set of men, prior to the sixteenth century, denied that an infant child of believing parents is a proper subject of baptism.

8th. I will give \$5 for the sight of a Greek Lexicon of more than fifth rate authority that gives "dip," "plunge," "immerse," or any kindred word as the New Testament meaning of *Baptizo*.

9th. I will give \$5 for any Greek sentence—classic, Jewish or Christian—written prior to the sixteenth century, where the word *Baptizo* has the meaning of dip or immerse, in the sense as used by modern Baptists—that is, to put into and under the water and immediately withdraw.

10th. I will give \$5 for a text of Scripture shewing any modal use of the water as of Divine authority in religious rites, except pouring and sprinkling.

When the above texts, any or all of them, are presented to me, through the columns of THE PRESBYTERIAN, or by letter, and are approved by me, the money will be paid.

JAMES LITTLE.

Princeton, Ont., Feb. 16, 1880.

REVIVALS.

MR. EDITOR,—The repeated and somewhat startling announcements of the marvellous successes of the Rev. E. P. Hammond in Brantford, Guelph, Chatham, London, etc., have recently terminated for the time with the report from St. Catharines that as the result of his visit there, between 700 and 800 have professed conversion. Now, in each of these localities, mark you, ministers of the different denominations not only now preach the Gospel, but have done so for upwards of half a century, and yet, even there under the few weeks' ministration of Mr. Hammond in each locality, far more converts have been made than under all the ministrations of all the ministers for many past years. In so far as this says much for Mr. Hammond, just in so far it says little for the ministers of these localities, and if these things are so, it becomes a matter of very serious inquiry to all ministers of all denominations, and especially to those in the localities where Mr. Hammond has been so wondrously successful, how and why they are so.

Is it the man? From what I have seen or heard

of him I have yet to learn that he is, intellectually, so gifted above his fellows as to be a Saul among the prophets.

Is it his manner? If so, surely this may to some extent at least be imitated by others.

Is it his mode of procedure? Then surely there is no patent proscription preventing others from adopting the same mode,—success attends it, the people favour it, and as a proof the good folks of St. Catharines presented Mr. Hammond with a purse of \$400 for about a month of his evangelistic ministrations. If so, why not overthrow the present antiquated and somewhat stereotyped modes, and all the ministers become evangelists?

Is it the matter? Then surely all have equal access to the same Gospel, and it is only of that Gospel it is, or can be said, that it "is the power of God unto salvation to every one that believeth."

Is it, above all, that Mr. Hammond is specially gifted by the Holy Spirit? If so, this need not be exclusive, for "God giveth the Holy Spirit to them that ask Him." In short, if Mr. Hammond in five or six months can number five or six times 700 or 800 converts as the result of his ministrations, is it not a strong and a standing reproof to other ministers and their mode of ministration, that in a given time Mr. Hammond has more converts than those of all the ministers of our Church put together?

DELTA.

MISSION WORK IN EASTERN TURKEY.

FROM AN OCCASIONAL CORRESPONDENT.

MR. EDITOR,—Perhaps a "whiff from Ararat" might be of interest to some of your readers, not that the whiff will savour anything of the Ark, for in that case it might lose its interest. Here we are in Erzeroum, the weather clear and cold, yesterday morning registering 12 below zero; roads broken through the snow over the plain, that would afford magnificent chances for sleigh-riding; but, alas, no sleigh, not even a sled, with exception, as an Irishman might be allowed to remark, of an ox-cart, in which to refresh ourselves, and taste once more of the joys we used to experience in the bracing air, and over the snow-clad roads of Canada.

But there is scarcely a want or a defect in this country the blame of which may not be laid on the shoulders of the Turk. Oh, the "unutterable Turk!" Turkish reforms are at a wonderful discount. The Turks seem to snap their fingers in the face of the British, for, instead of getting better, everything is worse than a year ago, and gradually, as we hope, approaching the point of dissolution. We earnestly hope, however, that if the Turkish Government does break to pieces, our lot may be better than what Russia promises, if she absorbs this region as she threatens to do. Turkey is bad enough, but much better than Russia as regards liberty and religious freedom. And as far as these so-called Christians are concerned they are about as worthy of the name as the Moslems are. In fact, if conscience and sincerity are involved at all, the odds are in favour of the Moslems. But that is not saying that the Armenians, amongst whom we are, are not possessed of some very excellent qualities. Centuries of oppression have well nigh broken their spirit. However their national spirit seems to have revived a little, and the outlook from the Turkish quarter seems to have given them some encouragement. One of them told me the other day that if they had the chance they were eager to "spill their blood," for the overthrow of the Turks and the gaining of their own independence. They are not allowed to serve in the Turkish army, nor are they allowed to have arms in their possession. They are good business men, and amongst them are some of the richest merchants. As to their Christianity, it is not only an empty name as applied to them, but they fearfully disgrace the name. Their priests are lazy and ignorant. Their genuflections are much like those of the Moslems—posturing, kissing the ground, repeating prayers, bowing, and other forms and ceremonies. So their religion is worse than a mere form, it is a disgraceful satire on the name of the cross, which they profess to reverence so much. Formerly they were animated by a spirit of violent persecution; now a change has come, and they begin to perceive in the missionary their "best friend," and in villages out of which missionaries have been stoned, they now receive a hearty welcome. The villagers on the plain round about this city have been the most viol-

ent. Only within the last year or so have we had access to them. Now we are receiving almost daily applications for teachers to settle down and establish schools amongst them. There are about one hundred villages on this plain amongst which we might easily settle two or three dozen teachers, where last year we dared not introduce one. But one of the great needs just now is young men who are fitted for teachers, and the villages are calling for them. A man came up from the Khanoos district, about three days distant, asking for a teacher for his village; there being but one man who was competent for the position to be had, and he having been designated for other work, the missionaries were forced to tell him that they could not help him. He remained in the city for a week, pushing his petition by daily visits to the missionaries, finally declaring that he would not leave the city without a teacher, promising to board the teacher, provide a room for the school, and be responsible for the safety of the teacher if there should be any opposition raised. He was so importunate that the missionaries had to yield, and the only teacher we had was turned over to him, and he went off rejoicing. So the work is opening up in a district which is about as large as all New England, about 400 miles long by 250 miles wide. Over this district, of which Erzeroum is the headquarters, the missionaries calculate to travel once a year at least, establishing new schools and churches, and after the Pauline method, "strengthening the churches" already established. We are four missionaries amongst a population of one million and a half.

The suffering in some of the districts is terrible. In the Alasghird region report had it that it was like Egypt of old—a dead man in every house. It is fearful—people actually dying from starvation. In the Van region, along with the famine an epidemic broke out causing terrible suffering. All this, together with the Turkish oppressions, has placed this country in the state in which Shakespeare, in "Macbeth," describes Scotland:

"Each new morn
New widows howl, new orphans cry, new sorrows
Strike heaven on the face, that it resounds
As if it felt with Scotland and yell'd out
Like syllable of doleour."

Erzeroum, Jan. 17, 1880.

W. N. C.

THE PRESBYTERIAN MISSION IN INDIA.

MY DEAR MRS. HARVIE,—I reply to your letter earlier than usual, as the time for the great *melas* or annual fairs is at hand, and I purpose taking the catechists and Bible-women and proceeding to Oojcin where the great gathering of pilgrims come yearly to bathe and visit the sacred shrines of the ancient capital. If I delayed, perhaps I might not be able to spend an evening with you for a month to come. The cold season is always a time of severe labour with us in India. You will be glad to learn that one evening two weeks ago there were three women and three children baptized—brought over from the ranks of heathenism to those of our Saviour, Jesus. One was the wife of Bala Ram, formerly of Trinidad. The others were from my work. We were very happy-hearted that evening. Notwithstanding the darkness and discouragements about us, the face of God shines through. What a courage that inspires! Work, work, work! not for name or for fame, but for the dying millions, for the souls that sit in the shadow of death, and for whom we agonize for the time to come when they may see the light. We have just completed the "Catechism of Salvation," being a selection of texts strung together so as to shew the way of salvation in Scripture language. Mr. Douglas, I am sure, may be justly proud of it. The children are at work on 101,000 copies of it—a little book of eighteen pages. The children have suffered some from fever, which has been very tenacious and particularly malarious. We have done with it now, however. I do not remember whether I mentioned the pleasant visit I have had from one of the ladies of the American mission, viz., Miss Seward, of Allahabad—the first lady who, with her associate, Miss Wilson—now at rest—gave us a warm welcome to India on Christmas eve six years ago. You do not know what a treat it was to have her, with her bright pleasant way, and bringing all her up-country associations with her. The question you propose as to what part of the work can best be undertaken by the missionaries, and what part by native helpers is a wide one, and I fear you would need a wiser head than