

The Presbyterian Review.

Vol. XIII.—No. 47

TORONTO, MAY 27, 1897.

\$1.50 per Annum

We are as harps that vibrate to a touch
From stranger lands, unconscious of the strings,
While the soul's slumbering echoes wake to life,
And through its halls responsive music rings.

Few are the David's of those harps of ours !
Few learn the cunning of the instrument ;
And those to whom the gift has been denied
Are oftentimes those with whom our lives are spent.

But God's large gift of Love is showered around.
Let us be thankful. Earth were too like Heaven.
If, with the power of loving deep and long,
That other gift of sympathy were given.

OVER LAND AND SEA.

The poor Anglicans have been knocking in vain at the gates of the Vatican. They are now setting out to beg the Greek Church to take them in. Mr. Durban's report, however, is by no means encouraging. The Greek Church will not entertain the idea of compromise. Here is the judgment of a cultured Russian lady on that matter. "There is one thing that your English clergy seem never to remember—the Anglican Church is a new and heretical communion. And the Roman Church apostatised from ours. Ours is the genuine Church of the Apostles. Of course something must be surrendered by somebody, but *we* should not dare to make the surrender."

The latest Jubilee announcement that the Queen's procession will pause at St. George's Cathedral, Southwark; to enable Her Majesty to receive an address of congratulation from Cardinal Vaughan and the Duke of Norfolk as the spokesmen of the Catholics of England—has caused much interest in Protestant circles in London.

It is said that a movement is on foot in the Roman Catholic world to mark the advent of the nineteenth century by a religious solemnity of a specially remarkable character. A committee has been already formed at Bologna, under the Presidency of Count Acquadrini, while the Pope has expressed his approval of the project. Why might not the Protestant world take some step in a similar direction?

It is stated that the chronic dispute between the Greek and Latin Christians in reference to the so-called Holy Sepulchre in Jerusalem, has broken out this year in connection with an organ which the Latins have erected, and which the Greeks, who object to instrumental music in worship, regard as an outrage on them. A strong body of Moslem police have been stationed within the building to maintain peace between the militant Christians.

Count Ernest of Dornberg, who died lately at Ratisbon, has bequeathed £850,000 for religious purposes. A large part of this sum will be expended on an orphanage for children of Reformed parents. A considerable sum will be reserved as a fund for the widows and orphans of Reformed ministers, and another part be invested for the benefit of students attending Erlangen University, while about £200,000

will be devoted to building and endowing an Evangelical Hospital at Ratisbon.

The Roman Catholic Canton of Tessin, in Italian Switzerland, is up in arms against a little work of evangelisation that, under the auspices of a Basle society, has been carried on in that canton for several years. This work was begun for the benefit of a large number of German-speaking emigrants, but, according to the Roman Catholic Church, these people may become heathen, but they must not be looked after by their own coreligionists, and the holy soil of the canton must not be polluted by the presence of Protestants. But the society has persevered, and, while driven out from several towns in which there were a number of Germans, has at length established at Lugano a Protestant church, with forty members.

What sort of home training had the young man whose double crime of theft and murder recently startled a quiet New England town? Neither intemperance nor insanity has been urged as even a remote cause of the horrible deed. Are there any laws of heredity which must be taken into account in judging his conduct? Did he as a child show any tokens of having a defective moral sense, or must we charge this outbreak of passion to evil associations and environment in early life? The latter theory would probably be held by advocates of the bill now before the Massachusetts legislature, providing for a more careful supervision and a more natural and healthful environment for the 1,600 neglected and wayward children in State institutions. This policy of prevention rather than cure is in line with the progressive ideas of the day, and the alarming fact, based on recent statistics, that each year it is a younger set of men and lads who are responsible for the majority of crimes committed, shows the crying need to safeguard society by beginning reform in season.

The *Workman* says pointedly. "There is a body of persons whose impulses find out let in the baking of a cake for a sociable, or the general fussiness of a convention. They shrink from the onerous task of serious preparation for a Sabbath-school class and the diligent pursuit of the individuals in their times of waywardness or illness. They do not take the pains to make themselves agreeable to the commonplace people of the church, or the unprepossessing 'stranger' within the gates of the sanctuary. They count it a hardship to step into the sick-room and read a chapter of Scripture to a 'shut in.' With all their apparent church activity, they are church shirkers."

The first writer, as far as known, who referred to our Gospels was Papias, who very probably was a disciple of John, and was a companion of Polycarp. He suffered martyrdom at Pergamos during the persecution of Marcus Aurelius about A.D. 163. Of his *Logion Kuriakon Exegesis* only eleven fragments have come down to us. The work existed as late as the thirteenth century. It is now reported that his work has been found in a manuscript brought from Egypt. Biblical scholars will welcome this manuscript with delight.