

that now there remain few restrictions on religious liberty in the widest sense. It is gratifying to know that alongside of this change, and partly in consequence of it, there has been a manifestly increasing religious earnestness among the people. Small congregations of Wesleyan Methodists and of Baptists are formed in many places; and not only in many towns, but also in several villages and country districts, are to be found *mission halls*, in which, under the guidance of local societies of Christian men, members of the Lutheran Church, Sabbath-schools, prayer-meetings, and Sabbath evening services are held, in many instances to supply the want of evangelical preaching in the parish churches, in others to afford additional opportunity for the well-disposed to enjoy it. The crowds that repair to these Sabbath services, and the earnestness with which they listen, are indications of that hungering and thirsting after the Word which has for many years been increasing throughout the country.

**BELGIUM.**—The following statement, illustrative of the position of Protestantism and Protestant work in Belgium, is full of interest:—“Epidemics having made great havoc during the last year, funerals have given us many opportunities of addressing Roman Catholics. Everywhere we found the same earnest attention paid to our words, and signs of approbation given. We could tell of a multitude of examples, but we will only give one more, which has a peculiar character, and shows more than usually that people are unwilling to excuse, and still less to maintain, the oppression of the Roman Church. ‘Lately,’ says Mr. B—, ‘I followed to his last home an old man of eighty years. He was the last relic of the Protestant Church of Olne. That locality had received the Gospel at the time of the Reformation. Thanks to the protection of Holland, it remained firm, notwithstanding the hatred of the bishops of Liege and the efforts of the Papists, who used every means to crush them, even assassination. This village of Olne has now no more than two Protestant families. The burial ground to which we took the old man surrounds the church, and near it is the presbytery. While laying the body in the grave, I called to mind that he had received baptism from the hands of the last minister of Olne, in that very church, now devoted to Roman idolatry, and where so many times, in centuries past, was heard the proclamation of the great doctrine of the Reformation—salvation through faith in Jesus Christ. Indicating with my hand the house where lived the Romish priest, I reminded the attentive crowd that there had resided the minister, H. Chrouet, and that during a winter’s night, in the end of the seventeenth century, that spot had been the theatre of a horrible drama. The minister, his wife and daughter were assassinated, and the house burned. Recalling these striking remembrances, I showed them what were the ways of Papism and incredulity, pressing my hearers to deny the wicked actions of their ancestors, and to come to Jesus, who said, ‘He that believeth on the Son hath everlasting life.’ The crowd seemed deeply affected.’”

**ITALY.**—The Rev. C. H. Spurgeon preached recently in the Free Church (Mr. Lewis’s) in Rome. Perhaps the boldest thing Mr. Spurgeon ever said in his life was said in his running comments before the sermon, while reading a chapter of Scripture. Somehow or other he introduced Rome and Roman affairs into his discourse, and raising his hands and eyes at the same time—the hands clasped, the eyes turned up to the ceiling—he broke out without warning or preparation of any kind, in the following