

Canadian Missionary Trink.

Published in the interests of the Baptist Foreign Missionary Societies of Canada.

VOL. XXXVIII.

TORONTO, APRIL, 1913.

No. 8

The Caste System in India.

(Mrs. A. A. McLeod.)

For twenty-five centuries, what is known and recognized as the caste system in India, has controlled the life of more than one-fifth of the human race. Other countries have, or have had class distinctions, trades unions, religious sects, philanthropic fraternities, social guilds and various other organizations, but India is the only country where these are practically welded together into one mighty whole. India declines to recognize any distinction between the social and the religious. These two are brought to the same rules, and must yield obedience to the same authority. Religion to the Hindu, permeates the entire social domain, and social order is sanctioned and enforced by the penalties of religion. To marry outside one caste; to eat food cooked by an out-caste; to delay unduly the marriage of a daughter,—these and a thousand other delinquencies, which to us of the West, seem harmless and insignificant, are by the Hindu regarded, not only as social irregularities, but also as "sins," for which the soul may be punished even beyond the grave or burning-ground.

The origin of caste, is a subject of much uncertainty and debate. Tradition has it, that Brahma, the first God of the Hindu Triad, was the immediate source and founder of the caste order; for he caused, it is said, the august Brahmin to proceed out of his divine mouth, while the warlike and royal Kshatriya emanated from his shoulders, the trading commercial Vaisya from his thighs, and the Sudra from his feet.

These four—the Brahmin, the Kshatriya, the Vaisya and the Sudra, were the four great castes, and are to-day, after twenty-five centuries, still the four great castes. But into each of the four have crept divisions and sub-divisions many, until in the Brahmin caste alone, there are 1,886 divisions, no two of which may inter-marry or inter-dine. Besides these, there are the out-castes—the Pariahs—the untouchables, who are the slaves and serfs of all the four.

Inter-marriage within the caste, is perhaps the first and most important of caste laws. No member of any caste may look beyond the sacred borders of his own caste for conjugal bliss. And Social Reformers in India to-day, have not as yet dared to advocate anything further than the right of the sub-divisions of any caste to inter-marry. This caste law of inter-marriage within the caste, deters many a man in India to-day, from confessing his faith in the Saviour of the world. Educated for generations back, to regard marriage for his children within his caste as the only possible course, it is not easy to readjust his social ideas and accept the freedom his new-found faith would give him, particularly when he is a member of some one of the higher castes, and the Christian community is made up of men and women who formerly belonged to a lower caste, or to the despised outcastes.

The writer is personally acquainted with men and women, not a few, who are thus in bondage to their old law of

inter-marriage within the caste—secret disciples they are, who, for their children's sake, remain within their caste, and are not counted among the members of our churches.

Not only must a Hindu seek a wife for his son, or a husband for his daughter, within the particular division of the caste to which he belongs, and the family relationship prescribed by his caste, but under no circumstances may he inter-dine with those of a caste below his own. And further, he must be very careful about the food he eats—he must know who handled it, and especially, who cooked it. Some articles of food, such as fruit with outer skins that can be removed—oranges, bananas, etc.—are not considered polluted, while others, and especially water, are to be very carefully guarded against the polluting touch of the lower castes. Many a time has the writer seen a Brahmin woman empty the water she was carrying home from the village well, for her household, into the street, because the shadow of a passing lower caste person had rested upon the pot in which she carried it.

It had been truly said that that monster of cruelty, Nana Sahib of Cawnpore, was able, without any violation of caste rules, to massacre many innocent English women and children at the time of the mutiny; but to drink a cup of water out of the hand of one of those tender victims of his treachery and rage, would have been a mortal sin against caste, such as could be atoned for only in future births, and by the fiery tortures of hell.

Caste observances decree that the Brahmin is polluted by the touch of the Sudra; that the outcaste must leave the road when he sees a Brahmin approaching; that in turn, the Sudra is contaminated by coming into personal contact with a Pariah, but owing to the great inconvenience and trouble caused by this idea of ceremonial pollution, it has in later years been considerably

modified. The railways, of which there are now more than 30,000 miles, have done much to break down this particular caste tenet. In the days when the palanquin and the ox-cart were the only conveyances, it was easy to be arrogantly exclusive, and to effectively carry out the "I am holier than thou" idea, but to-day the Brahmin, in order to avail himself of the wonderful conveniences of the modern railway carriage, must sit an-hour at a time cheek by jowl a low caste—it may be a Pariah—fellow-passenger. Truly the railroad gnaws at the vitals of caste life and conditions.

The laws of caste determine a man's occupation for him,—he is tied to the trade of his ancestors; yea more, he must confine himself to the ancestral tools and methods of work, and in India to-day, one sees ploughs resembling those pictured as in use in Abraham's day; one sees the Old Testament threshing-floor and the oxen treading out the grain; one sees the potter working with the most primitive of wheels and the weaver with the loom of the long, long ago.

Many and severe are the penalties inflicted by caste for the violation of its rules. Such a person is boycotted absolutely. No member of his caste would dare to offer him food or invite him to their houses, or accept his hospitality. And this caste tyranny is commonly brought to bear upon those who have abandoned caste by becoming Christians. Of the converts from any of the four castes, or their numberless divisions and sub-divisions, it may truly be said, that they have left house and lands, father, mother, sisters, brethren, wife and children, for Christ's sake and the Gospel's.

A caste penalty, which has received a good deal of prominence of late, is called "Prayashchitta," which means atonement. It is usually the punishment

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 tearing 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

great sermonist. I like to have his sermon book. So please remember me to one of your friends, so that they may help me. For this act of kindness, I shall be ever thankful throughout my whole life. My best compliments to you.

I beg to remain, Madam,

Your obedient son,

T. ISRAEL.

Date, 20th January, 1913.

Jaganaikpur,

Cocanada.

THE HELPMET SOCIETY, OR THE TELUGU MISSION CIRCLE.

Annual Meeting of the Women's Help-
meet Society of the Kistna
Association.

Dear Friends,—I know that you will be interested in reading about our annual meeting, and you will be like us praising God for the way the Christian women of our churches have developed into true helpers.

Some of you will remember that the Kistna Association includes only the churches of the Akidu and Vuyyuru fields. This year the Association met for the first time with the church at Bodagunta on the Vuyyuru field. Bodagunta has in years gone by, been named the "den of thieves." Praise God, that name holds good no longer; it is now the place where fully twelve hundred people met for four days, thrice daily, to praise and worship God and exalt the name of Jesus Christ.

On Saturday morning, the women met in a separate booth to hold their meeting. After the devotional exercises and election of officers, the reports of the

two Bible women, who are supported by the Society, were listened to with great interest. As they told of the time they had spent on tour, and their work among all classes of people, the Society felt how great a privilege it was to have two such earnest workers as its representatives. Following these reports, Miss Priest, from the Godavari Association, whom Miss Zimmerman and I had invited to speak to our women, gave a very helpful address from Eph. 2: 1.

At the Saturday afternoon session, Miss Priest led the devotional service, and then great enthusiasm was manifest as the financial reports from the different churches were read. I assure you there was much joy and hearty clapping and cheers, when the treasurer announced that the grand total was over one hundred and seventy rupees. The Bible women had done hard, faithful work, and they were pleased with the result. They said that there are still many Christian women, who are not giving, and they mean to influence personally each one this coming year, and have each share in the work, if possible.

On Sabbath afternoon, two papers on the work of Pandita Rambai were given by Karre Amelia and Palakurti Mary. Both spoke very well, and held the interest of the audience, as they told of Rambai's great work for India's widows and waifs. Miss Priest then gave a very heart-searching address, and the meeting was closed to meet with the Akidu church in January, 1914.

Dear reader, do pray for our Bible women and their supporters, that during the coming year many souls may be saved, and that every Christian woman may become a praying and a giving Christian.

Your loving co-worker,

MARY R. B. SELMAN.

WHAT WE ARE DOING.

In the February issue of the "Link" appeared an editorial on "The Constitution," general and introductory in character. It was intended that following this, the Circle Constitution should be discussed first, and the Society Constitution afterwards. On account of the possibility of some changes being made in the Circle Constitution in the near future, the article or articles on the Society Constitution will appear first, beginning in the May issue. By the time we have dealt with these, the Circle Constitution will probably have been amended, and the editorials on it will be able to give to the Link readers what, if adopted, will be the latest word on our methods of work.

A small booklet, entitled "Questions and Answers" about our work in India, has just been issued by the Literature Committee of the Women's Board for the use of Mission Bands. The material was selected from contributions of Miss Hatch and Miss Eyerse, and it is put together in a most interesting and instructive form. It ought to prove of great assistance in the education of Bands. The copies may be obtained from Mrs. Moor, 517 Markham St., Toronto, at 5 cents per copy, or 50 cents per dozen.

The extracts which follow are from the half-yearly reports of Miss Beggs, Miss Gibson and Miss Phillips, our three Zenana workers in the City of Cocanada.

Miss Beggs: "We are beginning to get into some of the 'better homes' now, and some of the native gentlemen seem to be interested in the work, as some of them are asking us to teach their wives the Bible, and allowing them to subscribe for the 'Vivekavati.' This is very cheering, as I always thought, if only the husbands and brothers can be interested on the side of Christianity, there is more hope for the poor, weak

women, who seem so unable to stand alone.

"Dear Maseenamma, who is now trusting in the Lord, when we first visited her a few years back, we thought her inattentive; she did not seem at all interested in the reading, for she used often to leave us and go into an inner room to attend to her cooking, etc., but God did not leave her alone. He sent her different trials for her to bear, and latterly we found a great change in her and she seemed to be interested in all we said, and would ask us to tell her more of the love of Christ, and visit her oftener. One day we asked her if she could remember anything of what had been read before. She repeated a few Bible stories, and then said: 'You thought I was not listening to you, but I heard all you said.' And now it seems all that she had formerly heard came again to her with a fresh force, and in her darkness she found Him who is the Light of the world. Ever since that time she has openly and consistently followed Him in her own home. She says she longs to confess Him more openly, but at present this is not possible, and she is prayerfully waiting for God to open the way for her."

Miss Gibson: "The subjects spoken of in our visits, have been those that I felt were special messages to those who have been long hearing the Gospel, and need to be brought to a decision,— 'Mary at the feet of Jesus'; 'The Rich Young Man's Foolish Choice'; and the great question 'Whom do ye say that I am?' In answer to this last question, they would invariably answer, 'He is God.' No great honor in this country, where there are 333,000,000 gods worshipped. When asked what are the gods these people serve, all will answer without hesitation, 'They are stocks and stones.' Then 'why do you worship them?' I ask. 'For want of something better,' they say.

"I have been trying to impress those who have long heard the Gospel, and who profess to believe on the Saviour, the need there is of their telling others the story. A few say that they do so. Some who have gone to reside in other places, taking their New Testament and Hymn Book with them, are trying to teach others. One woman, who had learned the Lord's prayer when young, being taught by the Church Mission people at Masulipatam, tells how she never fails to repeat this prayer before lying down to sleep at nights, and as she is an opium eater, says she is careful to pray before she takes her pill of opium, as that would spoil her mind.

"The most encouraging feature of our work is, I believe, the fact, that so many of these women are learning to call on the 'Name which is above every name,' for we have the promise that 'they that call on the name of the Lord shall be saved.' One woman is so practical in her belief on Jesus as the Saviour, that she observes Christmas Day in preference to the feast days of her heathen neighbors by cleaning her house for the occasion and donning her new clothes on that day, so all may know that she is honoring Him."

Miss Phillips: "A young woman, who belongs to the goldsmith caste, lost her husband a few months ago. Her mother-in-law immediately took away from her the money and jewels she possessed. We found her in great grief. After a few weeks, we succeeded in getting her to read a Gospel portion consecutively, and she has memorized the first Psalm. She says she reads the Psalms when she feels sad, and Christ has comforted her. She looks more cheerful now.

"A Brahmin woman, who heard what we said about Jesus in a certain house, followed us to the next, saying to the women in that vicinity, 'What they say is true; there is but one God; idol-worship is a vain thing.'"

CONFERENCE—COCANADA

(Reported by Miss Cora B. Elliott,
Dec. 29th, to Jan. 6th.)

The second Conference of the Canadian Baptist Mission in India, opened in the splendid new McLaurin High School Building, Cocanada, December 29th, with 70 missionaries and eight children present.

The inspiring Telugu address given by Rev. W. S. Tedford to the assembled Christian brethren and missionaries, was a fitting beginning to our meeting together. In the evening, Rev. M. O. Orchard gave a highly interesting English address in Jagganadhapuram English Church.

The real session of Conference commenced on December 30th, when we were led by Rev. Dixon Smith into the mysteries of the Kingdom of God, and in the succeeding early morning session, we learned much of the nature, laws, etc., of this glorious Kingdom to which we belong. As each leader came before us and poured out his inmost convictions and longings, we were indeed blessed, and each one longed more than ever to be a loyal, faithful subject of the King of kings.

New Year's Day was given up wholly to prayer and praise services, and we received a rich blessing.

Under the directions of the chairman—our veteran, Dr. Sandford—we had many perplexing problems to solve—noticeably, the adjusting of the appalling "cut" that is going to cripple our work to such an extent; the educational policy; the helpers' schedule; the readjustment of forces, etc.

But though there was much discussion, and naturally differences of opinion, yet we felt that God was overruling all and guiding us in His own way, and to right decisions. We are more united than ever, and the tie will grow stronger as the years pass.

It was a great joy to us to clasp again the hands of the returning missionaries, and to greet the new recruits. We are proud—and justly so—to admit these latter to our ranks.

Misses MacGill and McLeish are to be in Cocanada for the year; Miss Mason in Waltair; Miss Woodman in Vizianagram, and Miss Corbett in Paleondah.

Mr. and Mrs. Dixon Smith go to Waltair to aid in English work, while continuing their Telugu studies.

Farewell was said to Miss MacLeod, Mr. Corey, Mr. and Mrs. Tedford, and the Misses Clark, who leave us for the homeland in the spring. May they be a blessing to all with whom they come in contact, and be the means of inspiring others to enter this glorious work.

Many were the plans made for the new year during the twelve days assembled, and we have returned to our several stations with greater determination to aid in hastening of the coming of "The Kingdom" in this land.

Rayagadda, Jan. 24, 1913.

ON TOUR.

I am in my tent about six miles north of my home in Cocanada, and four or five miles south of the mission house at Pithapuram. Just a few yards distant threshing and winnowing have been going on for several days, just as they did in Bible times. Oxen were driven round and round over the threshing-floor day after day, and then the men winnow the grain by letting wind blows the chaff away.

The other evening, I went to see a village two miles up the road. The big moon came up while I was going. There is only one Christian in the hamlet that I went to see; but we have had a teacher there for over a year now. It was getting dark when he brought his little school to me, so I had him examine them on the multiplication table, and

they did very well. I noticed that one girl seemed extra bright. Even in these advanced days, many Brahmins do not educate their girls, so missionaries are always pleased to see the girls coming to school.

Then the children sang an action song, and two hymns, the latter according to their classes, those of the Second Standard by themselves, and then those of the First Standard.

Then we preached to the grown-up people for a long time, while the moon rose higher and higher, and the air got colder and colder. This is winter, you know, and it gets down to 60 sometimes at night. You think that is not cold, but it feels chilly after it has been 90 at night most of the year.

JOHN CRAIG.

CIRCLES AND BANDS.

Peterborough.—The Park Street Women's Mission Circle held their annual thank-offering service on Tuesday evening, January 14th, in the lecture hall of the Church. The event was a little out of the ordinary, being a "Seven Social," the number seven being carried throughout—seven cents' admission was charged; every seventh person coming in free. The programme consisted of the following seven numbers:—

Opening—Hymn. Scripture—Revelations. 1st Chapter, Miss M. Mann, President. Prayer—Pastor, Rev. W. C. Riddiford. Solo—Miss Maud Smith. Seven minutes' address—Rev. Mr. Riddiford, "Seven precious sayings of the Cross." Duet—Miss Mary Robinson and Miss Hazel Gillespie. Recitation—Miss Ethel Hill.

At the close, the President, Miss Mann, in a few well-chosen words, thanked those who had so kindly taken part in the programme, and invited all present to remain for the refreshments which was arranged on tables at which

seven could be seated. The menu consisted of seven different articles. A retiring fee of seven cents was charged, each seventh persons going out free. A goodly number were present and all enjoyed the evening. Proceeds were \$8.00.

Com.

Winchester.—We held our annual Thank-offering meeting in the Church, on November 7th. In the absence of our President, Mrs. Blanche, our Vice-President, presided.

Miss Blanche gave a paper on "What Christianity has done for women," and "What Women have done for Christianity," telling of the countless blessings that flow to us through Christianity, and comparing the women, who have heard of Jesus, with the women who have not heard of Him. We who listened to this paper, were more impressed than ever, that we, as women, have a work to do.

Rev. E. F. Chandler, of Ormond, then addressed us on "Causes for thanksgiving." His address was very profitable.

Miss Frith, returned missionary, then told us of her work as a missionary in India, of the trials they have to go through, and how wonderfully God blesses those who trust Him. Surely we should remember our missionaries at the Throne of Grace, for how great their devotion and heroism. Mr. Hartley and Mr. Armstrong kindly favored us with solos during the evening. Meeting closed with singing, and prayer by Rev. E. F. Chandler, after which tea, was served at the home of Mrs. Chambers.

Annie Cheney,
Secretary.

First, Vancouver, B.C.—The annual meeting of the Women's Mission Circle of the First Baptist Church, Vancouver, was held on Tuesday afternoon, January 7th, and the reports of the work were very gratifying. During the year

eleven regular meetings were held, with an average attendance of forty-five members. Two special meetings were also largely attended, the Thank-offering meeting in April, at which the contribution for missions was \$211.10, and the Crusade Day meeting on the 31st of October.

The amount of the budget apportioned to the Women's Circles of British Columbia for 1912, was \$2,500, and of this amount, the First Church Circle assumed \$600. Our anticipations were more than realized, however, as the total amount of the offering for the year was \$854.22, and of this sum \$813.00 has been forwarded to the Provincial Treasurer.

We feel grateful for the work of the past months, but the new year is bright with hope for still greater service that shall make for the uplift of women less favored than ourselves.

Elizabeth M. Teakles,
Recording Sec.

Midland.—We want to tell you how much we are being blessed in our work here. We are going forward under the efficient leadership of our President, Mrs. McCracken, and also feel truly thankful for the inspiration and help we get through our pastor's wife (Rev.) Mrs. Cameron, who has lately come to us. We have been greatly favored this last year in having with us Mrs. Reekie, our returned missionary from Bolivia, and have indeed been inspired by the talks she has given us of that country. One of these we have passed on to you in last number, that you too may share some of the inspiration which we have enjoyed.

Scotland.—Our annual Thank-offering meeting was held in the Church on Thursday afternoon, January 16th, the chair being occupied by our President, Mrs. W. E. Hooker.

After the opening exercises, and a beautiful duet by two young lady members of our Mission Band, we listened to an inspiring address by Mrs. G. W. Barber, of Brantford. Mrs. Barber spoke on "The Ministry of Women," referring to a number of Old Testament heroines, and other noble women, who throughout the centuries have been famous for the help they have given the world. She showed how women had been used of God in the work of the early Church, and explained how some of the statements of Paul in regard to women, had been misunderstood. Our chief care must be to "Quench not the Spirit." At the close of her address, Mrs. Barber recited a pathetic poem, describing the sacrifice of a Hindu mother, who withheld not her best.

A solo by Miss Erie Markle, of Brantford, was much enjoyed. The offering amounted to \$40.00, which was equally divided between Home and Foreign Missions.

The President presented a framed certificate of life membership in the Foreign Mission Society, to Mrs. Benj. Smith, the first one of our Circle to become a life member. Mrs. Smith is also a life member of the Home Mission Society.

At the close of the meeting, tea was served in the basement, and a social hour enjoyed by all.

Moe's River, Que.—As there has been several unavoidable delays in the Mission Circle here having their annual thank-offering, we met January 28th for this purpose. The President, Mrs. Pollock, occupied the chair, and conducted devotional exercises, after which the Rev. Geo. A. Williams, of Sherbroke, gave an interesting and very inspiring address on "The Vine and the Branches," as found in John 15. It was a very suitable subject for the occasion, and was listened to with great

interest. Mr. D. W. Ayer, of Moe's River, sang a solo, after which the Secretary, Mrs. C. A. Parsons assisted the President in opening the thank-offering envelopes and reading the enclosed messages, giving expression of thankfulness to God for mercies secured during the past year. The offering amounted to \$21.00, to be equally divided between Home and Foreign Missions.

Mr. Edwin Richardson, of Moe's River, also favored us with a solo. The pastor closed with the benediction, after which refreshments were served at the parsonage, and a social hour spent.

Wingham.—The Mission Circles of the Wingham Baptist Church, held their thank-offering service Thursday, February 20th. Invitations were sent to all the adherents and members of the church. The chair was occupied by Mrs. G. V. Collins in a very efficient manner making a humorous and unique address, which was much enjoyed. The meeting opened by singing "All hail the power of Jesus' Name," and reading of the 107th Psalm. Prayer was offered by Mrs. T. McDonald. The programme consisted of music, solos, a quartette, a reading given by the pastor, which was very much appreciated, and an address by the President, Mrs. P. Fisher. The offering, which was equally divided between Home and Foreign Missions, was then taken, and the mite boxes opened, which amounted to \$29.00. The congregation rose and sang, "Praise God from whom all blessings flow," after which refreshments were served, and the meeting closed with prayer by the pastor.

The Circle also made up a large box of clothing this fall, and sent it to Mr. John James Flett, Sr., Fisher River Mission, Arborg, Manitoba, Mr. Flett wrote the Circle, telling of receiving the clothes, and how thankful the peo-

ple were, for they are very poor and needy. He said, "We are all thankful in the Lord."

Mrs. P. Fisher,
President.

Vancouver, B.C.—The semi-annual rally of British Columbia Coast Circles was held Thursday afternoon and evening, February 20th, in the Grand View Baptist Church.

There was an unusually large attendance, fully two hundred women being present, and ten of the Circles represented. A helpful Bible reading by Mrs. MacKin; a practical little address by the President of our Women's Board; an inspiring talk on the latest text book (China's New Day) by Mrs. Waring, were part of the programme of the afternoon. Mrs. Teakles, Superintendent of the Bureau of Literature, introduced the Bureau and the supply of books and leaflets she had with her, in such a fashion, that she disposed of nearly all at the close of the meeting.

The report of our delegates to the meetings of the Baptist Women's Missionary Society of Western Canada held in Calgary, was given in the form of a round-table-conference, and many were heard to remark that it really was the most interesting report to which they had ever listened. The delegates were Mrs. J. S. Reekie, Mrs. E. E. Crandall, and Mrs. G. H. Spafford.

The ladies of the Grand View Circle were the hostesses during the tea hour, and the time between the sessions was spent in social intercourse. The speaker of the evening was Rev. A. S. Lewis, the new pastor of Olivet Baptist Church, New Westminster. He gave a stirring and helpful address on the theme "The evangelization of the world in this generation." He presented the largeness of the task and the difficulties in the way, gave us a clear, strong, compelling vision of the possibility of its accomplishment, in view of the amaz-

ing progress of the Gospel in heathen lands, and the amazing evangelistic zeal manifested by converts to Christianity in these lands, and the unlimited power of prayer.

It was an inspiring address, and will long be remembered by those who listened to it.

F. S. Met.

Verdun, Montreal.—This Circle was formed nine months ago, and has steadily grown in interest and usefulness.

They held their first thank-offering service on Tuesday evening, February 26th. Owing to the indisposition of the President, Mrs. J. T. Kirkwood, the pastor took the chair. The service opened with the singing of the missionary hymn, "Jesus shall reign."

The programme was a very inspiring one, of solos and readings. Miss Wicker recited "The Converted Brahmin." Six Juniors represented and sang "The Mission Star."

An address was read by Mrs. D. D. McTavish, of Westmount. The speaker dealt with the relation of the Women's Circles to Home and Foreign Missions in the present-day crisis. It was full of interest and hope, showing our great responsibility to the opportunities that are now presenting themselves all around. Miss Muir, of Westmount, impersonated a Hindu widow. She brought us face to face with the sad and doleful existence of the Hindu widows.

The service was brought to a close with another solo, "The dying Gypsy boy," and by singing a hymn, "We have heard the joyful sound," and benediction, by the pastor.

The thank-offering amounted to \$8.55.
J. T. Kirkwood.

Park, Brantford.—The annual Mission Band concert of Park Baptist Church, was held on February 27th in the Sunday School room. It was one of the largest and most successful concerts the Mission Band ever held in this church. Our pastor, Rev. C. W. Rose, was in the chair, and a very excellent programme was given. One of the most interesting events of the entertainment was given by Mrs. (Dr.) Barber, who was dressed as a native Indian woman, on the life of whom she gave a talk. The evening closed with a luncheon kindly given by Mr. Tapscott's class.

Secretary.

THE THANK-OFFERING.

("Woman's Missionary Friend.")

"There is a sudden and urgent need for an increased appropriation," wrote the general secretary of the Woman's Board of Missions; "can you not double your thank-offering this year?"

Mrs. Ayres, president of the society of Fairtown, read the appeal with a sigh. Winter sunshine flooded the cheery room, parlor and library in one, that busy Monday morning. Evidences of a refined and cultured personality were in all its appointments, though the only expensive article of furniture was the fine piano, vibrating yet from the touch of skilful fingers.

"How can a greater effort be made?" she thought a little wearily as she left the room to take up the work waiting for her busy hands, and recalled meantime the earnest appeal she had made at the last meeting. "Yes," she soliloquized regretfully, "I must make time somehow, and send a personal note to every member. Twenty-five letters, and the days are so full. That lecture and social afternoon must be given up."

The president of Fairtown society had a genius for figures. With a moderate income, by her careful, intelligent management, she made home a cozy nest of comfort for her scholarly husband and their children. Brimful of executive ability, she marshalled her forces for success. She knew the exact condition of the treasury, and supposed she knew the resources from which she might draw. With characteristic force she bent her energies to the task of doubling the amount of last year's thank-offering. By Friday evening personal notes had been delivered to each of the twenty-five members.

They ran after this fashion:—

"My Dear Friend:

"Money is the great need of the hour. I never longed for wealth as I do now. An urgent appeal has come from the

secretary of the Woman's Board of Missions for an increased thank-offering. Let us double our contribution, by a great personal sacrifice, if necessary. With an earnest prayer for God's blessing on our effort,

Your sister,

"Frances Ayres."

The last note despatched, she turned for an hour of needed rest to her favorite corner, at the sunset widow of the dainty parlor, her well-worn Bible in her hand. With a sudden flash of illumination she read words long familiar, "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Over and over the sweet, imperative command she went, and a voice whispered:

"You have done with your might what your hands found to do, how about the loving?"

"I love my Lord and His work," she said faintly.

"Yes, truly and earnestly," came the answer, "but with your might? Are you willing to pour out your heart in more than the abandonment of loving, to give treasures of your home and friendship that all such possibilities in you may be laid at His feet, a joyful thank offering? You have longed for wealth in this emergency, and not for selfish purposes. God knows the latent power of your heart. You do not, and now He asks the priceless gift of the might of your love."

"O Christ!" The strong, sweet face was buried in her hands. The hush of the quiet room was broken now and then by a long, quivering breath. "It means so much. Help me to love with my might."

The clock on the mantle ticked the minutes away; the half-hour, the hour. A shining face was lifted. "With my might," she said softly and left the room.

Days sped rapidly away, full of joyful service. With them came a sense of

possession. She was growing rich. The Sabbath message of her pastor fell upon a responsive heart. "He became poor that ye might be rich." The truth thrilled and delighted her, and with resources infinitely multiplied she left the church unspoken praises keeping time with the throbbing chords of the organ. Monday's mail brought a letter from a dear old friend. How strangely the words fitted, "The only real wealth in the world is love, and that never fails, divine or human." She felt as if she owned all creation.

Again each member of the missionary society received a message from her president, which read something like this:—

"Beloved, I was mistaken. Money is not the greatest need of the hour. "Mine eyes have seen the glory of the coming of the Lord." He came in love, He comes through love to-day. Please read Deut. vi., 5, emphasizing the last word. Let us give, as our richest thank-offering, the might of our love. Will you join me in earnest prayer, and come still praying to our meeting on Friday night? Rejoicing as never before in our privilege,

"Your sister,
"FRANCES AYERS."

An earnest group of women was gathered in the well-lighted parlor, every one of the twenty-five present—an unheard-of occurrence. Their faces were full of eager interest. The president's appeal had taken hold of them with strange power. She had labored not alone. The low buzz of conversation ceased as Mrs. Ayers took the chair. Lovely as her life had been, a new atmosphere seemed to surround her. A look of exaltation was on her face.

The routine business of the hour was speedily despatched, and an expectant hush fell on the circle. In a few simple words she told them of her new experience. "My sisters," she added,

"what seemed to me a sacrifice a month ago, is to-day a joyful privilege."

"Oh, how rich we are! Now, out of our boundless wealth, let us offer thanks." She rose to her feet and lifted her glowing face. "O Love divine," she prayed with thrilling voice, "having thee we possess all things, and all we have is thine. We give thee again thine own.

"Take my silver and my gold,
Not a mite would I withhold.
Take my love, my Lord, I pour
At Thy feet its treasure store!"

Without a word the treasurer rose, a basket with a loose cover in her hand. Silently she passed around the circle. Under the cover slipped hands white and soft, hands thin and worn; some winning bread by the needle's toil, other trembling with age, hard and knotted by years of unselfish service; an artist's hand that held the touch of genius, and the slender hand of a musician, fit to strike the chords of an angel's song. They held treasures of silver and gold, and no one knew what another gave. A vivid sense of an unseen Presence held their hearts. At length one clear, sweet voice, tremulous with joy, broke the stillness. A chorus swelled the triumphant song:

"O for this love let rocks and hills
Their lasting silence break,
And all harmonious human tongues
Their Saviour's praises speak."

The treasurer of the Woman's Board of Missions, in her office far away, opened wide her astonished eyes. "Now God be praised," she said, "the thank-offering from Fairtown is doubled twice over. The appropriation can be met." And out to women sitting in the midnight darkness of idolatry went a consecrated woman to preach the glad tidings. They turned their weary hearts to the light, "and many believed on the Lord of such as should be saved."

NOTICE—CLAXTON MEMORIAL FUND.

Will those who intend sending subscriptions to the Claxton Memorial Fund kindly remit directly to the Treasurer of that fund, namely, Miss Cramp, 62 McTavish St., Montreal.

WHAT I WOULD LIKE TO SAY.

The President of Ontario West.

As the time of the Associational meetings draws near, it is well for the Mission Circles to look back over the winter's work to see what progress has been made. The reports from India are most encouraging. Our missionaries are filled with enthusiasm about the work. They are planning, with unselfish devotion, to carry the message of the gospel to the farthest villages of our field.

It was decided at our last Convention that, in view of the higher cost of living in India, we would do our best to

increase our missionaries' salaries by one hundred dollars a year. The Maritime ladies have already done this.

We also decided at that time that no new work would be undertaken till this was done.

In looking over the Treasurer's report for the past half year, it is evident that unless we make a very decided advance, we will barely cover our estimates by the end of the year, and not be able to give our missionaries the amount that we all feel is necessary, that they may do their best work.

At the last meeting of the Board three applications for work in the foreign field had to be refused for lack of funds. Will each Circle member take these facts into prayerful consideration and let us all try to make the last half of this missionary year far surpass what we have ever done before.

FRANCES L. FIRSTBROOK.

Young People's Department.**MISSION BAND.**

1.—Spring is here! Yet we are not so far removed from Christmas as to have forgotten all the happy times that were ours. Hence we know our boys and girls will be glad to hear about some of the Christmas celebrations in India. Cocanada Girls' Boarding School held a closing entertainment. The following invitation, written in gilt, was sent out to the parents of the children who live near enough to attend, and to friends of the school, and of the teachers: "The manager, teachers, and pupils of the Canadian Baptist Mission Girls' Boarding School request the honor of your company at the closing exercises of the school on Saturday evening, December 14th, 1912, at 4 p.m. Programme:

1.—Prayer song in Telugu. 2.—Welcome song in Telugu. 3.—Welcome ad-

dress in English. 4.—A hymn in English. 5.—Flag drill. 6.—Action song. 7.—Marching. 8.—Flag drill. 9.—Kindergarten game. 10.—Recitation in English. 11.—A hymn in English. 12.—Kindergarten game. 13.—Kolatham. 14.—Faree. 15.—Farewell song, "God Save the King."

Miss Lida Pratt gives us this interesting account: "As our class rooms are too small, we held the entertainment outside, using the back verandah of the school for a platform and the school compound for the auditorium. With all our school benches, and fifty borrowed chairs, we were able to accommodate about 200, besides the children, who sat on mats on the ground. From tall bamboos in the yard, were hung strings of paper flags and curtains of colored paper. The platform was gaily decorated with leaves, pictures, banners, and flags. The

program was apparently enjoyed by the audience. The welcome address in English was given by G. Sarah of the 7th Standard. No. 4 was the hymn, "Who come down from heaven to earth? Jesus Christ, our Saviour." It was sung by twenty girls of the highest classes. The flag drill was by girls of 3rd and 4th Standards. If we had had music, it would have been nearly perfect, but it had to be counted off, and so did not seem quite as nice as drills with music. That is one of the things in the future—a little organ for the school. This drill was too large for the verandah, so was held out under the trees at the side, and it did look pretty to see the Union Jack waving with such a pretty back-ground. The action song was by the infants, and they did it so sweetly that everyone was delighted. The marching was by 24 girls of the highest standards, and was splendidly done. They supplied their own music, singing to keep themselves in step. The next was a kindergarten game of the little ones, as also No. 11. They entered into it heartily. The recitation in English was by K. Jehoshabai of the 7th Standard. It was entitled "The Children of Japan." She was dressed in kimona, and wooden shoes, and carried a Japanese umbrella, much to the amusement of everyone. No. 10 was the hymn, "Jesus Wants me for a Sunbeam." No. 12 is a drill to which they keep time with sticks and singing. Some of the movements are very difficult, but they did it beautifully. Some of the exercises are like the Maypole, when different colored strings are wound up into different patterns. No. 13 was a story played by a great number of girls, and it caused much merriment. Then the "Farewell song" and "God save the King" was sung by all in English. This closing was really a great success, and was attended by a number of high-caste ladies and gentlemen. One Indian lady said,

"Just think that you can take these girls from the very rubbish-heap (out-castes) and train them to do what we have seen to-day." The school is becoming more and more popular. The report made on the work at the last inspection was most gratifying."

Who is glad to have done something to help this great work? What a number of hands are up! And what a noise I hear from a chorus of voices answering, "I am glad," and "I" and "I!"

II.—Now let us cull a few sentences from Miss Corning's letter, written December 23rd. "It never seems much like Christmas in India. The hot sunshine never fits, and then to the great mass of people among whom we live, Christmas is an empty word. We closed the Akidu school yesterday, and sent the 104 boarders home this morning. We had a 'tree' for them last night, and a very happy time. They had never, any of them, ever heard of a Christmas tree before, and were wild with delight. We gave the little girls little bags made of bright-colored cotton, and the boys three buttons each. Each pupil received a card—old ones they were—and a dollar's worth of candy for 150 children made them perfectly happy."

III.—Miss Edith Craig had been asked to write a letter to the "Link," and she decided also to write for our young people's page because her work, too, is among children in India. She is teaching the kindergarten in the Timpany Memorial School, which is for European children who speak English. Many of the European children in Cocanada attend the convent, but in our school there were fifty children at the beginning of this term. Others often come in later, particularly the kindergarten children, who come just as soon as they are five years old. Miss Craig writes: "Before the Christmas holidays, there were nineteen in my room, and sometimes a little visitor, who could not

stay all the time. The kindergarten closing was held on a Friday morning, and all the parents and friends of the little children, were invited to be present. The room was decorated with long paper chains and with red and white tissue paper balls that the little people had made. Our Christmas tree stood in one corner of the room and looked very pretty with all the presents on it. There were calendars made in the shape of a bell, with some sewing on them, and blotters with blue and white mats for covers, and hair-receivers made out of green mats. Each child had two presents to give away to father, or mother or friend, and each had one of the paper balls to take home. We sang our songs first, then had our marchings and games. Many of the songs and games are just the same as you have in Canada—for I taught in a Toronto kindergarten before coming out here—but of course, we could not sing about Jack Frost, or play snow-balling, or skating, for such things are unknown in this part of India. We sang about the flowers and bees and birds, and of Santa Claus, too, for he is as dear to these children as to you.

Now, I will tell you about the big entertainment given by the whole school. It was held the Tuesday evening after the kindergarten closing, and all the school helped. There were choruses, recitations, and two tableaux in the first part of the programme, and then a fairy cantata called "Queen I-love-you's five o'clock tea," for the second part. The queen had all the slaves of her tea-table there to tell us where they came from, and there were alot of fairies and a few little brownies around among the trees, who sang such pretty choruses. Most of the slaves sang their stories, so there was lots of music. Minerva was not a slave, but she came first to tell about the fairies, then the queen called on these little people in turn—Tealeaf, Wheatear, Sweet-

cream, Sugarcane, Silvermine, Dresden, Wovenflax, and Oakleaf. Oakleaf was to represent the table on which tea was served, although we had to use one that was not oak. All the other names you will know yourselves.

The next afternoon we had sports, and then after serving tea, the girls who had been taking music lessons, gave a recital. Everyone had a good time, and the children were happy, for they were to have two weeks of holidays. Some children went home, but those who have no parents stayed at the school, and we tried to give them a happy Christmas. One of the missionaries sent up some nice toys and other presents that had come in a box from Canada, and we used them for these children. Sometime, some of your Bands might like to help by sending out some presents, or some money to buy gifts that could be used at Christmas time, or as prizes for school work. Remember the European children as well as natives, for they need schools and other things just as Canadian children do."

S. S. BARBER.

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

TREASURER'S REPORT.

February, 1913.

RECEIPTS.

From Circles—

Iona Station, Thank-offering, \$4.00; Walkerton, Life Membership, Mrs. A. R. Park, \$25.00; East Toronto (additional Thank-offering, 50 cents), \$14.75; Watford, \$9.25; Parry Sound, \$12.50; Mount Forest, \$3.99; Aurora, \$3.00; Brantford, First, for Miss McLeod, \$30.00; Toronto, Dovercourt Rd. (Thank-offering, \$14.52), \$34.84; Toronto, Walmer Rd. (Life Membership, Mrs. J. B. Kennedy, \$25.00), \$54.71; North Bay, Thank-offering, \$12.50; Scotland (Thank-offering, \$20.00), \$24.55; Toronto, Jarvis St. (Lepers, \$26.00), \$120.56; Toronto, Col-

lege St., \$24.15; Tapperville, for Dr. Hulet, \$6.25; Hamilton, Stanley Ave., \$4.50; Ailsa Craig, \$6.70; Toronto, Pape Ave., \$5.00; Toronto, Christie St., \$5.00; Brampton, for Cocanada Class Room Building, \$5.00; Port Hope (Thank-offering, \$35.56; Mite Boxes, \$1.76), \$48.27; Toronto, Olivet, \$7.90; Vittoria, \$5.00; Peterboro, Murray St., Thank-offering, \$23.31; Toronto, Immanuel, \$100.90; Ingersoll (Thank-offering, \$5.65), \$13.40; Eberts, \$5.00; Wallaceburg, \$6.50; Wallaceburg Y.L., \$12.50; Tillsonburg, \$5.00; Claremont, \$15.00; Aylmer (to complete payment for Life Membership for Mrs. Byron Harris, \$10.92), \$20.00; Sault Ste. Marie, for Bible-woman, \$8.50; Delhi, \$5.00. Total from Circles, \$662.88.

From Bands—

St. Catharines, Queen St. (for Student, \$17.00), \$25.00; Kincardine, \$4.00; Waterford (for Leper "Appama," \$5.00), \$10.00; Toronto, Jarvis St., \$9.33; Toronto, Parkdale, for Cocanada School Building, \$5.00; Port Hope (Thank-offering, \$3.40, for student), \$8.45; St. Mary's, \$10.00; Toronto, Jarvis St., \$9.33. Total from Bands, \$71.78.

From Sundries—

London, Talbot St. Y. L. Builder's Class for "Dundi Kamalamona," \$17.00; Enniskillen, 12th Line S.S., for "V. Mary," \$17.00; Friends in eRaboro Church, for "Reuben Snake," \$17.00; "A Friend," \$25.00; "Two Friends," \$25.00; "A Friend," for Bungalow Fund, \$5.00; Mrs. D. Chisholm, for Cocanada School Building, \$5.00; Interest on account, \$21.39. Total from Sundries, \$151.14.

DISBURSEMENTS.

By cheque to General Treasurer, on regular estimates for India, \$950.58; furlough allowance, \$33.34; extra, Lepers, \$58.00; Bolivia, \$9.73; Christmas Prizes in Timpany Memorial School, \$5.00; to the Treasurer, \$20.83; Exchange, 45c.; Standard Publishing Co.,

for Blank Forms for Home Corresponding Secretary, \$3.85.

Total Receipts for February, 1912, \$885.30; Disbursements for February, \$1,081.78.

Total Receipts since October 21st, 1912, \$5,462.61; Total Disbursements since October, 1912, \$5,668.73.

MARIE C. CAMPBELL,

Treasurer.

MRS. GLENN H. CAMPBELL,
113 Balmoral Ave., Toronto.

TREASURER'S REPORT—ONTARIO EAST AND QUEBEC.

The Women's Baptist Foreign Missionary Society of Eastern Ontario and Quebec. Receipts from December 13th to March 14th, inclusive:—

Circles—

Cornwall, \$4.50; Ottawa, McPhail Memorial (thank-offering, \$16.00), \$46.00; Montreal, Verdun, \$4.30; Ormond, \$6.00; Ottawa, First Church (thank-offering, Bolivia, \$26.00; Mrs. J. Wood's Bible-woman, \$30.00), \$93.85; Kingston, First Church (\$13.00 thank-offering), \$25.00; Delta, \$5.00; Smith's Falls, \$10.00; Dempsey (\$5.00 Bolivia), \$10.00; Montreal, First Church, \$120.00; Winchester (thank-offering), \$4.35; Westmount, \$20.50; South Gower (support Bethamma), \$15.00; Brockville, First Church, \$6.00; Montreal, Olivet (\$25.00 to make Mrs. D. Bentley life member), \$30.00; Quebec (support student), \$25.00; Lachute, \$12.00; Perth, \$9.50; Montreal, Tabernacle, \$10.00; Rockland, \$8.00. Total, \$465.00.

Bands—

Delta (support Matta Chilchamma), \$5.00; Kemptville (support Margaret), \$15.00; Perth (support student), \$30.00; Quebec (support girl), \$15.00; Ottawa, McPhail Memorial (balance for support student), \$3.00; Montreal, Olivet, \$15.00. Total, \$83.00.

Sundries—

Jenny McArthur estate, \$6.48; additional collection for deficit, \$1.00; Friend, for Vallurn School, \$45.00; Total, \$52.48.

Summary—

Total from Circles, \$465.00; total from Bands, \$83.00; total from Sundries, \$52.48. Total, \$600.48.

JESSIE OHMAN,

Treasurer.