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"THIS ONE THING I DO."

The life of the late Principal Grant has been correctly described as "a strenuous life"; it was certainly that; there was in his career no waste of time or energy, nothing that could by the most violent use of language be called frivolity, no indefiniteness of purpose or unsteadiness of aim. The many-sidedness of the man was remarkable, and his restless energy marvellous, he seemed to have the power to put several lives into one. Canada has many able men and in the future will produce others to serve in church or state, but the particular type furnished by the late Dr. Grant is not likely to recur, it belonged to the early formative period of the nation's life. As the nation grows in strength and complexity of life it will become more and more difficult for any man with any measure of real success to be a clergyman and a statesman, a professor and journalist, a college president and a popular speaker. The late Principal of Queen's was all and scarcely took second place in any of these departments. As a young man of varied powers he grew into all these positions naturally and broadened with the broadening life of the country. In this age of specialization it is not likely that the standard as to breadth and variety can be maintained. The Presbyterian church is now one and its life is large; Canada is one Dominion and its outlook grows larger; we need to grow men of the highest type for each department of work. Now with all Principal Grant's variety and versatility he could have said with perfect justice "this one thing I do." Though he did so much else the one thing was Queen's University, to that institution he gave his life and in it he has left his most enduring monument. When he went to Kingston the situation was critical, it is now strong and full of hope. One thing should be clearly remembered, namely, that when the question of the continuance of Queen's was decided, the Principal of that institution

would not have suffered personally by its absorption, he was a strong man and would have held his own anywhere, the best that the educational world or Canada had to offer would have been open to him. It was, however, his deliberate conviction that the Province of Ontario needed and would in the future be able to maintain more than one university. He knew that a dead uniformity is nowhere more hurtful than in the sphere of education and that it was an enemy that must be fought in a young, growing country. It was not advisable to multiply weak institutions and in those days Queen's was considered to be feeble. Events have justified the bold courage; thoughtful men have been compelled to acknowledge that Queen's has grown to be a strong institution exerting a powerful living influence, and that Ontario would in a real sense be much poorer without the particular type of work that is done at Kingston. The higher education is in this country as elsewhere becoming more important and its problems will need to be handled in a bold, wise spirit. Those who know with what zeal, energy and wisdom the late Principal worked for the institution of which he was the head can recognise how truly he might have said "there are many things interesting and important to me but this one thing I do." And the Presbyterian Church may well be thankful that one of its ministers has been permitted to wield such large and lasting influence.

THE WEEKLY PRAYER MEETING.

The Chicago Interior tells of a minister being called to an influential city pastorate—not because he was a great scholar and a brilliant preacher, but because "he knew his Bible thoroughly and could make a prayer-meeting helpful." This was the deciding recommendation that ensured the call. Commenting upon the incident the Interior says: "The report awakens conflicting emotions—pride at learning of a Presbyterian congregation so endowed with sacred common sense and a degree of sorrow that such an endorsement could be a distinctive mark for one man among his brethren."

There is food for thought in this incident, and the Belfast Witness improves the Interior's comment by saying:

"As for knowledge of the Bible, probably we have in the Irish Church as good a general average as any other denomination. But why, oh, why, is it so rare to find a minister that can make the prayer-meeting interesting, lively, edifying, helpful? A visit to that service over the country would be a sorrowful experience of empty benches; even the communicants are not all present. And why? Mainly, it is believed, because the minister has no idea how such a meeting can be made a 'delight'. Long prayers without special arrangement, dull singing (whereas the choir ought to make a point of being present), and an old sermon (whereas the prayer-meeting address should be an off hand, hearty, happy thing) these are the mistakes that chill and kill the mid-week service. Next time there is a vacancy, and a candidate is mentioned, ask has he a thorough knowledge of the Bible, and can he conduct a successful prayer-meeting?"

We wonder if there is anything in this that fits the latitude of Presbyterian prayer-meetings in Canada. One thing is certain, there is room for a vast improvement in the attendance at prayer-meetings among our people; and another thing is equally certain, that those who have the genius for so conducting a prayer-meeting as to make it "helpful"—"a delight" are not very numerous. As Rev. Professor Ross incidentally remarked in his sermon in Knox Church in this city recently, our prayer-meetings are too stiff and formal and therefore cold and unedifying. We suppose the prayer-meetings of other denominations are more or less afflicted with the same trouble, and therefore beg to suggest that the ministerial associations of our cities and towns should give the subject an airing. The disease should be thoroughly diagnosed and a remedy applied.

BUILD UP ONTARIO.

No words at this moment are so dinned into our ears as these, "Build up Ontario." All Ontario of course, but it is New Ontario, as it has come to be called, which is especially meant. To build up a country worthily is an object, not only every public and business man but every intelligent and patriotic citizen may be proud to take a part in. The politician and business man seek to build up the country by exploration, surveying and laying it out, building roads, spending money, projecting industrial enterprises and in a thousand other ways. The Church too has a work to do in building up a country, as well as the government and men of business. And though we by no means would under-value the work of the latter, very far from it, yet after all the Church's part is the more important of the two kinds of building up which every country needs, the material and the moral, the intellectual, the spiritual and social. Without the latter no country can be truly built up.

We hear just now so much of the inexhaustible resources of our North-west, and of the thousands pouring into it, that we are likely to forget the great unoccupied areas of New Ontario within our own province, at our doors, which are also filling up and needing and calling loudly for the help of the Church to do its share and kind of building up. There is much in all this to awaken the interest, perhaps we should almost say the enthusiasm of all concerned for our country's welfare. The extent, the great variety of the resources of Northern Ontario and their value, we are only awakening to. These have their part in the making of a country; but after all, much the most important thing in the building up of a country is its men and women and its homes. It is in these and of what they are and shall be that the Church is mainly concerned. Varied and rich as are the resources of our North-west, it may be doubted whether they are any more so than are those of New Ontario. In addition to large stretches of arable land, there are mines, forests of great extent and value, fisheries, industries of all kinds multiplying fast, and to bring all these to market railways are being built. Hence there is coming into the country a very varied population, prospecting its mines and