

## OUR CONTRIBUTORS.

VICTORIA HONOURED—GOD DISHON-  
OURED.

MR. EDITOR, One thing in connection with the late celebration of the Queen's Birthday in Montreal every Christian must deeply regret. I speak of the Sabbath profanation caused by the departure on the following day of a large number of the troops who took part in it. For this, there was no necessity whatever. They could, without doing themselves or any one else the least injury in any way, have remained till Monday morning. When the Governor-General's Foot Guards arrived at Ottawa, on Sabbath morning, their band played "Hold the Fort." As this is a piece of sacred music, I suppose they played in order to—as it were—whitewash their sin of Sabbath profanation. They were attacking the fort, yet while doing so, they said to the defenders, "Hold it!" They remind me of an article in "Punch," in which a toy merchant is represented as advising a visitor to buy a Noah's Ark for her little boy. He says, "It's a werry excellent toy for Sunday, mum, for we read about Noah's Ark in 'oly Scripture." Some of the bands which escorted the Brooklyn regiment to the depot played "Yankee Doodle," "The girl I left behind me," and other pieces of a like nature. They were more manly than that of the Foot Guards was. If a man will break the Lord's day let him do it out and out, and not try to cloak his sin by putting on a long face, and singing hymns, or playing sacred music. But really, "Hold the Fort," considered merely as a tune, is not, in the least, more sacred than "Yankee Doodle" is.

One of the most pleasing features of the celebration of which I now speak was the presence of the 13th Brooklyn Regiment. May the day never come when our country and the neighbouring Republic shall be unable to exchange friendly visits. It is, however, much to be regretted that while the regiment just referred to honoured our Queen, it dishonoured the King of Kings by leaving Montreal on this day. It could have remained till Monday morning without either it or the people of Montreal suffering in any way thereby. It did a very proper thing in going to church in the morning. But the command, "Ye shall hallow My Sabbaths," is as binding as the one "Ye shall reverence My sanctuary." The act of the chaplain, the Rev. Henry Ward Beecher, who left with the regiment, is, however, specially to be regretted. For it there is—if that be possible—even less excuse. The plea that it was a very graceful thing for him to return with his regiment is a most contemptible one. He came to Montreal before it, and he could equally well have gone to Brooklyn after it. From his office, one would very naturally have expected better things of him. However, one need not be surprised at such conduct in one who, during the late war, professedly preached the gospel on Sabbath mornings and politics in the evenings. According to the Montreal "Witness," he stood on the platform of the Pullman car, and waved his hat and cheered when the train was leaving. It also says that "one of the Thirteenth had captured a discarded Artilleryman's tunic, and he passed through the cars, creating much merriment, and presented himself before Colonel Austen, who on perceiving him, called Captain Beecher's attention, and all the officers joined in merriment over the event." Look at these two scenes. See a gray-haired minister of the gospel waving his hat, and hear him yelling "hurrah" on God's day. See him on the same day, "getting" as "fine fun" with one profaning it as if he were an infidel. He is not only breaking the Sabbath himself, but he also has pleasure in one who is doing the same. He is "doing his own ways, finding his own pleasure, and speaking his own words." In the morning he preached about love. Well, Christ says, "If ye love Me, keep My commandments." The beloved disciple says, "This is the love of God, that we keep His commandments." Now, one of the Lord's commandments is, "Remember the Sabbath day to keep it holy." The best proof of the reality of love, as of faith, is *works*. The Psalmist says, "Ye that love the Lord, hate evil." He does not hate evil very much who "gets fine fun" with one who is in the very act of Sabbath-breaking. Beecher says in the sermon referred to, "Without love I am like a rattling snare drum and a noisy bass drum." There is a good

deal of these instruments in Master Henry Ward's composition.

The act of Beecher which I am now criticising will do an immense amount of mischief. Ignorant people will be encouraged by it to treat the Lord's day with contempt. We know how low views of baptism are fostered in the minds of ungodly persons by the conduct of those ministers who baptize, without hesitation, the children of drunkards, swearers, liars, Sabbath breakers, semi infidels, and strumpets. They point to them and say, "I cannot believe that such well-learned persons can be in error." A like use will be made of Beecher's Sabbath-breaking. Good old Lyman, his father, would not have acted as his son Henry Ward did on the occasion referred to. There was little of the "noisy bass drum" in him.

Beecher in his sermon before his regiment in Montreal says, "There is nothing more defensible, or needs defense less than the religion of Christ brought out in the lives of men." His conduct in the evening will only "give occasion to the adversary to speak reproachfully."

Many admire "Beecher's Life Thoughts." Well, some of Beecher's life acts are not very admirable. Canada has now had more than enough of him. His room here is better than his presence.

The Montreal "Witness" deserves great praise for its plain speaking about Beecher's late act of Sabbath-breaking. Ungodly people will, of course, yell about "Sabbatarianism" and the like, when they hear Beecher censured for leaving Montreal with his regiment on the Lord's day. However, if a blind man came against me, I should not be angry with him for going so. T. F.

*Meliss. Que.*

REV. PRINCIPAL GRANT'S CANVASS FOR  
QUEEN'S.

MR. EDITOR,—In a recent issue of your paper there was an editorial bearing on the College question, and specially on the revenue of the Montreal Presbyterian College. From that article I learn that for the financial year preceding the one just ended, the congregations set apart by the Assembly for the support of Montreal College presented this very gratifying feature, namely, that those of them which before the union had belonged to the Kirk, freely sent their contributions for ministerial education as directed by the Supreme Court. This must be gratifying not only to the friends of Montreal College, but to all who could experience pleasure at beholding such tangible evidence of cordial and speedy amalgamation. It was one of those indications fitted to gladden the heart of all who cherished a desire that the union should be one not in name only but in deed and in truth.

The territory set apart for Montreal College is the only section of our Church field in which this rather crucial test could be applied; and to the honour of the Kirk congregations it seems they stood it well.

One would think it a pity to interfere with this happy condition of things, except to encourage and stimulate. One might well shrink from any step that would make loyalty to the Assembly a more difficult grace to exercise. And I deeply regret that Principal Grant of Queen's College has not seen things in this light. Scarcely is he installed into his new and influential position, when he makes a personal canvass of several congregations in Montreal College constituency, from which he receives according to acknowledgments in the "Record," as a first instalment already paid, *four thousand dollars* for the endowment of Queen's. And the inevitable result is, that the ability of these congregations to contribute to their own College must be greatly impaired during the period covered by remaining instalments.

In the west also, Principal Grant has been canvassing in the interests of Queen's in such quarters and in such a manner as to interfere very seriously with the support and with the moral claims of Knox College, Toronto. It is no argument to reply to this that the west is a common field for Queen's and Knox. Any one can see that Principal Grant can regard with very little concern or decline in the common fund when he knows the deficit is caused by the field being previously impoverished to enrich his own institution.

Now, in all seriousness I would ask, Is this right? Even assuming that Mr. Grant's method of presenting his case to those from whom he solicits subscriptions is characterised not by ingenuity but by ingenuousness. Yes, though it should be known that he sensi-

tively shrank from touching money he knew was intended for a sister college, and that he respected the scruples of those who in thought and purpose had so apportioned their means, the question as to the justice of the proceeding remains untouched. For the inevitable result of such a course in whatever spirit pursued is detrimental to other colleges whose claims are equally strong, and whose rights should be equally sacred. I think I am acquainted with all the arguments that have been alleged in favour of Principal Grant's course; but no consideration seems to bring it into line with that unselfish spirit which is the touchstone of all work distinctively Christian. To call on a few wealthy friends of Queen's in wealthy cities like Montreal or Toronto might probably be done without any great strain on the average Christian conscience; but to make an indiscriminate canvass of congregations whose entire resources are righteously claimed and urgently required by the sister institutions, surely this can never meet the approbation of candid men.

I should gladly have allowed these things to remain unnoticed were it not understood that Principal Grant contemplates prosecuting still further his peculiar methods. Before doing so, it is meet he should know how his action is likely to be regarded by those who can look at the proceeding with a disinterested eye. A magnificent endowment for Queen's College is a worthy object to aim at, but may undoubtedly be purchased at too high a price. Zeal, energy, tact and business ability will be prized in the Christian church according as the spirit that inspires these qualities is lofty, unselfish and pure. LOYALTY.

CASE OF DROWNING BY IMMERSION.—  
ANSWER TO "ENQUIRER."

Many years ago, on the banks of the Tweed, near Coldstream, Scotland, stood an Anabaptist Church largely attended by the Cheviot shepherds and their dogs. The font, in front of the pulpit communicated directly with the river Tweed. In the depth of the winter, the pastor resolved to baptize more than twenty shepherds, who, with their collie dogs were sitting patiently awaiting the ceremony. Among the rest was Quintin Kerr, who had been converted from Presbyterianism through Anabaptist logic. Quintin's dog, called "Toper" had with the other collies gone right up to the font to examine the proceedings, as intelligent dogs will sometimes do. The ice cold water had so benumbed the preacher's hands, that he accidentally let go his hold when dipping the eighteenth subject, a burly Tweedside shepherd. The poor man in the water slipped away underneath the ice on the river and was drowned. After waiting in vain to see if the immersed man would not come to the surface the clergyman, reverently turning round to his congregation and holding up both his arms at full length above his head, cried out "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." Then pointing to our friend Quintin called out in grave and measured tones, "Quintin Kerr come forward to receive the holy rite of baptism." Quintin immediately sprang to his feet picked up his blue bonnet and ran for the door, at the same time casting his grey plaid over his shoulders, and shouting to his dog, "Hyo! Hyo! Toper; Hyo! Hyo!" No Anabaptist can be found in those regions ever since. A SCOT.

## WAYSIDE GATHERINGS.

He is no true friend who has nothing but compliments and praise for you.

He who gives up the smallest part of a secret has the rest no longer in his power.

Time never impairs the value of noble thoughts. They are indestructible.

We ought rather to act than to gaze—however brilliant the heavens may be.

Aim to an independence, solid, however small; no man can be happy, or even honest, without it.

True politeness is perfect ease and freedom. It simply consists in treating others as you would love to be treated.

Nature is graceful; and affectation, with all art, can never produce anything half so pleasing.

Never try to rob any one of his good opinion of himself. It is the most cruel thing you can do.

It is one of our nobler instincts that we cannot feel within us the glory and power of real conviction without earnestly striving to make that conviction pass into other minds.