

been summoned before the delegates of the different quarters, and cross-examined, in the hope of eliciting some connexion between Italian Protestantism and English Propagandism.

PIEDMONT.

The following we extract from a letter (published in the London Nonconformist,) addressed by M. Malan, Professor in the Protestant College at Latour in Piedmont, also Missionary among the Bible readers in the North of Italy, to a gentleman in England:—

M. Malan says:—"Permit me to give some details on the subject of the progress of the gospel in our dear Italy.

"At Genoa, the gospel makes most gratifying progress. The Bishop, a bitter enemy, has fulminated a pastoral letter against the Protestant *propagandi*; this has awakened increased interest; the chapel cannot now contain the audience, and another must be immediately found. The assistance of M. Geymonat (the Vaudois missionary) labours successfully in combating infidelity; this gentleman was a judge in the kingdom of Naples, who, weary of doctrines drawn from a false philosophy, has received the glad tidings of justification by faith, with much joy, and, by his experience, can lead others to true peace in Jesus.

"The work at Nice is only in its infancy. There are, as you know, many opposing elements; and in the summer months it may be said of the gospel, even more than of temporal things, it is the dead season. Nevertheless, the Lord is pleased to give us proofs of his fidelity and love, in order that we may remember he is a good master, who will not reap where he has not sown, and will, with real faith in himself, give an earnest spirit of duty.

"It is pleasing to be able to trace the work of the Holy Spirit in some of the converts. One, a smith—a swearer—a drinker, &c.—came for the first time to the meeting in the end of June. After the explanation of John iii., on the new birth, I said in a conversational tone, 'Well, who among you would like to avow his heart, utterly unveiled, to his neighbour?' 'I,' said he; 'I have always been an honest man, sometimes a little violent against the priests, but an honest fellow notwithstanding.' God has brought him to judge differently; his character has undergone a change; he no longer swears; he comes to the meeting with a happy face. His wife, irritated against him, makes his life so unhappy that he says, if it had been in former times, 'I would have killed her, but now God withholds me.'

"The priests, as usual, wage war against the truth. The other day one of them, seeing a New Testament at a book-stall, walked about the stall, hesitating between his unwillingness to part with his money and his desire to have the book; at last he bought it, and tore it to pieces with fury.

"There is an awakening in several of the small towns on the coast: we hope to be able to visit them in the winter."

FLORENCE.

Persecution continues in Florence. A person named Lapi, suspected of being a Bible-reader, has only escaped the summons of the police by being confined to his bed by a severe illness. Orders have been sent to every gate, and to the passport office, to prevent the possibility of his escape; and there seems to be little doubt that this poor man, whose inoffensive character is well known, will soon be added to the list of Tuscan sufferers for conscience sake. A correspondent of the *Edinburgh Witness* gives the following narrative:—

On Sunday, the 28th of August, the house of a baker, called Natali, was broken in upon, and three persons carried off to prison. Three gendarmes, in plain clothes, came in, and seven others, fully armed, remained below. As soon as they entered, the chief man of the party said, "We are come for the Bible." They soon commenced the search, and found two or three copies of the Bible, and a few other books. In Natali's house, and in that of his wife's brother, who lives on the same floor, they found two copies of the "Pilgrim's Progress" in Italian. After searching the two houses for about two hours, they left, taking the three Bible-

readers with them to the delegation. They were allowed to walk so far; but after an examination by the delegate, they were sent to the Bargello, and, it is said, in chains. Natali confessed that he read the Bible, as did also his family. He has a wife and eight children. The wife has been very firm, but wept all night after her husband's arrest. The third prisoner was engaged to Natali's daughter. The sister-in-law of Natali, who lives in the same house, was called up the next evening, and minutely examined as to whether she knew any thing of the "Pilgrim's Progress," and the two or three little books that had been seized along with it. She was also asked if she had been visited by English ladies. She replied that she had, on occasion of a recent illness. The lodgers in the same house were next called up by the police, to whom they gave the very best account of Natali, as a quiet and hardworking man. Several of the older Bible-readers are being narrowly watched, and it is greatly feared that, under the new law, still more severe measures may be taken against the brethren in Florence. The police are trying hard to find out old "Christian" in his Italian dress, and he may, perhaps, fall into the hands of "Giant Pope." Almost every one of the Tuscan prisoners heretofore has held fast the profession of his faith. Let God's people pray without ceasing that they may be kept from falling.

Correspondents of the *Christian Times* give personal testimony of the hatred entertained towards the Papacy and its priests in Tuscany and the Papal States. A writer from Florence says:—

Not a day passes in which I do not hear accounts of Bibles eagerly sought after, of religious conferences held in lone hamlets of the Apennines—where no foreign propagandists ever penetrated. He who has heard but five years ago the cities of Italy ringing with the triumphal hymns in praise of Rome and the reforming Pontiff—who has heard the streets of Rome echoing to the cry that she, and she alone, was "*La Regina delle Genti*"—that she sat a queen, and could see no sorrow—he can best form an estimate of the terrible reaction of the national mind following on the destruction of the nation's hopes, and can understand how, after the tumult of that hour of passion, the hatred wherewith the Italians hate the Papacy is greater than the love wherewith they loved it.

PROTESTANTISM IN ITALY.

A short time since, five new ministers were ordained at La Tour in connexion with the Waldensian church. Amongst them was Dr. De Sanctis, formerly Professor of Theology in the Romish church, and curate of the Magdelene in Rome. According to a recent statement there are as many as 20,000 Protestants in Tuscany. The *Armonia*, a Popish journal in Turin, announces, in terms of bitter and indignant lamentation, no fewer than 8,000 cases of apostasy from the Church of Rome in that city alone. A large and handsome chapel is now in course of erection, the funds for which have been chiefly provided by Holland and Scotland. In Genoa the gospel is spreading fast, and a Waldensian minister is established there. A letter from a pastor of this church says relative to Turin:—

The chapel is now no longer able to contain the crowds which pour in to attend the Italian service: and on all sides we hear expressed impatient wishes that the new church now in process of building, were finished.

We have a weekly journal called the *Buona Novella*, edited by M. Meille, which disseminates through all parts of the Piedmontese States the principles of the gospel; many excellent tracts are also published, and the Holy Scriptures are circulating freely in all directions.

The following is an extract from a letter received from M. Amedie Bert, the historian of the Vaudois church, and pastor of the large and increasing congregation of Protestants at Turin:—

The late change in our political position has exercised a great influence on our religious condition. We are now a free people in all respects. The Holy Scriptures are sold openly by the booksellers, but colportage is not yet free; indeed, it is not tolerated by the police. The Bible, nevertheless, circulates freely everywhere; and public opinion, enlightened and stirred up, is entirely in our favour. All the Liberal journals support our cause. But, on the other hand, the Romish clergy never

cease calumniating and striving to injure us. That which renders our position critical is, that it is not yet defined by law, and that it is more in consequence of the spirit of the age, and the liberal principles of our present statesmen, that we are free, than because our rights are sanctioned and legally recognised.

INTOLERANCE IN FRANCE.

Recent intelligence from France shows the unabated activity and intolerance of the Romish priesthood.

The boxes of colporteurs are to be more and more strictly examined, to discover if no double lining conceals incendiary works. A short time since Paster Mauroy and one of his flock were fined 16 francs each, and 108 francs cost, for having circulated a few tracts in the town of Mausele. His church of Fonqueure, open since 1847, has been closed, and himself and two others who had aided the work have been fined. Of course he has appealed to a higher Court. The same pastor was also condemned to three day's imprisonment for the burial of a convert from Popery, without the possibility of obtaining a hearing for his witnesses: a higher Court has annulled this sentence. The church at Mamers continues closed, and the Court of Mans, to which M. Porchat, the pastor, has appealed, has confirmed the sentence of the Court of Mamers. The church belonging to the Baptists of Channy (Aisne), in which they and the Protestants of the adjacent communes have been accustomed to meet for years, has been closed by order of the prefect. On the 6th August, a young man refused to take off his hat to a priest who was accompanying a funeral at Fontenay-aux-Roses; the *garde champetre* came up, and ordered him to uncover his head, and at length arrested him with some difficulty. He has been condemned to three months' imprisonment, and 300 francs fine for *outrage against a minister of the Catholic worship*, and an agent of the civil authorities. In other districts, where the influence of the priest is weak or the authorities firm in the administration of the law, there is more freedom.

Excursion trains have lately been running from Paris to Aix-la-Chapelle, to enable the faithful to visit an extraordinary collection of relics, exhibited in the church there. The advertisement states that this collection comprises "a chemise that belonged to the Virgin Mary, the winding-sheet of John the Baptist, the swaddling-clothes of Bethlehem, the sponge of Mount Calvary, and the right arm of St. Simon." In June from 1,800 to 1,900 visited the relics daily.

Irish Evangelical Church in New-York.

In our last we noticed the "Irish Evangelist" News Paper, which we had received. A church has been gathered in that city composed we believe exclusively of converted Irish Roman Catholics. Mr. Hurley, the Editor of the *Evangelist*, is himself a convert from Romanism, and was set apart to the Pastoral office by some ministers of different denominations. The following *Position* and *Summary of Faith* of this church we copy from Mr. H's. paper:—

OUR POSITION.

To those who seem very anxious that we should define our position, we would say, once for all, our position is easily understood. We are a distinctly separate and independent body. We design to do all the good we can to all men, as we have means and opportunity; but our special mission is to our Irish Roman Catholic friends.

In our efforts to do good, we will thankfully accept the advice, aid, and co-operation of all who love the Lord Jesus Christ. We acknowledge no Mediator, either in heaven or on earth, but Jesus Christ. The Bible is, and always shall be, our only rule of faith and practice. The yoke of Christ is the only yoke we desire to bear. They whom the Son makes free, shall be free indeed. Enjoying, to some extent, the liberty wherewith Christ makes his people free, we earnestly desire that all men should possess and enjoy the same. Our position, then, in short, is *freedom in doing good*—CHRISTIAN FREEDOM.

In our individual relation to each other as a Church, we shall endeavour "to keep the unity of the Spirit in the bond of peace;" and if through the influences and prejudices of education, some