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Manager and Editor.

The Rev. ROBERT V. MCKIBBIN, M.A., has been appointed Special Representative and Field Correspondent of THE DOMINION PRESBYTERIAN; and we commend him to the kind offices of ministers and members.

Ottawa, Wednesday, 12th Sept., 1900.

The valuable library of the late Rev. Wm. Burns is being offered for sale. It has been carefully catalogued and prices attached. Rev. R. C. Tibb, 13 Madison St., Toronto, has it in charge, and asks us to say that catalogues will be sent on application.

Sunday, September 30th, is Rallying Day for the Sunday schools of the United States. The day has not been generally adopted in the Dominion, but some such plan would be profitable. Would it not be possible to make something of the return of so many to work, even if it be but to plan for the work of the coming winter?

The men who have done service in the mission fields are preparing to return to college again, and already the sound of the presentations with which the summer work closes are reaching us. They somehow secure the right of way and crowd aside what we would rather hear, the whisper of the one who can give nothing to the present, but who says in the ear of the student: "You have done me good this summer."

A minister whose congregation had been impatiently waiting for his demise or resignation, at length intimated that he wished to be released from his charge. The matter came before his Presbytery, and representatives from his congregation appeared in connection with the resignation. Their remarks were so respectful, so affectionate, and indeed so eulogistic, that Presbytery was dazed. There was no suggestion that the minister withdraw his resignation. It seemed to be taken for granted that that was out of the question, but there was the deepest regret expressed that this step should be thought necessary. Passing a judgment in accordance with the evidence presented, the Presbytery should have sent the man back to his affectionate people, yet had it done so, the tone of the remarks of the representatives would have perceptibly lowered. It is such things as this that discredit our professed church leaders.

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### REALIZING EXPECTATIONS.

Many a man is disappointed in himself, but more men are disappointed in others. It doesn't occur to us that others have a right to cherish any expectations concerning us, and we resent, as an impertinent interference, anything that looks towards the establishment of such a right. Yet surely our parents may rightfully expect that we shall fill the sphere for which they have carefully educated us. And those concerned in our training may well have more than a passing interest in our success after we have left their hands.

But God has an interest in the place we occupy, and in the position we fill. He created us for a definite purpose, and gave us endowments such that we should be able to fulfil His purpose. We were redeemed by Jesus Christ with this purpose in view, and afterwards the door was set open that led directly to the fulfilment of this purpose that has been in the mind of God from all eternity.

We are not forced to enter upon the fulfilment of this purpose. We are left perfectly free to choose to enter this door, or to go in search of some other. But if we turn from it, how bitter is the disappointment. The bitterness of a father's disappointment is lessened by the thought that he may have chosen wrongly for his son, for he cannot see the future, and time may reveal that the son was following his best instincts in choosing another course than the one the father had mapped out for him. But God sees the end, and all the way thereto, and knows that to pass by the door He has set open before the one who has the right of choice, is to make a fatal blunder.

But this failure to meet God's expectation affects others as well as ourselves. The life that lies within the sphere of influence God has chosen for each, is fraught with good for others. It has been planned for the sake of others, as much as for its own sake. So when it is abandoned these others suffer because of that abandonment. How many would have blindly plodded on till death came, had Luther not followed the leading of the Spirit into the light. The fate of thousands was bound up in his act. The same is true, in lesser degree, of each man whom the Spirit calls out into the light.

When Paul wrote to the Philippians he had come to see the tremendous responsibility resting upon him at every step of his life. It was not of his own safety he was thinking, but there was always present the overwhelming thought of the bearing of his act upon the life of others. So we have that intense statement in the Third Chapter—"I press on if so be that I may apprehend that for which I was apprehend of Christ Jesus."

Such a sense of responsibility would burden the most buoyant life and make it miserable. It would cause examination and introspection, and hesitation where there should be confident stepping out. We are not charged with choosing, for the choice is made for us, and we are but to learn to interpret the instructions given as to the path we are to take. To discern the right path and then to follow it, to

know the path that Christ has passed over before by the trail He has left for us, this is our responsibility, and meeting it, we shall fully meet all His expectation in us.

### THE CENTURY FUND.

Dr. Campbell has begun a vigorous canvass in behalf of the Century Fund. Already he has secured \$800,000 of the million the Church asked him to obtain. The hardest part of his work will be the securing of that remaining \$200,000. If the promise of it is to be obtained, and the payment afterwards secured, it will only be by the most strenuous and untiring labor, and by the hearty assistance of every one who can exert the smallest influence.

We venture to say that four-fifths of what remains will come in in small amounts. The large contributors have been canvassed and they have responded. Perhaps the response has been disappointing, but it has been their voluntary response to the appeal the Church has made to them. We have been careful to go to them, and to make it clear that we were depending upon them. Now let us make it equally clear to the numberless members of Christ's Church that we are depending upon them too. Some will only put in a mite, but it may bulk as large in blessing as did the widows of whom Christ spoke. And it is blessing rather than money that we are after. We seek a blessing through our gift, whether it be great or small. He to whom we offer it as our gift does not reckon by a gold standard.

It will be impossible for Dr. Campbell to reach all these. Let us turn in and help him.

With a population fifteen fold that of Canada, the United States has a murder list three hundred fold that of the Dominion, says The Citizen. To be exact, take the official figures for Canada: Last year there were 25 accusations of murder. Two of these were not disposed of; nine of the accused were acquitted, three were declared insane, eleven, or nearly one in two, were convicted and hanged. According to the Chicago Tribune, in 1899, there were 7,840 persons charged with murder in the United States, only 109 of whom were executed, or one in seventy-one. These figures are startling and suggestive. They should incline him who contemplates the commission of murder to lure his intended victim out of Canada into the United States before accomplishing his murderous purpose, as his chance of escape there is as seventy-one to one in this country.

Dr. Malcolm, Mr. Goforth, Dr. Leslie and the others are home, and they have a tale of thrilling interest to tell us, and we are tumbling over each other to secure them for our church first. Let them get their breath, brethren, and they will tell their story all the better. The horror of it is upon them still, and there are parts of it that they will see in a different perspective three months hence. Wouldn't it be wise to wait till then, wise for them and for ourselves, but most of all, for the people of whom they will speak to us.