

## Correspondence.

## The Harkmarker Incident.

Editor of THE PRESBYTERIAN REVIEW.

SIR,—It is manifest that the Christian Endeavourers have not the spirit of martyrs. Had they possessed a fraction of that spirit they would not have made the shameful exhibition of themselves of which the late Convention in Montreal was the scene. That exhibition was one of such cowardly unfaithfulness to the truth as must have filled the breast of every friend of the truth with a sense of mingled shame and indignation. It is manifest that the Church has not much to hope for from the Christian Endeavour as long as it is possessed of its present spirit. Only when it has painfully and publicly purged itself from its Montreal crime, only when it has humbled itself before High Heaven by confession, fasting and prayer, only when it has done so can it be restored to the confidence of the Church as a substantial aid to the truth. Till it has done so it can only be regarded as a means of affording amusement to its members partly in the shape of expensive trips which are mostly to the profit of the R. R. and other carrying companies. To every truly Christian person or corporation the main interest is the truth. To that every Christian and company of Christians must be prepared to sacrifice everything. That is their very *raison d'être*. Apart from that they are worth nothing, and however imposing their pretension may be it is nothing but hollowness and falsity. Such is the position in which the Christian Endeavour Association has placed itself by its action at its Montreal convention. It had a magnificent opportunity afforded it of testifying for the truth, and to that opportunity it proved recreant. The opportunity was all the more marked in that it was afforded by a very special providence. If the public prints are correct the remark of the brother from India that occasioned offence was unspoken and only by inadvertence was given publicity. Its appearance in any way would have been a challenge to the association to stand by the truth. Its appearance in this way was a very special challenge. Having, in the providence of God, in spite of precautions, made its appearance, it afforded a very loud call upon the Convention to be true to Him whose truth it knows sacrificed by the Church of Rome. I do not think that in the first instance there was any call upon the Convention to make part of its programme a protest against Romish error. In the first instance, in my humble opinion, it would have been entirely justified in confining itself to a faithful presentation of its own views of truth. But when and in so markedly a providential way Romish error was brought to the front, the Convention was bound by every consideration that is sacred to a true man to take its stand on the side of truth, and leave the consequences to God. And in their not doing so, it may be, and I have every confidence in averring that it was so, that they deprived the great Author and Vindicator of the truth of an opportunity of strikingly, it might have been gloriously, manifesting Himself on its behalf. Some indication in that way was given by the appearance in their defence of the volunteers, or the members of the P. P. A., and had they cast themselves upon Him who never forsakes those who serve Him, they might, and likely would, have become the honoured instruments of raising a testimony for the truth, the grandest that has been given in these modern days, and whose echoes would have reverberated wherever Christ's name is mentioned and honoured, and that would have increased instead of diminishing in force with the distance from the centre of propagation.

Of course, while the whole Convention is to blame, the chief sinner is Father Endeavour Clark. His position as head of the movement necessitates that, and one cannot but speculate upon how he came to make so glaring a departure from the path of Christian integrity. May it not be that to use a Scripture expression, his heart was lifted up in him by the ovation he received in Australia, India, Japan, and all the world round, and that he was just in a fit condition for a humbling. If so, he has received it with a vengeance. He has been humbled before the whole Chris-

tian world; humbled by being cast down from the lofty pedestal he occupied as the originator of the great movement, into the mire of horrible unfaithfulness to the truth, which I have no doubt it is his continual prayer and effort and delight to advance; a humiliation that must be all the more aggravating to him when he contrasts his suave utterances in Montreal with regard to the man of sin, with some that no doubt he has made from his own pulpit when he could do it with all safety, without running the risk of getting his head broken by a stone from the hand of an irate Romanist mob, affording in its howlings and its cruelty a singularly striking, fair and intelligible manifestation of the beneficent and scriptural nature of the spirit by which the Church is animated, to which it belongs, and an irrefragable proof of the correctness of the Indian gentleman's remark that the bottle is the same only it has another label on.

I have delayed giving utterance to the sentiments of the preceding in the hope that they would find utterance from a more authoritative source. But such not being the case, and feeling strongly that they ought to be uttered, I now express them that a too great lapse of time may not deprive them of their force.

PHILALETHES.

## Professor Campbell's Case.

Editor of THE PRESBYTERIAN REVIEW.

SIR,—My attention has been called to the recent action of the Assembly in the matter of Prof. Campbell. That action was so new to me that I am at a loss to account for the principle on which it was taken. Would you kindly inform your readers by what principle of our Constitution that case claimed and received, at that time, recognition from the highest court of our Church? As Presbyterians, our system was supposed to consist of a gradation of Courts, each characterized by its peculiar work and rules of procedure and regulations, prescribing the manner of mutual intercourse, thus guarding against illegal interference and protecting against the assumption of unconstitutional power. Such is supposed to be the spirit of our "Blue Book." It bars every court against interference with others, beyond the lines of our Constitution.

I have understood that it was through the action of the Presbytery of Maitland that the matter reached the Assembly, but how that Presbytery came to meddle in the case at all, or the Assembly to take it up in any form at the stage at which it has arrived, I confess has awakened much surprise, and all the more as it is supposed that the Committee on Bills and Overtures had been appointed and were doing their work. Neither the Presbytery of Maitland nor the Assembly had, at this time, the smallest right to take any official notice of the case of the Professor, and nothing had transpired to warrant the interference of any court with the Presbytery of Montreal, under whose sole cognizance the error stood, if error existed, and at that time the fact of error remained to be proved. Whether the action of the Presbytery of Montreal was known to the Maitland brethren or not does not alter the case, as they had the "Blue Book" which made it clear, that they, as a Presbytery, had nothing to do in the matter, at least, at that stage. On strict rule, the overture ought to have been stopped *in transitu* by the Bills Committee, as its transmission was, in law, *ultra vires*. On these principles, the discussion held was altogether irregular. If I understand anything about Presbyterial rule, it bars even the highest court, when inferior courts are, especially in matters of discipline, acting legally and faithfully; and to over-ride not only the Presbytery of Montreal, but the Synod of which it is a Presbytery, was a stretch of power unknown to our Constitution. Competency presupposes that a matter to be discussed is legally before the court and that in its discussion all the rights of other courts are conserved. No court can *proprio motu* establish competency of discussion where the subject to be discussed is beyond its legal right, and to do so is a violation of Presbyterial order, and surely the Professor's case was beyond their legal right.

The discussion, of which the Church has heard so much, originated in the mistake of the Assembly in voting that to be competent which involved an illegal act of an inferior court and an interference with the just rights of the Presbytery of Montreal, and its evil effect was to divide for the time the members of Assembly prematurely, on a subject on which at a future time they might be called to sit as judges. By this practical pro-judging, injustice was done to Professor Campbell, whose case could not, in any way, be legally before the court. If the higher court has power to establish competency on a subject not legally before them, what security exists against ecclesiastical partizanship? Perhaps you may find leisure to set before your readers and subscribers the ground of the Assembly's action, and relieve the anxiety of

A PRESBYTERIAN.

## Brantford Young Ladies' College.

In another column our readers will find the announcement for the re-opening of the Brantford Young Ladies' College, on September 6th. It is scarcely necessary for us to say anything on behalf of an institution so long identified with our Church, and so well and favorably known by the ministers and elders. At the recent meeting of the General Assembly, the commissioners had opportunity of visiting the college and its beautiful grounds, and also of seeing the students at work. There was but one opinion expressed, that for situation, healthy surroundings, home comfort and thorough training, not only in the solid English branches, but also in those accomplishments deemed essential to a finished education, it cannot be excelled. The past year was a most successful one, and the enrollments for next year are equally promising.

## Coligny Young Ladies College, Ottawa.

This College was established in order to meet the desire of many Protestant parents to have a first class institution placed within the reach of their daughters based on decidedly religious principles. A thorough training is given in all the branches of an English education by experienced and accomplished teachers; in modern languages by a resident French governess from Paris, and a resident German teacher from Berlin; and in music, drawing and painting by teachers from the Royal Academy, London, and the Leipzig Conservatory, Germany. The beautiful and extensive grounds of the Government Buildings are in close proximity to the College and the use of the Library of Parliament can readily be obtained. The school rooms are large, lofty, and well lighted. The bedrooms are neatly carpeted and furnished. During the present summer upwards of \$4,000 have been expended in improving the property. The building, having been erected for the purpose of a College, is supplied with bath-rooms and closets, thoroughly and equally heated with a new and improved system of hot-water pipes, and supplied with every modern appliance calculated to secure the health and comfort of the pupils and is lighted throughout with gas. The large assembly hall also affords opportunity for private reunions, as well as musical and literary entertainments, under the supervision of the principal and the musical director.

The College re-opens on Tuesday, September 12th. The fees for tuition and board have been placed exceptionally low, and no expense is being spared to maintain the efficiency of the institution. As the number of boarders is limited, early application for admission should be made to the Rev. Dr. Warden, Box 1839, Post Office, Montreal. Parents desirous of securing for their daughters a thorough education in a refined Christian home can with confidence send them to Coligny College, Ottawa.

It is twenty years since Dr. Mackay, of Canada, missionary of the Presbyterian Church, began to work in North Formosa. The result is that in that part of the island there are at this day, 2,605 baptized Christians, fifty native preachers, two ordained pastors, and many other workers.