

poor, imbecile, crowned-head, sanctioned blindly all measures of religious despotism.

Now, how different! The first word of the citizens of Vienna, at the revolution, was this: *Liberty and equality for all modes of worship!* The catholic archbishop of Vienna, who was notorious for his ultramontane principles, was hooted in the street, and had to affix to the walls of Vienna a handbill to justify himself. Jesuits were forced to abandon the convent which they had opened near the capital. Their property will serve hereafter for the public use, and probably, after a while, all the other monasteries will be suppressed. The new political constitution has established liberty of worship and liberty of the press. The Bible and controversial works can circulate without hindrance in the whole extent of Austria. Protestants will have the same rights as catholics. What a wonderful transformation, I repeat it, in this empire, which was considered as the firmest bulwark of intolerance!

#### THOUGHTS TO THINK ABOUT—PRACTICALLY.

DEAR BROTHER:—Having in my last shown how every one *can* co-operate in making the *Witness as interesting and useful as it can be made*, I shall in this make a few direct remarks to the brother who neglects to do so.

Three excuses may be offered for such neglect, and only three.

1st, *Want of ability*. You may be unable to write a prize essay, or to furnish articles that will dazzle and astound. But can you express your thoughts in writing at all? If so, say no more about inability—go to work—*do what you can*—who knows how much good you may accomplish by giving utterance to a single idea.

But you may be unable to write at all. Well, can you read—understand—reflect? Can you discern what is wanted to make the brethren in your region, more like Christ? If so, point out the deficiency and the remedy, to one who can write, and see that the matter is attended to. That you have not already acted thus, is not, my opinion, because you lack ability. It may be you plead

2ndly, *The want of time!* True the time is short. But with what are you so greatly pressed—the affairs of this life or the things of the Spirit? How are you employed? Have you discovered clearly and fully your personal obligations to God and man, and do you allot to each particular duty its due portion of time? Please watch yourself a month. If the whole of this period—Sunday and Monday, morning, noon, and night, be *profitably* filled up, your case must be uncommon; and a statement of your method of employing time might be very