

Our Contributors.

CALVINISM NEITHER DEAD NOR DYING.

BY KNOXONIAN.

Calvinism has been honoured with more obituary notices than any other system in existence. Almost every week we read somewhere that it is dead. Even the *Christian Guardian* occasionally tells its readers that the system is about to say a final farewell. The strongest men have their weak points, and the weak point of the stalwart editor of the *Guardian* is to announce the death of the Calvinistic system. No doubt the good man has many a time got ready for the funeral. The corpse, however, is never ready. It is always too lively for immediate interment. The funeral has to be postponed indefinitely. It might perhaps be as well to postpone it until the millennium when, in our humble opinion, all men will turn Calvinists. When the angel descends to announce that time shall no longer be, boys will be found learning the Shorter Catechism, men will be found studying the Confession of Faith, and theological professors will be busy unfolding to their students the logical order of the Calvinistic theology.

If there is one country more than another in which Calvinism is said to die frequently, that country is the United States. Few men have the courage to say that it is dying in Scotland, though some did say that Mr. Robertson Smith struck it a staggering blow. Nobody noticed the staggering but those who were very anxious to see it. Rare ability in the way of making assertions is needed to enable any one to assert that Calvinism is dying in the North of Ireland. Ulster men have a splendid faculty for showing that they are alive. The English Presbyterian Church is a comparatively young body. It has to fight its way on uncongenial soil. The difficulties to be overcome are many and formidable. At times some of the leaders propose changes in non-essentials that they hope will remove some of the difficulties. The moment they do so the shout is raised—"Calvinism is dying" It doesn't die, however, to any great extent.

But it is from the United States that the most alarming news always comes. Over there they are killing Calvinism all the time—in the magazines and newspapers. The Socinians kill it. The Arminians kill it. The Sceptics kill it. The Scientists kill it. The New Theology is killing it. The whole army of Free Thinkers—whatever they are—pounce upon it and kill it. Colonel Robert Ingersoll has delivered several funeral orations over its grave. Scores of other men—many of them preachers—have done the same thing. But in some way or another the system seems to stand all this killing with a fair degree of success. Not only does it live through all the killing, it actually grows—grows in numbers, in influence and money. You often hear some very "advanced" dude announce in pompous tones that "Presbyterianism has completely died out in the States." It was "too slow" for the American people. You then take up the Minutes of the American General Assembly, and you find that Presbyterianism is making astonishing progress over there. Either the dude knew nothing about it, or he had no respect for the memory of the Father of that great country. Perhaps the moral of the hatchet story was too slow for him.

This very week the hundredth General Assembly of the American Presbyterian Church is in session in Philadelphia. The old Calvinistic ship has completed her hundredth annual voyage. She comes into port manned by as good a crew as ever steered an ecclesiastical vessel. She has about \$800,000 on board for Home Missions, nearly a million for Foreign Missions and a million for the Aged and Infirm Ministers' Fund. For all purposes she carries thirteen or fourteen millions. The blue banner of the covenant floats from her mast head. Look at that noble vessel as she sails triumphantly into port for the hundredth time, more richly freighted than ever before, and tell us "Calvinism is dying in the United States."

Making predictions about the death of a man or a system is a risky kind of business, and exposes the prophets to a very unpleasant kind of suspicion.

Gladstone's departure has been predicted a good many times. The prophets who did not like to go so far as to say the Grand Old Man was going said his voice was gone. The Grand Old Man came back

when he was most needed by his friends and his voice woke up the country from Calithness to Cornwall.

It has been predicted many a time that Sir John would soon leave, but he is here yet and quite frisky.

About two years ago it was announced that Mr. Mowat's constitution was "breaking up." A year ago last autumn, at a critical period, he displayed a wonderful amount of bodily and mental activity. Something did break about that time, but it was not the Premier's constitution.

The predictions that are constantly made about the early breaking up of the Calvinistic system are not any nearer the mark than the predictions made so often about these statesmen. Making such predictions always create the unpleasant suspicion that the prophets would like to see them fulfilled. Calvinism is neither dead nor dying. Predicting its death or publishing its obituary notice won't hasten its decease by a single hour. Why should any good man wish it to die?

IS CHRIST OR PETER THE FOUNDATION OF THE CHRISTIAN CHURCH?

BY THE REV. R. WALLACE.

(Continued.)

It is well known that the Roman Catholic Church is established in the Province of Quebec, and that the people, and especially the priests, claim that the Province of Quebec should control the whole Dominion, and that practically the representatives of that Province do control the Dominion Parliament, through the temporizing, cowardly policy of many Protestant members. What would be the result if Rome gains the control of our fair Dominion? It is well known that the natural fruits of Protestantism are intelligence, enterprise, prosperity and peace. On the other hand, the natural results of Popery are ignorance, intolerance, degradation and crime, as shown by Lord Macaulay, Gladstone and other leading writers. The Rev. Dr. MacVicar, Principal of the Presbyterian College, Montreal, who resides in the midst of Popery, and sees the working of the system, has written several articles in the *Presbyterian Review*, and other journals, endeavouring to enlighten and arouse Protestants to a sense of the dangers to which we are exposed from the encroachments of Rome in Canada. In *Knox College Monthly*, February, 1888, he complains that few Protestant parents take pains to instruct their children as to the nature of Romanism. They are not taught that it is gross idolatry to pray to saints and angels, and to worship the Virgin Mary and a wafer called "the host,"—which by the words of a priest is said to be changed into the very divinity and humanity of the Son of God. He complains that in few Protestant pulpits is the subject taken up. Those who wish to be at peace with political magnates shun the subject. If Romanism is touched at all it is to show in how many points it agrees with the faith of the Reformed Churches; and how much charity and self-denial are manifested by the priests, nuns and Jesuit missionaries. That it is an impertinence to meddle with any man's creed, and that it is the duty of all enlightened citizens to seek to dwell together in unity and peace. If these views are correct, then our Lord Himself was all wrong in disturbing the faith of the Jews and in introducing a new religion, and we would say it with reverence, He and His apostles just got what they deserved when they were put to death. Such is the awful but necessary result of such views, yet Dr. MacVicar says that this is a very common way of viewing the matter by those whose ignorance is dense, and who are unwilling to inform themselves. He says he knows a prominent Protestant who asserts that Romanists are less immoral than the Scotch peasantry; whereas the Rev. Hobart Seymour in "The Moral Results of the Romish System," (London, 1854), shows by official statistics that there is a wonderful difference between Protestant and Popish countries with reference to the violations of the sixth and seventh commandments. In Protestant England, there were prosecuted for murder yearly in each million, four: in Ireland before the famine, and while there were fewer Protestants than at present, thirty-three. In Ireland, in 1854, with a larger proportion of Protestants, the number had fallen to nineteen, and probably is now about fourteen, in France thirty-one; in Popish Austria thirty-six; in Bavaria sixty-eight; in persecuting Tuscany eighty-four; in

the Papal States seventy-four; in Naples 100. Thus the most Popish country, Naples, where the priests had full sway, had twenty-five times as many murders as Protestant England. Second, breaches of the seventh Commandment. Proportion of illegitimate children in every 100 born. In London, four; Paris, thirty-five. Vienna, over fifty; in Rome, the city of the Pope, in which ecclesiastics are about one in twenty five of the population, it rises to seventy-three or nearly three-fourths of the whole. Holy Church indeed! One great cause of this state of things in Popish countries is the general neglect of the proper education of the people. In 1861, after the union of the States of Italy, brought about by the efforts of the noble patriot Garibaldi, the Italian Government made an enquiry into the state of education in Italy. It was found that out of 26,000,000, 17,000,000 could neither read nor write! In the Papal States, from eighty to ninety per cent. of the population were in a condition of utter ignorance. In five years after the rule of the Pope was overthrown, the new Italian Government established 11,147 elementary schools, which were attended by 1,217,870 children. In France, in 1868, while under the rule of Louis Napoleon, who submitted to the rule of the priests, one-half of the inhabitants could neither read nor write. No sooner was the rule of the priests thrown off than they organized a public school system, which gathers in the children and is checking crime and diminishing pauperism. In Spain, in Austria, in Mexico, and in Ireland, until the English Government established schools, the people were given over to ignorance and superstition.

In mixed countries like the United States and Canada, the priests have even denounced the Public Schools because the Bible was read in them and they fear the Bible. Roman Catholic writers admit, with profound concern, that vast numbers of Romanists have been lost to the Church of Rome through the influence of the Public Schools. J. O. Kane Murray in his "History of the Roman Catholic Church in the United States," declares that "more Catholics have fallen away from the faith in this country than are now living in it." The *Irish World* in 1874 claimed that 18,000,000 had been lost to Catholicism in the United States alone. Others say from 5,000,000 to 8,000,000, while there are less than 7,000,000 of Romanists there now. The knowledge of this fact explains the zeal of the priesthood in the establishment of Separate Schools, and the rigid discipline brought to bear to enforce attendance on them. The priests dread the free atmosphere and the enlightening influence of the Public Schools in our country, in which Protestant and Roman Catholic children may receive instruction together. The, know by experience that ingenious youths receive both information and impressions unfavorable to the system of Rome which cramps the intellect and confines the sympathies, both social and religious, to the adherents of Romanism. In order therefore to protect our country from the debasing influence of this corruptible system, social and religious, we should oppose to the utmost the further extension of the Separate School system which dwarfs the intellect and hinders the social and moral elevation of the youth of the country. It gives greater breadth and elevation of mind and more liberal views to have the youth of any country of all denominations educated together; whereas in the Separate Schools no real intellectual culture is given, nor correct views in regard to the importance of civil and religious liberty and the duties of citizens toward each other and toward the State. The pupils are chiefly taught the catechisms and dogmas of the Romish Church, and blind submission to the priesthood. Thus the better they are educated according to the system of Rome, the less are they fitted to become good citizens.

And yet notwithstanding the unsocial and immoral tendencies of the Romish system, many Protestants, whose motto is "peace at any price," have consented to the exclusion of the Word of God from the Public Schools of the land both in the United States and Canada, although it has been often proved by experience that the knowledge and influence of God's Word is the only reliable means of impressing correct views of morality and the duties incumbent on men in all the relations of life—in the family, in the community and in the Church—and that wherever the Bible is excluded from the Public Schools there loose views of morality prevail, and vast numbers utterly fail to discharge aright their duties as citizens, and