

Bahadur, M.C., Murzban, a Parsi, and Pandita Ramabni, and on the Advisory Board are the Bishop of Bombay, Bishop Thoburn and the Vicar-General of the Jesuits. Any attempt to make this a merely missionary movement would at once disastrously limit the influence of the Association, and its benefits are universally needed in this land. At the same time, missions, if they are wise, will seek to make technical or industrial education a part of all they are trying to do for native Christians. We were glad to hear the other day that the Arcot missionaries have started a scheme by means of which no Christian, however well educated, will be allowed to begin life without having learnt some industry well. This is as essential for girls every bit as for boys, and if Dr. Ryder's new movement impresses this on all missions it will so far have accomplished a great success. Dr. Ryder very properly claims that, without including direct teaching on temperance or social purity, her scheme will be an essential help to those causes. *Harvest Field.*

## How are We to Secure Wide-awake Leaders for Our Mission Circles?

BY MRS. J. T. FERRY

Reports sometimes come of circles disbanded for lack of a leader; circles having no meetings because nobody is willing to take the place of the leader just married, etc. What arguments shall we use?

This is a hard question to answer. It is one not so much of methods as of motive.

Do not our older auxiliaries languish for want of wide-awake leaders, wide-awake members?

When all the women of our churches are alive to the work to be done, realize that this work of spreading the gospel news in the home and in the world, even to the ends of the earth, is the one supreme business of a Christian life,—that they are called to be co-workers with Christ in accomplishing that for which He gave His life,—then I am sure there will be one woman, young or old, found to lead a mission circle. Are we not all too much inclined to consider our monthly meetings as something outside of our ordinary engagements, to be attended if so be it is convenient when the day comes? And how often it is not convenient. It is picking time; it is preserving time; it is spring cleaning; it is the dressmaker; somebody calls, we forgot it was the afternoon of the meeting—we didn't hear the notice. What shall we say to the Master when He reviews the work. His work committed to us?

A short time since, a friend, a Christian woman, said to me: "O, I want to pay you that money; it is time isn't it? How much is it?" I said: "I don't remember what you have generally paid. Some give one dollar, some more, five one or two more than that." She said: "I think it is two or three; I know it is more than one. Tell me, what it is for?" "Why, for foreign missions, you know. Why don't you come to the meetings? Come to the next one. We expect Mrs. Newell. She is supported by the New Hampshire women." "Well, I have meant to come sometime; perhaps I will. I'll try to." "Do." But she didn't.

To lead a mission circle seems to require special gifts, and a woman who is willing-hearted may hesitate about taking up this particular branch of work. But if the lively, enthusiastic, "lovely" young woman is not to be

found, a plain person, with no gifts but that greatest of all gifts, the aid of the Holy Spirit, may undertake such an office, and succeed.

A church fully equipped for service in the Woman's Board has an auxiliary, a junior auxiliary, and a mission circle. In such a case the circle will be confined to children,—little tots of seven or eight years old or younger, up to those of thirteen or fourteen.

To a certain degree the same conditions exist as with the older societies. They must become interested. The meetings must be made interesting. If by "interesting" we mean that there must be a constant succession of surprises for the children, fairs, picnics, candy-pulling, etc., then certainly the ingenuity of a bright woman is taxed. But if the children can be led to take the larger view, and keep always before them the end, perhaps their own ingenuity will carry along the leader. How early can they be taught what the money they earn and give is "for," as my friend asks?

Perhaps the large proportion of children in the circles, the Raindrops, the Sunbeams, the Mustard Seeds, are not members of the church, are not recognized as Christians. Some preliminary work should be done. As they are trained to know of Jesus and to love him, so they can be taught to show this love, to try to please Him, and then come all the methods by which they may do this.

Education is a complicated thing for us all, our bodies, our minds, and our hearts all being developed and trained by life. The processes all go along together. So I suppose, a little child may be won to a mission circle by the gifts of seeds to plant, a talent to occupy without having an idea of any other land or of any other people than the neighbors and the town in which she lives, unaware that there is any need of missions anywhere, or that Christ has put this work upon anyone. And by gradual development, this child may come to the measure of the stature of a perfect man in Christ Jesus, eager to work for Him, perhaps herself a missionary.

The possibility of such results ought to be sufficient stimulus to some one woman in each church.

To return to the question: how can we secure wide-awake leaders for our mission circles, not how conduct them. It must be left to each leader to find out the method best suited to her own circle. We are concerned now to know how we may secure the managers. And to this there seems to be but one answer: by putting before some one who seems the most suitable, this one motive, "The love of Christ constraineth" me,—as with no gifts; me with my musical talent; me with my skill in fancy work; me with my good health; me with my leisure; me with my love for children; me whom my friends think fitted; me whom Christ calls.

When all our churches are wide-awake,—realize that to them is committed the faith once delivered to the saints,—when every woman and all the children are in the ranks, in auxiliary, junior auxiliary, or mission circle, and all have this high ideal of Paul, we shall not need to ask, How shall we secure leaders? What arguments shall we use? but every one will find her appointed place, and fill it gladly.

"One holy aim, one army strong,  
One steadfast high intent;  
One working band, one harvest song,  
One King, Omnipotent."