

are just awful." Exactly so. They are. But our enthusiasm regarding the remedying of them will never be a sustained one; our ministry of prayer for the "world that lieth in the Evil One"; our gifts of the money necessary to carry on the work; our duty of training the future ambassadors of Christ for their work—will never, can never, be what it should be, what it might be, what we are responsible for making it, until we KNOW—know God's world, know the men and women in it, and know what they need,—not with a general, hazy and indefinite knowledge, but with a clear, intelligent and well-formed judgment; not until our missionary education ceases to be "pouring in" and begins to be "drawing out" as well; not until we are willing to give our best energies to it.

And another thing is that it does not take so much time as we think it is going to. A fifteen-minute reading, a reversion to schoolgirl methods of closing our books and making ourselves review the contents of the chapter read—that is the preparation. Then the meeting takes no more time than the other kind of meeting, but is of a different character—a quiz, a discussion, a comparison between this country and that, between this need and the other.

We shall soon find ourselves growing in power to grasp and retain. We shall find our impressions crystallized into convictions. We shall find our enthusiasm and devotion no longer a flickering flame, a will-o'-the-wisp, but a burning and a steady light to show us the path of most efficient service for God and His needy children,—a path which will lead us finally to the City Beautiful.

Why not try it? Why not "throw away every weight" that is hindering us, and try ourselves as students? Let

us start with "The King's Highway," as is outlined in this paper, and give the new method a fair test. Remember, "the old order changeth, yielding place to new." That is true of Mission Circle meetings as of other things in life.

## WOMEN IN INDIA.

### The New Leaven.

A correspondent writes to The Times: Among other ideas which can at this moment claim to be universal is the doctrine, or set of doctrines, embodied in the so-called "Women's Movement." This is something much wider and more significant than the organized efforts now being made in many countries to secure for women a certain definite political status. It involves a new self-consciousness on the part of women, a deliberate encouragement of those obstinate questionings which have never been wholly silent in their hearts, a reconsideration of their functions, duties and rights, and a resolution to claim freedom to carry into action whatever may seem to be to the purpose.

In earlier days such a movement might have been confined to the limits of the country where it first became active, or at least to Europe and North America. But now that the world has contracted into "one neighborhood," there is no nation left untouched by its spirit. From Japan, China and Mahomedan countries came accounts of unprecedented feats performed by women in the recent times of upheaval, of violent and sudden cleavage with tradition of their claim to share even in the military activities of their nations, and what is, perhaps, more deeply and permanently significant, of their thronging into schools and universities and submitting to long and laborious training for unfamiliar work.