

Dominion Presbyterian

Devoted to the Interests of the Family and the Church

\$1.50 per Annum

MONTREAL, TORONTO, WINNIPEG

Single Copies, 5 Cents

Note and Comment

An exchange has an article on "The Decadence of Calvinistic Theology." This is hopeful. Only a few months ago it wrote on the "Death of Calvinism." A system which was dead and is now only declining must be stronger than it was. By and by the editor may have a vision of Calvinism as it really is—strong, evangelical and victorious.

"I hear that you are popping up again," said a great lady once to Mr. Gladstone. Cromwell, too, is popping up again, says the London Christian World. Cromwell, with his Protestantism and his Puritanism, his belief in a Free Church, in a free State, his determination to make politics a department of applied religion. His part is not yet done in the making of this nation. The twentieth century may find his mark cut as deeply into it as did the seventeenth.

In an address delivered before the Methodist ministers of New York, Dr. Cuyler, in his inimitable way, told his brethren that of late years "Methodism in New York has obtained a certain amount of learning but has lost a great amount of lungs." It is well enough, says The Interior, to have a sharp axe when one sets out to clear away the forest, but no axe will stave for lack of resolution in the arm that swings it.

It is reported that the committee of New York Presbytery to inquire into the charge of heresy preferred against Prof. McGiffert, has held a meeting but nothing has been divulged as to what was done. As the committee has until November to report, it is petty well known that advantage will be taken of the interval by prominent Presbyterian ministers who recognize the injurious effect on the Church of a heresy trial to induce Dr. McGiffert to withdraw. This course is being urged by the leaders in the denomination as the easiest solution of the difficulty. But it is said Dr. McGiffert is disinclined to go. He wishes to continue to be a Presbyterian, and a part of the Union Seminary influence, it is asserted, is advising him to resist all persuasions to leave the Church.

A writer in The Presbyterian testifies thus to the value of foreign mission work in this country: The Chinese who are instructed in Sunday schools in this country write home about the Christian work, which tends to increase the home sentiment in favor of Christianity. They bring idolatrous paraphernalia with them in coming to America, but, having lost their superstitions in this country, do not carry them on the return voyage.

Archbishop Ireland, who has been for some time in England, expresses the hope and belief that, before very long, the English nation will be back in the bosom of the Roman Catholic Church. Of course, he would be glad to see it, and, of course, the papal reactionaries are trying to bring it about. It is our impression that Archbishop Ireland will be dead many a long year before any such catastrophe comes to England as that which is contemplated by Romanists.

A spiritual revival is going on in Italy none the less important that it attracts little attention. In one parish (which includes several villages) fourteen meetings were held in four days. A number of nominal Catholics (probably in fact utterly irreligious) have been admitted to the Protestant churches in various parts of the country, five in Como, six in Florence, sixteen in Naples, twelve in Genoa, twenty-seven in Turin, and so on. Lectures on the Passion of Jesus Christ, given by Pastor Buffa at Messina, have attracted large audiences every evening, and similar lectures by Pastor Ronzone have met with large public approbation at Rieti.

Under the title of "A Dogmatic Tripper," the Daily Chronicle reviews a new book by Canon Knox Little on South Africa. The reviewer tells us that the Canon went to see President Kruger at his home, and that he sneers at the old man in his elegant way. "Oom Paul is not an Anglican," says the reviewer, "and so we have this sort of thing: 'He has been represented to us ad nauseam, as a man of simple habits and deep piety.' So the statement that a man is of simple habits and deep piety nauseates the clerical mind?" Altogether, the Canon gets a bad quarter of an hour from the reviewer.

Scotch Presbyterians have been offended and justly by the treatment of Scotch Presbyterian soldiers in India. They are not allowed to use the military chapels built by the Government with public money, on the ground that those places have been "consecrated." Therefore the brave Scotchmen who are and have been among the most noble members of the army in India, are compelled to worship "in a dismal theatre, or a barracks room, or the open air, or are deprived of worship altogether." The General Assembly of the Presbyterian Church at its recent meeting took the matter up and determined to seek redress through Parliament. Principal Story delivered a strong and eloquent address before the Assembly, saying with absolute truthfulness that the Presbyterian Church was the Established Church of Scotland, that the Highlanders and other Presbyterian soldiers had been foremost in every Indian campaign in making or preserving the Empire, and therefore the insult to their religion was scandalous. Elders who are soldiers of high rank in the British army, also rebuked the insolence of the Anglican Church with great indignation. The fact is another proof of the impertinence generated in time by ritualism and an Episcopalian form of government. Degeneration in the Apostolic Church began with the ordination of bishops, resulting at last in the Papacy and its abominations. The Greek Church has passed through a similar experience, and has been for many years a persecuting body. There is danger in ritualism. The churches of to-day, tending toward ritualism, should remember the past. The more simple Christian worship and Christian organizations are the greater the probability that they will remain Christian.

A new story about Robert Browning has got into print. It was when his son was beginning his public career as a painter, and Browning was anxious about his first exhibition. "People expect so much from him, poor fellow," he said, "because he had a clever mother."

In Iceland men and women are in every respect political equals. The nation, which numbers about 70,000 people, is governed by representatives elected by men and women together.

Last week the Prince of Wales laid the cornerstone of the new building for the British Postal Savings Bank. This institution has been the greatest of all promoters of thrift among the masses. It has now in its possession about \$600,000,000, belonging to almost 7,000,000 depositors, and has been compelled to take possession of a tract of five acres in the outskirts of London, where enormous buildings will be erected for its accommodation. Its growth has been so rapid that more than 100 clerks have been added to its staff each year for more than ten years past, and this in spite of the fact that interest on deposits have been reduced from 3 per cent., the old rate, to 2 1/2 per cent. The growth of this institution has not destroyed the trustee savings banks. Many of the smaller ones have closed, but the larger and sounder ones are in a better condition than ever before, and the total sum deposited in trustee savings banks is considerably larger than when the postoffice entered the field in 1861. Any postoffice will receive a deposit, but the withdrawal must be conducted by correspondence with the central offices in London. When a depositor reaches the maximum he may purchase consols through the bank and then reconvert his deposits of cash. The bank is used by the War Office for the savings of soldiers abroad and for the deposit of deferred pay.

After many years discussion the Russian Government has decided to abandon the Julian calendar and adopt the Gregorian, now in use the world over, except in Russia and Greece. Consul-General Holloway sends this information from St. Petersburg to the State Department at Washington. A commission of sixteen members, including nine astronomers, has been appointed to arrange the details of the change. The Russian calendar is now twelve days behind that in general use, and is a cause of serious annoyance to Russian merchants and their correspondents in foreign countries, as papers bearing double dates are a source of confusion. The Julian calendar makes the year several minutes too long. It was superseded and the accumulated error was corrected in 1882 when Pope Gregory XIII ordained that the 5th of October of that year should be called the 15th. This arrangement was adopted by all Catholic countries, but the Protestant nations held out against it until 1700, and England until 1751. England by that time had lost eleven days, and as the error still accumulates, Russia is now twelve days behind the world. As the Czar is an autocrat he may not have the trouble that was caused in England by the adoption of Lord Chesterfield's act. By this bill the month of September, 1752 was shortened to 19 days, the day after the 2nd being the 14th. Many of the people were infuriated at this arbitrary annihilation of eleven days, and the matter was made a political issue. "Give us back the eleven days we have been robbed of" became the election cry. Hogarth's caricature preserves the memory of it. While the change in Russia will necessitate the adjustment of rents, commercial paper and many other matters, it will forever rid the country of the confusion involved in the present system.