

Canadian Missionary Link.

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The Society's Constitution.

One of the characteristics of an ideal Society is that every member of it shall understand thoroughly its object, its plan of work, and something at least of its record, and in joining, shall intelligently give himself to the furtherance of the object, and take upon himself the responsibilities as well as the privileges of membership.

That this state of things is not always to be found among those of us who have joined the Women's Baptist Foreign Mission Society of Ontario West, is sadly evident at times. Perhaps it is, generally speaking, true that the greater number of those who join are willing to bear the responsibilities, at least in some measure, but it is far from true that the greater number instruct themselves accurately as to the object of the Society, as to its plan of work, and least of all perhaps as to its record,—a record for which its members may well be grateful. We submit that the more this is done by individuals, the more circles see to it that the members joining them have an opportunity to do it, and the more the Society itself is able to spread abroad definite knowledge of its workings, the sooner will the interest in the great task of spreading the Gospel cease to be hazy, indefinite, inadequate and spasmodic, and the sooner will there be a sufficient and steady supply of the "sinews of war."

Now, the most trustworthy and authoritative statement, in a condensed form, of the object and plan of work in any Society is to be found in its Constitution. This is true in our Foreign

Mission Society as in others. And so we plead for a larger use of these small sheets which are supplied on request, and for time to be given to thoroughly understand and appreciate them.

It may help Circles and individuals in following this out to have certain points emphasized and commented on,—points on which mistakes sometimes arise,—which we shall proceed to do.

1. What constitutes membership in the Foreign Missionary Society of Ontario West? Article 3 says, "Any woman may become a member of this Society by contributing \$1 a year to its funds." Anyone who does that then is a member.

When the Society was organized years ago, it was emphasized that the payment of that small sum from a large body of women would accomplish marvellous things, and it has accomplished marvellous things. But it goes without saying that the work we are now doing in India is not done by the uniform payment of that sum. A very large number of our women have left that goal far behind them and are giving the tens and the hundreds each year. But, unfortunately, there are still multitudes of the women who could, in many cases, easily double, treble and multiply by ten that amount who never even think of doing so,—why should they? Does not the Constitution say \$1 a year? It does put that sum as the minimum amount for membership, but surely, surely a moment's thought will convince anyone that our responsibility

in this great enterprise to which we have put our hands is measured and limited only by our ability, and that if we are giving \$1 a year when we could give \$2 or \$3 or \$5, we are just so far failing to fulfil our obligations, and so far hindering the coming of the Kingdom. It would be perhaps one of the very greatest things that could happen to our Society if we could dislodge forever from the minds of hosts of our women throughout this province the thought that their duty is done to women's foreign mission work when they pay that poor little dollar a year.

2. Another place where mistakes sometimes arise is that many Circles have members who do not pay as much as \$1 a year. Provision was made for that possibility in the Circle Constitution. Needless to say, it was not made to accommodate the shirkers who are sometimes among us, but to make it possible for those whose giving must be very limited, to find a place in our organized work. But, while these women may be members of the local Circle, they are not, and cannot be, members of the Society. The only practical way in which that makes any difference, perhaps, is that these local Circle members cannot be sent as delegates to our Annual Conventions, nor can they be elected as members of the Board of Managers. Only members of the Society (those who pay \$1 a year or more) are eligible for election as delegates to the Annual Convention, or as members of the Board. It is for the Circles to watch against this irregularity creeping in.

3. Another point of confusion sometimes arises from the amount of the payment necessary to become a member of both the Home Mission Society and the Foreign Mission Society. The Home Mission Society was formed after the Foreign, and, in many minds, the idea had become firmly rooted that \$1 a year was the amount to be given

to women's work wherever it went, and it is to be feared that very many are still giving that dollar, in the belief that they are members of both Societies. As a matter of fact, if they are members of a Union Circle, and are giving that amount to be divided between Home and Foreign, they are members of neither Society. The Home Mission Society has exactly the same to both day's provision for membership as the Foreign Society,—\$1.00 a year, and consequently to be a member of a Union Circle eligible for election of the Convention, or, in other words, a member of both Home and Foreign and Societies, the necessary minimum payment would be \$2 a year,—\$1 to each Society.

4. Just one word about life-members. The Constitution states very clearly that the \$25 for a life-member must be paid into the Treasury in one year, and must be a special contribution over and above regular Circle fees. This rule is strictly adhered to. The only privilege of a life-member mentioned in the Constitution is the right to vote at the Convention whether or not appointed a delegate by the local Circle.

Next month we shall hope to discuss the object and status of our Society.

MISSIONARY NEWS.

A striking example of the influence of Christian missions and Christian missionaries on things Chinese is seen in the fact that seventy-five per cent. of the text-books used in the Government schools of China were prepared either by Christians or under the supervision of Christians.

A remarkable organization is making itself felt in Italy,—an organization which, if successful, will do a very great service in overthrowing priestly authority and opening the way for the Gospel. It is called the "Union for Religious Reform," and it is advocating liberty of thought, the abolition of priestly authority and bondage to tradition and the separation of Church and State, and above all, it insists that its members live a genuine Christianity so that they may have an influence on the people.

SEED-SOWING.

I walked one day on the prairie
And saw how the autumn sod
Was sprinkled, white as ashes,
With the seeds of the golden-rod;
And I thought what a countless number
Of seeds Dame Nature sows
That never fulfil their purposes,
For everyone that grows.

In the springtime I stood in the orchard
And looked at the apple trees,
Crowned with their wealth of blossoms,
And noisy with humming bees;
And I thought, of all this promise
How much must fall to the ground,
And of ripened fruit, at the harvest,
How small a proportion is found.

I stood beside an oak tree,
The acorns lay on the moss,
I looked at the scattered thousands
And reckoned the waste and loss;
And I thought with a growing wonder,
Of the lavish bounty that gives
So many acorns to perish
For everyone that lives.

I sat in a church one evening
While an eloquent preacher told,
With tenderest power and pathos,
The story that never grows old;
That story of infinite interest
To the souls for whom Christ died;
And I looked at the empty benches
And thought of the crowds outside.

I thought of the throngs of people
Who listened while Jesus taught,
Who knew His gracious presence
And the cures His mercy wrought;
Who witnessed His cross and passion,
And saw the risen Lord;
Yet only one hundred and twenty
Received and kept His word.

Dear friends, whom love of humanity,
True, unselfish and warm,
Has called from your happy firesides
To sow the seeds of reform;
When the task seems all too heavy,
And faith is drifting away,
When night after night brings the
record:

Nothing accomplished to-day!
Take to yourselves the lesson
Of infinite labor and pain,
Giving your lives and your fortunes,
Hoping for nothing again;
Count not the fruitless efforts
That only our Father knows,
Nor think of the loss with grudging
If only one seed grows.

MARY A. CUSHMAN.—Sel.

THE CASTE SYSTEM IN INDIA.

(Continued.)

Mrs. A. A. McLeod.

The results of the caste system in India are many and manifest. It has sown its seed for centuries and to-day reaps a rich harvest in life and conduct.

A Brahman gentleman describes it as a "vast hollow sham," and such it is, for all that it asks is outward conformity. There are in India to-day thousands of university-trained young men, who make no secret of their hatred of caste bondage and caste tyranny, and talk openly of its many evils and its cruelty, but they still conform to its rules and edicts, and caste demands nothing further. A man may openly ridicule all the gods of the Hindu Pantheon and still remain an acceptable Hindu, but if in the agony of a burning fever, he should drink a spoonful of water from the hands of a Christian or an outcaste, no protest on earth could save him from the dreadful punishment that would follow.

In direct opposition to this system, which cultivates in the people of India hollowness of life and lack of conscience, the Christian religion emphasizes nobility of character and ethical integrity; also it advocates the right of the individual to find out for himself or herself what he considers to be right and best, and to act according to the dictates of conscience.

To abandon the ancestral religion, especially when the newly-accepted faith repudiates openly, caste and all that belongs to it, inevitably leads to expulsion from caste. Indeed, at the very beginning of his Christian life, the convert to Christianity deals a crushing blow to the most carefully observed of caste rules, when he "drinks of the same cup and eats of the same bread" with his fellow-Christians, regardless of the fact that they are men and women who may have belonged to different

castes or to the despised outcaste community before they became Christians. And, in India to-day there is annually an increasingly large number of men and women who, in this fellowship with their brethren and their Lord, in partaking of the Lord's Supper, forever break away from the old caste life.

The writer numbers among her personal friends women who, after the first commemoration of their Lord's death, were never allowed to enter either the home of their husband or parents,—they had broken caste and were numbered with the outcastes.

In the case of one young man who thus dared to set aside caste rules and partake of the Supper, he was burned in effigy on the village burning ground. His mother and sisters wailed for him as they wail for the dead. His girl wife was stripped of her jewels and bright-colored clothes and was dressed in the garb of a widow and treated as a widow.

The prohibition of the marriage of widows, including child widows, is the most tenaciously and unrighteously enforced caste custom in India, and there are to-day in India 26,000,000 widows, 115,000 of whom are under ten years of age. One in every six of India's women and girls is a widow.

Not only does Christianity alleviate the sufferings and make more bearable the proverbially hard lot of the Indian widow, it advocates and encourages the re-marriage of widows; and many a Christian widow, in the liberty of her Christian faith, has done violence to the old caste law, which would have forever doomed her to the hated, despised, neglected lot of the Hindu widow, and has married again and thereby became one of the strongest living arguments in favor of Christian religious liberty.

So closely interwoven are the customs of enforced widowhood and infant marriage that, indeed, they are insepar-

able. A married woman or girl is supposed to belong to her lord for time and for eternity. A widow is therefore ineligible for re-marriage, even though her husband may have died when she was an infant.

The man, on the other hand, may contract any number of marriages, and it matters not how many wives he may have had, nor how old he has become, none but the very young may be his bride. The consequence is that men of mature years, and even of old age, are wedded to mere girls. So long as India's fathers and mothers persist in marrying their little daughters of one, two or ten years to young men, and to men who have passed their prime, there will of necessity be hundreds and thousands of child widows.

Here, again Christianity runs athwart these centuries-old customs of caste, and the Christian Marriage Act of the British Government provides that the daughters of Christian parentage in India may not be married before they reach the age of fourteen. The Christian girl enters upon the duties of wifehood and motherhood with more in her favor than the Hindu girl, and has the added advantage in many cases of having from two to four more years at school, for seldom is a Hindu caste girl allowed to attend school after the age of ten or twelve years.

Caste has degraded manual labor. It has taught the people of India that humble toil, however honest it may be, is more than mean, it is sinful. Indeed, a Brahman who follows the plough loses his caste.

There are millions of the higher castes of India who count it honorable to beg, and dignified to spend their days and years in abject laziness, but who would look upon the earning of an honest living by the sweat of their brow as degrading in the extreme. All through the whole of society in India, from the

highest to the lowest strata thereof, manual labor is regarded as degrading, and the result is that to-day five and a half million of lazy immoral, able-bodied beggars are burdening the people, and mendicancy is made honorable.

Right here the industrial schools of the different missions all over India strike a telling blow. The dignity of labor is taught and emphasized, and, further, the converts to Christianity learn that it is a shame to beg, and that if a man will not work, neither should he eat. They acquire the courage to refuse to give to the able-bodied beggars who daily make their demands, and this, to the beggars, is so unusual as to call forth denunciations terrible and comment widespread.

Moreover, the industrial schools observe not at all the old caste rules which prescribe that a boy must follow the occupation of his father, his grandfather and his great-grandfather, and boys are taught to use the hammer, the plane and the saw, or the shuttle and loom, regardless of the fact that their ancestors may never have touched with the tips of their fingers any of these tools.

The influence of Christian education and the mission school in the levelling of caste barriers cannot be over-estimated. Time was when only the Brahmins thought of educating their children. No Sudra ever dreamed or dared to dream of such a possibility for his children. To-day, even the outcastes are to be found in the schools.

Hindu teachers and high caste children make it difficult and well-nigh impossible for an outcaste child to attend a Government school, and the doors of a private school are fast closed against him, but mission schools admit all castes to their classes, and it is common to see the child of outcaste origin and the Brahmin child studying

side by side in the schoolroom, and often the lower excels the higher caste boy, and thus the seeds of equality and a common regard are sown, and boys and girls are being trained to regard caste as an unworthy classification and to make their distinctions rather in favor of qualifications of culture and character.

Rev. George H. Brock, in an article on "Caste and Non-caste," in the Canadian Baptist of March 6, 1913, pictures in vivid fashion how some of these changes are brought about. "That in conservative South India, Brahmins and other castes should not only consent that their children and the children of Christians and outcastes study together in the same schoolroom, but should really request that a Christian teacher from the despised untouchable class be second master in the school, spells progression indeed."

A new era is certainly dawning in India, and missionaries who have found this monster—caste—present more discouragements than all other obstacles combined, may well thank God and take courage.

Vancouver, B.C.

An article in the Missionary Review of the World says that Mormonism has been called "Satan's Masterpiece," and that the writer considers there is no more fitting name to be found for it. In connection with that statement, we ought to read well an extract in the April "Visitor," and bestir ourselves "as far as in us lies." Mormonism has taken a firm hold in Southern Alberta,—the same Mormonism so much dreaded in, and in so many cases expelled from, other countries. Not only is the colony flourishing, but from it as a base of operations, hundreds of Mormon missionaries are carrying on an aggressive campaign to every part of Canada.

NORFOLK NOTES.

Since Convention Bands have been organized at Glen Meyer and North Middleton, due largely to the efforts of the assistant director, Miss May Curtis, now Mrs. Arthur Columbus of Strathroy. We are indeed sorry to lose from our Association so efficient and faithful a worker. The Glen Meyer Band was organized with twenty-six members, under the leadership of Miss Maude Curtis, while the North Middleton Band has a membership of about twenty, and is in charge of Miss Sarah Dick, Acacia. Mrs. D. N. Cameron of Langton has organized a promising Band in the South Middleton Church, and at another point we expect to organize soon, for one writes, "For years I have been hoping we might have a Band." The "will" has long been there, and now the "way" seems to be opening. Hagersville Mission Circle has taken on new life, has a largely increased membership and expects a successful year under the leadership of Mrs. (Rev.) Lowes, president; Mrs. Vanderburg, secretary, and Miss Cora Russell, treasurer.

Norfolk Circles and Bands—attention!

In view of the necessity of increasing our foreign missionaries' salaries (see January Link), and of the fact that the rapidly increasing foreign population in our Canada demands largely increased home mission work, we ask you to consider, first, the increasing of giving above the dollar mark wherever possible; second, the endeavoring to have every woman in the church become a member of the Circle contributing what she can, for our local constitution reads, "Any woman shall be considered a member of the Circle who contributes to its funds"; third, the interesting in Band and Circle work friends and acquaintances in churches where there is no organization. Will you not do this "as unto the Lord"?

F. M. PEARCE, Director.

THE GIFT-MEETING.

Mrs. D. A. Gunn.

"But she of her penury hath cast in all the living that she had."

On this field the missionary has two great aims in view—evangelization and self-support. For the year 1912 we had a great harvest in the former—307 baptisms, and now I want to tell you something of the latter.

There are a great many difficulties in the way of self-support in this country. As you know, our Christians are from amongst the very lowest people of India,—the outcastes. We are slumming in the lowest slums of the world, and the people are very poor. It has been stated by authorities on the subject that many thousands of people in India go through life without ever knowing what it is to have the pangs of hunger satisfied. You will find this hard to believe, and will likely say, "But, surely, the little babies never go hungry!" If you could see some of the little mites we see on tour,—just skin and bone, keeping up a constant wail of hunger,—you could not doubt it. In India many babies have to share their dinner with some other baby,—sometimes a brother or sister a year or so older, and often a little orphan baby of some neighbor's or relative's. The people of the farmer caste own all the cattle, and milk is the same price in India as in Canada. The average wage is \$2.65 a month, so you can easily reckon how much a man with a family to keep can afford to spend on milk.

Another difficulty is that the people have never been used to systematic giving. The heathen give when they have reason to think some god or goddess is angry with them, and their only thought is to turn away that anger. So it takes years for new Christians to learn that we are only stewards and that "God loveth a cheerful giver."

But the worst difficulty we have to fight against is debt. A man earning

\$2.65 a month just has enough to feed himself, his wife and two or three children on the coarsest food. They can have no luxuries whatever, very little of the plainest clothing, and when any emergency arises they have to go to a money-lender and borrow. That means bondage for the rest of their lives, as they cannot possibly pay more than the exorbitant interest, and often not even that, which keeps piling up on them. So many of them are born with a burden of debt over their heads. The sons are responsible for the fathers' debt. They live and die without any hope of getting out of debt.

At the beginning of the year we have a large gift-meeting in each church on the field. Two weeks ago Miss Hatch presided over this meeting in Ramachandrapuram. The people started to gather at half-past eleven. We had a song service while the people were coming in, and the church filled up so fast, Dr. Joshee, who acted as usher, had quite a time to find room for all. From the pulpit (a small table) to the front seats, our Christian children sat on the floor, huddled together as close as they could possibly sit. The children from Miss Jones' caste girls' school came, each bringing a gift of fruit or vegetables. They sat on the floor amongst our Christian children, as if they were Christians, too. This seemed very strange, because out in the villages the smallest child knows that it is pollution to allow even the shadow of an outcaste to touch her. But it shows how the caste girls' schools are breaking down the caste feeling.

After the seats were all filled the men and women crowded in and sat on the floor in the aisles until the church was packed.

We had the usual service, except that instead of the sermon, the delegates gave their reports of the Association at Samalkot. Then Miss Hatch told of her trip out, and showed pictures of

Rome, telling, especially, of the catacombs and of the martyrs of ancient days, and of St. Peter's Cathedral as she saw it. The people were very much interested in her story and seemed to enjoy it thoroughly.

After that came the gift-meeting,—each one brought something. The gifts were many and varied—money, rice, fruit, vegetables, chickens, eggs and lace. Each name is written down, with his or her gift opposite the name.

This year the collection amounted to Rs. 105 (about \$32), an increase of 50 per cent. over that of last year. Now, in addition to supporting their pastor, they are going to support a teacher.

After the gift-meeting we had the Lord's Supper. The service ended at half-past four. As it was getting chilly and would soon be dark, the ones who came for baptism had to wait until another time. I wonder how many little boys and girls in Canada could sit still in church from half-past eleven until half-past four without going to sleep. Some of our little tots did fall asleep, but the larger children and grown-up people were too much interested to feel sleepy.

On this whole field the increase has been 48 per cent. over last year, so we are very much encouraged.

At Anaperti 23 of our Christians were burned out of house and home the very night before the gift-meeting, and yet the first man to come forward laid Rs. 2 on the table—one-quarter of his month's salary. Mr. Gunn said the tears came to his eyes when he saw it.

There are many who will not forget the great gift-meeting in Toronto in the Ontario and Quebec Convention of 1910, but I doubt not that the Master looking down from on high, and seeing how many of our Christians out here go with one meal less a day for a week before the gift-meeting in order to have something to give, will say: "Of a truth, I say unto you that this poor one hath cast in more than they all. For all these have of their abundance cast in unto the offerings of God, but she (or he) of her penury hath cast in all the living that she had."

Ramachandrapuram, India.

THE WOMEN'S SESSIONS KISTNA ASSOCIATION.

The meetings were held in a shed made of palmyra leaves. These are large, strong leaves, and, tied to sticks and bamboo poles, made very good walls and roof for a temporary meeting place, and also for rooms for the delegates. The carpeting and seating of our meeting place were combined,—straw spread on the ground, for chairs were a small quantity. A small table was provided and Smithosama, the President, and Loobama, the Secretary, sat by it on chairs and conducted the business in a way that would have cheered the hearts of the dear sisters in the home land who are our partners in the great work of uplifting Indian womanhood.

The report of the money raised during the past year brought much joy. The amount on the Akidu field was considerably in advance of the year before, and on the Vuyuru field more than double. There was more than enough to support their two Bible women, one on each field, and out of the balance a contribution was given to the Home Mission Society, still enough being left for other expenses.

The two Bible women supported by the Society each gave very interesting reports of the year's work. All the business was attended to in the Saturday meetings, and there was time and attention given to a message from the Word.

According to the programme the Sunday meeting was to begin at 12 o'clock, but do you wonder it did not begin on schedule time when I tell you that the morning meeting, beginning with a Sunday School session soon after 8 a.m., and going right on into a preaching service, did not close until about 11.30! After that there was the noon meal to see about, and hence some delay, which does not cause any anxious thought to the Easterner.

Quite a number of caste men gathered, and surely it was an object lesson to them to see these women from the despised classes sitting on the platform conducting the meeting in such an orderly and intelligent way. Two of them had read about Ramabai's life and work, and gave a synopsis that showed the subject had gripped them. Ameliama got so interested in telling her part that time was forgotten, and it was quite amusing to see our little President ring the bell!

As I write and recall those days and meetings, the word in my heart is, "What hath God wrought!" and He has still greater things in store "Said I not unto thee that if thou would'st believe thou should'st see the glory of God."

Yours in His service,

E. PRIEST.

WHAT WE ARE DOING.

Miss Priest, Tunj,—“It's so good to have the Scotts back again, and the dear children. We are having good times, and I can drop off some of the feeling of responsibility now Mr. Scott is back. Let me whisper to you that it's not easy at times to be without the companionship of one's own kind, and I hope the day will come when such an experience will not be necessary for any of our family.”

“Last Sunday was a glad day in Tunj. Eleven were baptized, and among them dear little Gilbert was one. His testimony was so clear and bright, and his baptism made a great impression. It is the first time our people had seen a white person baptized, and this dear laddie is the first of our missionary children to be baptized right on the field.”

“Our camp was a lively one on Wednesday when Mrs. Scott and the children came out for the day. It was great when I took the children into the field.”

lage in the afternoon. Everybody crowded around and the women all wished they had something to give the two white children. In two different places they had someone climb a coconut tree and then throw some down for them, and they were so pleased when the children said, "Saiam." They remarked that the sound a bird made was according to its parentage, and so the respectful way these children received these small gifts showed the training their parents gave them.

"You will have heard of the securing of that land for a compound for the single women. We are looking to our Father to put it into the hearts of some of His children to give this money, and also the money for a new bungalow, and then I am going right on asking for a fellow-worker to share it with me. Do you think I am too ambitious for Tuni? Perhaps our Father will have someone ready for me to bring back when I return from my next furlough."

The Evangelical Union of South America, which was formerly known as a branch of the Regions Beyond M. U., are commencing a mission among the Indians of the Putumayo District, where the awful atrocities of the rubber trade have been carried on. They will be the only Protestant mission attempting work there, and are asking for help in what is going to be a most difficult and dangerous undertaking, but one which is also crying out to us to be done. They are asking Canada and the United States to raise \$25,000. The contributions must be sent to Rev. George Smith, 135 Isabella Street, Toronto.

Miss Pratt has written that piles of stone and sand are in the school-compound, and they are hoping not only to begin the building of the class-rooms very shortly, but to have them in readiness for use. The cabling of the money has made this quick action possible.

CIRCLE AND BAND NEWS.

INGERSOLL. — Our thank-offering meeting was held on the evening of January 8th. The pastor, Rev. C. J. McLean, presided, and introduced the speaker for this occasion, Rev. R. R. McKay, B.A. field secretary of Foreign Missions for Ontario and Quebec. Mr. McKay gave us a very interesting and helpful address on the need of our foreign work. The Male Quartette of the church favored us with a selection. The offering amounted to \$11.

M. B. CORNWALL, Sec.

LEAMINGTON. — On the evening of March 13th, we held our annual thank-offering service in the schoolroom of the church. An excellent programme of music and readings was rendered, and refreshments were served. Silk stockings had been sent out with the invitations, and were returned well filled. Proceeds amounted to about \$34.

At the regular meeting on April 1st, it was decided to present Mrs. Leckie, our pastor's wife, with a life membership in both Home and Foreign Societies.

MRS. J. KING, Sec.

FIRST AVE., TORONTO. — Life membership in the Home Missionary Association was presented to Mrs. Love, who, for many years, was an active worker at First Avenue Baptist Church, Toronto, by the members of the Mission Circle on the occasion of her leaving, with her husband and family, for Jarvis, Ont.

Little red and yellow silk bags were much in evidence on the occasion of the annual thank-offering in connection with the Mission Circle at First Avenue Baptist Church. Each contained a contribution, and the total amount given was \$42.26. A pleasant evening was spent, when there was a large attendance of the church and congregation. The principal item on the programme was an address by Mrs. Weir,

our missionary among the foreign population of Toronto, who was accompanied by three of her boys in native costume.

SECRETARY.

BURLINGTON.—The Annual Meeting of the Women's Mission Circle was held Thursday evening, February 20th, with our vice-president, Mrs. Beck, in the chair. Invitations had been sent to the Missionary Societies of the other churches in town, and a large number responded. Miss I. J. Ryerse, returned missionary, told us of her work in the schools in India. This proved an interesting and instructive address. Choruses by the members of the Circle and of the Girls' Band were enjoyed by all. The secretary reported an encouraging year's work, with increased membership and offerings. Mite boxes and collection amounted to \$13.91.

SECRETARY.

BRACEBRIDGE.—The Band was organized last October. The meetings are held regularly and interest is constantly increasing. Leader, Miss Hattie Dickie.

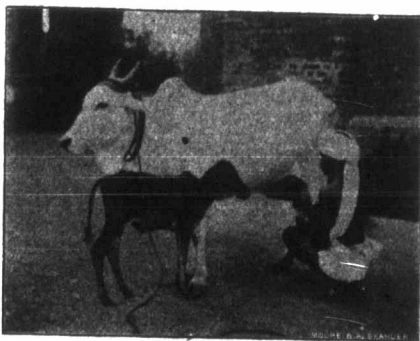
BERLIN.—The Sunbeam Mission Band of Benton Baptist Church, Ber-

lin, held their annual social March 27. It was a grand success, and as a result the Band had \$14 more in their treasury.

DUNNVILLE.—Early this year two Bands—one for boys and the other for girls—were organized in Dunnville. The boys are called the "Cadets," and have twenty members; the girls are the "Busy Bees," and have thirty members. The superintendents are Miss Emma Rowe and Mrs. William Raithby. Recently the Bands gave a combined programme at the regular monthly missionary prayer meeting of the church. The older members were delighted with the papers prepared by the young people. These, with Scripture lesson, songs and recitations, made a very profitable evening.

NOTICE—ONTARIO WEST.

After making allotments to the individuals, Circles and Bands, who have asked for Bible-women, Teachers or Nurses, we still have a number left on our list for 1913. It costs \$25.00 a year to support any one of these three helpers. Those wishing to take a name, may apply to the Secretary, Mrs. Wilson Fenton, 44 Main St., East Toronto.



Hindu Milking His Cow.

What I Would Like To Say.

The President of Eastern Ontario and Quebec Society

Rather a pointed question, but a decidedly vital one, and one which has distressed our Eastern Boards no little is this: Do the Circles in the smaller towns and country places appreciate our Convention as they ought?

It is not an agreeable sensation at any time to feel that one is not wanted, and yet our Home and Foreign Boards are beginning to feel that way, and all because no Circle has been gracious enough to write us to hold our annual meetings with its members.

The Question Drawer last year brought forth much discussion along this line, and it was thought that in some minds at least, seeming difficulties had been solved, and that entertaining fifty or sixty women for two days was not such an impossible feat.

Years ago, invitations were not lacking. Has the grace of hospitality gone out of fashion? Hardly! when we look over the churches who entertain the Associations, much larger gatherings, and yet their hospitality is never extended to the Women's Convention! Do our sisters realize the inspiration to be gained in such gatherings, and do they think of the blessing which is bound to be felt in their own community?

For several years past now, we have alternated between Montreal and Ottawa, the headquarters of the Boards, and where, if anywhere in our constituency, the missionary spirit is bound to be active—but the delegates from the smaller Circles have been few in numbers, and the opinion is that if these sisters do not see their way clear to come to the cities, the city sisters are willing and anxious to go to the country, if by so doing they will meet the needs and advance the cause of Christ's Kingdom.

Of our four Associations, three have suffered loss during the past few months. In the Eastern, Mrs. Mander-son, the directress, has moved away, but Mrs. Pollock of Moes River, has kindly taken over the work temporarily. The Ottawa has a difficult place to fill in the removal to the West of

their faithful and efficient directress Mrs. Sheldon, and saddest of all, the members of the Canada Central are greatly bereaved in the loss of their President, Mrs. Stobo, of Smith's Falls, one whose sweet personality and deeply consecrated spirit endeared her to all. She will be missed not only in the Association, but by the Society at large, for she was one of our strong women on whom we could depend for willing service at all times.

While our thoughts are on the Associational gatherings, which will soon be with us, may we remind the Secretaries of the Circles, that accuracy, completeness and promptness are necessary in filling out and returning the blank forms sent by your Directress? She gives them careful study and in turn passes on the statistics contained thereon to our Corresponding Secretary.

And now just a word on finances! Last year we had a deficit—quite a little of it, owing to the tardiness of some of the Circle treasurers in sending in their funds. This year, we desire to close our books with a balance, and we can do so with your co-operation. It would be of great advantage all around if the Circles would send in their funds early in the year, as our Board is always behind in its remittances to the General Treasurer.

Do we give prayerful and careful consideration to the news from India, and do we realize that, in spite of great opportunities, our Foreign Mission Societies are struggling to keep out of debt in supporting work now in hand, to say nothing of advancing? And this with the Christian world richer than it ever was!

If you are doing your share, dear reader, there are others who have not considered the importance of these things. Look about you for the uninterested; they are not hard to find, but hard to get. Press them into service, and then with all our Baptist women, active, loyal and prayerful, there will be no need that the work be sacrificed because of the failure of the home base.

ETHEL C. AYER.

Young People's Department.

MISSION BAND. LESSON ON CASTE.

1. Suggested Hymns:—

- "Whosoever Heareth."
"Redemption, Oh! Wonderful Story."
"Oh Hear the Joyful Message."

2. Scripture Lesson:—

The story of Peter and Cornelius. Acts 10. Emphasize vers 34: "God is no respecter of persons, but in every nation he that feareth Him, and worketh righteousness, is accepted of Him."

3. Recitation:—"No One is Too Small":—

I'm not too young to love the Lord,
Who does so much for me;
My blessings come alone from God:
How thankful I should be!
I'm not too young a prayer to raise,
To God who dwells on high;
He'll listen to my song of praise
And hear my feeble cry!

I'm not too young for Christ to save,
He even died for me.
Yes, He His life for children gave,
And will their Saviour be.
Oh, Saviour, liste nto my prayer.
And change this heart of mine,
Oh, take me in Thy loving care
And make me worthy Thine!

4. Leader's address from Mrs. A. A. McLeod's excellent article on "The Caste System in India." Page 1, in April "Link."

5. Miss Laura Craig was at two prize distributions in Government caste girls' schools, and she writes this interesting account for the boys and girls of Canada:—

"The first was held near our English Church in Cocanada, and was the formal opening of the new building, as well as the distribution of prizes. The building is long and narrow, and is not divided into rooms. A platform was placed near the centre, a little towards one end, and Mr. Seshagiri Rao, the chairman, sat on it. The little girls recited and sang very nicely. Some of them gave a long dialogue on female education; they would talk for some time, and then walk around, singing, among some plants placed in front of the platform, and sometimes one little

girl would stand still while the others would sing and occasionally put their hands under her chin. One piece consisted of some singing and a short speech to the chairman. Although five were supposed to take part, only two did anything, while the three little ones stood behind. All the singing was accompanied on the harmonium. The girls looked very pretty in their gay dresses. The most enjoyable number on the programme, probably, to the children, was the distribution of prizes. There were a good many of them, and they consisted of small silver things, brightly colored, framed pictures and toys. Mr. Seshagiri Rao presented them, and, for my benefit, as I was sitting near the platform, asked some of the girls if they were married; naturally, most of them were. Mr. Seshagiri Rao himself gave a splendid address in English on 'Female Education.' He said that his son in England had written about being at a magic lantern entertainment at which a picture was shown of a little bride and bridegroom, aged six and sixty, and that he hung his head in shame. If only all Indian gentlement would feel the same way it would be a good thing for the little girls of India.

At the other distribution Miss Findlay presided. She was garlanded with camphor and flowers, and presented with a framed picture and lines. The programme consisted of drills and songs, some speeches, and the distribution of the prizes and presents, as each pupil was given something.

The little girls had on very pretty and very gay clothes. One child who sang wore a small round red velvet cap, embroidered in gilt, a dark blue velvet jacket, and a green and white plaid silk skirt with a border of bright orange. Several of the children wore handsome necklaces made of gold coins, worth at least two hundred dollars. One girlie who was sitting near me, and who had on one, was wearing block stockings and little tan shoes without any laces. She wore a blue skirt and a canary colored waist. A mere baby beside me had a bright yellow waist and white skirt and the skin around her eyes was darkened. A little boy who attends my sister's kindergarten, looked very cute in a gold-bordered tur-

ban, a dark red velvet suit, trimmed with gilt braid, socks, and embroidered slippers. I was talking to his mother for a while. She used to attend the Timpany School, and was the first Indian girl in the Madras Presidency to pass the entrance. She speaks English well, and is always chosen to interpret for any English lady at the meetings of Telugu ladies. At present, the Hindus are holding a feast called the Dessera. During this festival, the teachers of independent, elementary schools take their pupils to call on people and expect presents, money and cloth for the teacher and candy for the children. The little girls and boys carry large bows and gaily-colored arrows, tipped with paper bags, containing powder, which they shoot at the people on whom they call. They look very picturesque."

4. We have woven together a few thoughts on caste from two chapters on this topic in "Mosaics from India," by Margaret B. Denning.

The subject of caste is one to which some great students have devoted years of study, and many volumes have been written descriptive of its origin, rules, divisions and sub-divisions and re-sub-divisions. The Brahmins alone are said to have 2,000 subdivisions with, of course, 2,000 points of difference. In different sections of country the castes do not observe precisely the same rules. These are often bewildering, and even contradictory and inconsistent, yet people are bound by them as with iron chains. Millions bow to a caste tyranny which leaves them positively no freedom of action. The children are born into these conditions and are taught the rules and precepts of their own caste, from infancy. When so many poor little waifs were picked up by the missionaries during the awful famines of 1897 and 1900, it was found that little deserted children of not more than four years of age knew their caste. During famine some castes passed special laws allowing their people to eat at Government poor houses without breaking caste, yet many people would rather die than break caste regulations. The observance of minute rules is seen daily. A child strikes its foot against a stone, then at once makes a salaam to the stone to propitiate the spirit which is in it. A man who is to go down a well performs puja, or worship to the rope, so that it will not break. If you offer some food to a hungry child he will beg you to give

him money instead, so that he can buy grain and prepare his own food. Your cordial handshake may be refused by a Zenana woman for fear she might have to have an extra bath to purify herself before getting her next meal ready. Great loss may be caused to a sweetmeat seller if one of another caste touches the sweets in his tray. One day a missionary tasted a man's wares and decided not to buy them because they were not fresh. "Give it to your dog then. I cannot sell it. You have touched it," the man said. So many rules pertain to food that a Hindu reformer cuttingly said: "Our religion seems to have its root in our stomach."

Westerners travelling through India often think the people scrupulously clean because of the frequent ceremonial cleanings. Some castes enjoy five, six, even thirty baths a day. Yet close inspection shows the sanitary conditions to be frightful. Prevalence of plague, typhoid, smallpox and many infectious diseases are due often to the unclean condition of houses, wells and rivers. The people are often very unclean, too, in their cooking operations, and in the way the cooking vessels are cleansed.

Because the cow, the sacred bull, the peafowl, elephant, monkey and snake are worshipped in India, then surely India must be the animal's paradise. But here there is great contradiction between precept and practice, and in no other country is the lot of the brute creation such a hard one. Such emaciated, ill-fed, ill-treated cattle, and such hobbled horses and poor donkeys, lame from excessive burdens and scant food, are seen nowhere else. In the bazaars are seen many starving cats, dogs and goats, and many cruel things are done for gain or out of laziness. Poor bullocks are goaded on by sticks in which nails are fastened. There is no soundness in the Hindu teachings regarding the sacredness of life. What is it, then, that can insure happiness and kindness for both man and beast? The Hindu creed? Never! But the Gospel, the everlasting Gospel, and that alone!

We are glad to announce the following Band members as winners of the rewards offered in March "Link." The papers sent in show good, thorough work:—

1. Jessie Gorman. She is a member of the Haldimand Band, of whom Mrs. Henry Gorman is president. Jessie will be 11 years old in May.

2. Inez Thompson, also aged 10 years, is a member of Meaford Band. Miss Cora V. Sinclair is the Band leader.

3. Murray Simmons, a member of Scotland Band. The leader of this Band is Miss Clara A. Mackenzie.

SARAH STUART BARBER.

CHHELLALU.

One of my new books this winter is by the author of "Things as they are," a lady missionary in South India. This book is called "Lotus Buds," and is written for all who love children. I wish you could look over my shoulder this morning, and see the fifty photographs in it of the wee baby girls in India; then we would read together some of the stories about them. Chellalu was only three years old, but so full of mischief. Like some of her Canadian sisters, she was very apt to copy older people. The nurse in the hospital was a favorite example. One day Chellalu told another wee tot to lie down and open her eyes. Then taking the head of her small patient between her chubby knees, she held the eyelid up and dropped water carefully in. Of course the patient howled and had to be rescued. Then this self-made nurse tried to bandage toes and fingers of her playmates. She yearned to perform an operation, and see the red blood flow, for she had watched the nurse take out thorns from little bare feet, and lance sore fingers. One day Chellalu secured a bit of an old tin can, very jagged, sharp and inviting! Secreted in her curls was a long, bright darning needle. She walked up and down the nursery with her "tools," but nobody was willing to be the patient. Some kind friend had furnished a kindergarten for these little "lotus-buds," but Chellalu did not care to have her play guided by others, so when asked if she liked the new school, replied, "Gesh-no!" meaning only part of it. "Good morning very much" is a favorite expression of hers. She is very fond of morning-glories, and calls them "kissing each other" when two grow together. At such times in the garden, she will say softly, "All loving little Indian children want to be like you." Her nurse once said, "You would need ten pairs of eyes and ten pairs of hands to watch Chellalu, and even then you could never be sure you had her;" so you see these little girls of India are not very different from our own baby girls in Can-

ada. This new book has some very sad stories in it, about bright, beautiful little girls being taken to the temple and married to the idols. Then the mothers go home without them and a long life of shame and sorrow begins. This is part of their religion, but our missionaries are trying to teach them to give their little girls to Jesus Christ.

A little poem about one of our boys in the Mission Band, is so sweet, I will copy it for you.

A BIRTHDAY GIFT.

He held in his dimpled, chubby hand
A gift he had brought for the Mission
Band.

"A birthday offering," so he said,
As he archly turned his curly head,
"I wubbed and wubbed it to shine like
dold,

For my little sister, one year old."
Then with the air of a fortune spent,
He laid it down—one bright, new cent!
He seemed so intent I readily sought
To make him express his earnest
thought,

And asked, "Does it not seem some-
what bold

To pass off a cent for a piece of gold?"
Like sudden shadow on silver tide
The bright look changed, but he quick
replied,

"I did not pretend that it was so;
It was honest and fair, and Dod will
know

Why I wanted to make it shining bright,
Fit to do something dood in His sight.
He knows all about my empty tin bank,
And He will not laugh at my penny-
thank"—

Then silent a moment, he whispered
low,

"Dod does whatever He pleases, I
know,

Perhaps my cent in His hand He will
hold,
And His fingers may turn the copper
to gold."

If we are only careful to give our very best to God, with such loving thoughts as this wee man had about his one precious cent, many of the little girls in India will be able to go to the Mission schools and learn how their lives may be spent for Jesus.

I hope all my boys and girls are members of the Mission Band, putting away some of their pennies every month to do mission work in India, or in Canada, for there is great need for all the money we can give.

SISTER BELLE.

29 Melgund Ave., Ottawa.

ASSOCIATIONAL NOTICES.

OWEN SOUND.—The annual meeting of Circles and Bands will be held in Meaford Wednesday, June 12th. Morning session at 10.30; afternoon at 2.00. Mrs. Firstbrook, president of our Foreign Society, and Miss McLaurin, a missionary from India, will both give addresses in the afternoon.

Mrs. Sinclair of Meaford will speak on Band work. Programme in full will be in the Baptist.

MRS GEO. S. BURT,
Director.

MIDDLESEX AND LAMBTON.—The Circles and Bands will hold their annual meeting with the church at Strathroy on June 9th, beginning at 1 o'clock sharp. Will every Circle and Band send delegates. A good programme has been arranged. Come praying for God's blessing upon our meetings.

MRS. J. G. TAYLOR,
Director.

WESTERN.—The annual meeting of the Circles and Bands will be held with the church at Wallaceburg on Wednesday, May 28th, at 1.45 p.m.

Mrs. J. G. Taylor of Sarnia, one of our directors, will speak in the interest of Home Missions, and our returned missionary, Miss Ryerse, will lay the needs of India before us. The programme will appear in the Baptist later on.

Will all the Circles and Bands send as many delegates as possible, and bring full report of year's work, and churches where no circle exists are kindly requested to send representatives also.

We trust the sisters will take these meetings much to heart, and be earnest in prayer for an outpouring of the Holy Spirit upon them.

JANE RITCHIE, Director.

NORFOLK.—The associational meeting of Circles and Bands will be held at Eden Tuesday, June 10, at 2 p.m. Rev. Mr. Andoff of the Slavic Mission in Toronto will address the evening session. Circles and Bands please send delegates prepared to give one-minute verbal reports of methods of work, not financial statement.

F. M. PEARCE, Director.

Elgin.—The annual meeting of the Circles and Bands in the Elgin Association, will meet in Sparta, Tuesday, June 3rd. Morning prayer service at 10.30. A good programme will be provided. A large delegation is requested.

S. E. RINCH,
Director.

EASTERN BOARD MEETING.

The regular quarterly meeting of the W. B. F. M. S. of Eastern Ontario and Quebec was held in the parlors of the Olivet Baptist Church on Friday, March 14, at 2 p.m. Sixteen members present. After devotional exercises, led by the president, the report of the secretary was read and accepted.

Mrs. H. H. Ayer was nominated our representative to the Canadian Baptist Foreign Mission Board.

The Lecture Committee reported that through the kindness of one of their members, the Rev. A. Bruce Taylor had been secured to give a lecture on "The Life of David Livingstone" in the Olivet Baptist Church on April 1, 1913.

The Treasurer's Report was next read and accepted.

Miss Russell reported for the Claxton Memorial Fund—\$850 had been sent to Mr. Fox. There is still \$150 in the bank. Several of the Circles have not yet been heard from.

Mrs. Ramsay reported two new Bands. This is encouraging.

Miss Dakin reported for Bureau of Literature. The report showed a balance in hand of \$3.18.

Owing to the fact that Mrs. Mander-son was unable to continue her duties as Associational Directress, Mrs. Pollock signified her willingness to carry on the work for the remainder of the year. It was moved and seconded that the United Circle meeting in connection with the regular Day of Prayer for Home and Foreign Missions be held in the Point St. Charles Baptist Church on April 3, 1913.

A letter full of interest was read from Miss Murray, giving an account of the Conference held in December. Full and interesting reports were read from Miss Phillips, Miss Begg and Miss Gibson concerning the Zenana work. There was an encouraging note in these reports—people seem to have a different attitude regarding Christianity. Interesting in-

stances were told of fresh opportunities for work among the Zenanas.

In closing, Mrs. Ayer urged a larger attendance at the monthly prayer meetings. After a short session of prayer the meeting adjourned.

Respectfully submitted,

LILLIAN M. RICKERT,

Recording Sec. W. B. F. M. S.

Claxton Memorial Fund.—By request: Miss Cramp acknowledges \$10, received from "A Friend," 62 McTavish St., Montreal, April 9, 1913.

**THE WOMAN'S BAPTIST FOREIGN
MISSIONARY SOCIETY OF ONTARIO
(WEST)**

TREASURER'S REPORT.

March, 1913.

RECEIPTS.

From Circles—

Pine Grove, \$2.00; Gravenhurst, Thank-offering, \$3.00; East Williams, \$6.00; Toronto, Ossington Ave. Y. L., \$3.00; Colchester, \$4.46; Port Colborne, \$4.50; Port Arthur, for Bible-woman, \$12.50; Toronto, Memorial, \$6.00; Kincardine, Thank-offering, \$12.50; Toronto, Walmer Road, \$10.95; London, Maitland St., for Bible-woman, \$25.00; Galt, \$5.15; Uxbridge, \$6.00; Lakeview, for Bible-woman, \$25.00; New Liskeard, \$1.45; Haileybury, \$5.80; Bracebridge, \$6.00; Wingham, Thank-offering, \$15.00; Peterboro', Park St., \$5.55; Toronto, Ossington Ave., \$23.55; Burlington, \$9.00; Whitevale, \$7.00; Binbrooke, \$7.00; Watford (Special Offering, \$5.00), \$10.00; London, Maitland St., \$15.55; Cobourg (Thank-offering, \$3.00), \$10.00; Essex, \$5.00; Toronto, Roncesvalles, \$15.00; New Sarum, \$4.00; Ridgetown (Thank-offering), \$9.85; East Flamboro, \$7.00; Kingsville, \$5.00; Brooke, \$2.60; Hamilton, James St. Y.L., \$7.00; Bentinck, \$2.30; Atwood, \$1.30; Toronto, Jarvis St., \$52.24; Jaffa, \$2.50; Barrie, Junior Circle, \$4.50; Salford, \$1.50; Toronto, First Ave. Y.L., \$10.00; Gilmour Memorial, \$8.00; Brantford Park, Life Membership for Mrs. J. B. Forsythe, \$25.00; Port Hope (Additional Thank-offering, \$2.00, \$3.75; Orillia, \$3.25); Petrolia, \$5.75; Stayner, \$2.25; St. Mary's for Bolivia, \$5.50; Fort William, per Mrs. Shields, Montreal, for life Membership for Mrs. J. L. Sloat, \$25.00; Sarnia, \$16.75; St. Catharines, George St., \$12.00; Whithy, \$7.50; Burford, \$6.25; Peterboro', Murray St.,

\$30.00; Brantford, Park, Life Membership for Mrs. G. W. Barber, \$25.00; Port William, \$12.00; Waterford, \$15.25; Meaford (Thank-offering, \$2.60), \$8.50; Beachville, \$4.00; Hamilton, Victoria Ave., \$14.75. Total from Circles, \$607.25.

From Bands—

Owen Sound, for "S. Cornelius," \$12.50; Windsor, Bruce Ave. for Student, \$17.00; Grimsby for student, \$1.00; Brantford, Park Church, \$12.50; Wallaceburg, Girls, \$4.25; Hamilton, Park, \$1.00; Toronto, Walmer Rd., Life Membership, Miss Mary McDiarmid, \$10.00; Forest, \$1.55; Peterboro', Murray St., \$12.92; Mount Brydges, for native teacher, \$10.00; Norwich, for Cocanada Class Room Building, \$10.00; Port Arthur (for student, \$4.25), \$9.25; Iona Station, for student, \$6.00; New Sarum, \$1.00; Niagara Falls, for Cocanada Class Room Building, \$5.00; St. Catharines, George St., \$40.00; London, Egerton, \$3.00; Hamilton, Stanley Ave., for Bible-woman, \$15.00. Total from Bands, \$172.97.

From Sundries—

Miss M. Mann for Cocanada Building, 50c; Miss Margaret Sinclair, for student, \$17.00; St. Thomas, Junior B. Y. P. U. for "P. Reuben," \$17.00; Toronto, Century Women's Bible Class for "P. Sagamma," \$17.00; Markham, First Church Y.P.B.C. (for "Thomas" of Akidu, \$17.00, for Miss Corning, \$4.00), \$21.00; Miss E. A. Richards, Easter Offering, \$1.00. Total from Sundries, \$73.50.

DISBURSEMENTS.

By cheque to General Treasurer on estimates for India, \$950.58; furlough allowance, Miss Byerse, \$33.34; Extra: Lepers, \$26.00, Leper Appama, \$5.00; To the Treasurer, \$20.83; Baptist Year Book, 8 pages, \$24.00; Exchange, 15c. Total Receipts for March, \$853.72; total Disbursements for March, \$1,059.90; total Receipts, since October 21st, 1912, \$6,316.33; total disbursements, since October 21st, 1912, \$6,668.63.

MARIE C. CAMPBELL,

Treasurer.

Mrs. Glenn H. Campbell,

113 Balmoral Ave., Toronto.

The Annual Convention of the Women's Union of the Maritime Provinces is to meet this year in St. Stephen, N.B. They are anticipating a good time.