

THE CRITICS CORNER. IX.

A GREAT CANADIAN.

There was recently held at Kingston a memorial service to the late Principal, when able addresses were given by the Hon. G. W. Ross, Premier of Ontario, and Prof. Ross of Montreal, the former speaking as a public man and representative of the people of his province, and the latter as one of Dr. Grant's old students. At the same time the student's memorial tablet was unveiled in Convocation Hall and the foundation stone of the new "Grant Hall" was laid by the Chancellor, Sir Sanford Fleming. Since the events of that memorable day, the Memorial number of the College Journal has appeared, and thus the students who were scattered far and wide at the time of the funeral have been able to pay the last tribute of respect to the man who they respected and loved. In this connection, it may not be amiss to say one more word concerning a man whose greatness is now recognized by all sects and parties.

Principal Grant was a keen critic of men and things. He admired, above all things, sincerity and strength of character. If he had any real intolerance, it was towards stupidity, pretentious ignorance and shifty weakness. He thought it the privilege and duty of a man to see into the heart of things, to lay hold upon a central principle and follow it consistently. That is not always an easy thing to do, in fact, it is seldom easy; the man who would accomplish that high task in the face of difficult social problems must have intelligence and courage. He must be content to be in a minority and to wait a long time for acknowledgement. We wish that the Principal of Queen's had lived longer, but during forty years of public life he came to see many things hailed with enthusiasm for which in the early stages he had fought a hard battle. This was the case, because in dealing with large questions he took a large view; he refused to allow his horizon to be bounded by any one province or any one branch of the Church. The smaller view may gain quicker popularity and rouse partisan passion, but in the end wisdom is justified of her children.

Principal Grant was a patriotic critic. He loved his own country, he took pride in its vast resources and helped to spread its glory, but he felt that we had still much to learn, and many difficulties to conquer. The true prophets have always felt that it was a part of real patriotism to point out national weakness and warn against national dangers. The shallow "jingoism" which cries "We are the people, and there are none on earth like us"—that blatant folly is always distasteful to the thoughtful man. The patriot desires success for his country, certainly, but he desires honour and righteousness still more. The Principal of Queen's University lifted his voice strongly against political corruption in his own city and elsewhere; he realised that the trickery and bribery that takes place in our electoral contests was a shameful blot on our national life. Men may form new parties and agitate for new laws, but there can be little real reform until there is more true straightforwardness and genuine honour. Without this it is impossible to carry out a law in an efficient

manner.

With regard to the life of his own Church, Principal Grant had sometimes to play the part of critic and represent the views of the minority. There are times when a majority is in danger of becoming tyrannical and it is well to have a strong voice to vindicate the rights of the minority. But Dr. Grant was not a mere fault-finder, he threw himself heartily into positive work and sympathized with all the great schemes of the Church. Neither was he a man to form factions; he believed that brethren should work together for the common good, while agreeing to differ on non-essential points. He stood for breadth in the logic and Biblical criticism, but not for mere negation for he was essentially a man of faith. As the year draws to a close and we think of those who have passed from the battlefield to the eternal home, we are justified in cherishing gratitude for the wholesome living influences that went forth from this man's life.

There seems to be a pretty general consensus of opinion that while the recent referendum vote may not be a mandate for prohibition up to the limit allowed provinces by the highest court of the Empire, it is a mandate against the open bar and the resultant treating habit. No government in Ontario can refuse to take the step in advance alluded to. If the open bar and the treating habit can be destroyed, the various plebiscites leading up to the present position will be worth every penny they have cost ten fold. This is the view taken by Rev. Principal Caven, whose statesmanlike insight needs no commendation from us. The opponents of the liquor traffic in the referendum vote just taken may not have cast a sufficient number of ballots to bring the prohibition act into force; but they are also not exposed to the dangers of a reaction of public opinion such as followed the adoption of the Scott Act; and probably the recent splendid expression of popular condemnation of the bar room and the treating system will mean early practical fruits more important than might have followed the attempt to enforce at this stage an act of more or less complete prohibition. As the precursor in Ontario of the abolition of the open bar and of the treating habit, the referendum vote of December 4th possesses the highest importance. *Te Deum Laudamus!* "We praise thee, O God!"

A British Parliamentary white paper has been issued giving particulars of the grant in aid to the Transvaal and the Orange River Colony for the expenses consequent upon the termination of the war. The aggregate amount proves to be £8,000,000 made up as follows:—(1) The £3,000,000 provided in the terms of surrender for free grants to burghers for the restoration of their homes; (2) a sum of £2,000,000 to loyalists in respect of war losses in the two colonies; and (3) by the Colonial Government to supplement the grants already mentioned. The two sets of grants are to be out of Imperial funds, while the third item represents merely a temporary accommodation by the Imperial Government to the Colonial Governments, as it is on the latter that the duty of affording these loans actually devolves.

Too Much of the Bible.

BY MRS. ANNA ROSS.

I. Paper.

"We cannot have too much of the Bible," some will say. But perhaps we can.

For years it has been a growing conviction with the writer that very many people read too much of the Bible at once. The usual thing is to read a whole chapter at a time. Except in the narrative portions, one whole chapter of God's marvellous word is surely a much larger meal than most people can digest; and undigested food, whether material, mental or spiritual is always either useless or hurtful.

This way of reading a whole chapter at once leads to a considerable familiarity with the words of the sacred Book but the wealth—the measureless wealth—represented by these words is usually absolutely unexplored and unknown, and the Bible-reading Christian goes through the world with poverty often written on his face, when every night, if he only knew it, he is blindly fingering his millions.

Let me suggest a better method of Bible reading, which is really Bible study.

Where it is possible, give ten minutes in the early morning to God and His word, instead of twenty minutes at night. What a plant of God's planting it is to have this habit formed in early youth. Ten minutes with God and His word before I mingle with men at all.

Take one rich chapter, preferably one of whose wealth you have already had some glimpses. Begin with the first clause of the verse; but before reading it lift up your heart to Him who has undertaken to teach, in some such brief prayer as this, "Lord, open Thou mine eyes, that I may behold wondrous things out of Thy law," and expect Him to do it. Now read your first clause, pausing carefully over each principal word, that you may take in its real meaning and its bearing toward yourself and others. If you are near to God you cannot do this without finding precious matter of conversation with Him, either thanksgiving, or petition, or heartfelt adoration when in His word, you get a sight of Himself. If you are far away from Him, you will find ample occasion for the prayer of the psalmist, or the Psalmist's cry, "Lead me to the Rock that is higher than I."

If, after going through the verse in this way, you find you have not got its words all securely in memory, finish by carefully getting it off by heart, so that it shall be ready for further development and Divine teaching through the day, or during the silent hours of the night, for God loves to teach His people when the world is still and the darkness curtains us close in to Himself. Then the still, small voice can be heard.

Hoping that some of the readers of the DOMINION PRESBYTERIAN may be led to adopt this method of Bible study the writer proposes, during the next few weeks, to deal in the manner suggested with the 55th chapter of Isaiah, under the title, Bible study—One Verse at a Time.

If anyone feels like writing to me on the subject at any time, either in sympathy, criticism, or enquiry, I shall be very glad to hear from them.

Ottawa Ladies' College,

Every day in thy life is a leaf in thy history—
—a leaf which shall be turned back again.