

route. On slower boats by Dieppe you have about one-half the expense.

In 1882 I made a tour of Spain, spending three weeks; first among the Pyrenees and Basque people, thence to Madrid, Escorial, Toledo, Saragossa, Barcelona and Figueras. The steamer and railway fares were \$97.31. Taking express trains and quick channel passage increased expense about \$20. This was from London out and back.

Going to Southern Italy and returning through Switzerland in 1879, I made a tour of Holland first. From London *via* Harwich, Rotterdam, Antwerp, Cologne, Heidelberg, to Balse, \$22. Thence to Geneva, Mont Cenis tunnel, Genoa, Pisa, Rome, Naples, Florence, Venice, Turin, Geneva, Lucerne, Paris and London, \$62.90. Total, \$84.90.

Other outline trips might be given, but these must suffice. If you are in England, \$100 will take you either to Russia and back, or to Pompeii and return, or to Madrid and back. From two dollars a day to four must be added for lodgings, food and incidentals, which vary with individual habits. At the Shaftesbury Hotel, Liverpool, I have found a Christian home, bed and breakfast, for four shillings. For three summers I have had rooms for six shillings a week and upward, at 128-130 Gower street, London, W. C. In Paris, at 8 Rue St. Hyacinthe, is a good hostelry, rooms two shillings and upward. At Geneva one can find a pension for a dollar a day, and dine where he chooses. The cost of ocean passage varies according to the localities of your state-rooms. Summer before last I went on the Inman line and returned on the *Umbria*, of the Cunard; went to Paris to the fetes, to Wales, and to the British Medical Association at Dublin, boarding seven weeks in London. Traveling expenses and board for the summer were \$200, including \$106 for the first-class steamer ticket.

Theological Training for Women.

HARTFORD THEOLOGICAL SEMINARY (Congregational) comes to the front with the announcement of a course for the theological training of women. In their circular the Faculty say that "this action is taken to meet the needs specially of women who are desirous of preparing themselves for Christian teaching, for the missionary field and for any religious work other than the pastorate." The course and regulations are in line with the present arrangements, and enrollment, promotion and degrees will be upon the same basis as those of other students.

We congratulate Hartford Seminary most heartily upon being the one to lead in what seems certain to be a great advance in Christian work. The idea that theological education belongs simply to a certain class of ordained preachers is a relic of the priesthood idea of the Jewish Church and the middle ages. All Christian workers, of whatever age, of either sex, should have as complete and as systematic an education as possible in the great truths of the Bible, and in the method of their application to the wants of the human heart.

There will doubtless be some who will look upon it as a dangerous innovation, as a stepping-stone to the pulpit and the official service of the sacraments. We do not think so, yet should that come, why should we dread it? What the world needs is the preaching of Christ. If men cannot or will not do it, and women can and will, then by all means welcome them to the foremost place in Christian service. We do not believe that the pulpit or the altar is the place where woman can do her best work, but at the bedside of the sick and dying many a woman's hand can give the bread and wine, many a woman's lips pronounce the benediction with a power of precious sympathy that few men could have.