

acter and build up good, safe citizenship; sending forth into the larger home of the nation men and women who shall fear God and work righteousness. Such homes have we. May they be multiplied! Because social, political, and religious life derive their characteristics from the home life, let us thank God that the Christian home is so universal, and may every woman come to realize that it means more than meat or drink, than dress or decoration, or any other material thing to produce for the best development of the souls committed to her trust the true Christian home, where love dwells and all holiest principles find their best expression.

While, then, the status and power of women in our Christian lands is a cause for thanksgiving on which we may dwell with profit, it seems necessary to remind ourselves, also, that there are conquests yet to make over self, there are principles yet to promulgate, and sentiments yet to create before woman shall attain to her highest usefulness, or do her full share in the work of establishing the kingdom of Christ on the earth. Would that we all might speedily come to the knowledge of our responsibilities in these regards.

Dear Woman's Missionary Society women, our immediate duty is the faithful support of our society's work according to the prescribed methods. But this is not all. No narrow horizon bounds the thought or vision of the true missionary worker. Consecrate your thinking powers to the service of God, for the evils at home as well as abroad, consider the various human ills that constitute the opposing powers, and how best the forces of our Christian civilization may be applied to overcome them.

The elevation of women in heathen lands is one object of our organization; let us raise the standard at home. There is work to do in the social life which none but women may do. The subject of prayer mentions shortcomings as a subject for confession. Let us consider it a moment as it relates to our individual influence on the social life. Would that every woman would decide that her home should honor God in its associations, in its social characteristics and in the principles taught therein. It seems inconsistent to work for the elevation and conversion of women, and at the same time admit to the home life men who are known to have degraded womanhood; or, to sanction by usage a custom which has robbed women of love, home, husband and children. These compromises on the part of professing Christian women dishonor God, while they must help to establish sin. These are shortcomings which call for confession before God. That society has not demanded of men the high standard of purity they demand of women is the fault of women. Many women give of their money, time and effort, caring for the outcast victims of men whom they graciously admit to their social functions. There is no shortcoming of women so fearful in its results as that which condemns the woman, while according to her partner in sin, the position of an honorable man. When the home mother sanctions disrespect

of womanhood, she may expect like conduct on the part of her sons. What thoughtful mother would not rather risk the displeasure of society than incur such responsibility. If these things found no place in admittedly Christian homes, these lines would find no place in this paper. If they may only awaken thought our purpose will be answered.

"Prayer for increase of knowledge in regard to the world's needs." God has abundantly provided us with means of knowledge. He will not do for us what we can do and ought to do for ourselves. To be without a knowledge of the world's needs to-day is almost sinful; and yet it is certain that a vast proportion of women are in that position. Not even all of our Woman's Missionary Society members are careful to read. And though we pray ever so much, this knowledge can only be imparted by our own effort. Suppose we decided to have less pie and more missionary papers, less bric-a-brac and more books, less of the newest "fads" and more of the world's great facts. Suppose we try to dispense with the too often idle chat of the table and discuss with the children important events of the history of to-day, records of missionary progress, peculiarities of heathen customs, laws, dress, etc., and always emphasize the beauty, power, justice and love of our holy Christianity, and the blessings we enjoy; or, instead of scattering to various outdoor engagements after the evening meal, suppose we revive the dear old home custom of keeping the family acquainted with each other, by evenings at home, one reading aloud, with songs and music, and exchanging thought by pleasant conversation, etc. We commend this to Woman's Missionary Society women as a means of each mother winning her own children; as one, equal in its effects, more lasting in its influence on the future, than some others that are apparently more popular to-day.

Recalling our mercies with devout thanksgiving, recognizing our shortcomings with regret, may our meetings this month do us good, and result in bringing us to seek and obtain a clearer knowledge of our responsibilities and a fuller appreciation of our opportunities than ever before.

In the thanksgiving songs, which ring out from these November meetings, there will be heard the minor chords. Notes of sorrow will be echoed doubtless through many meetings.

"The year's mercies." Ah, yes, it may be mercy; but many sorrowful sad ones may find it difficult to think so, when the great reaper has entered the home circles and a love one has gone out from its embrace. Dear mourners, there is but one "Comforter, He can teach you all things," but we remember you, believing that you have cause for thanksgiving in that you are sustained and cheered even in the bitterness of bereavement.

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OWING to the lengthy reports of the Annual Branch Meetings, we are compelled to hold over the balance of the article on "Systematic Benevolence."