Woman's Realm

Little Dressmakers of Paris.

The pinson is a French song-bird, and the petites couturieres of Paris are universally called mimis pinsons (little song-birds) because of the habit they have of always singing at their work. Crowded, hundreds of them, in ill-lighted, badly ventilated, great ateliers, during the busy season, they stitch and sing from 7 o'clock in the morning until long after midnight, and they earn—the vast majority of them—fifty cents a day.

With this amount they must not only board, lodge and clothe themselves, but they must also make provisions for the morte saison—four months, from the middle of June till the middle of September, when the gay world of Paris being a la campagne, no orders for work are given, workshops are closed, and the mimis pinsons earn not one sou.—Harper's Bazar.

With Small Means.

It is very foolish of the woman of small means to try to keep pace with the woman of independent, or even comfortable resources; but very often a woman of taste and judgment, especially if she is skilled with the needle, will make a better appearance on a very small outlay than another would do with large means. Careful planning, judicious outlay and purchases adapted to her circumstances must be made. "The best of its kind," is a good plan, but it is better to get the best your purse will pay for, even though the quantity be very limited, and if the material be reasonably good, it may be made over for another outing, with small addition to cost, thus lessening the next season's outlay. Besides, a garment, cheap as to goods, soon looks "cheap," and if nothing better than a mercerized cotton can be afforded it is better than a flimsy quality of showy silk.—The Commoner.

Ideas For Bracelets.

The fashion of wearing a tiny watch in a bracelet, which always holds more or less for traveling, shopping or sporty occasions, is suggested by the big jewels that are being set in the arm adornments. While a watch bracelet is of leather, these new-old bracelets are of gold.

A big catochon or cut stone that has served in days agone in brooch or earrings is now just the thing to have mounted in a bracelet, either a plain gold band or one in the link design.

For such resetting the semi-precious stones are in as great vogue as those which cost more. Only the workmanship must be superb, or the effect is loud, cheap or dowdy.

Should the family jewel box contain many such old pieces there is no more attractive use for them than to have them reset in a network of silver or gold links, forming one of the necklaces so much in vogue, especially with lingerie blouses.

One such in etruscan gold is set with corals, which of yore adorned one of grandmamma's "sets." The effect is charming.

A Woman Crusoe.

Beginning due west of Point Conception, on the California coast, and continuing at irregular intervals as far south as the Bay of Todas Santos in Lower California, lie the Channel Islands. In this ideal region for the yachtsman, the fisherman and the hunter, one comes to feel like a new Crusoe on his primitive isle. And in very truth Crusoe's semi-mythical story was enacted upon one of these same islands, though minus the man Friday and the happy ending. The castaway in this case was a woman, a Danish emigrant, left ashore through some mischance by the crew of a vessel that had sought shelter behind San Nicholas during a storm, in the early fifties. For over seventeen years the lone creature lived unsought and forgotten, though the time at length came, when, on the days the mist-clearing north wind blew, she could climb to the island's highest point and view the ranchers' herds grazing upon the mainland. And at last, when hope and reason had both long died, the poor, wild, gibbering creature was found in her wolf's burrow among the hills by the advance guard of the otter hunters' fraternity, who had long wondered at the mysterious footprints they marked upon the lonely sands.—Field and Stream.

Woman's Way of Escape.

Two men sat next her table at luncheon. They were suburbanites, and suburbanite talk engrossed their tongues and attention. She was a careful, though not intrusive listener. So she seemingly bent her head to the business in hand the while her ears were eagerly occupied with the aforementioned small talk.

In a few moments she learned that the topic of conversation was a wonderful suburban ball game played between a married men's nine and a single men's nine. The married men had won.

"I tell you,' said one, "it was a great game. Do you remember when Jimmie batted that liner out to left field when the score was 23 to 29 in the ninth, and how I went after it and caught him at second?"

"You bet," replied the other, "that coup decided the game in your favor, but the thing I can't understand about is that your nine, you old married men, won out!"

"Oh, that's easy," rejoined [illegible] Benedict. "We married men are well cared for. Our nerve is always with us. We don't have to watch the grand stand for the approval of a 'sweet young thing' just as a beautiful flier is soaring toward us."

The young man disputed the point, and, though friendly, the argument waxed warm. Finally the elder man espied the young woman. "I tell you what," said he, "I'll leave it to that girl."

"All right," chimed in his vis-a-vis; "ask her."

The attention of the entire tea-room was centered upon them by this time, and with the turn in the conversation the young woman was now the cynosure of all eyes. They approached and put the question to her, but being a discreet young woman, as well as wholly entangled, she threw them into confusion, to the delight of the onlookers, by slowly folding her napkin, rising as slowly from her chair, and with a withering glance at her flabbergasted interrogators, stalked proudly from the room.

Amid audible giggles the men soon followed her.—Philadelphia Telegraph.

When Making Calls.

When making calls the married woman gives the maid or man who answers the door a card of her own for the mistress of the house, and if there are grown daughters or women guests with whom she is acquainted, she sends up a card for each one of them, also. If the call is the first of the season, she invariably sends up two of her husband's cards for the master and the mistress of the house. At subsequent calls, it is unnecessary to leave the husband's cards unless he has accepted an invitation to a dinner or dance and is unable to call in person.

To recapitulate a little, she should, if calling on a married lady with no grown daughters or other women in her family, send up one of her own and two of her husband's cards, the latter cards being intended for the master and mistress of the house. She sends up but one of her own because there is but one lady in the family, and it would not be correct for her to send up a card for the master of the household, as a woman is never supposed to call upon a man.

An unmarried woman leaves the same number of visiting cards when out calling as her married sister, with the exception, of course, of the husband's card; that is, she leaves a card for each lady of the family whom she wishes to honor with a call.

When making calls, visiting cards should never be handed to any one but a servant. If, as sometimes happens, when the maid is out, or when no domestic is kept, the lady of the house opens the door herself, a card is entirely unnecessary, although even in this case it can be carelessly dropped in the card receiver in the hall as one goes out. But to give it to the lady herself, unless this was done to point out a change of address, would be very ill-bred.

When an invitation to a tea or afternoon reception is received, no notice need be taken of it until the day of the function. Then, if one is unable to attend, a visiting card, in an envelope that exactly fits it, should be mailed to the hostess. If the tea is given for some friends of the hostess, or to introduce her daughter to society, two visiting cards should be enclosed in the envelope and directed to the giver of the festivity. When unable to attend a function of this sort, one should always send as many cards as there are ladies whose names are mentioned on the invitation.—Housekeeper.

Braid is used on the white serge suits, and especialy on the skirts.

White serge has been revived, and bids fair to become extremely popular.

Color is rarely introduced in white costumes, and then only by some color introduced on the hat.

A new fashion is that of wearing the Scotch cap with feather at the side and two ribbons behind with tennis suits.

Many are putting elbow sleeves in fine white waists and these are to be worn in the house with any kind of skirt.

Lace is not used on serge unless it be a bit of real Irish crochet lace; but hand embroidery is often used with excellent effect.

It is better to count on having sleeves elbow length in all blouses, and adding elbow cuffs of sheer material whenever they are wanted.

The suits of serge are unlined, and the skirts are worn over full, well-fitting white petticoats—silk petticoats not being much worn at this season.

Much is being said about woman wearing separate waists in decided contrast from her skirt on the street. This is considered very bad taste unless one wears a coat.

The most popular tennis suit consists of white cloth skirt and a white tussore blouse with Irish lace collar fastened with knot of red plaid silk like that on the velvet cap.

Ohio State University will soon have a woman's building.

THE PULPIT.

AN ELOQUENT SUNDAY SERMON BY THE REV. DR. C. GEORGE CURRIE.

Subject: Growth.

Brooklyn, N. Y.—The Rev. C. George Currie, D. D., preached in Holy Trinity Church Sunday morning to the congregations of Holy Trinity and St. Ann's. Dr. Currie's subject was "Growth," and he selected for his text II. Corinthians, v:4: "Not for that we would be unclothed, but clothed upon." He said:

These words of the epistle express the important principle that wherever there is vitality life not only adds to itself continually, but at the same time never throws away, never entirely loses the essential elements that it has once succeeded in acquiring. That is to say, that all the time that life is putting on raiment, as it were, or being "clothed upon"—say, in the flowers, or bush or insect or man, for that part—all that time it keeps the essentials of whatsoever it has invested itself with. And it is never perfectly unclothed of its fundamental gains; "not unclothed but clothed upon." These principles hold good in relation to life of every kind and under all conditions. It is one of the great keys of nature that have been furnished to us, and its universality springs from the fact that the universe is fundamentally similar in all its parts. I mean to say that the universe is constituted in such a manner that the different plans of being, the physical, the intellectual, the moral, the spiritual, all correspond to one another. So that whatsoever is true in one is true in all of them. Mankind, in fact, has an instinct to that effect. Our ordinary words that we use in talking, for instance, for physical things are mostly the same as those used for intellectual or spiritual things. The word, "right" means straight, and "straight" is constantly used by us in a moral sense; the word "wrong" means twisted or corrupt, and "corrupt" often means dishonest. The things that are seen are, that is to say, divinely created pictures of the things that are not seen; and it is a great satisfaction that we can have a trustworthy picture of spiritual things that we can see. Our blessed Lord talked in parables, not because parables are simple, but because the truths expressed by parables (as the loaf of bread or the raiment or the water from the well, or the sparrow having his food prepared for him, or the lily getting its raiment without worrying about it) are not merely physical truths—you must not fall into that blunder—they are truths that reach all the way up through all the plans to the eternal kingdom. Our Lord talked in that way because He saw the whole of the plan, from the top to the bottom, and He talked in no other way to the people at large: "without a parable spake He not unto them." The plans, intellectual, moral and spiritual, are represented in the physical, and all of them are fundamentally alike. That is why He talked in parables.

Now come back to the general principle before us, "not unclothed, but clothed upon," and let us see to it that we have the physical and material idea distinctly in our heads. Here, for instance, is the stump of a tree with the different rings of wood of which it is composed. Year by year the tree has put on new growth, which you can see in the successive rings. But all the time that it has been putting on the new rings it has never completely let go of the old ones, and the first ring of all is right in the centre all the time. Let me give the little folk a simple illustration, that they may take it away with them. Children, you turn an apple on its side. Cut it down in the centre through and through. Then you have two halves, have you not? Well, cut off from either half a slice, very thin, the thinner you cut it the better. Then hold the slice up to the light. Now, what do you see? You see in the centre, distinctly, the dark outline of the original blossom that was on the apple tree in the springtime.

Now, take some examples of this principle. There is the Bible, for instance. It is a living book. I mean by that it was not flung down from the sky, like a meteorite, so as to land like Joseph Smith's Bible somewhere in a valley all made up and ready. It did not come that way; but it grew in the world like an oak or pine tree; and, according to what the Saviour says about the Holy Ghost continually teaching in the word in successive ages, the Bible, which is God's truth or the word of God, is, in a manner, still growing. Do you know that? It is coming out in parts. It is life from beginning to end. It unfolds, not a single period of man's history only, but successive stages in the growth of the human mind. Therefore it contains, like a tree, successive rings, as it were, greatly contrasted one with another, widely differing one from another. In one ring, so to speak, it is "an eye for an eye and a tooth for a tooth." Literally, exact justice. In another ring it is, "If a man strike thee on the one cheek turn to him the other also." In the one ring, vengeance; in the other, no vengeance. The Bible, as I said, thus unfolds to us successive ages in the spiritual growth of man. Some of its stages, or rings, such as polygamy, we have left behind us long ago; some we have not yet reached. The Sermon on the Mount especially stretches out and away to the future perfection of the race, when a nation like Russia will be an impossibility. At the present time, you know, all nations take brute animals for their representative coat of arms, because they all have the brute in them. The time will come when the bear and the lion and the bird of prey shall all be ground out of humanity, and the work be fulfilled when he that is struck on one cheek will turn the other also, and the race will become, as it never has become, Christian. And yet whatsoever has been true remains true forever.

While the Bible gives us the story of the Gospel, it continues to retain the law in the Book of Deuteronomy. Calvary does not blot out Sinai. They are related to one another. You must know the law before you can know the Gospel. You often hear of people being extremely willing to forgive. What is their forgiveness worth? It is not worth anything, because they have never suffered from the indignant wrath of a just and noble anger. No, forgiveness is not worth anything except where the anger restrained is the ring inside of it. Another thing, God continues to clothe mankind, as He did at the first. He clothes the human race with ideas. Where do you think the ideas come from? Did man produce them? They come from outside, my friends. Or, rather, from the God, who is within us, and inspires the whole. He clothes the human race with ideas. You open the wardrobe, as it were, and there, hanging up, so to speak, are Genesis and Judges and Jeremiah and Isaiah and the Gospels, the successive garments for man's successive mental purpose—the child's clothing, the boy's clothing, the young man's clothing, the matured clothing, the perfectness of the fulness of stature, as in the Beatitudes, here and there, in Epistles, in the Apocalypse, but above all in the deep mystical sense of the Bible all through—the true mystics, that we do not get from hearsay, that we know by intuition, but which, of course, to the mass of men are absolutely unknown and invisible. So far as the Bible is concerned the principle is true, "not unclothed, but clothed upon?"

You cannot make anything grow that has not roots. It is curious, but you cannot. Whatsoever it is sooner or later it will wither. In order to grow it has got to grow out of something. Ideas are precisely like plants. As I told you, all the plants of the universe are alike; growing things are all alike, whether ideas or anything else. It is of absolute necessity that they shall have roots. Thus, for example, love, joy, peace, gentleness, goodness, truth are ideas. Nobody can complain of them, but of what conceivable use would it be to stand on a pillar and call out to mankind, "Be loving, be joyous, be peaceful, be gentle and good and true," if you had nothing more to say to them than that? What conceivable purchase would those principles have in the world without the spiritual reasons out of which they grow and on which they depend, namely, the facts of living religion? The blunder of planting ideas without roots is as old as the hills. Every scholar, every student of history, is up to his knees, up to his chin, in withered sects, withered religions, withered kinks and notions of this and that sort, every one of which had a good side to it, but all of which have died for want of roots or continuous power—evolution. I do not like that word, but we will use it now.

Now, as opposed to both of these people, those who give the world no new truth and those who give the world nothing but new truth. The Christian church at large represents the latest truths, as well as the first truths, and the first as well as the last. There is no fault to find with these new doctrines. Of course not. On the contrary. For instance, the dynamic power—that capital and most useful thing, the dynamic power of the forces of nature—a prayerful desire for the healing of the sick. All right. The power of altruism, sacrificed for the healing of the sins of society. All right. My good friends, they are plucked straight from the branches of the tree of the gospel. There is no fault to find with these. On the contrary, it is for the sake of their production that we insist that they be taken in connection with the tree that has grown them—Jesus Christ and His sacrifice from which they sprang. Every institution springs from some root or other. There is the font at the door of the church. Well, it represents baptism, and somebody says it is a good thing to have a conventional symbol of purity or improvement. But do you suppose it would be there at all if it were only a conventional symbol of purity or improvement? Why, my friend, that font reaches down and down through all the strata of history; through the darkness of the Middle Ages, down to the first Christian centuries; down to Jewish rites; down to the ancient pagan and prophetic mysteries; all of which had their thought, or what answers to it, under the direction of Him who lighted, not merely Jews and Christians, but "every man that cometh into the world."

This baptism is a reality in the universe forever, because it lives by its roots. I might prove the same thing, if I had time, with regard to the cross or the altar, which goes down through the centuries, back to time and space before the foundation of the world. These, with other Christian doctrines, illustrate the Divine method, which is continual progress without any loss. In other words, as the apostle says, "not unclothed, but clothed upon." The principle is equally true of ourselves and our whole existence, for apparently there is never a real break in the progress of humanity. The Christian is never ripe, he is always ripening. Even in the moment of death he is still growing. Obscurely, but just as steadily as when he was a babe. When passing by death through the blessed gate like the new-born infant he is being "clothed upon" with new senses, new power and understanding, new ways of looking at things, so that having died, as we call it, he stretches out the arms and limbs of his being and is "clothed upon" like a tree in springtime. Life is worth living. Aye, indeed, it is. Don't you ever imagine for a minute that it is not. Life is worth living to a degree you have no conception of because the glory that is coming upon us, that is to be put upon us, may be measured, by the highest standard the world has ever seen, the sacrifice of the Lord Jesus Christ. Nothing is ever lost; it would be contrary to the laws of nature to suppose such a thing, but it is glorified to a degree that passes understanding to conceive: "Not unclothed, but clothed upon."

The Cross.

Was it not Tyndall who said he would go insane in an hour if he were not assured of the existence of a wise, over-ruling Power in the universe? How immeasurably more steadying is the assurance of the Christian that the cross of Christ reveals the mind of God! Life is inexplicable, if only power rules.

One of England's chapels is an architectural blur when one first enters it. But a verger soon tells the visitor to take his stand on a blood-red cross that is in the centre, and looking down this arm of the cross he sees a beautiful picture, and down that still another bit of harmony. The four arms point to wonderful representations of events in the life of the Son of Man. Only from that cross may the pictures be seen in their true perspective. Only a Christo-centric faith can see life as a plan and solve its enigmas.—Pacific Baptist.

SABBATH SCHOOL LESSON

INTERNATIONAL LESSON COMMENTS FOR SEPTEMBER 24.

Review of the Lessons For the Third Quarter of the Year—Read Psa. xxxiv., 11-22—Golden Text, Psa. cxxi., 5—The Summaries.

Lesson I. Topic: God's protection of His people. Place: Jerusalem and the Assyrian camp. Hezekiah was King of Judah and Sennacherib of Assyria. At this time Assyria was a great and powerful country, and at the height of its power. It was a mighty nation of warriors. Nothing could stand before the Assyrian host. They swept over the country leaving desolation and death behind them. Their king sent abusive letters to Hezekiah to affright him. Hezekiah and the prophet Isaiah prayed and God destroyed their enemies.

II. Topic: Study of an Old Testament prayer. Place: Jerusalem. Great suffering and sickness came upon Hezekiah, King of Judah. The prophet Isaiah saw that death was the inevitable result of such sickness only as God interposed. Then it was that Hezekiah asked for added years, and received promise of fifteen years more.

III. Topic: The suffering, atoning Saviour. Place: Jerusalem, the prophet Isaiah's home. This is the deepest and loftiest of the Old Testament prophecies, and points clearly and definitely to the atonement. The life and mission of Christ is related in few words embracing humiliation, suffering, atonement and exaltation. The main thought is that the Servant is to be the instrument in establishing the true religion, by removing the burden of guilt and bringing many to righteousness.

IV. Topic: The gospel's gracious call. Place: Jerusalem. Regardless of the mean opinions of men and their lack of faith in the Saviour a magnificent kingdom was founded, and to it invitation and joyous welcome is extended. Jehovah's thoughts transcend those of man as much as the heaven is higher than the earth. The thoughts and ways of Jehovah are His purposes of redemption.

V. Topic: Chapters in a sinful life. Place: The kingdom of Judah, particularly the capital, Jerusalem. The faithful Hezekiah closed his life, leaving his son Manasseh to reign in Judah. By him the good work of reform was worse than undone; the people went into the lowest depths of wickedness. In his mature years Manasseh was made to feel the rod of affliction which led him to repentance. Then he sought to repair some of the evils.

VI. Topic: Vital factors in a successful life. Place: Jerusalem and Judah. Manasseh's effort to reform his kingdom did not produce much fruit. His son Amon disregarded this effort on the part of his father, and led people on in idolatry for two years, when he was slain by his servants in his own house. Then his youthful son Josiah came to the throne. He made earnest work of destroying idol worship and of repairing the house of the Lord.

VII. Topic: Purpose and mission of the Bible. Place: Jerusalem. With the neglect of the temple the people had been without the book of the law. In repairing the temple this book was found and brought before the king. He was greatly moved because of the fearful disobedience of the people, and the awful curse of God which was pronounced upon the very sins Judah had committed. He at once sought to know what the Lord would say unto them. The promise to him was that the curse should not come upon the people during his life.

VIII. Topic: Trying to destroy God's word. Place: Jerusalem. At the death of Josiah his son, Jehoahaz reigned three months in Judah. He was taken by Necho to Egypt, and his brother Jehoiakim was made king. He reigned eleven years and did evil in the sight of the Lord. In the fourth year of his reign he burned the Book of the Law. The Lord directed the prophet Jeremiah to write another. In this were more warnings to the people. The king was slain, his kingdom destroyed and his son carried in chains into Babylon.

IX. Topic: Persecution of the righteous. Place: Jerusalem. The kingdom of Judah was fast hastening to its end. The judgments of God were about to fall upon the people. Jeremiah, the prophet, was almost alone in standing for the right, and his life was in constant danger. His was a mission requiring courage, faith, strength, will.

X. Topic: Decline and fall of the kingdom. Place: Jerusalem. Zedekiah was the twentieth and last King of Judah. He took no warnings from the judgments of God which had fallen upon the people before his reign. He despised the warnings of the prophet Jeremiah, and mocked the messengers of God. Then the city was taken by the Babylonians. The house of God was burned, the wall about the city broken down, the palaces were burned and the vessels from the temple were carried to Babylon. The sons of Zedekiah were slain before his eyes, and then his own eyes were put out, and he was carried captive to Babylon.

XI. Topic: Vision of the glorious gospel. Place: Babylon. Ezekiel was among the captives carried to Babylon in the second siege against Jerusalem. But God gave him visions of the future and how He would bless His people. Ezekiel prophesied for twenty-two years. His prophecies were a great encouragement.

XII. Topic: The study of a godly young man. Place: Babylon. Here we learn of the beginning of the captivity of Judah. Babylon was at this time in the zenith of its power, ruling all Western Asia and extending its authority to the river of Egypt. Daniel was among the captives of the first siege against Jerusalem. He was then about twelve years old. He lived through the seventy years of captivity.

Most Congested Ward.

In the alcoholic ward the congestion is the greatest. The number of alcoholic patients is always greater in the winter than in the summer; not that there is more drunkenness in the frigid season, but because the inebriate who is carried to Bellevue in the winter might in the summer sleep off his debauch on a park bench. There are twenty-nine beds in the alcoholic ward for men. Frequently there have been eighty patients at one time. In the female alcoholic ward there are fourtene beds, and frequently the number of patients is thirty-five.—Leslie's Weekly.

CHRISTIAN ENDEAVOR NOTES

SEPTEMBER TWENTY-FOURTH.

The Home Mission Work of Our Denomination. Matt. 9: 35-38; 10: 1-15.

It would have been easier for Jesus to have stayed in Capernaum or Jerusalem, and established a synagogue; and if even He could not draw men to Himself, but must go to them, how much more must we!

Compassion is the basis of all home-mission work—Christ's love for suffering men.

The fact that the sheep want no shepherd, that perhaps they have gone away on purpose from all shepherdly care, makes no difference to our Lord.

In material husbandry the harvest is plenteous where the soil is rich and the tilling easy, but in spiritual husbandry the harvest is plenteous where the soil is poor and the tilling difficult.

Suggestions.

The old Puritan State of Massachusetts illustrates the need of home missions, for one-fifth of its population is made up of recently-arrived Armenians, Finns, French, German, Greeks, Swedes, Norwegians, Poles and Syrians.

In Utah there are in all only about 5,300 Christians, but there are about 220,000 Mormons.

There are about 260,000 Indians in the United States, and happily, by the allotment of their land in severality, these are rapidly becoming merged in the body of our citizens.

In Cuba, at the close of the fourth year's work of American missionaries, there were 100 churches and preaching stations, 150 pastors and preachers, 3,000 church members, 600 candidates for membership, and 4,000 scholars in the Sunday schools.

Illustrations.

The Christian women among the Sioux Indians give to missions more than one dollar each every year.

In New York recently they sold a fine church building in the upper part of the city because there were too many foreigners in the neighborhood. Then they sent the money to the board of foreign missions.

Love of God and love of country are the two noblest passions in a human heart; and these two unite in home missions. A man without a country is an exile in the world, and a man without God is an orphan in eternity. —Henry Van Dyke, D. D.

Pulling Together.

The heart of the interdenominational Christian Endeavor Society is its union work, and every Endeavorer should contribute some thought and energy to his local union.

See that committee conferences are organized—meetings of those that are engaged in the same line of work—missionary work, for example, that they may exchange methods, and receive instruction from specialists.

EPWORTH LEAGUE LESSONS

SUNDAY, SEPTEMBER 24.

Home Mission in Mountain and Plain.

Matt. 9: 35-38; Luke 9: 1-6.

Jesus went to his own people with his gospel, and sent out first his disciples to their neighbors and countrymen. This was eminently wise and practicable. There is an element in home missions that appeals to every Christian. We have no sympathy with that sentimental talk about home missions that has no real interest in any mission work. Some people excuse themselves from all missionary work on the plea that we have "heathen at home." But aside from all this there is a special claim on us to consider the spiritual needs and wants of our neighbors and our own nation. The Home Mission field is the United States in all its length and breadth. What the Jews were to Jesus, and what their countrymen were to the first disciples, so the inhabitants of America are to us. We must save America in order to save the world. The field is wide and difficult, but hopeful and inspiring. We have gathered in our home field the cosmopolitan races of the world. We have in our home missions the nucleus of missions to all nations of the earth.

Methodist home missions may be roughly divided into two classes, the English-speaking and the non-English-speaking. The English-speaking embrace all the work in our Annual Conferences which receive help as well as the mission work of the great Northwest. The non-English-speaking include the fourteen different nationalities to which we send missionaries in our own land. They are the Welsh, Swedish, Norwegian, Danish, German, French, Spanish, Chinese, Japenese, Bohemian, Italian, Portuguese, Finnish and American Indians. Besides the hundreds of ministers helped by the Missionary Society in Annual Conferences, we have about 350 missionaries preaching to 25,000 members, with between 450 and 500 churches and Sunday schools in this field. About one-half—forty-five per cent.—of all our collections for missions go to this home field. Many of the people converted in these home mission fields go back to their native land bearing the seed of a new and better faith. Thus the home work is a valuable feeder, and sometimes the founder, of foreign missions. Nearly all of our self-supporting work in the West and Northwest was formerly home mission territory. Methodist home missions have played an important part in the development of the nation.

A Great Loss.

You never miss an opportunity of giving innocent pleasure, or helping another soul on the path to God, but you are taking away from yourselves forever what might have been a happy memory, and leaving in its place pain or remorse.—Frances P. Cobbe.