

dent of the British Woman's Temperance Association, which numbers thirty thousand members, will be present, also Mrs. Mary Clement Leavitt, who has just returned from her eight year's missionary journey around the world. During that time she has organised eighty-six W.C.T. Unions; twenty-four men's temperance societies, mostly in Japan, India and Madagascar, and twenty-three branches of the White Cross; has held over 1600 meetings; has travelled nearly 100,000 miles and has employed 229 interpreters in 47 languages.

Those who are privileged to attend this World's Convention will, it is expected, behold in that Temple a pyramid made up with copies of the world's great petition, heaped one upon another, which shall have been sent in from all parts, containing the signatures of hundreds of thousands of women.

Miss Willard writes:—"The petition itself will become a noted historical relic and when the rounds of the world have been made, and each civilised government visited with our prayer and our petition that the liquor trade, the opium trade and the legislation of social vice may be put away, we will deposit the petition, perhaps in the British Museum."

Largely owing to the influence exerted by the Christian temperance women of America and England, in every sphere of the world's activities to-day, women are taking a more prominent place, and even the most conservative of the orthodox churches are now delighting to do them justice. A case in point has been recently reported, viz.:—the admission of women to the Episcopal College at Windsor, Nova Scotia, also that the Episcopal Synod of Montreal (including the Province of Quebec) has voted to allow women to be members of its parish vestries. In their Synod debate one Doctor of Divinity objected to women being permitted in the councils of the church, giving as his reason that they could then ask to be made members of the Synod, of the church court and even of the priesthood. The Rev. Dr. Morton replied, that he regarded the exclusion of ladies from all church administration as "mean, ungenerous and narrow-minded, in view of all the good and valuable work they have performed." A strong report from the committee on temperance was unanimously adopted by the members of this Synod, proving, as Miss Willard puts it, "a significant fact that hand in hand, through Episcopal Synod and Methodist Conference, through Sunday School council and political convention, go the white banners of woman's liberation and the saloon's prohibition; for now and evermore, in God's great plan, these two are parts of one tremendous whole."

CRUSADE MEMBERSHIP DAY.

September 28th, Miss Willard's birthday, has been fixed upon by the United States national as the most appropriate and convenient time for a house to house crusade, and the Dominion Convention has resolved to keep step and time with them as nearly as possible.

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