

causes have given us a sad, sectarian, schismatic church whose members have often been found in fratricidal and interdenominational war.

Several attempts were made in the Reformation period to secure unity. When James I. came to power, his Scotch churchmen thought he would favor their religion. But he said: "No bishop, no king." A Millenary Petition signed by a thousand ministers asking for a presbyterial church was denied. But out of the Hampton Court Conference came a victory for unity in the shape of the King James version of the Bible whose value cannot be estimated.

Gustavus Adolphus and Oxenstern, Luther and Crammer, Calvin and Knox sought to secure the unity of the Reformed churches in Great Britain, France, the German and Scandinavian countries. Out of this aim grew the Westminster Assembly. It was the most imposing and promising attempt ever made for church unity. It was held under the order of the Long Parliament. Its members, not all of whom attended, comprised prelatists, Presbyterians and Independents, from England, Scotland, Ireland and New England, with correspondents on the Continent. The Form of Government adopted was that of representative democracy. The Directory for Worship gave liberty as to forms, and made liturgies optional. The Confession of Faith was widely adopted with slight revision. It became the Magna Charta of religious freedom when it said: "God alone is lord of the conscience, and hath left it free from the doctrines and commandments of men."

Gaelic in the Colleges.

The appeal of the Montreal College for a Gaelic Lectureship Fund of \$5,000 is likely to awaken an extended interest in the teaching of Gaelic at the various College of the Church. The Gael in Toronto are setting a good example to their countrymen elsewhere in Canada, not only in having taken steps to contribute to the Montreal Fund but to place scholarships at the disposal of Knox College. We understand that the Gaelic Society of Toronto are to approach Knox College with the offer of a few Gaelic scholarships and probably of providing for lectures on Gaelic language and literature in connection with the college. A conference between representatives of the Society and commissioners to the General Assembly were held last week, and the proposals of the Society have been very cordially approved of. We wish the Society God speed, and trust Gaelic-speaking ministers and congregations will bestir themselves in the interests of such work as is proposed to be done.

Rev. Neil MacNeil D. D., inaugurated a series of Gaelic services in Toronto, the collections at which will go to the Montreal Fund. The congregation was large and the collection liberal, showing that the appeal will not be in vain and that the spirit of the Gael has not fled.

Woman and the Sabbath. The following paragraph is heartily commended to the careful perusal of our readers: We are told that the hope of raising men to a higher practice as regards the Sabbath, lies, to a great extent, in the training to Sabbath Observance which woman gives to every generation, by unconscious influence, by precept, by example. Then is not the perpetuity of the Sabbath endangered by the growing disregard for its sanctity which is seen in the conduct of many women to-day? Instead of helping their brothers to raise the Sabbath from the pollution into which lovers of money and lovers of worldly pleasure

have dragged it, some women are making the task more difficult by instituting home and social customs that are in direct violation of God's Sabbath laws. One of the most common of these Sabbath-breaking customs is Sunday visiting. It creates work and travel. It keeps from the house of worship those who might attend, but for visitors, and is often a rude interference with family intercourse on the only day on which all the family can be together. Sunday is the best opportunity that business and working men have of reaching their children, and the presence of a visitor shuts the children off from the invigorating influence of a father's mind, fresh from a new realm of thought and action. And more destructive than the chance visitor to the rest and religiousness of the Sabbath, are the Sunday "receptions" that are common in our cities, among the "best Presbyterian families," we are told, even in Dr. John Hall's church in New York, and Dr. Hamilton's church, Washington.

Aid to the Armenians. The other day Dr. W. B. Geikie sent a draft for \$716 to the treasurer of the British Armenian Relief Fund. This amount was contributed by friends of the movement in Canada, and is distributed where it will do most good for the sufferers. The first ten cheques sent through Dr. Geikie amounted to \$9,684, and the next four, including the one sent last night, totaled \$3,077, a grand total of \$12,761. This is a splendid showing for Canada, and proves that the heart of its people sympathises with the sufferers across the sea.

Vacation Volocoo. As we are about entering the vacation season, we may expect to hear the usual amount of sage advice, addressed particularly to ministers and young people as to their deportment and diet while taking their vacation. We trust this word which we offer will not be regarded as entirely gratuitous: Do not hurry, do not rush. If you cannot reach the railway station in time for the early morning train without running yourself out of breath, wait for the next one. It is rest you are seeking for, and you will surely not get it if you allow yourself to be worried and excited and hurried in the pursuit of it.

Missionary Work in Turkey. The American missionary work in Turkey is under the care of the American Board of Commissioners for Foreign Missions—Congregational and the Northern Presbyterian Church. The magnitude of the interests involved appears from the fact that there are 223 Foreign Missionaries in the service, and 1,094 native helpers. The value of the mission property is estimated at \$2,500,000. The annual expenditure is \$285,000, and from the beginning of the work at least \$10,000,000 have been expended. This was beginning to tell on the public sentiment and the general condition of the people. There are 436 churches and preaching places, 13,528 communicants, and 35,000 in the Sabbath-schools. Another view of the work is obtained from the schools. There are 621 colleges and schools, with 27,400 pupils. These schools have all been loyal to the Sultan, but intelligence is an element feared by despots, whether Czar or Sultan.

Missionaries of the highest character in India, both American and English, declare that the work of the Salvation Army, under Gen. Booth-Tucker, has been practically a failure. Having studied the movement since its incipiency in India, I am prepared to maintain that, in proportion to the money expended, efforts put forth and lives sacrificed, no mission in the same time has had less success in India than the Salvation Army.