

ing man will not be misled by the false appeal which is made to their sympathy. Let there be no culpable apathy or inactivity at the crisis.

Christian Endeavor Society.

IN the historic city of Montreal the Christian Endeavorers held an international convention last week. This organization has had a remarkably rapid growth. Not counting denominations outside of America, the denominational representation is as follows:—The Presbyterians still lead, with 5,411 societies; the Congregationalists have 4,882; the Baptists, 2,910; the Disciples of Christ and Christians, 2,142. The Methodist Episcopal denomination stands fifth with 1,585. The Methodists of Canada are sixth, with 823, including 557 Epworth Leagues of Christian Endeavor. The Presbyterians of Canada have 760 societies; the Methodist Protestant have 708 societies, and so on, through the very long list.

About 14,000 delegates were present and they were cordially welcomed by Mayor Desjardins, who stated that Catholics and Protestants had a common enemy to contend with, viz, unbelief. While the Mayor, the Council and many of the citizens treated the visitors in a hospitable and most excellent manner there are in the city those who acted otherwise. Rev. S. V. Karmarkar, a converted Hindoo, from India, in giving his conception of the Roman Catholic religion said that there is a remarkable correspondence between Romish worship and Hindoo worship. Romanism is but a new label on the old bottles of paganism containing the deadly poison of idolatry. Often the Hindoos ask us, when seeing the Romanish worship, "What is the difference between Christianity and Hindooism?" In India we have not only to contend with the hydra-headed monster of idolatry, but also the octopus of Romanism." The French papers seized upon this as an insult to the Catholic people of the city, and suddenly many of the unruly became excited and threatened violence to the delegates. No person, however, was injured. A letter on the affair sent out by the Press Committee is a most remarkable production. The opening paragraph is as follows:—"We see with regret that *La Presse* has commented upon the unfortunate remarks of S. V. Karmarkar made this morning in the tent. It must be understood that Mr. Karmarkar is a Hindoo, and not a resident of this country or that of our neighbors."

This letter undoubtedly gave color to the assertion that the reverend gentleman from India did intend to give offence. No person who considers the matter calmly can entertain such a notion. This man had been brought up in Hindooism. He has also seen something of Roman Catholicism. He gave his conception of the system. The impression which it had created upon his mind he pictured in words. He spoke the truth as he saw it, not meaning to give offence. He simply announced what appeared to him to be the fruits of Catholic teaching. But what must his ideas of Protestantism now be for "it must be understood that Mr. Karmarkar is a Hindoo, and not a resident of this country or that of our neighbors." As soon as trouble arose the "Hindoo" found that he was still looked upon as a Hindoo. If his mind was not able to grasp the whole situation his brethren should have come to his assistance, and to have made satisfactory explanations, not to have thrown him overboard, as they seem to have done.

The general effect of the convention will no doubt be a benefit to all the churches. New life and vigor will be

infused in the various associations. The questions brought before the vast gathering were discussed in a practical manner and the work of the Church ought to be stimulated by the interchange of ideas and the intercourse of the brethren.

Prof. Campbell's Case. It will be seen from a full report elsewhere in this issue that the case of Rev. Prof. Campbell, of Montreal, is now fairly and regularly before the Church courts. The Presbytery met on Tuesday, and then the result of the conference of last Friday was disclosed in a short report brought in by the special committee who had interviewed the Professor. Mr. Campbell had an opportunity to state his case, and he did so at length in a carefully prepared statement; and it cannot be charged that there is want of clearness in the manner in which he expresses his views. There can be no doubt now as to where Mr. Campbell stands; and the Presbytery had no other alternative but to proceed against him by libel, which contains two counts—one charging him with disbelief in the entire inerrancy of the inspired revelation of the Old Testament, and the other with the views that God has nothing to do with the judging and punishing of the wicked. The Presbytery will hear proof as to the relevancy of the libel on the 1st of August, and if the libel should be proven Mr. Campbell will be tried for heresy. The deepest interest is manifested in this case by the Church as a whole.

Free Church Jubilee Number. Among the literature to hand by this week's British mail is the attractively got up and interesting Jubilee Number of the Free Church of Scotland, a worthy record of the great celebration. A well-engraved likeness of the founder of the church, Rev. Dr. Chalmers, embellishes the cover, and the first part contains eight racy letters by the editor, Rev. N. L. Walker, D.D., giving an interesting account of the proceedings of the Assembly from day to day. This is followed by a supplement, "After Fifty Years," giving a bird's-eye view of the outstanding work of the church since her inception in 1843 to the present year. The contents are in the epistolary form, the writer being that prince of correspondents, Rev. Prof. W. Garden Blackie, D.D., LL.D. There are twenty-one letters in the supplement and in the seventeenth, dealing with colonial churches, Dr. Blackie has the following to say of Toronto—"Ontario, the 'garden of Canada,' is to a large extent Scotch. Toronto, its capital, is very like a Scotch city: the Sabbath well kept, the churches well attended, no newspapers published on that day, or places of public amusement opened, or tram cars running (as we often find in the United States), and a quiet, sober air pervading the city. Of Free Church Disruption ministers that settled in Toronto, Dr. Burns, of Paisley, and Dr. Topp, of Elgin, did admirable work. Dr. Willis, of Glasgow, who came into the Free Church from the Original Secession, was another able and excellent minister who went to Toronto, and there were several others." A Picture Supplement is added, in which is given finely executed engravings, including, besides a full page group of the Moderators down to 1893, a large number of well known ministers, laymen, churches and colleges, and institutions of learning—the whole making, as we said, a beautiful souvenir of an interesting event, and a compendium of useful fact given in short compass.