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OVER LAND AND SEA.

The General Assembly of the liberal wing of the French Protestant Church, lately in session at Nimes, has made overtures to the Official Synod of the Reformed (orthodox) Church, with a view to union. The liberals are very much fewer than the orthodox, but they are active, and include many distinguished scholars. The old Huguenot Church of France has of late years suffered two divisions—one on political grounds and one on dogmatic. The Free Church differs from its parent, the Reformed, only in declining to receive the government subsidy, the Reformed being one of the five Established Churches of France. Both are Presbyterian in form, and conservatively Calvinistic in doctrine. The liberal wing of the Reformed Church, on the contrary, is still a part of that Church in the eye of the law, receiving the government subsidy; but though Presbyterian, and in the main Calvinistic, it is "advanced" in many matters of thought. It is this body that now makes overtures of union to the other two.

Rev. Dr. Lyman Abbott was hurt one day last week while riding horseback, the animal having fallen and rolled on him. Fortunately the doctor was less injured than was at first feared, and is likely soon to be in his pulpit again. He has shown that the bicycle is not the only dangerous thing to ride; but he, like his brethren who ride the wheel, will no doubt continue to think that the accident may happen to any one, and that the pleasure of riding more than compensates for its risks.

There are, says the *Christia Commonwealth*, far too many ministers in the world—that is to say, men who expect to do nothing but preach and to have a comfortable living. There is no reason why every earnest man should not be a preacher, provided he is willing to do, say, a little tent-making as well. But the number of men who are so unmistakably called of God that they should be set apart exclusively for the ministry, is to put it mildly, much smaller than the number of men actually in the field. We fear that many young men enter the ministry who have not the gifts and grace to qualify them for the office, and they become a burden to themselves and to the denomination to which they belong. We have heard much of the glut in the ministerial market in this country, and it would seem that much the same state of matters prevails in American cities.

The three African chiefs Khama, Sebele and Bathoen, attended service Sunday, Sept. 8th, at Grafton-square Congregational Church, Clapham, of which Dr. Rogers is pastor. The pulpit was occupied by the Rev. R. Wardlaw Thompson, the Foreign Secretary of the London Missionary Society, who received our dusky visitors at Southampton last week. They were deeply interested in the service. The Rev. W. Willoughby, who accompanies the chiefs as interpreter, was, previous to his entering the mission field, pastor of Union Street Church, Brighton.

Ought not every church to have a printed notice of the character of the meetings with the "usual time and place" in some conspicuous place in the vestibule or else have the announcements of the several meetings made from the pulpit every Sunday? I know it is said if one really wishes to attend a meeting he will inquire till he finds out. I believe it, but why should a stranger be put to that trouble? Will he be any more likely to feel that he is welcome at the meetings after he has been at the trouble of finding out for himself the "usual time and place?"

The oddest Temperance Society in the world, says a London journal, is the abstaining commune of Achlyka in Siberia, all of whose members are strict teetotallers every day in the year, except one. Regularly on the first day of September, year after year, all the adult members of the commune assemble in the Parish church, and everyone takes a solemn vow before the altar to drink no wine, beer, or spirits "from the morrow" of the following day for a whole year. The clause "from the morrow" is introduced in order to give them a reward for their virtue in the shape of a whole day of drunken carnival. As soon as they leave the church they begin to indulge in a horrible Bacchanalian drinking, which continues throughout the day, until neither man nor woman in the village is sober. This is naturally followed by considerable physical suffering, and then by mental remorse, whereupon the penitent parish enters upon its twelvemonth of model sobriety, and all live like the Rechabites. Some students imagine that this queer proceeding may be a prehistoric tribal custom.

Lady Henry Somerset has taken Jane Cakebread in charge. Jane Cakebread has been committed for being drunk 278 times, several other women have scored a hundred convictions. This is all very bad and it will be a great boon to them and their neighbors if Lady Henry and others can protect these poor imbecile creatures against themselves.

It takes 7,789,854 railway journeys to kill one passenger. It is not racing so much as shunting and coupling that kills one railway man out of twenty in forty years' service.

In Jerusalem two flourishing Church schools are held every Sunday morning and afternoon; one in Arabic in St. Paul's church, outside the walls, and one in Hebrew in Christ church, Mount Zion. "Pray for the peace of Jerusalem; they shall prosper that love thee."

The advent of the fall months finds many seats in the country churches deserted. With what a welcome will some of the summer visitors be greeted another season. Their temporary assistance creates an influence which lives from one year to another, and often supplies just the needed support on which depends the life of these churches.