

ates for the ministry pass "various examinations before the Presbytery as to their personal piety and religious experience, as well as to their knowledge of the doctrines and polity of our church, before they are permitted to enter upon the sacred duties of the ministry. But the only ordeal through which those called to be elders pass, is that they are chosen to the office by the members of the church in which they are to serve. If there was a Board of Elders of adjoining churches called upon to judge of the qualifications of some that are elected to the office, it is safe to surmise that some of those who are elected to serve as elders would not pass the examination. And it is safe to surmise that if a larger number of our members had a better understanding of the duties of elders, the persons selected would in many cases be different from what they now are. It also may be surmised that if this proper understanding of the sacred duties which elders are bound by their ordination vow to perform were present in their minds, some would decline to undertake their performance.

There are several manuals for the use of ministers to assist them in the performance of their ministerial duties, as at funerals, marriages, baptisms, communions, etc., and ministers freely and profitably use them. There may be some manuals to assist elders in the performance of some of their spiritual duties; but if there are such manuals, I have never had the satisfaction to see one. I would respectfully suggest that it would be a very excellent work if some one, minister or elder, who has had a good experience and knowledge of the duties of elders, would prepare such a manual to be published at such a price as would lead to its being purchased by every elder in our denomination. There should be suggestions as to the mode of conducting prayer-meetings in vacant congregations, or destitute neighborhoods, with some selection of suitable portions of Scripture to be read; also, the first lines of some suitable hymns, and some examples of prayers for special occasions; some plain and wise suggestions as to how to converse with convicted and inquiring sinners and doubting Christians; also, suggestions how to commence and organize Sabbath schools in destitute neighborhoods; how to take up the contributions for the several boards of the church when the church is vacant, with a list of the months in which the General Assembly has directed the several collections to be taken. It would be very proper to have one chapter giving direction how to instruct and pray with the sick, and one how to care for the baptized children of the church, and how to instruct any youth who asked for admission to the communion. The wider experience of some pastor or elder would enable them to suggest some other topics that would be very helpful to the elders of our church in the discharge of their duties. There are many elders, I am sure, who would welcome such a well-prepared and judicious manual. I would earnestly commend the matter to the consideration of the Board of Publication and to the ministers and elders of our church. If such a manual was prepared and published and widely disseminated among our 25,399 elders; and if in many places, in cities, towns, villages and country districts, the elders of each Presbytery, or of several Presbyteries, would in some leisure season of the year hold institutes for self-improvement in the duties of their high office, and invite some of their own number, or some ministers, to lecture before them on the different subjects pertaining to their work, I feel assured that the elders themselves and the churches would experience a great blessing, and there would be many additions to the churches.

To impress this subject upon the minds of my readers, I copy some sentences from an article in the *on Presbyterian* "Duties of the Eldership," that are very excellent: "It devolves upon elders to guard carefully the young committed to their oversight, following them with advice, admonition, prayers and help. They should converse with the serious, comfort the afflicted, visit the pray with the sick, encourage the desponding, rescue the tempted, reprove the careless and restore the backsliding. They are to render all needful assistance in sustaining and conducting devotional meetings, leading in prayer, and,

when necessary, explaining the Scriptures, or offering a word of exhortation. In brief, they should do by speech, example and influence whatever will be beneficial for the congregation, honorable to their station, and promotive of the glory of Him whom they represent. In the light of these considerations, their position is most responsible. To meet its demands properly requires study, care, devotion, reflection, prudence, and, above all, special grace. It may well tax the energies and resources of the greatest and best of Christ's servants. It is not to be assumed in a trifling, flippant or careless manner, but entered upon with seriousness, ardor and consecration." I conclude with a passage from Paul's address to the elders from Ephesus, Acts xx: 28: "Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers."

Will not many elders write to the papers asking for the preparation and publication of a Manual for Elders? Will not some elder place \$100 in the hands of the Board of Publication to be offered as a prize to the writer of the best manuscript of a manual?—*Rev. A. P. Haffer, D.D., in the Presbyterian Banner.*

THE TREATMENT OF COOLIES IN DEMERARA.

MR. EDITOR,—I wish to correct an error that your correspondent in his description of a trip to the West Indies makes when he states that the coolies of Demerara, "are treated worse than slaves" on the estates to which they are indentured. A thoughtful reader who puts the two sentences together would fail to see where the slavery comes in. "Eight rings in each ear, one in the nose and one on the side of the nose, three or four heavy rings round the neck and ankles, while the wrists and arms are full of bracelets," and all these of gold or silver, and ornaments deliberately chosen and not manacles; and again, in the next paragraph, after narrating the liberality of the Government, in returning them free to Calcutta, he adds, they "generally come back again." To what? a condition worse than slavery? No: the coolie knows as well as any man on earth when he is well off.

He was as free to stay at home in the first instance as any immigrant who ever came to Canada under the inducements of the Dominion Government. He is housed, fed, and paid from the day that he is placed on an estate. His wages for six months are all saved money. After that period he has to find his own food, but the estate provides his house and either employment or wages for five days every week of the year, while the Colonial Government sends a medical officer to visit the estate and attend the coolies every second day, and the estate furnishes a hospital and all medicines and nursing free to the coolie.

The working day is eight hours, with an hour and a half at noon for dinner. Almost every estate in the colony allows the coolies to farm portions of the unused land aback of the cornfields, and the rental for all that a man can cultivate rarely exceeds a dollar a month. Every estate must provide a school for the education of the children, if there is not a Government school within two miles. It is no exaggeration to say that, though wages are not high, a coolie is paid twice as much for his labour as it costs him to live in what he considers luxury. I have not at hand the latest returns, but during 1890 the coolies remitted to Calcutta, through the Department of Immigration alone, \$117,611 in money and jewels to the value of \$25,000. And the lynx-eyed officers of that department, aided by the discontent which a case of cruelty or neglect would certainly bring about, would not suffer such a case to pass by. But it is unwarranted on the part of your correspondent, on the strength of such a brief stay in the city of Georgetown as he made, to speak in such sweeping terms of the country district and the conditions of life on an estate. If fault has to be found with the Government for its treatment of the coolies it is that it is too grandmotherly; that by doing almost everything for them it has fostered pauperism. I speak in this the opinion of almost every minister in the colony, and we had only too good cause to know the "true inwardness" of that social life.

JAMES MILLAR.

Hamburgh, N. Y., 19 4-94.

Christian Endeavor.

HOW TO BEAR BURDENS.

BY REV. W. B. MCTAVISH, B.D., ST. GEORGE.

May 13—Gal. 6: 1-5.

It is well to bear in mind, at the outset, that though the word "burden" is mentioned in the second and the fifth verse, Paul uses two entirely different words. The one has reference to weaknesses, troubles or infirmities, and these we may assist one another in bearing. The other has reference to sins or weights upon the conscience, and these no man can bear for us, neither can we bear them for another. Every sinner to whom there comes a sense of sin feels a load upon his conscience, and he realizes that his fellowmen cannot bear that for him. He knows that God does not deal with men as if they were members of a limited joint stock company, but that each man will be held accountable for his own guilt. Every man feels, too, that he must some day meet death, and that no man can relieve him of the responsibility. What then? Should a man try to bear these burdens alone? No, for God has provided through Christ means whereby this load of sin may be removed, or whereby it may be destroyed as completely as if it had never existed. Pilgrim found that this load fell from his back at the cross, and if the sinner to-day desires to be relieved of his burden of conscious guilt, he must trust in the finished work of Jesus. Then his sins shall be cancelled, and even the thought of death will not oppress him.

In the second verse the Apostle speaks of burdens which we may assist one another in bearing. What are they? If we look around we can see them anywhere. The Christian teacher may have burdens laid upon her by careless or stupid scholars. The Christian merchant may have burdens put upon him by customers who are hard to please, and who are so crotchety that nothing seems to satisfy them. The reformed drunkard has to bear the burden of a diseased and depraved appetite. He may have sworn eternal enmity to the curse which once dragged him down, nevertheless the craving for stimulants may continue. Others may have to bear the burden of a sharp, irascible temper. This may be inherited, or it may be superinduced by sickness, or by the character of their occupation, but whatever be the cause of it it is hard to bear.

How can we assist others with their burdens?

(1.) By speaking words of kindness. By speaking an encouraging word to the teacher who is oppressed with the burden of school duties, we may share his burden with him. A kind or complimentary word to the merchant who is earnestly trying to cater to our wants may help him to bear more cheerfully with others who are inconsiderate and exacting. A cheerful word to a reformed drunkard may relieve him of part of his load, and may encourage and fortify him to resolutely bear what still remains.

"As we go journeying on through life,
Perhaps we do not know,
The good a little word may do,
To those who come and go.

But God will know and surely heed
In His own time and way,
The speaker of each kindly word
Will royally repay.

With sunshine born of loving words
Let's scatter clouds of pain,
And thus make bright the sorrowing face,
As skies are after rain."

(2.) We can help others to bear their burdens by doing deeds of kindness. Job helped many a man to bear his burden, for he says, "When the ear heard me then it blessed me; and when the eye saw me it gave witness to me; because I delivered the poor that cried, and the fatherless, and him that had none to help him," (Job. xxix. 11-16). The good Samaritan helped to bear the burden of the man who fell among thieves. There is no limit to the opportunities before us now.

The Philadelphia *Presbyterian* says: Presbyteries must in some way, come into contact with the Christian Endeavor Societies. The sympathies of all the lawful church organizations should flow freely toward the young peo-

ple and their efforts. One Presbytery of our church has appreciated the necessity, and resolved to meet it. The Presbytery of Rock River ordered a summer meeting of the body for the special purpose of receiving a delegation from the Young People's Societies within its bounds. More than two hundred young and earnest Christians met the Presbytery, which was in session parts of two days. The representatives of the Endeavor Societies unfolded their plans to the Presbytery, and described their different methods of work. Some of them support native helpers at Foreign Mission stations, or maintain a scholarship for the education of a pupil in the Freedmen's schools, thus keeping in line with the great work of the church. Other societies do good service in the home church, and help in times of emergency, such as changes in the pastorate. The members of Presbytery uttered words of encouragement to the young people, made suggestions about their work and their methods of Christian service, led their prayer-meetings, and so came into close communion with them in their aspirations and practical efforts. The churches in Rock Island, where the meeting was held, were also stirred and benefitted. It was a meeting wisely planned, and was, therefore, full of interest.

A writer in the *Presbyterian*, London, says of the Christian Endeavorer: As a member of a Presbyterian society, I believe that there is nothing like it for bringing young Christians to a firm stand for Christ, and also that there is nothing which forms such a splendid and necessary link between the Sunday school and the church. Members of Christian Endeavor Societies are trained to speak out for their Master, and, from my own experience, I know that the result is a closer allegiance to the Lord Jesus, and helps us to be truer witnesses for Him in our daily life. As for the weekly prayer-meeting, if the Christian Endeavor Society is full of life and of God's Spirit, it will most assuredly be shown in the church meeting, and cannot fail to be a help. In our own society I have noticed that those who are most regular at the Christian Endeavor meeting are also most regular at the week-night service.

Cooke's Church, Toronto, Y. P. S. C. E., still continues in a healthy state. Eleven live committees are each engaged in special work. Missions are given a prominent place in the society, and the Temperance and Good-Citizenship Committee has done noble work in the prohibition cause, and expect to capture one of the Good Citizenship Diplomas at the Cleveland Convention this summer. Over 2,000 tracts and booklets have been distributed during the winter months by the tract committee, with good results. But the more important committee of one is given a very prominent place, as it is through this way that the greatest good can be done to uplift fallen humanity. The membership at present is 325, and the meetings of the society are held every Tuesday evening.

All Christian Endeavorers should note that a series of prizes is being given for the best Christian Endeavor Hymn which must be national in its character, suitable as a rallying song for Canadian Endeavorers, to be set to some popular air, preferably "The Maple Leaf." Contributions may be sent to the *Endeavor Herald* Office, 11 Jordan street, up to the 21st of May.

"Christians Should Give the Tithe." This is the title of an eight-page pamphlet written by Rev. W. W. Barr, D.D., and to be obtained from him at 1425 Christian Street, Philadelphia, at the rate of one half-cent a copy. More than twelve thousand copies of it have been circulated in the United Presbyterian church, and it is so thoughtful and forcible that it deserves a still wider circulation.

Presbyterian Endeavorers, and all others interested in the question of systematic beneficence, will be able to obtain from Rev. Rufus S. Greene, D.D., Elmira, N. Y., a large number of very helpful leaflets on that subject. Many of these are free to Presbyterians, and the rest are very cheap.

THE CANADA PRESBYTERIAN till end of year for one dollar.