

committee, with the annual reports of all the Women's Home Missionary Societies. She should also have a copy of every new, live missionary book that is published. Not one of our auxiliaries can afford to be without that wonderful book of Josiah Strong, entitled "Our Country." This material will soon constitute a small missionary library of which the literary committee's chairman should be the custodian. The members of the society should have access to the books, and she must keep track of them, so as to be able always to tell their whereabouts. If every church in the land could have a Home Missionary circulating library there would soon be aroused a sentiment that would evangelize not only the heathen poured over us from the sewers of the Old World, but from the fulness of its zeal there would be an ample supply for the pagans beyond the sea.

To carry the second point, getting every member of the auxiliary to take part in its literary exercises, may be so difficult as to call into use all the "managing sense" in which women usually excel. Each must do what she can. One can sing; another can answer a question; a third can draw a map and give an exercise upon it; while others may be induced to revive their school habits and write short papers. The exercises must be as varied as possible. For instance, one month a series of questions upon our missions and missionaries, each answered by one of the ladies who has prepared herself; another month a map exercise on Utah, followed by a paper on the private life of the Mormons, and a Mormon scrap bag, into which may have been thrust the items of information about that dismal territory that would accumulate in three months' reading. These would make a full and most interesting programme. By this method the women of our church will soon become familiar with every phase of our work, and their interest will be deep and abiding. This grand result can be wrought alone by the faithful effort of a good literary committee.

NOWHERE in Europe have so many ladies crowded into the university lecture rooms as in Russia. This the statistics prove. In 1886 there were 779 women students at the Russian universities. Of these, 243 were in the philosophical department; 500 in the physico-mathematical department; thirty-six studied only mathematics. Of these 779, there were 587 members of the Greek Orthodox Church; 137 were Jewesses, 748 were single and thirty-one were married. The majority were daughters of noble political and military officials, namely, 437; eighty-four were clergymen's daughters; 125 merchants' daughters, etc. Fully eighty-five passed the final examinations at the close of the semester. In addition to these there are several hundred Russian ladies studying at non-Russian universities, principally in Switzerland and in Paris. The majority study medicine.

THE GOSPEL AFLOAT.

BY REV. WILLIAM SCOTT.

CHAPTER VIII.—SMYRNA.—*Continued.*

The choice of sites for Eastern towns is, as a rule most happy. As in the case of the town of Syra, on the little island of that name in the Grecian Archipelago, where the white houses are grouped around the base of a steep hill, and creep up to its summit, which is crowned by a cathedral church, so in Smyrna; for the most part it reposes gracefully, as already mentioned, on the slopes of Mount Pagus. Dipping down to the beautiful waters of the gulf, the town creeps midway up the mountain, which is crowned by the extensive ruins of a castle. "Beautiful for situation," its beauty seriously wanes, as in other cases in the Orient on closer acquaintance. The streets are as narrow and ill-kept as those of Constantinople. Strand Street is the principal thoroughfare, running for the most part parallel to the sea front. So narrow is it, that when a camel caravan is passing the passenger has often to take refuge in doorways, to avoid an unpleasant contact with the camels and their burdens.

Smyrna is a confused aggregate of distinct colonies. The followers of each faith have their distinct quarters. You pass from the Frank and Greek quarter, which is the business part of the city, into the more elevated Armenian quarter; thence into the Jewish and Turkish colonies, which occupy the highest positions. Each has its national characteristics, plainly marked, and easily recognized.

It was the fruit season. The neighbourhood of Caravan Bridge was a scene of varied and picturesque bustle as the rendezvous of the camels from the interior *en route* for the Smyrna fruit market. Here is a railway station—a strange interpolation into the sleepy conservatism of Eastern life. The trains run—or, I am inclined to say, creep—from Smyrna to within a short distance of Ephesus. On applying for a ticket, in company with the *locum tenens* of the British consul's chaplain, I was surprised to receive a "child's ticket," for which half-fare was demanded. It was explained that all ecclesiastics had the privilege of travelling at half-fare. Whether the "child's" status for the parson had any occult reference other than the generosity of the railway directors, I could not learn.

In the beautiful suburb of Boudja I had the privilege of much enjoyable fellowship, not only with the acting chaplain of the British consulate—since called to his rest—but with three agents of the Church Missionary Society. Shadowed as we are at home in England by an Established Church, and familiar with the air of assumed superiority of the privileged ecclesiastic, it was indeed gratifying to notice how the clerical hauteur was conspicuous by its absence. Their recognition of Christian brotherhood was in no wise hindered by any notions of ecclesiastical supre-