

government schools; in some cases accepting fifty-five dollars a year.

England once did much for Bohemia, for it was the

#### WRITINGS OF WICKLIFFE,

introduced into that country by Jerome of Prague, who had studied at Oxford, that stirred the spirit of John Huss, and exercised a powerful influence in enabling Bohemia to shake of the papal yoke. Britain and her sons, now prosperous in Canada and other colonies, will surely not permit the descendants of those Protestants who nobly perished rather than submit to the re-imposition of that yoke, to fall in their struggle to preserve their children from popish influences, from the want of means to keep open schools of their own. No doubt the Protestant cause has been weakened in the past by the leaven of rationalism in Austria, as it has been in Germany, France, and Switzerland, but evangelical life is reviving in Bohemia, thanks to British influence. Young men who go over to Edinburgh to study acquire new ideas regarding Christian life and church work, and when they return to their country they prove to be the seed of new life. How important, therefore, to keep alive these old and sorely tried Protestant communities who have survived so many centuries of persecution and martyrdom, and who are to-day in danger of sinking beneath the load of earthly care and poverty. T. H.

Clarens, Switzerland, May 6th, 1884.

#### MR. BEECHER ON EVOLUTION.

MR. EDITOR,—The importance of having proper and fixed views on the subject of Christianity, and the great necessity there exists in this gold-loving age, with all its materialistic tendencies, to keep up high spiritual views in all human creatures, is a matter of great interest. Not agreeing with many of the remarks of this lecturer, and wishing to forward truth, is my apology for now troubling you with remarks on this rev. gentleman's lecture, especially those referring to his beliefs on the Old Testament, which were written some time since. I consider that he went far beyond what any man calling himself a Christian should do, and that his enunciated doctrines completely undermine the great Christian fabric in which true Christians believe. It may be said they were only heard by a limited number of people, but I consider it the duty of every lover of society and the world to denounce such doctrines as I heard at this lecture. I did not go there to hear his views on Christianity but supposed he was going to lecture on evolution.

Those who brought him here to decry established thoughts are greatly to blame. Mr. Beecher has not yet got rid of the imputations cast on his clerical character resulting from his Tilton embroglio in New York. The matter is still surrounded with mystery. I am not saying they were true or false, but they exist in the public mind, therefore his utterances on great Christian doctrines are not the most reliable. It is lamentable to find a general prevailing looseness of morals in the United States, in regard to marriage, motherhood and theology. It is no wonder the Mormon system prevails there. Crimes result from infidel principles, and it will be found that great criminals are persons who disbelieve in God and their accountability to Him. Politicians in our country and in the United States, speculators, embezzlers of bank funds, and grossly dishonest men everywhere, are persons, generally, who set aside all thoughts of God and Christ. In the United States the almighty dollar, success, and extravagant fashion are worshipped! It is well for us to be cautious how we encourage lectures or principles that lead to such things.

If Christianity were taken away from the United States, a terrible civil war would soon spring up among the masses, and that great country would, I fear, become a second Imperial Rome, Babylon or France. Rome tried patriotism, but the aristocracy and masses having no belief in a great God to whom they were accountable, rotted as it were, and fell through corruption of private morals. We would do well to remember the warnings of past times.

Mr. Beecher undertook to lecture on "Evolution and Revolution," and I expected he would confine himself to them—that is to the effect of "Evolution" on human thought and religious feeling. He was not content with this, but thought proper to attack the cardinal principles of Orthodox Christianity. He professed to believe in the Lord Jesus Christ, and that

His kingdom would succeed all over the world. It was a curious way certainly to make it do so by pulling out the pillars that supported it.

1st. He ridiculed the account of the creation of the world as given by Moses, and especially the temptation and fall of man in the Garden of Eden.

2nd. He ridiculed the idea of original sin in man or that sin descended from Adam to his posterity—thereby contradicting the repeated assertions of the apostles of Christ, and of Christ himself, where in speaking to Nicodemus, He says: "You must be born again." If man has not original sin why should he be born again? Why not be saved by his own righteousness and not through the precious blood of Jesus Christ shed on the cross? Why was the glorious and pure being, Jesus,—in whom this professing lecturer says he believes, and whose kingdom he thinks will ultimately control the whole world—crucified at all? Christ said that He came to save a lost world by His shed blood, by His sacrifice for the human race on the cross? There was no need of this if man never fell or if the children of Adam have no inherited sin!

He pretended to reverence the Divine laws given by Moses from God, yet he ridiculed the assertion of Moses as to the fall of man, or the cause of evil. He in effect disputes the five Books of Moses which are upheld by Christ (whom he says he worships), and especially by Christ's apostles and the great truths of which the Western Orthodox Christian Church upholds in the world. As to the cosmogony of the world—that is, its creation in six literal days—there may be reasonable opinions upholding these periods to be epochs of time in creation.

The epochs of creation may be long extended periods, and some Hebrew scholars, I believe, hold that a proper reading of the Old Hebrew Scripture would warrant this construction, but I am not asserting this as a fact. It is evident that geological researches prove incontestably that the formation of this world's crust and the series of animal creations as well as vegetable creations, took place in periodical cycles. It must be remembered, however, that the Mosaic account of the world's creation, and the scientific views given of it, are the views of man at a very early period, not the absolutely correct ones after long research. God's revelation to men is concerning their spiritual nature and conduct, not to instruct them in natural sciences. I don't know that it is anywhere alleged that the scientific views of the holy men of the Old and New Testaments are necessarily inspired. We all say even now that the "sun rises and sets," although it simply appears to do so by the world turning on its axis from the west to the east, the sun remaining stationary. Mr. Beecher in his lecture asserted that the doctrine of evolution, as supported by its advocates, does not necessarily disprove the existence of a supreme God in the universe, and he believed Christ's miracles true; yet he denied the inheritance of sin by his posterity from Adam, and, in fact, he denied the fall in Eden of man from entire innocence, as created by God, to a state of sin, which was inherited by the posterity of the original man. He forgot what Paul says: "That, as in Adam, all die; so in Christ shall all be made alive." If we have no inherited sin, then there was no occasion for Christ to suffer; man could work out his own salvation; be saved by his own meritorious works, which doctrine is untrue according to Christ and His apostles.

Whilst listening to his lecture I mentally enquired, does he believe in a being, a fallen angel, called Satan? Does he believe in fallen angels? Let him read St. Jude, the temptation of Christ in the Wilderness, the words of Christ to Peter: "Satan hath desired to sift thee as wheat." There are certain spiritual doctrines of Christianity which are as props to this fabric of religion. They cannot be pulled out without the danger of the destruction of all. That men are essentially sinful is proved by the history of man, whether in the savage or civilized state. War, war, is the natural state of all savage tribes of men. Crime is natural to all classes of men and women in civilized life—always was so, so far as nature is concerned. The tendency of the natural man, as St. Paul emphatically says, is to sin. Christ came to redeem us from this nature, and, by the will of God, suffered the "Just for the unjust," by the, to us, inscrutable decrees of supreme wisdom, mercy, and justice. We cannot pull out this pillar as Christians. Toronto, June 10th, 1884. CHARLES DURAND.

#### OBITUARY.

MR. JAMES BOYD.

An eminent Christian, remarkable for his confidence in God, and for attention to the spiritual welfare of his household, in a letter to a friend a little before he died, could say: "I rejoice in hope that we shall meet, an unbroken family, before the throne of God." What a delightful thought: a whole family in heaven!

From our earliest years we are accustomed to hear of a place of unutterable glory, that place is heaven. This is the eternal home of God's people. If our friends die we hope they are gone to heaven to be forever with God and we feel that it is our duty to prepare to follow them. What a blessed sight to see a whole family setting out in good earnest and determined by the help of God, to appear a "whole family in heaven."

No one can estimate the power of silent example; and in no place is this so much felt as in the family circle. Here the goodly example of the parent is telling on all the future life of the child. "He being dead, yet speaketh." This truth is illustrated in the exemplary life, patient suffering, and happy death of a worthy elder of our church lately taken to a better world. James Boyd was a native of the County Fermanagh, Ireland. He came to Canada in the year 1848; and some time afterward was united in marriage to Miss Sarah Hamill, who proved a worthy helpmate during all his days of sunshine and shadow until in God's providence he was called home. His first place of residence was the township of Clarke, where he became an active member of the Presbyterian church, Newtonville. In the course of time, to accommodate parties in the back part of Clarke, it was thought best to establish a congregation at Kendal. Mr. Boyd at once gave all his power to the formation and building up of that congregation. He was elected an elder in 1869 and was also called to the important work of superintending the Sabbath school. He was always a willing and efficient worker in everything connected with the advancement of the Saviour's kingdom. About seven years ago he was seized with a lingering disease which unfitted him for further active work. In January, 1883, the family removed to Toronto, and united with Erskine Church. The disease that seized him seven years ago continued its course until God in His providence took him to that land where there is no more death. On the 17th April his loving spirit passed away to its eternal reward. I never saw a more patient sufferer. For seven long years he was taught, as few are, "to endure hardships as a good soldier of Jesus Christ."

He leaves a wife and two children, a son and daughter to mourn his loss.

"Blessed are the dead which die in the Lord from henceforth, yea saith the Spirit, that they may rest from their labours and their works do follow them."

Toronto, 18th June, 1884.

J. S.

At Umbwalla, Kaffraria, the late Rev. Tiyo Soga, sixteen years ago, had gathered forty-three children as the nucleus of a church. To-day the congregation is represented by 653 members, and 170 waiting for baptism. Glenethorn has an average attendance of 350.

ONE of the indirect results of missionary work is illustrated in Tahiti, where in 1882 the imports amounted to 4,391,530 francs and the exports of native products to 3,701,934 francs, while 108 European ships participated in the traffic. Had there been no missionaries, the value of Tahiti in the world's commerce would be nothing. A Paris missionary in that island, M. Vienot, has recently been made a Chevalier of the Legion of Honour, on the ground that he had been for eighteen and a-half years a member of the Colonial Council of Tahiti, had served as a director of the French school for natives, and as President of the Protestant Church Council, and had contributed much to the strengthening of French influence in Oceania. The Protestant Church of Tahiti and Morea numbers 1,377 communicants in a population of 8,000 souls, and 1,159 children in the Sabbath school. In the last year, 258 members were added to the church, while 100 were excluded, mostly on account of drunkenness. The Tahitians are very averse to Roman Catholic doctrines, and read the Bible assiduously. About one thousand dollars worth of Bibles and Testaments were sold during the last year-and-a-half.