

OUR CONTRIBUTORS.

THE BELLEVILLE REVIVAL.

MR. EDITOR. The proper way to judge of a revival movement is to wait patiently until the fruits in some measure are developed. We are not to be carried away and blind-folded with exaggerated newspaper reports. Some time ago there was a revival in Ireland. A minister on being asked two years after the movement, "What is now the result of the revival in your district?" replied as follows: "During that wonderful movement I laboured with all my strength, and at such a pitch of hope that I thought that none around me would remain unsaved, but at this moment I know no result besides the spread of Plymouthism, and a prevalent contempt for the stated means of grace, the last of those whom I regarded as converts have recently gone back to the world." There are many things objectionable in modern revivals. (1) The teaching as a rule is Arminian. (2) The mode of operation is calculated to make light of sacred things. (3) Man receives all the glory. In short the majority of revivals are man-made. We wait not to discuss these points.

It seems the Rev. Mr. Bruce, of St. Catharines, is delighted with the revival movement. In his letter to THE PRESBYTERIAN he says: "In many ways he (Mr. Hammond) seeks to strengthen the hands of the ministers." The question meets us. In what way does he strengthen the hands of the ministers? In order to answer this question we must consult the wonderful letter written by the Belleville ministers to the ministers of Montreal. In that letter it is stated: "Now, dear brethren, permit us to suggest that you most heartily and cheerfully accept Bro. Hammond's modes of operation. As to us, probably they will be new to some of you. Leave your prejudices aside, render unquestioning obedience to his requirements," etc. This sounds something like Popery. We always thought that Protestant ministers claimed the right of private judgment. The Belleville ministers demand unquestioning obedience to Mr. Hammond's requirements. And the conclusion is, if you render such obedience you may expect him to strengthen your hands. There was one minister in Belleville who refused to render unquestioning obedience, and who used the right of private judgment. Did Mr. Hammond try to strengthen the hands of the Rev. M. W. McLean? The minister of St. Andrew's Church is well known, and has perhaps more influence in Belleville than any other minister, and thus Mr. Hammond knew right well, and therefore was anxious to secure his hearty co-operation. Mr. McLean was not opposed to the movement. He read requests from his pulpit, time and again, about the revival meetings. Knowing nothing about Mr. Hammond, he attended his meetings several times so that he might judge for himself. Every effort was put forth in order, if possible, to persuade him to fall in with the great movement, and after all such efforts in that direction had failed, Mr. Hammond resorted to threats, in language more forcible than polite. The threat was put into execution by Mr. Hammond's associate who at an inquiry meeting deliberately maligned Mr. McLean and did all in his power to hurt his reputation, and to undermine his usefulness as a minister of the Gospel.

We quote the following from the "Kingston Whig" of date 11th March: "The Hammond revival in Belleville has developed a phase which must be received by the Christian public somewhat unpleasantly. The Rev. M. W. McLean, at the meeting of the Kingston Presbytery in St. Andrew's Hall yesterday, made a statement which reflects upon the Hammond mission. Mr. McLean was not an opponent to the revival, but he was not willing to become personally interested in it as a co-worker of Mr. Hammond until he had judged of his work, having no knowledge of the character of the man beyond what he had read of him in the newspapers from time to time. There was nothing ordinarily offensive in Mr. McLean holding aloof under the circumstances, but his actions did not please Mr. Hammond and his associates, and they seem to have attacked him most unfairly. Mr. McLean was indeed informed that hundreds were praying for him because his heart was dead; and Mr. Hammond is reported to have gone so far as to say that Mr. McLean was breaking his own head if he did not join in the movement. The revival may have

done good—there was great need of an improvement in the morals of the people of Belleville—but the statements respecting it have evidently been coloured. Rev. Mr. McLean is not popular with the evangelist, but he has the support of his congregation, and the heartiest approval of the Presbytery."

Now, Mr. Editor, we pronounce no judgment upon revival movements. We hope that the fruit may be unto holiness and the end everlasting life. This letter is written, not with the view of condemning revivals, but for the purpose of protesting against any revivalist trying to injure the usefulness of ministers of the Gospel. Mr. Hammond has in reality, although not intentionally, strengthened the hands of Mr. McLean, for to day the minister of St. Andrew's Church stands higher in the estimation of the Christian community of Belleville than he ever did. D. K.

March, 1880.

ST. ANDREW'S CHURCH, BELLEVILLE.

At a quarterly meeting of this congregation held last night, at which there was a large attendance, the following resolutions were unanimously carried:

Moved by Mr. Jno. Bell, seconded by Mr. Hugh Walker, and resolved,

"That it has caused this congregation deep regret to learn that our pastor, the Rev. M. W. McLean, has been subjected to annoyance and misrepresentation with regard to the special services held in Belleville, under the direction of Mr. Hammond;

"That the congregation recognizes in all other congregations or persons the right, without objection or impediment in any form on the part of this congregation, to take such steps as they may deem proper to promote the cause of Christ's kingdom; at the same time they claim an equal right on their part, and on the part of their pastor, to judge of the means so used, and to participate or refrain from so doing as they in their judgment may conscientiously consider expedient, and they claim this right without giving offence or being subjected to offensive criticism in any form.

"That this congregation heartily and cordially endorse the action taken and the course pursued by their beloved pastor, and they hereby tender to him their loving and sincere sympathy in the position in which he was placed."

Moved by D. Pitcaithly, seconded by A. Robertson, M.P.P., and resolved:

"That the Secretary be instructed to forward a copy of this resolution to Rev. M. W. McLean, and publish the same in the city daily newspapers and CANADA PRESBYTERIAN."

Belleville, March 10th, 1880.

FAMINE IN TURKEY.

MR. EDITOR.—With to-day's mail there is being sent off to be published in the Toronto "Globe" an appeal to the Canadian public in behalf of suffering humanity in the districts round about here. Last evening I returned from a tour on the Passin plain to the east of us. In company with two native brethren I went with what little money we had in hand, a trifle more than half a hundred pounds, to distribute it amongst the starving people. Truly it made one feel as the disciples must have felt when Christ told them to feed the multitudes with the few loaves and fishes, and we felt constrained to say, "What are these among so many." Perhaps a short account of our trip will give a more definite idea of why we send the appeal to the "Globe."

We mounted our horses on Monday morning last, and started on a march which prolonged itself into a ride of about one hundred miles. We visited ten villages, and gathered information concerning many others, not one of which was without families absolutely destitute. The first village had supplies to keep the people alive till spring. Our next visit was to a small village called Hopek. It contains twelve Turkish families, about eighty souls. We came unexpectedly into this village, and procuring a guide, at once examined thoroughly every house, so the people had not time to hide their provisions if they had any. As a result of our examinations are found two bits of bread and a couple of handfuls of flour which represented about four or five pounds of flour, and this had been begged from another village. Many of them, especially the children, were chewing and sucking the root of the tragacanth shrub, and another root, the name of which we could not find out. The Turk with whom we spent the night had in charge half a

dozen cattle of which he was taking care for another man. These afforded a little warmth to the *odai*, or room. One of the cows was giving milk; this was procured for our supper, for we were hungry after our long ride. We fortunately had a little bread and coffee with us in our saddle bags. In the morning we breakfasted on a couple of cups of coffee apiece and a couple of mouthfuls of bread. Our horses fared worse than we did, having only a handful of straw for supper and no breakfast. We could only give money to last a few days. These people will have to live on charity till they get a crop.

Next day we visited Komadsor, a large village of about 120 houses. All are Armenians. Here we examined thirty-three houses and found them absolutely destitute. There is, however, a quantity of wheat in this village. Visiting and distributing a little money to some villages which were in about the same condition as Komadsor, we pushed on and reached Lar Hoja about dark. This village contains about thirty-five houses, half Turkish, and half Armenian. We lodged that night with a Turk. He had supplies to last for fifteen days. Every other house was destitute. He told us that the day previous his horse died and his Turkish neighbours devoured it. This story was verified by the Armenians and we accepted it as true. They brought in and shewed us a large basketful of roots of tragacanth on which they were trying to subsist. Their harvests completely failed last summer. They had sowed fifty *somas* of wheat and reaped thirty *somas*, of this the Government took as taxes one *soma* and four *gouls* as its tenth, leaving for thirty-five families to subsist on for a year eleven and three-quarters *somas*. As near as I can make out there are about ten bushels in a *soma*. Last fall our host sold his furniture and travelled over the country till he procured four *somas* of wheat. Two of these he sowed and on the other two he and his family are subsisting. The reason of the failure of the harvest last year was the dry weather.

At Lar Hoja they told us of, and pleaded for, another village about four hours distant, named Alyjegrek, containing about one hundred houses, seventy of which were destitute; the supplies of the other thirty houses promising soon to fail. Having so little money we concluded it useless to visit it, especially as there were other villages on our direct route which we had planned to visit. On arriving at Todoveren we were told of the extreme poverty and suffering of Alyjegrek, so we left in the hands of three of our brethren some money to be distributed in Alyjegrek, also some to be distributed in several small mountain villages. Visiting some other villages on the way, we reached Ichapad about dark. Here we found thirteen houses destitute, there being about twenty-houses in the village. They told us of Souluk, a Turkish village about half an hour away. We sent messengers to call ten of their poorest men. Eleven came. They shewed us a paper declaring that three men had died of starvation; it was signed by the chief men of three other villages, and several other men. One man had to borrow the clothes in which to come and see us.

So I might go on. But why multiply instances only to repeat the same story. We could only supply for a few days, and now we have to sit down and think of those people slowly starving to death. Hundreds of pounds will not suffice to supply the demands of suffering humanity. It is not only sad but it makes one fairly heart-sick to go through these cold, bare houses and see the poor, starved, half-naked women and children, huddled together to keep themselves warm, and to find only a handful of barley meal, or a piece of the blackest kind of bread, and, in most cases, nothing, for them to eat. Will not some friends of humanity, in Canada, send some help?

WM. N. CHAMBERS.

Erzurum, Eastern Turkey, Feb. 21, 1880.

CANADA PACIFIC RAILWAY.

MR. EDITOR.—On Saturday, the 31st of January, I met the

REV. A. H. CAMERON,

who nearly two years ago, left an attached congregation and comfortable manse in Ontario, to preach the truth, as it is in Jesus, to the workmen on section 15, where he has ever since laboured with fidelity and success. We arranged to drive over the entire line, between Cross and Eagle Lakes, a distance of 109 miles, embracing sections 15 and 42. This we accomplished in four weeks, holding service on every