

meted out to those who have had the courage to cross the ocean for foreign travel, business or study. The exclusiveness of caste classes all foreigners as unclean, and contact with them, brings ceremonial pollution and sin. He who crosses the ocean must necessarily be debased by these defiling ones, hence the "prayaschitta" under which the educated community of India chafe so much at present. It is the very offensive and revolting nature of the expiation which stirs up rebellion. The day may have been, when the Hindus were willing to submit to the humiliation of eating the five products of the cow, as an atonement for the supposed sin of foreign travel, but the cultured, intelligent Hindu to-day, with his English education, is neither so abject nor so superstitious as to submit to the penalty of "prayaschitta" without at least, a vigorous protest.

A few years ago, a young man called at the home of the writer. He had spent four years in England, had graduated at a prominent law school in London, and had returned to his native town to find that the privileges of his home were no longer his. Neither his wife nor his mother would receive him, nor would they permit him to enter the house. They were willing to cook for him, but they served his meals to him, on a leaf plate, outside the outer wall, quite in the street, and he was obliged to carry the leaf plate away to the refuse heap himself. They would not touch it after he had.

He said they were insisting that he submit to "prayaschitta," and he added with a shudder, "I never can submit to that, I never can." Knowing India and India's women and the inexorability of caste law, we wondered how long the young man would hold out, for it was simply a matter of time, and so it proved. In order to live at peace with his family, and indeed, to live at all in his home and retain, or rather, regain

his caste standing, he submitted to the indignity. He was but one of the many young hearts in India to-day, who in their hearts rebel against the burdens and bondage of this monster—caste. They are swelling the ranks of those known as Reformers, and are strengthening the Reform movement, which will some day really bring to pass some of the reforms so sadly needed.

Meantime Christianity, the Christian missionary, and the mission school, are all playing their part and getting in telling blows at the very foundations of the caste system, and it is with that side of the subject I wish to deal in a future paper.

Vancouver, B.C.

A REQUEST—SPURGEON'S SERMONS.

The following letter speaks for itself. Mr. Israel, one of our mission workers, is making a request, which we hope will meet with ready response. If Spurgeon's Sermons go to help a Telugu preacher of India, surely it is another proof of "he, being dead, yet speaketh."

To Miss Jacqueline M. Norton, 50 Howland Ave., Toronto, Ont.

From T. Israel, Mission House, Jaganaik pur, Coacanada.

Dear Madam,—Having heard through the missionaries that you were the editor of the Canadian Missionary Link, I beg to inform you to kindly send me one. I am a mission worker getting Rs. 12. I had a big family to maintain. My father died by cholera last year, leaving my old mother and two sisters. So I was quite unable to pay subscriptions and get papers. I had a great desire to read English papers, such like Northern Messenger.

Madam, I am doing preaching work. I have not got any sermon book. I have heard about Mr. Spurgeon, the