

dents of university for the first time since the suppression of the order in 1773. They claimed also a part of the university buildings for the priests who are charged with the divine worship. The Minister of public instruction refused the demand, because other officers for the university had, in this case, to quit the building; but by the Emperor it was granted. Two public colleges at Feldkirch, in the Tyrol, and at Vienna, in Lombardy, are now likewise in the hands of the Jesuits in consequence of a wish of the Emperor. The official "Gazette of Vienna" gives no longer place to any other Catholic paper of Austria, in zeal for advocating the interest of the Roman church, and is probably the only governmental paper, except those of Italy and Spain, which devoted, on Dec. 8th, a long leader to the "Glorious Festival of the Immaculate Conception."

A large portion of the Austrian nobility is an equally zealous patron of the Roman church. Before 1848, a large number of the sons of noble families was sent to Belgium, to be educated by the Jesuits. Now, a large educational building has been erected for this Order, in the vicinity of Vienna, at Kalksburg, where only young noblemen will be admitted, in order to be more easily educated in the principles of High Aristocracy. The establishment is already one of the best endowed in Austria, and was opened by the Archbishop of Vienna in the beginning of October, with 60 pupils.

Thus the new year 1857 opens notwithstanding the dissatisfaction among the people, with uncommonly bright prospects for the Roman church. On the second of January, the new marriage law, which recognises the validity of the ecclesiastical code for all Catholic Austrians, was to take effect. As this law requires the establishment of ecclesiastical courts, the Bishops were, towards the close of 1856, deliberating with the clergy of their dioceses upon the necessary preparations for this purpose. The organization of a free Catholic University at Salzburg, which is to be entirely under the control of the Bishops, although it will enjoy all the privileges of state institutions, is likewise announced as near at hand. This will be the first Catholic University of Germany, for although in several other universities a majority of the professors belong to the Catholic church, their administration depends entirely upon the government, and the church has no right for removing Anti-Catholic professors, or suppressing obnoxious lectures. For many years, therefore, the erections of purely Catholic Universities has been prominent among the claims of the Catholic party. It was complained, that, together with the whole literature, all the universities of Germany were so much under the influence of Protestant, or at least, Anti-Catholic ideas, that Catholic youths could not be safely entrusted to any of them. The Austrian government has already promised that the university of Pesth, in Hungary, shall have, in future, again a Catholic character, and the general expectation is that several or most of the other Austrian universities will be re-organized on the same plan. Another measure of a wide range is the projected establishment, in every Austrian diocese, of a *seminarium puerorum*, i. e. an institution where boys, from the beginning of their studies, are trained for the Catholic priesthood. The Council of Trent strongly recommends to all Bishops the foundation of such institutes, from which all secular influence is shut off, as the best nurseries of zealous priests. They are existing in every diocese of France and Belgium, and, since 1848, multiplying also in the European countries; but Austria has been thus far without them. Most of the Roman Catholic Bishops of Austria hoped to complete, during the present year, the necessary arrangements.

The Protestant Church of Austria.—The two Protestant (Lutheran and Calvinist) churches of Hungary have received the imperial permission to meet, next May, in General Synods. This

was the unanimous wish of all the eight district Synods; which were invited by the government to give their opinion on the scheme of a new ecclesiastical constitution for the Hungarian Protestants. They declared that as all legislative power was vested in the General Synod, the General Synod alone was competent to decide on the reception of a new constitution. The advocacy of this wish by the Minister of Public Instruction, has obtained for it the sanction of the Emperor. On the scheme of the new constitution, proposed by the government and published by it in a pamphlet form, we select a few items from an elaborate article of Professor Hise, the well-known church historian, in the *Protestant Church Gazette*, of Vienna. He says, that as far as the organization of the church by means of Synods and consistories is concerned, the scheme grants almost everything that he and his friends hoped to secure for the German Evangelical church, from the revolution of 1848. The election of the Presbytery is put with greater confidence in the hands of the congregation, than by the Prussian Law of 1850. The minister is elected by a vote of all members of the congregation entitled to a vote. A member of local presbyteries is united into a district, for which a senior is chosen for the term of four years. Several districts are united into a Superintendential district, presided over by a Superintendent, who is chosen for life time. As in almost all state churches, the Emperor reserves to himself the right to reject the election of a Superintendent, if his political views are not sound. The supreme administration of either church lies in the hands of a Royal, Imperial, supreme ecclesiastical council, consisting of five members, all of whom are appointed by the Emperor for life time. The councillors have to be members of the denomination, which was formerly not the case, as the Evangelical consistory of Vienna was always presided over by a Catholic President. Every year a general conference, consisting of the six Superintendents (as provided for by the new constitution), their Vicars, the six Lay Curators and six Lay Deputies, is to meet at Pesth. Every sixth year a General Synod, with two ministerial and three lay delegates from every Superintendential district, may be convened; but this requires, every time, the consent of the Emperor. Some of those provisions secure to the Hungarian church a higher degree of self-government than any other Protestant church of Germany enjoys. But that which it leaves in concert with the legislation in the rest of Germany, in the hands of a Catholic Prince, is sufficient to endanger the future of the Hungarian church, unless constant vigilance watches and repels every further encroachment upon the rights of the church.—*Independent*.

HOW TO BUILD A CHURCH

Not a house of worship, but a living church. No human power, alone, can build a church of the living God. But God has promised to build when his servants use all the proper means. Public preaching is the great instrumentality. Some churches have much preaching, and yet are not built up. Some ministers preach years, and build little; and under some, what had been built dilapidates. Why? Allowing that in some cases there may be faithfulness without immediate results, yet in general there must be a fault somewhere among those of us who are unsuccessful.

First, a pastor's church must be in his heart. It must be there every day in the week, and by night on his bed. He must carry it with him as constantly and inseparably as the limbs of his body. The pastor who thinks of his church on Saturday only, and feels for it on Sabbath only, can not build.

Secondly, a church is not built by dashing strokes at great things; but by a thousand little

acts. The process of building is similar to that of many other things. The largest church-house is put up, one brick at a time. Some of our ministers are great men—too great to be successful builders, because they neglect the single brick. The great apostle of the Gentiles was not a great man, according to the modern idea. Did such a man live now, in this country, he would never be elected president of a college, nor chosen to the theological chair. Paul alludes to the process of building up the church in Christ thus, "In whom all the building fitly framed together, groweth unto a holy temple in the Lord." How beautiful the idea! Suppose workmen are rearing a building, and you are passing it every day, you will notice with interest its steady growth from the foundation to the roof. Brick by brick it goes up. Paul was a wise master-builder; but whoever supposes he built churches by what we call able preaching, and by a masterly eloquence, is mistaken. He went to no place with "the enticing words of man's wisdom." "His bodily presence was weak, and his speech contemptible." This is decided language, and at once abolishes a certain idea of greatness, which we are too apt to throw around him at this distance of time. One sentence which he dropped in his farewell address to the elders of Ephesus, reveals the secret of his success as a builder. "Warning every man night and day with tears." "Every man." He had a word for every one that he met with. This daily and nightly dealing with individuals was the single brick, laid up one by one. These labors made the building grow unto a holy temple. He was known to every one as the man of one purpose, and when he stood before the public assembly, all felt that he was in earnest.

A congregation is to be gathered. The church must be filled with hearers, in order to the hope of their conversion, and few ministers can do this by their popular eloquence. But many can do it by visiting from house to house, embracing all opportunities of a word and an act to individuals that will bring them, one by one to the house of God, till every seat is filled, and by a similar method of working, they may be brought to Christ, and into his visible fold. Let us rise up and build, after the example of Paul, the wise master-builder. **NEARUS.**
—*Exchange Paper.*

We should do all the spiritual good we can, one by another, while we are together, because we are to be together but for a while.

Column for the Young.

JOHN KITTO.

In a small lowly dwelling in the good town of Plymouth, nearly forty years ago, sat an aged woman engaged in darning a stocking. That she was not rich could be seen from her appearance; that she was ignorant might be judged from the coarse untidy scrawl in her window, which announced that she sold "milk and cream."

A poor boy, who happened to be passing with a book in his hand, stopped and earnestly fixed his eyes on this label, glanced in at the open door, and then, as if encouraged by the gentle face of her who sat plying her needle, he ventured into the house.

"What do you want?" said the old woman to the stranger; but the boy answered not a word. Alas! the sounds of nature, the singing of birds, the tones of music, the voice of kindred, were to him for ever silenced? A fearful accident had quite deprived him of his hearing, and dreary stillness was around him till his death. But his eyes seemed to read that to which his ears could not listen; he now looked anxiously into the old woman's face, and opening the book which he car-