

a particular object of enquiry; and the testimony is uniform, and in nearly every instance the Godavery fever yields to treatment; and of the exceptional cases, I cannot remember one instance of the genuine failure of a medical man's efforts, that is, where he was called in time. Such, of course, may have been; but I could hear of none. The jungle, at the second barrier, moreover, are no sample of the sanitary character of the Godavery. We rarely found any sickness in the villages. In our somewhat large com-

pany,—horse-keepers, servants, and others,—we have not had a single case of fever. Having reached the second barrier, we thought that if Mr. Wall could furnish us with two sets of bearers, we would leave our company and baggage at Mucknoor, and make a push for Sironcha. He kindly gave us this help; and getting into our travelling-hammocks, the bearers carried us off the same night. We halted the next day at Mahadanapore, a large Hyderabad town, and recrossing the river, we arrived at Sironcha the same evening.

IGNORANCE IN ITALY.—On the last night of 1861 a census of the Italian kingdom was taken. The schedule contained some very interesting questions of an educational and religious character. Although the whole question of a census was hastily ordered by the government, and though the priests in the country and southern districts have not failed to alarm the people, and to declare from the altar that the schedule was only the precursor of taxation and conscription, the returns are said to have been very generally made. They will be of immense value to the government. As the evangelicals have fearlessly stated their religious faith, the authorities will now see that the native Protestants are not only composed of knots of people here and there in the agricultural districts, but number by hundreds in the large towns of the kingdom, and may fairly claim their full share of rights and privileges as an important body in the state. The educational statistics also will be turned to good account by the Italian people, so thoroughly aroused to a sense of responsibility and immediate action with reference to the prevailing ignor-

ance. Only imagine the state of things revealed by the two following facts: "This supposed proportion of those who can read is, in Lombardy, from thirty to forty in a hundred; in Piedmont, from twenty to thirty in a hundred; while among the inhabitants of the districts thirty miles round Rome not one in a hundred can read." Again: "According to an official document published by Luigi Settembrini, Inspector General of Public Instruction, there are in the province of Naples 1,846 communities, of which 846 are destitute of schools and means of instruction. There are not more than 67,431 who get any school training. Accordingly, since the province of Naples amounts to 6,500,000 *one* in every *thousand* inhabitants gets instruction." No wonder that Cavour left a portion of his fortune for schools. No wonder that the government of Italy is taking up the question of education as one of life and death. Should the census yield such returns as the above we may well look for some parliamentary scheme for the removal of this disgrace to a civilized land.—*Evangelical Christendom.*

## Biblical Criticism and Exposition.

"Not YET," AND "NOT QUITE."

Felix trembled, and answered, Go thy way for this time.—Acts xxiv, 25.

Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.—xxvi, 28.

In recording the effect of the two last discourses of Paul, the Holy Spirit

has indicated with emphatic distinctness the usual state of mind of those who hear the Gospel and are not saved. Felix said, *Not yet*, and Agrippa said, *Not quite*.

The judgment is convinced, the heart is touched, the knockings of the