

which, by a word of his love he can accomplish, and breathe into the freed heart of man? Oh, no! we are not so foolish now, so profane; *we plant and we water*, but we acknowledge that God only can give life to the plant and *make it grow*. (1 Cor. iii. 6.) *Not for that we would have dominion over the faith of any* (2 Cor. i. 24), but because we know that *where the spirit of the Lord is, there is liberty*. For this reason we do not fear liberty, either for religion, or for the faithful, or for ourselves; for we desire to be nothing if we cannot be useful to the faithful and to religion."

A volume of discourses, by the late M. Vinet, of Lausanne, has been translated into Italian, has passed the Censorship of Florence, and is about to be published there.

The Pope has opened a register for recording the births of citizens, whatever be their creed. Baptism by the Romish clergy is not therefore now indispensable, as it was before, to the enjoyment of the rights of citizenship.

Belgium.

The Belgian Evangelical Society is blessed with success, though embarrassed by debt.

"The Committee state that the Lord continues to bestow precious blessings on the labours of their Society; the work takes deeper root, and assumes a more national character; the infant churches are confirmed and enlarged in the Christian life; new places of worship are opened; new missionary stations are planted; the field of operations is extended, and the claims that are made on them increase daily.

"In different localities," says the circular, "we are called upon for more preaching; there is a pressing want of new stations; we have not yet one school in the province of Liege, where so great a revival has taken place, and where we have two large congregations that are urgent in their applications for the means of giving instruction to their children. But we are totally destitute of the money that is wanted to engage additional labourers, or to form new establishments. Our position is already so difficult, that we have been obliged to deduct 10 per cent. provisionally from the salaries of the agents of the Society. We therefore beseech our friends to come promptly and effectually to our aid."

Austria.

The public profession of Protestantism was suppressed in Austria in the year 1629, and great sufferings were endured by the people of God.

"This state of things," says a correspondent of *Evangelical Christendom*, "continued with unmitigated rigour until 1781, when the liberal minded Joseph II. conceded to his subjects of the Lutheran and Helvetic Confessions, as well as to the non-conforming portion of the Greek Church, the right of assembling privately for religious worship. From the year 1781, then, the present Protestant population of Austria date their legal existence. The boon was at the time one of no small magnitude, considering their previously helpless and hopeless exposure to arbitrary oppression, and yet when its provisions are viewed in the light of man's inalienable right to worship God according to his conscience, it sinks into the very lowest grade on the scale of toleration."

The Imperial Edict granted permission to his non-Catholic subjects, whenever one hundred heads of families, belonging to one confession, should be found residing (and that not in one village or town, but within a circuit of a given number of miles), to erect places of worship and school-houses (stipulating, however, that the chapels should neither have bells, steeples, nor even an entrance opening on the street), with the further privilege of appointing and supporting both pastors and schoolmasters, without being in any respect relieved of the obligation to pay, as heretofore, all ecclesiastical dues exacted by the Catholic clergy.

The agitation which this Toleration Act excited was much greater than the Emperor had at all anticipated, for not only did a great many more Protestants now avow their faith than either the Emperor or clergy had believed to exist in his dominions, but no inconsiderable number of Roman Catholics showed an inclination to swell the Protestant ranks. The priesthood, and even the Pope, became alarmed, and bestirred themselves so effectively, that Joseph himself was induced to issue restrictive explanations of his own Edict, calculated to check the movement.† When the use to which these were turned is considered, together with the spirit manifested by Joseph's successors, the intense hatred of the Romish clergy against all dissenters from their communion, and the deep-rooted influence they possess over the popular mind,

* And yet it was the chief and most successful engine employed by Jesuit policy to undermine the credit and complete the overthrow of Joseph II., whose enlightenment was unhappily fifty years in advance of his age.

† For further details of Papal interference to nullify the Toleration Act of the Emperor, we refer our readers to "The German Reformation of the Nineteenth Century," published by Snow: a work containing much valuable information on the religious state of the Continent, and deserving a wider circulation than we fear it has obtained.—Ede.