

do they rank among the canons of the Church till they have received his majesty's approval. This he may either grant or refuse, but the resolutions of the General Assembly he can neither initiate nor modify, and the ecclesiastical constitution he cannot re-model. The last General Assemblies were held in the year 1702—the Reformed at Buda, and the Lutheran at Pesth. To this day their decrees have not received the Royal approval. They are now, however, out of date. Liberty to convene a General Synod is the great desire of both denominations; but till the present it has been refused.

The Protestant Church of Hungary is, in one sense of the word, a *voluntary* Church. She supports her own pastors and schools, and provides for all the necessary expenses of her various appliances. Her clergy are chosen by the stipendpayers, whose choice the Superintendency may either affirm or annul. Her professors and teachers are nominated to their respective offices in the colleges and schools by the ecclesiastical corporation which maintains and directs the institutions. The Church has thus complete control over all her seminaries, from the highest to the lowest. The only right which the State possesses is that of general surveillance, that nothing be taught prejudicial to her own political interests. And in the election of the pastors her only demand is simply to be informed as to the result. On the other hand, the Church's only claim upon the State is that of protection against the violence of her persecutors. In her own spiritual domain, the Church is almost, if not altogether, free.

But this freedom has not been maintained and secured without many a struggle. Often and nobly has the Hungarian Church, like her Scottish sister, contended for the royal rights of the Redeemer, for the inalienable prerogative to frame and execute her own peculiar laws. In the seventeenth century Protestantism in Hungary was well nigh extirpated, Pope Clement VIII. and the Jesuits and priests encouraging and aiding the harassing persecutions. The people were deprived of their churches and schools. Several of their pastors and teachers were transported to Naples, and sold as galley-slaves for a ducat per head, and many of their nobles were executed on the scaffold. Not till the reign of Leopold II. and the Diet of 1590-91 did the long-persecuted Protestants, aided by the laity of the Roman Catholic Church, in opposition to their priests obtain once more the full enjoyment of their legal and chartered rights. From that date till 1849 the Church enjoyed peace and prosperity. During the past thirteen years her trials and sufferings have been repeated. The year after the memorable revolution of 1848 a ministerial ordinance was published, abrogating the Church's control over the education of her own youth, and placing the schools under the sole superintendence of the state authorities. Against this she protested, but in vain. Many of the schools were closed, or deprived of the privileges of public seminaries, and some were organized in accordance with the ministerial decree. But a heavier blow was about to be inflicted. In 1850, the commander-in-chief in Hungary issued an ordinance abolishing the entire constitution of the Church, and aiming at the erection of a pliable prelacy in its stead. He interdicted the public ecclesiastical assemblies; set aside the lay presidents; and invested the clerical presidents with an authority subordinate only to the civil government. Not one of the Reformed, and only a few of the Lutheran pastors complied with the terms of this ordinance.

To harass the Protestants still more, Francis Joseph, the Emperor, published, at the instigation of the Minister of Worship, his Patent of 1st September, 1859. This was little else than a second edition of the obnoxious project which had already been unanimously rejected.

On the 12th of December, 1859, the Cis-danubian Reformed Superintendency had resolved to assemble at Pesth. The Government resolved to prevent this, and threatened all who would take part in the meeting. The garrison was ordered to be in readiness. The day came. All the delegates assembled, and proceeded, in the presence of an immense congregation of every class and creed, to draw up a unanimous protest. Commissioners having been appointed to lay