

Burtsell's parishioners have been loyal to him from the first, and recently forwarded to Monsignor Satolli a petition for his restoration to his church, signed by fifty-one thousand names. The substance of the petition is that Dr. Burtsell is the founder of the church, and for twenty-three years was its honored pastor; that he had done nothing to justify his humiliation, but that, on the other hand, he had been most loyal and successful in his work. The result of the petition was a letter to Archbishop Corrigan from Monsignor Satolli, which was in substance as follows: "It seems wise to us, and it would be proper for you, to restore Dr. Burtsell to the parish of the Epiphany; and if you cannot so arrange matters as to bring about this result, we direct that you place him in some parish within your city limits of equal prominence and importance to the one from which you removed him." It is said that the Archbishop has refused to restore Dr. Burtsell to his church, and that the matter will now be referred to the Propaganda at Rome. There seems to be a difference of opinion as to the powers of the Monsignor. The champions of the Archbishop declare that he is being manipulated by a clique in the Church, who do not represent the real spirit of the Roman Church. Dr. Burtsell is perhaps the ablest ecclesiastical controversialist in the Roman Church in the United States, and it is safe to say that the matter will not be dropped until every possible step has been taken for his restoration.

It is said that the Church of the **The Church of the Covenant** Covenant, of this city (Rev. J. H. McIlvaine, D.D., pastor), is soon to be sold, and that the church organization is to unite with the Brick Church, of which Dr. Henry van Dyke is pastor, and that Dr. van Dyke and Dr. McIlvaine are together to occupy the pastorate of the united church. The report at first was that the sale had already been consummated; since then that report has been denied. Without doubt, however, we suppose, the plan will be consummated in the near future. Both churches are too far down-town for their own constituency, and one will do the work quite as well as two. The Church of the Covenant has had but three pastors—the Rev. George L. Prentiss, D.D., the Rev. Marvin R. Vincent, D.D., both of whom are now professors in Union Theological Seminary, and the present pastor, Dr. McIlvaine. The united church ought to be one of the strongest in the city. The Brick Church, on Fifth Avenue, is admirably located; Drs. McIlvaine and Van Dyke are intimate personal friends, both are exceptionally strong men, and without doubt will work together so as to make the pastorate of the church even more useful than either one has been in the past.

The daily papers have given an interesting, though altogether too short, account of the meetings at Chautauqua and at Northfield. Professor Drummond seems to have been the center of attraction, and, if the reports are correct, in some instances of controversy. There is probably no other man before the public at present in whom Christian people are more interested than in this Scotch Professor. The conspicuous feature of the first week's programme at Chautauqua were his lectures on "The Ascent of Man." One who was present writes: "The lectures on a subject which could so easily have been abstruse and obscure were as easy and pleasant as familiar tales, free from technical terms, extravagant expressions, and all affectation or mannerism of style. Simplicity and earnestness are his most impressive characteristics. His manner, too, is as simple and unaffected as it is dignified and courteous, with always the suggestion of the thoughtful man who desires to avoid attention." The lectures "have been literary expressions of scientific facts and permeated with a spiritual influence." The publications by which Professor Drummond is best known represent but a small part of his writings. He was but thirty years old when he became famous through his "Natural Law in the Spiritual World." Thirty editions of this book were published in England alone, and it has been translated into French, German, Dutch, and Norwegian. Professor Drummond is not a regularly ordained minister in the Presbyterian Church, but has taken thorough courses in theology and science in the University of Edinburgh and later in the University of Tübingen. To com-

plete his theological studies he went to the Free Church Divinity Hall, and in 1887 was made lecturer at the Free Church College at Glasgow. Wherever he has spoken his audiences have been immense, and the more he is seen and heard, the greater is the enthusiasm over the man and his lectures. More than any man of our time he is showing the masses of our people that there is no real antagonism between the latest results of scientific thought and an intelligent and rational interpretation of Christianity. He is another illustration of the fact that many of the most intensely evangelistic spirits are in the front rank of the "Forward Movement in Theology." Professor Drummond has been in our country so often that he seems almost to belong to this side of the water, but thus far he has resisted all calls to permanent residence among us. But, after all, in these days of swift steamers it makes little difference where a man actually resides, for all progressive thinkers are practically citizens of the world.

Among those who were honored with the **A Degree Declined** degree of D.D. during the last Commencement season was the eminent evangelist, the Rev. B. Fay Mills. The degree was conferred by Iowa College, one of the most prominent educational institutions in the interior. The degree has been declined by Mr. Mills in a letter so characteristic of the man that we have received permission from President Gates, to whom it was addressed, to print it in full in these columns. We are inclined to think that Mr. Mills's course is a wise one, and that it would be better for all concerned if degrees had never been conferred on any Christian minister. The letter of Mr. Mills is as follows:

Bethany,
Pawtuxet, R. I., June 26, 1893.

Your kind letter of the 20th, informing me that your Trustees had very graciously conferred the degree of Doctor of Divinity upon me, is at hand. Permit me to express my heartfelt thanks for this great indication of their confidence, and to say that so great is my regard for you and the institution you represent that such an honor could not possibly have come to me more acceptably from any other source. It is with pain, therefore, in the fear that I may seem ungracious, that I ask your kind permission to decline this title. I have a sincere wish to refrain from anything like a critical impulse concerning others, but for myself I cannot but interpret the spirit of the Master's words, "Be not ye called Rabbi, . . . for one is your Master, even Christ, and all ye are brethren," as indicating to me that I ought not to be called by any title of honor that is not owned by all of my faithful brethren in the ministry of Christ. So please let me remain a plain minister of Christ till the end of my pilgrimage.

May I trouble you to see that my desire is known wherever the knowledge of your kind action may have been published?

With the kindest wishes, I remain,

Yours in the Master's service,
(Signed)

B. FAY MILLS.

The Liquor Traffic in the New Hebrides We are glad to note that a Committee has been appointed by the Presbyterian and Reformed Churches with reference to international co-operation for suppressing the traffic in liquor and firearms in the New Hebrides Islands. All who have heard the venerable Dr. Paton know his intense desire in this matter. The subject is one in which all Christians and philanthropists should be interested. Nothing should be left undone which will help to secure the co-operation of the United States and American churches in saving those Islands from the terrible evils which threaten to invade them and overthrow the Christianizing influences which have been working there for the last half-century.

Islamism in the United States Islamism, it seems, is being established in the United States. We remember to have read about two years ago that a Moslem temple had been erected in Liverpool; we now learn that there are four circles of the Moslem brotherhood in America. We have our information from the "Moslem World," printed in New York. To become a Mohammedan it is not necessary to renounce belief in the teachings of Jesus. The Koran explicitly says: "The true religion was taught by Moses, Abraham, Jesus, and all the inspired prophets. Mussulmans 'honor and revere the memory of Jesus, believing him to be one of the true prophets.'" Our "Church-Christianity," as they designate it, is full of "degrading superstition." All that is good in any religious system is, they assert, embodied in Islamism. As an evidence of their broad catholicity and freedom from creeds, they point to their long line of prophets, beginning with Adam and ending with Mahomet. It will be well for all our missionary societies to recog-

nize this new factor in our religious problem, and for all Christians to remember that Christianity can prove itself better than Islamism only by making better men and better institutions.



The Christian Endeavor Convention

From a Special Correspondent

A visitor to Montreal, who came to the twelfth International Christian Endeavor Convention from the World's Columbian Exposition, was heard to say before the tent on the Champ de Mars that what the Christian Endeavor Convention was to the interdenominational world, that the Exposition was to the material producing world. Those in charge planned things on a gigantic scale, and now that the Convention is over it is generally acknowledged that it has been a grand success. No one expected that the numbers in attendance would be as great as those in New York at the convention of last year. New York State has a greater number of societies by three hundred than any State, territory, or province in the world. In consideration of centrality, the Empire State showed up a delegation at its eleventh Convention which was estimated at 33,000, an increase of 19,000 upon the tenth Convention of the preceding year, held in Minneapolis. Minneapolis had 6,000 more than were at the St. Louis Convention in 1890, 7,500 more than were in attendance at Philadelphia in 1889, and 9,000 more than Chicago had at the Convention of 1888. Montreal this year has 2,500 more than Minneapolis. Judged from the standpoint of delegates in attendance, the Convention was all that could be expected.

There was some doubt expressed, months before the Convention period, about the reception that the Endeavorers would receive in the commercial metropolis of the most Roman Catholic province in the Dominion of Canada. But for the past month or more the kindly articles appearing in the French press and the cordial words that fell from the lips of the Roman Catholic clergy augured favorably for a general welcome. This augury has been more than fulfilled. Civic, domestic, Roman Catholic and Protestant hospitality has been heavily taxed, and now that the Convention is over, even the critically inclined pronounce on all sides, Well done! The Mayor of the city played a conspicuously acceptable part to both the citizens and the delegates in the neat address of welcome that he delivered on the morning of the formal opening. "Every one of you knows," he said, "that I am a Roman Catholic, yet I am here to tell you that the population extend to you the most cordial and sincere welcome. I think we can find ground wide enough upon which we can all walk. You come here and teach us what Christian charity and what union can do. We believe in that ourselves. A fact which I think must have struck you all very forcibly since you have come among us is that we do not allow the chimneys of our industry to extend above the spires of our churches. When you look at the top of the chimneys you will see always a cloud which prevents you from seeing above; but when you look at the spire of the church, that gentle figure looking toward heaven, it is felt that we have something more, that we have another destiny which Providence has provided for us, and so among Christians there is now a general feeling that the old strife must discontinue. The battle is not between creed and creed, but between believers and unbelievers, between those who worship their God and those who regard the earth as the ultimate end of their ambition. I think this great Convention will show that on this continent, where progress, where science, where activity is developed to the utmost degree, we can find men and women by the hundreds of thousands believing that they are not to rest the whole of their ambition on things worldly, but that they must see above and beyond. Well, ladies and gentlemen, in the expression of opinion I have just uttered is the reason to be found why the people of Montreal are so happy to treat you well and to welcome you among them."

If all the citizens of Montreal were possessed of the spirit of their chief official, it would be a difficult matter to create or permit anything that would mar the harmony of a Christian convention. But this city has some peculiar elements within it, which, when stirred by good or mistaken cause, sometimes become unusually difficult to manage. A high-caste Brahmin from Bombay, bearing the name of Sumantrao Vishnu Karmarkar, was one of the speakers on the programme. The substance of his eloquent address was not made known to any friend in the city before it was delivered, else the deleting of certain grating sentences would have been suggested. At any rate, a portion of his speech was taken by the *ôu Bap̄ap̄oi*, who read it in the next day's papers, as reflecting upon the Roman Catholics. The baser sort fanned this flame, and the knowing ones in the city saw that a storm was gathering. Although the Endeavorers knew it not, at the time they were in great danger from a turbu-

lent element in the population. The public force was strengthened, and soldiers, for the time being in civilians' clothes, fell into ranks for the purposes of defense. No violence was shown, although it was seriously threatened. On an after occasion the tent ropes were cut and further threats sounded. In consequence of the ill feeling, a meeting advertised to be held in the great tent, which was one of the two great meeting-places of the Convention (the other being the Drill Hall near by), was not held there, but in the largest Protestant church in the Province. The disturbances brought forth newspaper articles not a few. The Brahmin was roundly blamed for indiscretion, but no one charged his blunders upon the Convention or its management. The ripple was sufficient to indicate what might have been.

The programme of the Convention was arranged to cover the period including the 5th to the 9th of July. The evening of the 5th was devoted to preliminary praise, prayer, and preaching services in five churches, which were all filled. In the same five churches the half-past six o'clock morning prayer-meetings were held each day. These were well attended, and proved to be stimulating preparations for the day's work. The forenoon of the 6th was formal opening time. Addresses of welcome were extended to the Convention by the city pastors, the Young Men's Christian Association, the Montreal Committee, and the Mayor. The responses to these by Dr. Henson, of Chicago, brought the morning service to a close. The two subjects for the afternoon were Junior Society Work and Soul-Winning, while the evening meeting, as far as the speaking was concerned, was given to the President and Secretary of the United Society, who passed from Drill Hall to tent, and *vice versa*, and gave inspiring presentations in the way of a record of the year's work.

The forenoon of the 7th was devoted to the four essentials of an Endeavor Society. During this forenoon the Sunday Evening Service was discussed, a question-box was conducted, and the Bombay visitor delivered the disturbing speech to which reference has already been made. The afternoon of this day was given up to conferences on committee work held in nine different churches and halls, while the closing session of the day brought out treatment upon the main topics, viz., "The Bible in Our Work," "The Age and its Possibilities," "Christian Stewardship," and "Christian Citizenship." The forenoon of the 8th was devoted to missions in the hall and to reports from the previous day's conferences in the tent, the afternoon to denominational rallies, followed in the evening in the Drill Hall by the roll-call and special work and an address on "International Fellowship," and in the tent by a Pastors' Meeting, together with an address on "The Raw Material of a Great Life." Many of the visitors occupied city pulpits on the morning of Sunday, the 9th, and the thousands of delegates swelled the number of worshippers. Sunday afternoon was marked by the most thronged meetings of the Convention season. Hundreds were unable to gain admission either to hall or tent. Gospel Temperance, Reaching the Masses, The Religious Press in Christian Endeavor Work, and Social Purity were dealt with in the former, while in the latter Gospel Temperance, The Relationship between the Society and the Sunday-School, Senior Endeavor, and Foes to Society, Church, and State were dealt with. In the church which was substituted for the tent for the closing evening, the Secretary of the United Society presiding, the Rev. B. Fay Mills preached an impressive sermon, which was followed by an equally impressive consecration service. Simultaneously with this in the Drill Hall, President Clark in the chair, the Rev. T. H. Lewis preached, the sermon being followed by a memorable consecration service, which was concluded with the singing of "God be with you till we meet again" and the Mizpah benediction pronounced in concert.

One sad event marks the Montreal Convention. A member of the Reception Committee had gone to the steamer to meet a number of the visitors, and was escorting them along one of the principal streets, when he suddenly fell upon the pavement and in an instant was dead. He left a wife and a number of children, in whose behalf at one of the Convention meetings a collection amounting to nearly \$800 was taken up.

But, generally speaking, the citizens of Montreal were struck with the joy that was manifested by the Convention. The cheer on the occasion of the banner exchange was especially marked. Ontario carried away the banner a year ago for the greatest absolute gain in the number of new societies formed during the year, but this year had to hand it over to Pennsylvania. Manitoba, another Canadian Province, carried away a year ago the banner for showing the greatest proportionate increase in local societies. But New Mexico took the place of Manitoba this year in this honor. Illinois retains the banner for the greatest number of Junior Societies. In the Junior Department the District of Columbia stands first in proportionate increase, and New York first in absolute increase.

Twelve years ago Christian Endeavor had two societies and sixty-eight members. To-day it has nearly 25,000 societies and