

ed the entire aspect of the country and the character of the people. The Church Missionary Society, the Universities Mission, the London Missionary Society, the Established and the Free Church of Scotland, the Methodists, the Berlin Missionary Society, and other German and French Societies are all well represented, and are doing good work. The Scottish churches have established their missions on Lake Nyassa and on the Shiré River. The London Society has penetrated into the interior further than any of them, having two stations on Lake Tanganyika and one at Urambo, south of the Victoria Nyanza, and near the stations of the Church Missionary Society. In all, there are on the East Coast, thirteen missions—six British, four German and three French. The Church Missionary Society alone has spent \$500,000 in the last thirty years in East Africa. A very interesting revival of missionary activity is said by latest accounts to be going on at present among the Zulus of Natal. Even the Boers, themselves rescued from the lowest depths of degradation, are coming out as native evangelists. "There are now fifteen stations or preaching places," says a missionary in the January number of the *Missionary Review of the World*, "Where the heathen are gathered together to hear of Jesus and His love; and these stations are just the Boer's farm houses!"

Brieflet No. 3.

IN ROME—THE CORSO.

THE CORSO runs in a straight line through the heart of the city. It is the principal business street of Rome, a mile long, rather narrow, but lined throughout with very handsome buildings—palaces of the nobility, churches, of course, and fine shops. We have already noticed where it begins, in the *Piazza del Popolo*; it ends abruptly in a narrow lane called the '*Represa dei Barberi*'—the place of stopping the horses. The Corso used to be the race-course during the carnival season. Half a dozen horses, without riders, but adorned with ribbons and having little wooden balls, armed with sharp spikes fastened on their backs, were let loose at the further end of

the street and galloped madly along, urged on by the shouts of the people who closed up behind them, until they reached the *Represa*, where they were stopped by a maze of drapery stretched over the street. It is only of late, in consequence of some fatal accidents, that this exciting game has been discontinued. An allegorical procession has taken its place. To shew how the wind blows in Rome, the most popular emblems in the procession two years ago were, (1) a truck drawn by six horses, on which was a very large, dilapidated old house, filled with rats. That represented the Vatican! And it was greeted with loud groans and other uncomplimentary epithets. (2) Immediately following it, on a magnificent car, was a tall and elegant *Lighthouse*, indicating the popular estimate of the boon of civil and religious liberty which the new government has given to Italy, and to Rome in particular. It was cheered to the echo! The vast improvements which have taken place can only be appreciated by those who knew Rome twenty-five years ago. It is a different city now. Then, not to speak of the religious restrictions, rigidly enforced, it was unsafe to walk the streets after dark. Even in daylight, assassinations were so frequent they were scarcely taken any notice of. Now, life and property are as fully guarded as in any other city in the world, and only the other day it was announced that the twenty-first Protestant place of worship was opened within the walls. If I were asked to mention the most remarkable instance of progress in Rome that came under my own notice, I would point to the inscriptions on the outside of the fine new Waldensian church, in letters large enough that 'he may run that roadeth,'—"*Luctor et emergo*," I shine and appear; "The true light shines in the darkness;" and, most conspicuous of all, the quotation, in Italian, from 1 Tim. 2:5,— "There is one Mediator between God and man—the man Christ Jesus." That, in a city that has for centuries been taught to invoke the intercession of Mary, to believe in the Pope, as the Vicar of Christ, and to purchase absolution and "indulgences" from the hands of unscrupulous priests, surely indicates a change of vast importance. The days of repression are ended.

We cannot go into all the churches, for