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Ottawa, Wednesday, July 3rd, 1901.

The arrival of the Rev. Campbell Morgan to take charge of the work at Northfield was saddened somewhat by the very serious illness of his wife. That anxiety has happily passed, and Mr. Morgan has been interviewed respecting his plans. He again states that he is not to be looked upon as Mr. Moody's successor, for he will not bind himself to carry on evangelistic methods. Rather he will devote his energies to creating new centres for Bible study among members of churches.

Rev. W. W. Morton, in the New York Observer, enters a protest against the unintelligible reading of the closing verses of the eighth chapter of Romans. Nine out of ten read these verses as if they were question and answer. They carry their own answer in the form they are asked. If there be any answer it is found in the closing verses, verses 37 to the end. The protest is a necessary one. The passage is one of the noblest in all Paul's writings, and can be read so that its meaning is perfectly clear to any hearer; but in almost every instance its meaning is marred by the reader.

The season has come that reveals what creatures of habit we are. Even in our religious life we are not free from following the customs about us rather than the promptings of our inner life. We have been pretty regular in attendance at the house of God, and on all its ordinances; but we are spending the summer months where there is no church of our own denomination, or at best a rather uninteresting one. Few attend its services, and we, though priding ourselves upon our regular attendance at our home church, join the majority, and swell the ranks of the stay-at-homes. One wonders at times whether we attend our home church to worship God, or because most of our acquaintance attend.

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LEADERSHIP.

Some men are born to lead their fellows. Gifted with the power to lead men, to learn their weaknesses and their strength; gifted also with power to read the times, and to discern the best way to remedy them, they call, the men follow. The gift is a dangerous one if the man who possesses it is not himself a follower. The temptation to use men for the furtherance of his own ends is too great to be put aside, and grows with the using.

In Church and in state there have been those who were endowed with power to lead, and who have used it selfishly. In Church and in State there are men still who would fain usurp the place of the natural leader, that they may make men do their bidding. At times these usurpers succeed. Their wonderful effrontery stands them in good stead, for there are always those who follow unquestioningly. But the true leader is never forward. John Knox had to all but be dragged into the position for which he had been so liberally endowed. In this the true differs from the false.

Leaders of men are a necessity. The people cannot lead. The people do not know their own mind, and if no one mind directs them, they follow any wandering light that shows for the moment, as long as its flickering flame lasts. There may be a seeming lack of leadership, however, resulting from the desire of a real leader to keep himself in the background. In a recent representative meeting the old leaders were forsaken, and it seemed as if the body of representatives had broken from all control. It was not really so. They were led, but by a stronger mind than before. The real leader did not appear, and it may be was himself unconscious of the commanding position he held among his fellow-representatives, but his leadership was real, and we shall be surprised if ever the old leaders regain control of that representative body. It may be for better or for worse, but the change has come.

THE BIBLE STUDENT.

The pages of the Bible Student will be followed with keen interest during the next six months, while the discussion covers one of the battle-fields between the old and the new Criticism. In the July issue Dr. W. J. Beecher discusses the International Lessons in their literary setting. His opening sentence prepares the reader for the spirit of his paper. "If a man should devote his time to the great paintings of the world, scraping off grains of pigment or clipping shreds of canvas, and subjecting them to chemical analysis, he might thus be doing valuable work, but that work would not be in any sense a proper study of art". The analogy will be at once seen. The Gospel in Genesis, by Dr. J. A. Kelso; and The Fall and Modern Thought, by Dr. D. S. Grogery, take us at once into the heart of the present day controversy. Amid much else that is interesting Bible students will turn to those papers that deal directly with the passages now being studied in the homes and in the Sabbath Schools of English speaking lands.

THE SUMMER PREACHER

Many of the pastors will be absent during the months of July and August. Their work will be taken by others, and in many instances those who supply will be made to feel that they are tolerated only because better can not be secured at this season. In some instances it will be plainly intimated that all who counts for anything are absent; that some sort of service will be maintained, and that if only the form be there it will satisfy. This is not the rule, but altogether too much of it appears in the attitude of congregations toward the men who preach for them on the Sabbaths when the regular minister is absent.

The minister who has to face empty pews needs the support of at least courteous attention. We heard of one instance where the minister, rather a popular preacher, by the way, was instructed to go to the hotel. He entered the vestry to find the caretaker there. He found his way to the pulpit, conducted the service, went back to his hotel, and repeated this performances for several Sundays but saw no member of session or member of his congregation, other than the sexton during all his term of service. That was cold-blooded enough. It said as plainly as acts could say it—We pay you to do our preaching, but we want nothing further to do with you.

It is a little thing, apparently, to speak a friendly word to the stranger who has just conducted, or is about to conduct the service in your church, but it tells in the life of even the most stolid. The preacher who knows nothing of the individual needs of the people to whom he is speaking must needs draw the bow at a venture. That in itself is a trying operation. To shoot into the air is painfully unsatisfactory. But to learn that even the random shot found a vulnerable mark gives a glow to the heart of the man who is apt to feel that he might as well have remained silent.

We would suggest that during the summer months, a few of those who have been detained in the city or town, make it a point to say some friendly word to the men who preaches to them during the pastor's absence. It will brighten the service for themselves, and make it more effective for all. It will send a man whose week's vacation is robbed of its helpfulness, at times, by the thought that he has failed in his message, back to his own work with better heart, as well as with brighter outlook.

When the Toronto Telegram attributes the opposition in the General Assembly to the reception of Rev. J. C. Madill to political partizanship it makes a great mistake. The feeling against Mr. Madill was largely due to two considerations: in the first place it was thought he should have placed himself right into the Congregationalists before applying for reception with the Presbyterian Church; and in the second place his whole past record has not been such as to inspire confidence in either his good faith or good judgment. It is certainly in Mr. Madill's favour that members of the Winnipeg Presbytery made such a hearty and unanimous plea for his reception again into the Church he so insolently flouted a few years ago.