

from, the majority vote favors the woman's side. Some of the opponents, in discussion, imported many irrelevant side issues, such as the desirability of women as presiding elders, bishops, etc., while the real question is confined to their "admission as delegates," precisely as laymen are admitted. No one, so far, has ventured to propose laymen for bishops or presiding elders, or even circuit preachers. One brother asks, "Who wants to see a woman standing on the floor of Conference shouting and screaming at the chairman for a chance to air her views?" Certainly this is a far-fetched and weighty argument. But who wants to see a man do it? Why should it be done? Why should not our brethren, lay and clerical, in Conference assembled, behave as decorously as in a church or a parlor? Why do they not? Simply, we think, because the restraints which the presence of women impose are absent. And there is every reason to believe that the dignity, courtesy, and gentle forbearance, so necessary and becoming to all church courts, will be conserved by the presence of women in the Conference.

The *American Methodist*, a very advanced and spirited paper, is quite in sympathy with this forward movement, and in a recent number made the following excellent quotation from the celebrated Rev. Dr. Whedon, the great commentarian:—

"It is *rights* they talk of, every competent member of the church of Christ, of either sex and of every shade of complexion, *has equal original rights*. Those rights, they may be assured, when that question comes fairly up, will be firmly asserted and maintained. 'But you a woman's rights man!' *We are a human rights man*. And our mother was a *human* being. And our wives, sisters and daughters are all *human* beings. And that these human beings are liable as any other human beings to be oppressed by the stronger sex, and as truly need in self-defence a check upon oppression, the history of all past legislation and government does most terribly demonstrate. What is best in the state is not, indeed, with us the question; *but never, with our consent, shall the Church of the living God disfranchise her who gave to the world its Divine Redeemer*. When that disfranchisement comes to the debate, *may the God of eternal righteousness give us strength equal to our will to cleave it to the ground!*"

In this Methodist woman's missionary paper we make no apology for presenting from time to time items bearing upon the great temperance movement and the ravages which nominal Christian rum-sellers are making with their death-dealing poison among the sober heathen whom our missionaries are seeking to convert to Christianity. To the heathen the English-speaking rum-traders are Christians, and this is where the difficulty is presented to the missionaries. Rev. J. C. Lawson, missionary in India, writes to Mrs. Mary

Hunt, National and International Superintendent, Woman's Christian Temperance Union, concerning the introduction of scientific temperance into the schools of India. "We need this instruction, for the English are fast making this a drunken nation."

A missionary in Turkey also writes Mrs. Hunt for the same instruction for the Turkish youth. "The whole sin of wine-drinking here may be laid at the door of so-called Christian countries." No vessel bearing the missionaries of the cross from our Christian shores leave port without its cargo of alcoholic poison. O! women of Christian countries, think of it! Are we not careless on this matter?

One of our most laborious and honored workers writes us on this question, and her letter is so suggestive that we want to give it to our workers, as it may stimulate to the creation of a more active sentiment in this direction. May we never cease to work and pray for the removal of the rum curse, undoubtedly the greatest barrier the world offers to the glorious triumph of the Gospel of Christ.

Dear Mrs. Parker,—Knowing that you are a decided temperance as well as missionary worker, I venture to address you upon a subject which is much in my thoughts, and which the subject for prayer this month brings before us.

It is this—the drawback the liquor traffic is to our missionary work. The World's Petition, we know, is to petition the governments of the world concerning it, but could we not as a Missionary Society do something towards memorializing the governments? Has anything been done, or could you suggest any plan? I think the matter has not been publicly brought forward in our Woman's Missionary Society, has it? If you have time, I shall be much pleased to hear from you on the subject, and if you have any statistics as to quantity of liquor sent out, I would be much obliged? Is there anything on the subject that can be obtained? How would it do for some one to write a paper on that subject for next Branch meeting? Would it be out of place, in your estimation? I know I am not on Executive to make arrangements, but attention of Executive might be drawn thereto.

Yours sincerely,

A. M. BASCOM.

ITEMS.

It is sometimes suggested to us that, on account of our limited space, the reports of Auxiliaries should be cut down by the editor. A word or two on this matter may not be out of place. The Auxiliaries compose the working force of the Society. On them we depend for all the steady flow of funds into our treasury, and for the culture and care of the missionary spirit which gives life to the Society. The record of their work as furnished in their reports is a means of educating and stimulating others to do likewise;