

take them as a class, they are certainly fairly up to the average of other ministers.

It is argued that the missionaries are overpaid, that they live too luxuriously—some sporting a pony-carriage, and nearly all aspiring to the luxury of a wife. It is even suggested that to ensure success they should assume the role of mendicants, and eat and dress as the natives do among whom they labour. That has been tried and found wanting. "Absolute self-renunciation, voluntary poverty, and conformity to the conditions of native life" may be very creditable to the missionary who is exercised thereby, but it is not a very elevating spectacle, and is calculated to bring shame and disgrace upon the Christian community that deliberately designates any of its ministers to that kind of living martyrdom.

The worst feature of this essay, and those of a similar kind from the same pen, is the carping, sneering tone that pervades it from beginning to end. It betrays profound ignorance of the practical working of missions—nowhere more apparent than when he seriously argues for "missionary celibacy." Who does not know that the wives of missionaries have often been as successful as their husbands in effective work, and sometimes far more so? Apart from other considerations, the influence of a well-regulated Christian home in a heathen country cannot be ever-estimated.

What Canon Taylor says about the "unseemly rivalry of sects on mission ground" is perfectly true. It involves an incalculable waste of money, of energy, and influence. To say that "denominational differences must cease in the mission field," is to enunciate a truth of the greatest importance at the present moment. The question is, how is it to be done? If we are to wait until the home churches show an undivided front, we shall have to wait too long. The true solution of the missionary problem will not be reached by the multiplication of foreign missionaries, and the devising of foreign subsidies, but in the education of native ministers, and the organization of native christian churches with full liberty to adapt their ecclesiastical polities to the varied circumstances of different countries, and with as little interference from alien boards and committees as may be possible.

Brieflet No. 2.

IN ROME.

EVEN the Post-Office is worth mentioning. It occupies a fine old palace, in the form of a hollow square. An arched way leads into a charming little garden with tropical plants, fountain and statuary, surrounded by a covered gallery, from which access is had to the different departments. It is but a few minutes walk from the *Piazza di Spagna*, the chief resort of English visitors. At one end of this square is the "Propaganda"—"the richest and best equipped missionary institution in the world." It was originally designed for the education of converts from distant countries, to fit them for missionary work among the heathen. It has now a large staff of professors, a fine library, and an extensive printing establishment. It is moreover the controlling centre of all the mission work of the Church—Home and Foreign. There are many other colleges in Rome, among which the University of the *Sapienza* is now the largest, for the famous Collegio Romano, or Jesuit's College, no longer exists as such. It was taken possession of by the new rulers of Rome in 1872, when its great buildings and other valuable belongings were confiscated, at the same time that the order was suppressed, for the reason that it was considered dangerous to the State. By special license we were shown over the whole of this vast establishment. It was curious to see the cells of the monks, their refectory, their cloak-rooms, their chapel even, lined with book-shelves. No less than thirty-six libraries are united here, forming the "National Library," with upwards of a million volumes, and increasing at the rate of nearly a thousand volumes a day. The large reading-room is open to the public, free of charge.

In front of the Propaganda is the pillar surmounted by a statue of the Virgin Mary, erected by Pius IX in 1854, to commemorate the dogma of 'The Immaculate Conception.' A few years later (in 1869), the doctrine of 'Papal Infallibility' was decreed an article of faith necessary to salvation; but before there was time to translate it into stone or marble, the Temporal Power of the Pope of Rome had vanished, and Infallibility has ever since been known as the protesting 'Vatican Prisoner.'