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THE DOMINION PRESBYTERIAN,

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C. BLACKETT ROBINSON, Manager and Editor.

Ottawa, Wednesday, Nov. 27th. 1901.

New York City has elected a Mayor pledged to reform, and already questions are being brought forward that will have to be dealt with in the near future. One of these is the question of licensing liquor saloons and permitting these saloons to open during certain hours on Sunday. It has been proposed that these questions be settled by the popular vote. Let them be submitted to the people in such a form that a simple "Yes," or "No," shall determine the policy to be pursued. And it shall determine it in wards, so that one ward might vote in favor of the open saloon, and the next ward vote to close them. The opinion is expressed that were the vote taken over the whole city the answer would be "Yes," to both questions, but it taken by wards, the answer in some of the residential wards would be "No," to both questions. So it is suggested that each ward be allowed to settle its own policy.

In the current issue of The Presbyterian Journal there is an article by Dr. Thomas A. Hoyt, evidently a Southern minister, that is hard reading for Christian men and women. Dr. Hoyt tells us that the dispute between the North and the South is not settled, and cannot be, so long as the negro remains. He admits that the feeling of the Southerner is largely one of prejudice, but demands that this prejudice be respected. He declares that President Roosevelt's act, in inviting Booker T. Washington to dine with him, has shattered all dreams of peace between the two great sections of the United States. We had imagined that Mason and Dixon's line was obliterated long ago, but Dr. Hoyt would have us believe it has not been. Surely the learned Doctor has been riled about something when he wrote that article! We cannot imagine a Christian teacher of the present day taking the position that the black race must be ground down, and treated as an inferior race of beings, utterly incapable of rising from their degraded position.

TRAINED HELPERS.

The minister of a congregation of five hundred members, and more, cannot give attention to his reading, to his preparation for the pulpit, to his pastoral work, and to the thousand and one petty details of congregational work. He must have help, and this help must be trained. The dream of the Associate Pastor, or the Assistant Pastor, or the Colleague and successor must pass, we fear. It seems to be impracticable in our present state of spiritual development. There is too much self seeking in us as yet to allow this best of all solutions of the problem of pastoral work in large congregations to be applied. In the next century it may work, but it will not work today.

The next best thing is the trained lay worker,—the catechist, the Bible woman, or the Deaconess. We make considerable use of the first named, we know the second by name, but the third has not yet been introduced to the Church. It will not be long ere she presents herself, and seeks recognition, or definite rejection. There is work for the Deaconess, an abundant opportunity to use the consecrated ability of Woman, where none but she can enter and do effective service. The faithful pastor struggles bravely to overtake this work, but he only touches the fringe of it here and there. The most hard-working pastor soon becomes aware of the fact that were he to give all his time not needed for pulpit work to the work of investigating, encouraging, helping, winning those who do not come regularly to his ministry, he could not do more than a tithe of the work that should be done.

The minister should not be asked to do more than direct this work. He cannot commit it into unskilled hands. He must have workers who know how to go about the work which the minister outlines, and whom he can trust when he sends them out. For the minister must keep in touch with the work of the deaconess, and direct it. He cannot allow himself to become separated from any part of his flock, but the work of gathering them at convenient points, preparing them for his ministrations, and reinforcing these with practical effort may well be done for him. In this work the Christian woman, trained for such service, is invaluable.

We have a School for the training and testing of those who seek to do mission work, either at home or abroad. This is definite work, in a definite field, and there should not be any difficulty in taking on this new phase of the work, and training young women for the work now being done in other Churches by the Sisterhoods whom they recognize. We hope the day is not far distant when this new order of workers in the Master's vineyard shall receive recognition, and be assigned their due place on the roll of those set apart for Christian service.

The Bibelot pays its regular monthly visit and is always welcome. The last number is an essay on the "Celtic Movement" by Fiona MacLeod. It is a timely and beautiful contribution to an important question. The author's treatment of the theme shows real insight and well balanced judgment. T. B. Mosher, Portland, Maine.

"WE THANK THEE!"

Thousands will sing these words during the present week, and from thousands of hearts they will rise in soundless prayer. With some it will be but a form of expression, like "good morning," or "Merry Christmas." But there will be those who, after painfully tracing the devious way by which they have arrived at another thanksgiving season, will look up with a fervent, "We thank Thee, O Lord." Yet it will be for protection not for accomplishment. The work that has been done has been painfully small, and even much of this is imperfect. No man can look without shame at the accomplishment of a year just closing. So much more might have been done, and what has been attempted might have been so much more worthily completed.

What we have most cause to give thanks for is that we have been so often saved from the natural consequences of our own foolish acts. Had these come to us we should have been overwhelmed. We did it in ignorance for the most part, thinking, perhaps, that we were doing God service. With infinite patience and loving care He has delivered us from the net into which we had walked, and so gently has this been done that it is only when we look back, with the light of the setting sun of another year full upon the way, that we come to know how often He has interposed to save us.

Must it go on in this way till the end? Surely the coming days have better things for us than a repetition of the blunderings of the past! Certainly they have, and this day there are open doors along the path, which, if we enter, shall give us higher service, and the opportunity to get away from mistakes and into the perfect life of service. We have no patience with the man who unctiously thanks God that he is yet safe, and carelessly stumbles into another pitfall. We should not have to hold out our hands to God with the pitiful cry, "Lord, save me," at every turn. It should be possible to walk a little way without leaning so heavily upon our Guide. And if we can take but one step over the wave without sinking we shall have greater cause for thanksgiving today than we have ever had before. And the joy of the Master in us will be more abundant.

We are in receipt of the Catalogue of Christmas Books published by the Copp, Clark Company, Limited, Toronto, which is indeed "a Royal List of Books." Among the number we notice Gilbert Parker's new book, "The Right of Way"; "The Beneficress," by the author of "Elizabeth and Her German Garden"; "New Canterbury Tales," by Maurice Hewlett; "Circumstance," by S. Weir Mitchell, and many other new books, besides reprints and holiday editions of old favourites. Those who think of giving books, perhaps the most acceptable of all gifts, this Christmas, should procure a copy of this Catalogue before making their choice.

Let all the North-land breezes blow;
 I've all that I desire,
 Here sheltered from the storm and snow
 A book, a pipe, a fire,
 Old saws of sages, songs and lovers,
 Old friends beneath its friendly covers.

FRANK L. SEABORN.