

CORRECTION.

Calvinism, on the contrary, teaches that God makes no offer of salvation to those who abide in sin, whom he does not mock, but he truly warns them, that if they continue in sin, they continue under condemnation. It teaches, that there is in Christ, a sufficiency of worth, suitableness, and excellence to meet the wants of all to whom the gospel-message is sent, and that no sinner who comes to him, will be cast out; for "he is able to save to the uttermost *all that come to God by him,*" and who can doubt his willingness? or who can fear his willingness may prove ineffectual?

Permit me to add, that no system of faith, held by Christians, has less to fear from a thorough investigation, in the light of Scripture and sound reason: and none, more likely to receive injustice from the influence of prejudice on the pious mind, or the natural enmity of the carnal mind, where piety is absent, against all that humbles man, and exalts the only true God and Saviour.

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THE GOSPEL IN BOHEMIA.

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During the sittings of the Pan-Presbyterian Council in July, the history of the ancient Protestant Church in Bohemia was more than once alluded to. Several of the facts then brought forward excited much interest, and it was with tantalized hearts that Senior Szalatnay and Pastor Dusch, the deputies from the Bohemian Reformed Church, found themselves obliged, by the expiry of their short leave of absence, to turn their steps homeward without having an opportunity of following up the beginning which had been made, and endeavoring to secure expression in a practical form of the sympathy which is undoubtedly felt by many in our land for their struggling Church.

Since their return, they have been earnestly writing for help: and as the case of their Church is but little known or understood in this country, we have been

asked to publish a few particulars.

In 1620, all Bohemia was Protestant, except one per cent. of the population, who were either Romanists or Jews,—not even in Scotland had the Reformation been so completed; but every manifestation of Protestantism was crushed out between the time when the battle of the White Mountains, fought near Prague in 1621, placed the country at the mercy of the Jesuit-led Emperor Ferdinand II., and the year 1627, when the persecution ended for lack of objects, no professedly Protestant Bohemian being left free to tread his native soil. The Reformed Church as presently constituted dates from the year 1781, when the Emperor Joseph II. issued the Edict of Toleration, by which Protestant worship was permitted under a variety of vexatious restrictions.

For example, the churches were all placed by the Government official in remote out-of-the-way country districts, and so until recently Protestantism has had no opportunity of working upon the populations of the towns. In 1866, further concessions in the direction of freedom were made; and since that date growth of liberal views in the country has contributed to the amelioration of the Church's position. In that year a marked revival of religion occurred in Chleb and neighbourhood in the parish of Senior to Janata. An impetus had also been given to the truth from without, by the intercourse which had sprung up between this country and the leading evangelical pastors of Scotland.

As healthful progress commenced, so also did opposition. Many of the pastors of the Reformed Church had been tinged with the Rationalism and Neology of Germany, and with these the evangelicals have for upwards of ten years waged a continual struggle. Others who were orthodox in principle were so moderate in practice, or so jealous of the motives and influence of the British sympathizers that they threw in their weight into the wrong scale, and thus during these years the evangelicals have had hard and uphill work. Meanwhile, although surrounded by many difficulties, many preaching stations have been established, and evangelistic work of every kind has been successfully carried on.