

the famous chapel of the Medici—the magnificent mausoleum of the family of that name—its walls are resplendent with precious stones inlaid in Florentine fashion—jasper, chalcedony, agate, lapis lazuli, etc., from its finely frescoed ceiling are suspended beautiful lamps of silver and gold, while its statuary includes many of Michael Angelo's masterpieces. It was in the church of *San Marco* that Savonarola thundered against the Papacy; in the adjoining Dominican convent, now untenanted, is the cell in which he slept, and, hard by, the fountain of Neptune, erected here by "the Church" in the vain hope that people would forget the place whence this martyr went to God. But, on the contrary, it has served to perpetuate the day when, the mock trial ended, Savonarola mounted the platform, was stripped of his priestly robes, received the sentence of degradation,—“I separate thee from the church militant, and from the church triumphant,” to which he replied, “Nay, from the church militant if you please, but not from the Church Triumphant: that is more than you can do.” Yes, as long as water runs, it will be remembered that here the fearless Italian monk and reformer perished at the stake in the 46th year of his age, on the 23rd of May, 1498.

The far-famed Art-galleries of Florence are, if not so large as those of the Vatican, the Louvre, or Versailles, probably more valuable than either of them, or any other in existence, inasmuch as they contain the finest collection of the best works of the old masters. In the small room of the *Venus de Medici* you find what art critics call “perfection” in a marble figure four feet eleven inches and four tenths of an inch in height. The limbs have all been fractured and spliced, the body has been broken in two and patched up again, the head has been severed from the body and stuck on anew with plaster of Paris. Nobody seems to know who carved this wonderful statue. It was found, piecemeal, in Hadrian's villa, among heaps of rubbish long ago. It was stolen by Napoleon I. and taken to Paris, and here it is again to-day, worth its weight in gold. Beautiful are the public gardens and parks of Florence, and most beautiful the drive to Bellosguardo, on the top of the hill where Galileo's observatory is still to be seen, and from which the view of the city is superb.

I took special interest in visiting the *Palazzo Salviati*, No. 51 Via dei Serragli, which, since 1860, has been the seat of the Waldensian Theological College and the centre of all the missionary agencies of the Vaudois Synod. Under the spacious roof of this grand old palace, the former residence of an Archbishop of Florence, there are houses for three professors, ample classrooms, a church capable of holding three or four hundred, the library of 7,000 volumes, school-rooms, and the Claudian Press printing establishment and book depository, transferred from Turin. It was mainly through Dr. Stewart of Leghorn that this valuable property was acquired. It was accounted at the time a great stride for the Waldenses to establish themselves in what was then the capital of Italy; and they have made good use of their opportunities. The students for the ministry, after completing their five years course of classics at Torre Pellice, in the Valleys, come here for their theological curriculum of three years and, after ordination, are sent out to stations and congregations in all parts of Italy. The average number of students is from twelve to fifteen. The printing-press and the literary department of the work are under the superintendence of *Rev. J. B. Will*, to whom I am mainly indebted for any information I have been able to give about the missionary work in Italy. The Presbyterian Church and manse are centrally situated on the left bank of the Arno. The pastor of it, *Rev. John R. Macdougall*, formerly of Brighton, England, came here about thirty years ago, having succeeded Mr. Hannah, previously Free Church minister of Anwoth, Scotland. Next to Dr. Stewart, no one has done more for the cause of evangelical religion in Italy than Mr. Macdougall. He has interested himself specially in organizing the *Chiesa Libera*—or Free Church of Italy. For a number of years he has been striving energetically and hopefully to effect an organic union of the Free Church and the Waldensian—a consummation much to be desired, and which seemed to be on the eve of accomplishment a few months ago, but, owing to circumstances, best known to the negotiating churches, it now appears that the time for the union is not yet.