

Into Venetia and the Papal territory, they dare not go, but they find their way to all other parts of the country. Of the 37 agents, 15 are pastors, 7 are lay-missionaries and 15 are school-teachers. Of the theological school in Florence, Dr Revel, President of the Mission Board, reports:—"Our school is no doubt of modest dimensions, but, if I mistake not, it is precisely such as suits a church and a work like ours; and it sufficiently answers the end we have in view. You know that our principle is to look not so much to the quantity as to the quality of the students whom we would prepare for the solemn functions of the holy ministry and the preaching of the Gospel. Last year (1862) we had 12 students, 3 of whom (ex-priests) disappointed us. All of them gave satisfaction in their examinations, but 3 of them have some private studies to complete during the first part of this year. The other 2 received ordination on 25th of September last in our church at Turin, and are now employed, on one of them in the Island of Elba, and the other at Lucca. We commence this year of 1863 with 7 regular students, who give us every satisfaction.

What a light does the present position of this missionary church cast upon its past history and its wonderful preservation!

Nor is the work of making known the Gospel in Italy confined to the Vaudois Church. Dr De Sanctis, and many others who have left the Romish communion and embraced the Protestant faith, have preserved a separate position from the Vaudois. This is not to be wondered at. It is not surprising that those who have come out of Rome should have a certain amount of prejudice against church organization of any kind. They have so suffered at the hands of a church system, and have known Christian truth and liberty to be so sacrificed by it, that they are apt to rush to the conclusion--the less of church system the better. But there is room enough and work enough in Italy for all that love the Gospel, and we may wish them all God-speed, whatever be their present views as to church order or government. The great matter is for all to seek simply to publish the Gospel. As was said by the minister at the ordination service of the two Vaudois students referred to above—"What is wanted for Italy is not that it be made Lutheran, nor Anglican, nor yet Vaudois—but that it again be made Christian."

In the single city of Milan there are no fewer than five places (smaller or greater) now open for evangelical preaching in Italian.

An interesting movement has commenced in the city of Naples—about the last place on the Continent where one, judging from its condition a few years ago, would have looked for anything like an evangelical or even an educational interest. A evangelisation has been in operation there for the last two

years. Its report, recently issued, states:—"This society, since its formation in the spring of 1861, has hired three places for public worship, paid or assisted three evangelists, founded two large schools for boys, and supplied a portion of the funds for a girls' school. It provides a colporteur, and offers for sale or free distribution a large number of Bibles and religious tracts, and has itself printed in Naples more than 10,000 copies of such tracts. At the present time it gives the use of a large room in San Tommaso d'Aquino to the pastor G. Appia, and to two evangelists, the Marquis Crer' and Sig. Peccenini, who there preach and give religious instruction to large congregations several times a-week. Five teachers, of whom three are reformed priests, teach in the schools. By offering the inducement of elementary education to the young, by evening classes for adults, and by conferences and sermons for all classes, the society has been enabled, with God's blessing, to bring together, in so important a stronghold of Romanism as Naples, the essential elements of an evangelical Italian Church, which is daily advancing, both prudently and in earnestness, in the work of its organization. This reappearance of Gospel truth, after the lapse of three centuries, in a land where Valdesso, Bernardo Ochino, and so many others had introduced it at the reformation, cannot but be hailed with joy by the sincere friends of Protestantism of all religious denominations." The president of the society, Dr Strange, a highly respected Scotch physician, who has been a resident of Naples for many years, says in a private letter, "Our great desire at present is to establish as many schools as our funds will permit, upon strictly Protestant principles, in which reading the Word of God and sound religious instruction will form the principal objects; and we have therefore kept aloof from all compromise with Roman Catholic teaching on the one side, and merely secular teaching without any religion on the other. We have every reason to be thankful to God for prospering our work as He has done hitherto, and we trust that we are now sowing seed which will produce a rich harvest to eternal life to many souls hereafter."

Another important and most hopeful fact in the present condition of Italy is the desire of the people to possess copies of the holy scriptures. The British and Foreign Bible Society has disposed of a very large number of Italian Bibles during the past few years. Many of our readers may be aware that the National Bible Society of Scotland also has given its attention to this field of Christian usefulness. Through their much esteemed correspondent, the Rev. Dr Stewart of Leghorn, they employed last year 13 colporteurs, whose united sales for the year amounted to 4628 Bibles and Testaments. The same agents sold 38,104 religious books and tracts.—*H. & F. Record.*