

on the whole, the state of things is far more flourishing than it has been for a number of years.

## HUNGARY.

It is enough to break one's heart, to see the state of things here; the grinding and overwhelming oppression, interfering even with daily avocations. One is not allowed to go five miles to market without a passport; yet the Church of Christ is not destroyed. There are three and a-half millions that belong to the Protestant Churches. And there are 2333 Protestant Churches that are self-sustaining, and schools are attached to each church. Truth is also looking up in Hungary. The number of faithful ministers is greater now than it was twenty years ago—Five hundred missionaries, besides the pastors, are employed in spreading the truth. Within the last twenty months, twenty thousand Bibles have been distributed there, and four thousand of them among the Jews.

## ITALY.

When in 1837 he visited Italy, he knew not that there was to be converted and effective minister in all the Italian race. Then the state of the Waldensian Church was very different from what it is now. Then come hundred or two of simple-minded peasants held prayer-meetings, and were called Methodists by their pastors. These increased till, in 1840, they numbered six hundred, and they continued to increase, and now there is a great improvement, and the government allows them to build churches. From what he learned from the United States Ambassador in Turin, who was a member of the Waldensian Church, the Government is well disposed towards this church; and the Government is one of the best constitutional monarchies of Europe. The father of the present king was no enemy to Protestants; and the king now would, if he could carry out his views, establish both civil and religious liberty.

There are some pious Italians at Turin, and it is a most encouraging sign for Italy, that there is such a foundation for the spread of truth in Piedmont. Turin seems destined to be the centre for the spread of truth through all the North of Italy. A great desideratum there is a religious newspaper. They have recently commenced one, which is published monthly. But they need a daily. The liberty of the press is unfettered in Turin. In Tuscany about 1500 families are abandoning Romanism.

He visited Rome, but as to the state of things there, it is difficult to say anything with prudence. He related what we have heard from other sources about the opening and shutting of the American Protestant chapel there. He thinks the immediate occasion of its doing that was, the effort made in England to raise funds for an English chapel in Rome. But the minister, Mr Hastings, is now effecting more with his congregation connected with Mr. Cass's establishment, and in visiting among Italians, than he was before. Dr. Burd represents the Pope as a mere cypher under the control of the cardinals. When he looked at what had occurred in Italy, since 1837, he had far more hope of the spread of the Gospel there, than ever before. He could not but feel that God had begun an interesting work there.

## FRANCE.

In France, which he knew as well as his own country, there had been great progress since 1835. The Free Church movement there, though feeble now, is the beginning of a great work. The French Protestants have had great trials, but they have passed their worst. He hoped they would cease looking to Germany, as they had formerly done. The operations for the spread of truth in France are indeed wonderful. In one district, for example, seven hundred people had abandoned Rome, and the same had occurred in other places. There is a great disposition among the people to receive the Scriptures, and turn away from Rome. There is now ten times more active piety in France than twenty years ago.

He briefly alluded to the state of things in Geneva, and to the Portuguese exiles from Madeira. He said that a goodly number of them were fit for colporteurs; two were preaching the Gospel. He thought the design of Providence was to make of this people missionaries for an aggressive movement on Brazil and Portugal. In Brazil there is an open door—Romanism is dying out—there are not half as many priests as formerly.

As to his own country, there are three millions of Papists in it, and in two years from this there will be more Irishmen in America than in Ireland. But we are not afraid of them; we receive them with kindness, and are doing not a little for their conversion. Our society has seventy laboring among them. The Methodists are doing much. For every convert which the Papists make to their ranks, ten are made from them. A correspondent of the Romish paper in New York, eighteen months ago, admitted that where they gained one convert, they lost hundreds. The Pope has given this nation a Cardinal, and doubtless they are much obliged to his Holiness for placing them on a footing with other great nations. But he may give Cardinals, or come himself; yet he will have something else to do if he wishes to spread the Roman Catholic faith.

## INDIA—ROMAN CATHOLIC MISSIONS.

From the balance-sheet for 1850 of their great Propagation Society, it appears that the missionary connection of the Romish Church with India is considerable, although they seldom publish in their missionary annals any reports as to their proceedings or success in that field. They appear to support vicars-apostolic at the different presidencies, and at a few other principal stations. They have two of them in Northern India; two in Bengal; one in Bombay; one in Madras; and three others in Southern

India, along with six missions besides. The entire annual sum expended on the whole, is in amount about £10,600. They have also in Ceylon one vicar-apostolic, and one co-adjutor bishop; each receiving nearly £600 annually. A recent notice of their mission at Vizagapatam, on the sea coast, north-east of Madras, states that their missionaries had only been there six years, and three had already died. Other four had just started to reinforce them, thus raising the existing number of the mission to thirty-nine priests, and along with these four, there were also six nuns, a class who appear to be a necessary appendage to all their missions. The latest communication published from Agra in Northern India, is in a letter from the co-adjutor of their vicar-apostolic. It contains no missionary information, but only some expression of sentiment over the disasters of the recent war in the Panjab. "What must become of the children of Catholic soldiers?" (alluding to the soldiers who had fallen in battle.)—"The Protestants receive them with open arms. Shall we let them fall into the hands of those teachers of falsehood, who shall trample them to blasphemous the God of their fathers? We hope that Providence will not abandon us, and that all good Catholics will hasten forward to our relief." Referring to the small number of their missionaries he says, "Alas! what can a few men, almost sunk with fatigue, and devoured by the scorching of a deadly climatic effect! They are far from being able to meet all exigencies. Several missionaries have abandoned the interior, and hurried to the frontier, to peril their lives in aiding the wounded. The few who remained ministered to two or three stations, distant from each other, ten, twenty, thirty, or forty miles. They are everywhere overwhelmed with labour; and, despite of their efforts, a good number of Catholics die without zealous priests. Wherefore doth not God inspire some of his so zealous and devoted ministers abounding in France to come hither to share our toils? The field is vast and the harvest abundant." The following missionary details are from one of their priests at Trichinopoly, in Southern India.—"All that my European strength was able to bear up against the climate of India, was only for three months. In September I fell seriously ill, and I took six months to recover. Nevertheless, my strength, like that of all our other missionaries, is greatly reduced. He who in France looked upon a journey of from seven to eight leagues as a walk, would not here venture to travel one league on foot. We never go abroad except on horse-back, and no one can travel between nine o'clock in the morning and five in the evening. If we are called to a sick person at more than two leagues distance, we go in the evening and sleep there, then we say mass early in the morning in some little clay built church, after which we discourse some time with the neophytes, if there is any difference between them they make it known to us, and peace is re-established. They then present to us their children in order to have them blessed." "Guided unaware to himself, by a mysterious providence, the missionary arrives at some hut where he finds an old man on the brink of the grave, waiting until the messenger of God shall come to give him the only thing which he now wants for his journey into eternity,—the grave of baptism and the bread of the strong. Sometimes, however, the missionary is at the distance of eight or ten leagues when the person falls ill. In the apprehension of dying without sacraments, this person gets himself carried to the village where the father is officiating; or if he be gone from it, they still run after him. The mere thought that he will have the happiness of going to confession, and receiving his God, keeps up the poor sick man. And when his prayer is heard, then he says to those who have brought him, 'Oh! do what you like with me now, I desire nothing more, the Almighty may let me die.'" Such are the consolation of the Romish missionary.—*U. P. Mag.*

## THE LAND OF HAM: OR, AFRICA—HER CURSE AND HER CURE.

Why has Africa been reserved? Why has a continent of such extent, of such resources, of such stupendous capabilities, been so long kept back? What is the destiny of this mysterious Africa? We can speak with no prophetic ken; we may be able to form no probable conjecture; yet the idea will cling to us, that the Hand which has formed nothing in vain, has purposes to answer through the African continent, which have as yet but feebly entered into the mind of man, or been but faintly indicated by the course of Providence towards that singular portion of the globe. The aborigines of America, of Asia, and many islands of the sea, seem destined to dwindle and disappear before the encroachments of a more civilized race. Japheth dwells in the tents of Shem. He takes possession, dispossesses the old occupants, and becomes himself a permanent resident. But not so among the sons of Ham. While they may dwell with the Anglo-Saxons, serve them, and in their turn derive from them most substantial benefits, yet neither the Anglo-Saxons nor any other branch of the family of Japheth may dwell in the tents of Ham. An impassable barrier is set about Africa, a sanitary cordon drawn about her. If the white man pass it, he will soon sicken and die.

The climate of Africa in general, has to a very great extent, settled the question that Africa is not to be, like North America, another vast area open to the expansion of man in the Anglo-Saxon type. What then? We look for a different destiny for Africa; but what shall it be? Other races dwindle under oppression, and end in extermination; but there is no dwindling of the African race. Though forty millions of her sons have been feloniously extracted from her by the ruthless hand of slavery, and a vastly greater number by the villainous means used to ensnare her people and reduce them to bondage, yet there seems no