

dence of God, of the religious liberty which has so mysteriously visited that long fettered land. It is too soon to speak of a work of evangelization which is yet in its infancy, and which has been interrupted from the first by the intense excitement of one of the greatest and most strangely chequered struggles in history. We cannot but believe that God will bring forth some great spiritual result out of such a commencement, but it would be a great delusion to connect the changes that have occurred with any latent evangelical feeling such as shook the nations of Europe at the era of the Reformation. Then the spiritual changes preceded and determined the military and diplomatic. In our days the relation is unhappily different, and it devolves on the Christian church to make her own a victory which in the outset belongs indeed to her, but not much otherwise than as it belonged to infidelity.—As yet the chief gain is the breaking of the arm of persecution, and the downfall of the barriers that excluded the missionary and the Bible. We have come to the point in Italy where we long have been in India, with probably a greater recoil of multitudes of Italians from the Papacy than of any body of Mahomedans or Hindoos in India from the Koran or the Shasters; but with no more attraction to spiritual Christianity or perhaps so much accurate knowledge of its fundamental doctrines. Nor is this after all a matter of discouragement. It is visionary to expect the fruits of Christianity without hard and earnest labour, labour widely extended and more or less prolonged. A victory or two breaks the yoke of Austria, and scatters Grand Dukes and Bourbons like the leaves of autumn; but the forces adverse to the gospel do not thus fall on one or two battle fields. The fiat of a Napoleon extinguishes the temporal power of the Pope; but the spiritual is beyond his grasp, and even could Italy become as anti-Papist as the negation of the whole Encyclical could make it, the negation might be in the sense of Voltaire not of Luther. It is necessary to guard some excellent people against the imagination that the kingdom of Jesus Christ can be proclaimed by a sudden popular outburst like that of Victor Emmanuel, or that the flight of the Pope from the Vatican would as certainly add Rome to the true Church of God as it would probably annex it to the rest of Italy. Let us never forget that the weapons of our warfare are not carnal, and that the only seed of a Protestant harvest in Italy must be the Word of God. Honour then to all who have seized this great principle, and who are plying this true weapon by all the agencies of translation, circulation, preaching the Word and training of a native

ministry! Honour to the noble Church of the Waldenses, preserved through the fires of martyrdom and the blights of rationalism to lead the van in this glorious enterprise, which leaving its valleys has witnessed first in one capital, and now in another, and will end by confronting its eternal adversary in Rome! Honour to men like De Sanctis, and other leaders of the Free Italian Churches, to whom we must not grudge the right of evangelizing Italy in their own way! Honour to missionaries of the Free Church like Dr. Stewart and Mr. Macdougall, and others who, from various lands, are watching by the cradle of this youngest sister of Protestantism; and honour to the agents and colporteurs of the different Bible Societies—British, Scottish, and American—who have scattered among them in the past year, from Genoa to Sicily, not much less than 50,000 copies of the Word of God! The difficulties are great—a people with truth and faith and natural piety almost destroyed and eaten out by imposture, and left, to the eternal scandal of their teachers, in brutish ignorance, so that out of twenty-two millions only five can read, and the highest proportion as in Piedmont and Lombardy is only two in five, sinking in Naples to one in ten; while their blind leaders frantically oppose the invading light by every weapon of unscrupulous violence, and thus as often defeat religious liberty as submit to its ascendancy; and, worst perhaps of all, have bequeathed to the converts of Protestantism by recoil from their own tyranny the elements of an anarchy and a disunion which have once and again threatened the return of Italian Christianity to chaos. Yet is there no reason to despair of the future. Amidst fightings without and within, the work goes on. The places where the gospel is preached in Italian, with more or less organization in all parts of the peninsula, approach the hundred.

FRANCE; NAPOLEON'S WORK.

It is one of the wonders of modern history that, after one Napoleon had in a thousand ways humbled the Papacy, and chiefly by breaking down the canon law, the feudal system, and incorporating principles diametrically opposite to the genius of Popery with the public law of Europe, another Napoleon should rise up to continue and defend the work, and by a more skilful use of his weapons, by allying his policy more closely with the public sentiment of nations, and putting his adversaries more dexterously in the wrong, should inflict more cruel mortifications and more lasting injuries. This conflict as yet unsettled, though looking ominously for the spiritual combatant, who, by the preposterous folly of the last Encyclical