

A HINT TO PRESBYTERIANS.

MR. EDITOR,—Though I am an old-fashioned Presbyterian and expect ever to be, yet I am far from being in sympathy with Mr. Burton in his views of his Baptist brethren. I believe in "one Lord, one faith, one baptism," but at the same time, I think it is the Lord's will that we have denominational hedges making different fields, so that every one may find himself at home in some one of them. The stronghold of the Baptists lies not in their doctrines, but in their sociability. If they proselytize we are to blame. Instead of crying out "Thief! thief!" let us find out the reason why they catch so many Presbyterians and others. Go a stranger into the city, and it is the only church which welcomes you. If they get our straylings, it is because they have a warmer fold. I have spoken with those who have left other denominations as well as those who have left our own, and they all tell the same story, "We feel more at home among them."

A young girl who belonged to our communion, and was an honor to it, went to the city. For over two years she attended one of our churches and the Bible-class in connection with it, and yet no one ever spoke to her; she was as much a stranger at the end of that time as at the beginning. One rainy Sabbath she stepped into a Baptist church; she was so cordially received she went back the next Sabbath. "It was so pleasant," she said, "to know somebody in church, I went again and again, until I finally determined to unite with them. How can we blame her. We have only one life to live, and why should it be spent in loneliness when there are those who would willingly help us onward and upward."

Said a young man, "No, I'm not a Presbyterian now. I took a tour of all the churches after I went to town, I was so lonely, and found the Baptist church was the only place where I was wanted."

A kind word, and warm hand-shake is worth more the first Sabbath in a place than ever after, and has more staying power than the sermon.

The Baptists have a committee in their churches for welcoming strangers and visiting them if they are not in connection with any church. Instead of criticizing we had better imitate. Christ, in the person of the stranger, stands in our churches every Sabbath, how are we receiving Him? "Be what thou seemest, live thy creed." CHARITY.

TREATMENT OF COOLIES IN DEMERARA.

MR. EDITOR,—In your issue of 9th ult., there appears a communication taking exception to my remarks on the treatment of coolies in Demerara. The reference did not apply to Demerara in particular but to all places where coolie labor is employed.

My stay in Demerara was of short duration but long enough to convince any thoughtful person, that notwithstanding the "law" as framed for the protection of the coolie, much "slavery" is practised under cover of the law on almost every estate and the victims dare not complain, but are forced to submit to the tyrannical abuse of those in authority for fear of bodily harm. This is the kind of slavery referred to. If the true state of matters is unknown to those interested, it is perhaps because they rely too much upon the supposed enforcement of the law, and are in consequence off their guard. Many, if not all, the "drivers" or overseers are anything but tender-hearted, and the nature of their occupation tends to harden them still more, so that what would be considered absolute cruelty here, is looked upon as a very ordinary thing there. My information was not obtained from flattering official reports, but from the reliable source of those who practise the cruelty daily in pursuit of their ordinary avocation.

Their position on the estates may be an improvement upon their former condition, but that is no reason why it should not be still further improved by placing over them Christian men of kindly sympathy and large hearts, full of love for the souls of men, and who realize their responsibility to God and man,

be they white or black, and until this is done the moral and social condition of the coolie is no credit to the Christian world.

Standing on the sea wall in Georgetown, overlooking the emigration sheds, where hundreds of coolies are huddled together, those words of our Saviour, in Mark 5th chap. 19th verse, came forcibly to my mind, "Go home to thy friends, and tell them how great things the Lord hath done for thee."

WM. BLACKLEY

THE MODERATORSHIP AND THE RULING ELDER.

MR. EDITOR,—The correspondence appearing in your columns as to the ineligibility of a ruling elder for the Moderator's chair, prompts me to inquire why a ruling elder should be debarred from a position for which business tact and knowledge of procedure of deliberative bodies often render him eminently qualified?

It would also be interesting to know the authority by which in the majority of the Canadian churches, not all I am glad to say, ruling elders at ordination receive only the right hand of fellowship? Aside from the fact that Presbyterian polity maintains the equality of elders, and that any distinction tending to separate classes is therefore improper, I venture to submit the laying on of hands is the only valid ordination. Many of my brother elders hold with me that usage and a Book of Forms, the arguments generally advanced for two modes, cannot justify a practice which seems unscriptural. There may be other reasons which are good and sufficient. Will some one give them and the authority therefor?

Yours truly,

JAMES B. HALKETT.

Ottawa, June 2nd, 1894.

A PLAN FOR SETTLING VACANT CHARGES.

MR. EDITOR,—I have read Rev. Mr. Hamilton's letter in a late issue in which the new idea is put forward of "cutting off" congregations not calling within six months! But a far more logical conclusion would be the cutting off of the rejected probationers. A probationer is a licentiate on trial for the pastorate; congregations are not on probation. Now is it reasonable that probation should continue indefinitely? Why should not the church drop such preachers as after a reasonable probation fail to get a call? This must be one element in the ultimate solution of the unsolved problem of settling vacancies and probationers.

W. T. MCMULLEN.

Woodstock.

A FRAUD.

MR. EDITOR,—Have you, as well as other Presbyterians, been fooled by the cock-and-bull story of a well dressed young man professedly from Montreal, and an elder's son at that, who has been "starving" in Toronto for the last six months and yet comes up smiling at the close ready to accept the smallest contribution or work for a quarter dollar a day? If you have, why don't you warn other people? Though your quarter and breakfast are gone beyond recall, that is no reason why you should let others learn in the same way, and allow their quarters to go the same road. The wretched fellow is of course a fraud. Pass him round.

ME EXPERTO.

Montreal Gazette: The election of Dr. Mackay to the Moderatorship of the Presbyterian church in Canada is a step out of the usual course which all will approve of. There are few men in the Protestant church more worthy of honor at the hands of their fellow-believers than this missionary. He abandoned home and friends and the comforts of kindred association to face peril and prison, to live among strangers, in a strange land, for the sake of carrying to the heathen the light of the gospel in which he founded his faith and had warrant for his action. He became to the people of Formosa as one of themselves, labored among them with his hands as well as taught them, met misfortunes with an undaunted spirit, and won success and respect against difficulties that might have made the stoutest heart despair. In the romance of missions there are not many chapters more thrilling or more instructive than that which tells of Dr. Mackay's work, and in honoring him his church honors itself.

Christian Endeavor.

HOW MEN ARE HELPED BY THE HOLY SPIRIT.

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

July 8.—John 16. 7-14.

In one of his excellent Monday lectures Joseph Cook develops the thought that the Holy Spirit is a present Christ. His meaning is that the Holy Spirit has been sent to earth to enable Christians to do just what Christ would enable them to do if He were here in person. Possibly we sometimes imagine that if Christ were at our side, He would help us to be more earnest, more faithful, more enthusiastic in our work; that He would strengthen us to resist temptation, and that He would inspire us to undertake greater things for Him. But let us not forget that the Spirit has been sent by the Father and the Son to help, to strengthen, to encourage and to guide just as Christ would do if He were here. Have we not sometimes wondered as we meditated upon the words of Christ to His disciples, "The works that I do shall ye do also, and greater works than these shall ye do because I go unto my Father." With astonishment we ask, How could the disciples do greater works than Christ had done? And yet is it not true that they did? On the day of Pentecost three thousand souls were converted under the preaching of Peter. It is not recorded anywhere that as large a number were ever converted at any one time during our Saviour's earthly ministry. The words of Christ then were literally fulfilled.

But the Apostle did not bring these three thousand souls out of darkness into light by his own power. It was the Holy Spirit who produced such a glorious result.

What does the Spirit do for believers?

1. He dwells within them. It has been spoken of as a commendable thing that the Queen of England once called upon a poor old woman who lived in a hut; but it is far more wonderful that the Holy Spirit should dwell in the heart of believers. Some of them live in mansions and some in hovels, but no matter how great their earthly wealth, or how deep their earthly poverty, the Spirit is not ashamed to take up His abode within them. "Know ye not that ye are the temple of the Holy Ghost, and that the Spirit of God dwelleth within you?"

2. The Holy Spirit teaches the child of God. The fact that John Elliot, the Apostle of the North American Indians, used to sit down and teach a little Indian girl how to read, has often been spoken of as an act of great kindness and condescension. So indeed it was. But the Holy Spirit came down from heaven that He might take the child in grace, unfold to him the very rudiments of the plan of salvation, and afterwards lead him on to the very highest attainments in Christian knowledge. He takes the babe in understanding and leads him on by slow degrees until the great principles of redemption are mastered.

3. The Spirit also prays with the believer. "We know not what we should pray for as we ought, but the Spirit makes intercession for us with groanings which cannot be uttered." It is He who puts the spirit of adoption into our hearts whereby we cry, "Abba, Father." He is, indeed, a true friend who teaches another to pray. Why does the mother teach her child to lisp a prayer? Because she desires that her little one should be saved, and because she hopes that it may learn where to find refuge in time of trouble. But the Spirit prays not only with, but in the believer, for if the believer pleads and strives for spiritual blessings it is the Spirit who prompts him to do so.

4. The Holy Spirit gives the assurance of salvation to the children of God. If they can say that they are God's children, it is because the Holy Spirit has witnessed with their spirits that they are such. They may perhaps adduce other evidence of the fact that they are in that blessed condition, but even that evidence, at its last analysis, must be traced to the gracious operation of the Spirit within them. "Honor the Spirit." This was the advice which a friend once gave to Mr. Moody, but we may all profit by it.

THE COMING CHRISTIAN ENDEAVOR CONVENTION.

BY AMOS R. WELLS.

That 25,000 young people can be gathered together from all parts of the United States and Canada, at their own charges, to attend a religious convention—that is one of the most notable religious phenomena of this century. It becomes tenfold more notable, however, when we remember that the general purpose of this great Christian Endeavor Convention is to gain spiritual power and skill for use in that form of Christian service so rare ten years ago, and now everywhere so vigorous and effective, the young peoples' prayer meeting.

It will not be a mere holiday crowd that will gather at Cleveland, July 11th-15th. There will be a multitude of bright eyes and merry lips; but the hearts of all the 25,000 young men and women will be filled with passionate devotion to their Master, and eager to learn fresh and better ways of serving Him.

The spiritual benefits of these great conventions are so many and helpful that they have come to be in great demand among the cities of the United States and Canada. Recent annual assemblies have been held in New York and Montreal. This year it is Cleveland; next year, San Francisco; while for the Convention of 96 several cities are eagerly contesting, Baltimore and Washington being especially prominent.

Among the many prominent speakers who will address the various sessions of the Convention are: A. C. Dixon, D.D.; Mr. John G. Woolley; President Tucker; President Raymond; A. J. F. Behrends, D.D.; J. Wilbur Chapman, D.D.; Francis E. Clark, D.D.; P. R. Danley, D.D.; Cornelius Brett, D.D.; Bishop Arnett; Bishop Thoburn; Smith Baker, D.D.; E. B. Chappell, D.D.; J. K. Dixon, D.D.; N. D. Hills, D.D., and the Rev. Hermann Warszwia.

The special feature this year will be the State rallies and receptions. To each State, Territorial and Provincial delegation one of Cleveland's beautiful churches has been assigned, and the Endeavorers of that Church will act as hosts for the delegation and its rally.

On one afternoon will be held in a large number of churches a school of practical methods of committee work. There will also be practical conferences of State officers, of officers of local unions, of corresponding secretaries, of those interested in the Mothers Society of Christian Endeavor and in the Senior Society, the application of Christian Endeavor methods to the mid-week prayer-meeting of the church.

Each year as the various denominations become more thoroughly awake to the value and importance of the Christian Endeavor Society, the denominational rallies held in connection with the annual conventions grow in interest and scope. Several denominations have had at work all the year a committee on this yearly gathering, to form a program, obtain speakers, and win a full representation of their young people. With these rallies as a start several denominations have already organized denominational Christian Endeavor unions—under complete denominational control, but with the blessedly helpful Christian Endeavor interdenominational fellowship. This year twenty-five denominational rallies are provided for on the program, and probably, as at Montreal, still others will be organized extemporaneously.

This Convention, moreover—and that is the best thing about it—will have back of it something well worth such a magnificent representation. It will stand for such a year's work for Christ and the church on the part of the young people as the world has never yet seen. May it serve to incite them to a still greater and more blessed service in the year to come!

BOSTON, Mass.

Never were young people in England so stirred before. Over five thousand badges were issued to Endeavorers before the British Christian Endeavor Convention began. There must have been seven thousand persons present at the closing meeting.