

## W. B. M. U.

MOTTO FOR THE YEAR.—“*Lord, what wilt Thou have me to do?*”

PRAYER TOPIC FOR FEBRUARY.—Thanksgiving for the good news from Chicacole and Kimediy, prayer for a steady increase of the blessing, and that we at home may be ready for it.

### TO-DAY.

“Will you offer yourself to-day  
To the service of the King?  
Yourself redeemed by the Saviour’s blood  
To the feet of the Saviour bring?”

Will you offer yourself to-day  
While your body and soul are strong?  
You know not that God will spare your life  
And He may not spare it long.

Will you offer yourself to-day  
While it costs you something to give?  
A priceless gift may never be yours  
To offer again while you live.

Will you not offer yourself to-day  
While the Saviour needs your life?  
It may be that when you would join the ranks  
T’will be the end of the strife.

Will you not offer yourself to-day,  
To-day while yet there is light?  
For when you would gladly give up all  
It may be eternal night.

### —Indias’ Women.

Through a little mistake the *Column* and the *LINK* had different subjects for prayer for January. Both petitions were needed. It may be our sisters blended both.

Last month we asked for suggestions respecting a monthly programme for the Aid Meeting. None has come as yet. We will be glad to receive any.

The news from the Foreign Field as published in the *Messenger and Visitor* and also from Mr. Archibald in January *Tidings* is glad news from a far country. Many at home have been waiting and longing for it.

Now then, the question comes, are we ready to help answer our February prayer? If so the answer will not tarry. But another question comes in just here, “What does this helping mean?” 1st. If it means, an earnest pleading every day, will we? Have we really prayed thus in the past?

2nd. If it means praying before others for this thing, in the Aid meeting, will we do it?

3rd. If it means self-denial, real self-denial, such as those Telugu Christians are exercising, will we do it?

## SUGGESTED PROGRAMME FOR FEBRUARY AID MEETING.

### SUBJECT—OUR CHICACOLE FIELD.

HYMN.

PRAYER.

RES. READING.

Minutes of last meeting.

Quarterly report of Treasurer of Aid Society.

HYMN—“I gave My Life for Thee.”

A number of short prayers with thanksgiving (vide Topic).

Paper on this Field giving population, etc.

Reading of Monthly *Tidings*.

A short paper giving the names of the Missionaries who have been, and are on the Chicacole Field, and telling of its division.

PRAYER.

Short paper on the needs of this field.

DISCUSSION—What will this society do to meet these needs?

PRAYER—“Lord what will Thou have us to do?”

Let some sister give the names of the native helpers, preachers, and Bible women.

Material may be had from back numbers of *LINK* and *Messenger and Visitor*. “A brief history of Foreign Mission enterprise among Baptists of Maritime Provinces,” and the leaflet “Mission needs of our Telugu Fields.”

### FROM THE FIELD.

THE WIFE BEATER.—Writing to his brother, Dr. Buchanan, of Ujjain, says: “A very common custom among the heathen here is to treat their wives as their property, as you might a disobedient dog; not that they do not love their wives, in their way, but then one might punish a dog that he loves.

“This idea is hard to get rooted out of even the native Christians. I have to be judge also in such cases, for we do not take them before the unbelieving judge. One of our workers here has not yet succeeded in banishing this heathen practice from his domestic arrangements, and so, from time to time, he undertakes to school his wife into proper conduct by using his shoe, a kind of heavy slipper, upon the all but nude body of his beloved, or should be beloved, refractory spouse.

“She does not hold to this heathen practice. The women easily become Christians in this respect. So the result is, the ‘Padri Sahib,’ the missionary, is called in and he naturally sides with the woman. There the difficulty arises. Shall he adopt the Christian or the heathen method of dealing with the culprit? We have been trying moral suasion, showing the difference between Christian and heathen methods, and threatening dismissal and reduction of pay. We are sorely tried with our wife beater, for he is in some respects an able, useful fellow. —We have prayed with him, pleaded with him, and forgiven him, and still, in an unguarded time he is into the old rut again. Now he is on half pay. The ruts of heathenish generations are deep and hard, and it requires the warm beams of the sun of