

even accomplish more than her life? That surely may be the light behind the cloud. Surely it is not without a purpose that a life like this should be blown out. No! May all who read this be stirred to a new life, a new resolve. Then shall we know that this woman's life is not ended, that the spiritual power she exerted will live in you and in me, that we are going forth resolutely to do the Lord's work, to be constant witnesses of His resurrection, to turn the people that they may serve the living and true God.

May God grant that thus the spirit and purpose of our Bellapu Subadramma may live forever!

S. ISOBEL HATCH.

Ramachandrapuram, October, 1919.

AMONG THE CIRCLES

THE RELATION OF THE CIRCLE TO THE CHURCH IN THE FORWARD
MOVEMENT—PART OF ADDRESS GIVEN AT CONVENTION BY
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In 1876, when Rev. A. V. Timpany came home from India, he organized the Mission Circle, not to assume the mission work of the churches, but to supplement it. To especially study of and pray for the women of India, and to give a sacrificial offering over and above that contributed through regular church channels, was the object of the new organization, which had for its motto, "Gather up the fragments, that nothing be lost."

Recently, as I compared the giving of the Circles and churches in my Association (Norfolk), I noticed that six Circles gave more to Missions than the churches of which they were auxiliaries, and I wondered if that which was intended to gather up the fragments were beginning to assume the work of dispensing the whole loaf. A study of the Year Book for 1918 showed like conditions in almost all the Associations, many Circles exceeding the giving of their churches, at least two doubling it, and in several churches the Circle and Band giving all that was given. I noticed that the larger the church, the more nearly the proper proportion kept, two-thirds through church channels and one-third to our women's work. "But what difference does it make? It all goes the same way," says someone. No, it does not all go the same way. The Circles and Bands support only single women missionaries and their work, but to-day, for lack of men and money, eight of our stations in India are without resident male missionaries. Since 1910 only five new men have gone to India, while sixteen young women have been sent. "Among the Telugus" for 1917 says: "The stream of single women volunteers sometimes leads us to ask, 'What's the matter with the men?' The opportunity for women workers is great, and to care for the present work several more are urgently required, but for some time we have urged that men are especially needed. About half the men on the field are carrying double burdens, and there is always the imminent possibility that one or more of these may succumb to the strain, and temporary or permanent broken health, with retirement from the work, be the result. Some forms of economy are expensive." We have learned this lesson by sad experience in the deaths of Rev. C. N. Mitchell, of Bolivia, and, more lately, of Rev. J. A. W. Walker, in India. "Among the Telugus" for 1918 repeats the call we have heard so often during the years of war: "Send us men." "First and foremost among our pressing needs is the need for men." Besides the burden to the remaining men in India, it is not fair to the single women missionaries of our