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W. B. M. U. Tidings.

25 Cents per Year.

Vol 7.

Amherst, N. S., November 1900.

No 80

Motto for the Year.—Workers together with Him.

PRAYER TOPIC.

For Binlipatam, its missionaries and native helpers.
For the officers of our Union and Missionary Societies.

Suggested Programme for December

Suggested Programme for November 1900

Repeat 24th Psalm in concert all
standing.
Invocation by President.
Singing;—"Hold thou my hand."
Prayer
Roll Call.
Minutes of last meeting read.
Communication and reports of Com-
mittee.
Singing.
Paper on "Present crisis of Mis-
sions in China for December
Season of Prayer."
Singing at close;—"Blessed be the tie
that binds"
Reading of Tidings.

Singing.
Singing, "The Great Physician now
is near."
Prayer for a blessing on reading of
the Word.
Scripture Reading, Luke 4:31-43
Minutes of previous meeting read.
Roll Call.
Business.
Reading of Tidings
Season of prayer, remembering
Topic,
Reading paper suggested in Nov.
programme.
Map exercise on Bobbili Field and
sketch of Compound suggested for
January meeting.
Prayer.
Close by singing, "At Even ere the
Sun was set."

Caste Women of India.

BY MRS. H. M. N. ARMSTRONG, BURMA.

We hear much of a Hindu woman's degradation and se-
sion and ignorance; of her sufferings, her helplessness and
lessness, and the half of it all is neither told nor known.
at in from all the world, without books, without music, or
in the knowledge of a song to sing; without needlework or
y work of any kind, or any occupation or amusement
stever save what the naked little children make, how can
escape an almost vacant mind, if not hopeless imbecility?
is a wife she may arrange her cloth and her jewels be-
ngly and contrive dainty dishes for her husband, of
she will partake when he is satisfied; but if the one to
n, probably, as a baby she was betrothed, happens to die,
these poor pleasures are denied her. She is a reproach,
at least, accursed; in all God's heaven no star casts a ray
to her. What influence can such a one exert or what
can she wield?

A whole race of women have lived for generations under

these conditions, and remain intelligent and lovable, with a native refinement marvelous to see, and no woman in the world exercise greater power. Perhaps you will be startled if I say that they hold the destiny of their country more completely in their hands than the women of any other land; that they are the ruling power in India, although this power is exercised so quietly and out of sight. Repressed power is always the most dangerous. Women in Christian lands can participate in almost every amusement and every privilege open to the other sex, can have their women's aid societies in every philanthropic measure of the day; and perhaps this very widening of her influence diverts time and thought from father and brother, husband and child. Certainly it gives us a community of thought and action. Women are as much elevated by the mental and moral culture of the day as men are.

In India it is not so; all the influx of civilization and religious light from the New world has fallen on the men alone. It has had no means of reaching the hidden retreats where the women dwell. The only rays of light that have penetrated there have been carried by the missionary women, a sadly few in number, who have been able to reach their sisters in their seclusion, and tell from house to house the story of the cross. I believe this, above every other reason, is the cause of the slight hold Christianity has taken of the caste people of India. A caste woman has not even her father or brother to care for; she was separated from them in early childhood. Her whole life has but one vent, one direction which to grow, and that is out through her husband and her sons to the world beyond. To keep her husband and her sons loyal to her is her one ambition, and there is nothing too hard nor too high for her in her endeavor after it. Though hands fail and yet many succeed; and when one fails it is generally because another woman has usurped the place. There is something very suggestive in the fact that the most beautiful and renowned building in India (the Taj Mahal) was built as the tribute of a devoted husband to his queen.

Again, every Hindu woman is bound to keep her husband and sons in the good old paths after the strictest sect of Hinduism. She generally cares far more for religion than her husband does—she is, if you please, more superstitious. What to the man who is recreant to her faith! His wife may say much, but his mother will; there is neither peace nor rest for him henceforward.

When you urge a Hindu to give his reason for not accepting the Christ of whose claims he is intellectually

vinced, he will be slow to give it ; but it is almost invariably one of three reasons : "I cannot break my poor old mother's heart." "I am afraid of my mother's curse" "I cannot give up my wife and children." *It is a woman's influence that holds him back.*

Many of these men love their wives and children—*more*, perhaps, love the tasty breakfasts and savory dinners that no one else will take the trouble to cook for them. For one reason or another, all find it inconvenient, at least, to have no home, especially as hotel life and restaurants are incompatible with caste. Now, to have a home one must please the women who dwell there. If a man wishes to be a Christian, he has not merely his wife or wives to contend with ; his mother and grandmother, his brothers' wives, and all the women of the establishment (usually not a few) club together to bring him to his senses; they will coax him first, but they have no end of devices for bringing him back to their faith if coaxing fails. Men know this, and the terror that hangs over the head of every one of them is, that if he persists in what the women of his household call evil courses, something will be mixed in the food which they cook which will conquer all his stubbornness and end his days

The only thing a man can do, and what every caste man who has become a Christian has been obliged to do, is simply to leave them all—literally, to run away and leave with them his property, his house, his children, and everything he owns in the world. Bunyan's description of the pilgrim starting on his pilgrimage has been literally fulfilled in many a Hindu.

I remember a case in point—a wealthy and influential high-caste man, who, I have no doubt, is a converted man, and who was baptized by my husband some years ago. This man was remarkable for breadth and strength of character, a man of sterling worth and great independence. He was practically king in the district where he lived, and he thought he was able to be a Christian and make his household either submit or leave. He was wealthy, had two wives and a large "following."

When he came to the house of the native preacher to seek for baptism and to offer himself to the Church, a crowd of retainers came with him, among whom were his two wives, weeping and tearing their hair. One of these—one to whom he was strongly attached—beat her head against the wall of the house until they had to hold her to keep her from killing herself, while she declared she would kill herself rather than

see her husband a Christian.

But none of these things moved him. He deferred his baptism for a while in consequence, but avowed constantly his faith in Christ, and his purpose to confess His name publicly in baptism. And he did so. He came and was baptized, but he held to his property and one wife. He had no children.

His friends found that they could do nothing with him, for he was too far above them to fear them. However, they were determined not to lose him. Finding that he had actually left them, they all rallied round him again. His wife said "he was wise and good, and she would cook his rice and be a Christian too." The rest of his household said that if he, in his wisdom, thought it best to be a Christian, they could not gainsay it; he was greater than they; they would be what he was. So they cooked his food, and ate with him as before, and treated him as well as they knew how. It was not in human nature not to feel flattered with all this deference to his opinion.

For about a year his conduct was exemplary; but soon the heathen influence by which he was surrounded began to tell upon him. His wife and relatives made trouble when other Christians came to eat with him and defiled the dishes. It was only a matter of eating and drinking, and he thought it hard not to conform a little to their wishes when they had borne so much for him. He was strongly attached to the wife who had remained with him, and her influence induced him to withdraw more and more from intercourse with other Christians. He said that he knew it was wrong, but he was really worried to death. After a while his other wife came back to the house unbidden. Again and again he promised to break away from them all. He believed in Christ; he worshiped Him only, and wanted to follow Him; but he said he saw there was nothing for him to do but to build a small house for himself and live there alone—he could not be a Christian and live in his heathen home. This man's case is a remarkable one, because he had sufficient authority, for a time at least, to compel his household to submit to him; but they conquered in driving him out at last.

These women are standing right across the path of Christianity in Hindustan. The work of converting them humanly considered, is restricted to the labors of Christian women among them. Sisters, here is a work peculiarly yours that no one else can do. How will you do it? With lukewarm zeal, spasmodic efforts, and indifferent success? Or

with all your hearts unflinchingly, till it is accomplished?—

Missionary Review.

We regret that our letter from India has not arrived for this month's paper, neither has "Notes" from the Province reached us, instead of these we are printing a letter from our sister Mrs. Armstrong (nee Miss Norris) which we believe will be enjoyed by all.

Editors

Question. Are our Aid Societies using and receiving all the help from our Bureau of Literature that they should.

Miss Wood,
Amherst

Suggested Programme for Mission Band.—Nov.

Singing : All hail the power of Jesus' name.

Prayer.

Responsive Reading : John I : 1-12.

Singing : The Light of the world.

Business : Read Minutes.

Treas. Report.

Roll Call.

Committees appointed for Christmas entertainment.

Collection.

Review of Lesson I.

Lesson in Tidings.

In chorus recite John I : 12.

Singing : Take the name of Jesus.

Programme for Mission Band.—Dec.

Music.

Bible Reading.

Prayer.

Hymn by four or five children.

Minutes of last meeting.

Roll Call.

Reports of Committee etc.

Review lesson on Bimli.

Lesson in Dec. Tidings.

Music.

Excitation.

Singing and Prayer.

Will the Band leaders kindly look in the W. B. M. U. column of the Messenger and Visitor of Oct 3rd for Miss

Newcombe's paper on Binli, which is meant to accompany the Nov. lesson? Also please secure a map of India, if you have not one already. Use it at every meeting.

The Dec. programme appears in this paper. For Bible Reading each of the following texts may be assigned to different members previous to the Band meeting :

Prov. 20 : 11	Ps. 29 : 11.
Prov. 22 : 1	Ps. 33 : 8.
Prov. 22 : 11	Ps. 33 : 12, 13.
Ps. 37 : 16	Is. 44 : 6
Ps. 34 : 11	Rom. 10 : 13, 14, 15.

Here is also a recitation ;—

We were talking to-night of the city of gold,
Of the beautiful mansions above.

Of the joys so exceeding they cannot be told,
That await those whom Jesus doth love.

And I thought, if our thoughts were so filled with delight,
To our Telugu Christians what bliss.

When from mud-huts they pass to those mansions in light!
What change can be greater than this ?

No sun there will scorch them, and no chilling rain,
No poisonous reptile to harm,

No terrible pestilence, famine, and pain
To fill with dismay and alarm

Oh, the change seems so great,—such deep poverty here,
And such riches awaiting them there ?

Thank God that to all our Lord will appear,
That in Him even Telugus share.

Mission Band Lesson :—Bimlipatam.

Question. Which is our oldest mission station in India?
Answer. Bimli.

Q. Where is it? A. It is the most southerly station and is a seaport on the Vizagapatam District.

A. Locate it with reference to other familiar places?
A. It is opposite Rangoon in Burma, and midway between Calcutta and Madras, being 300 miles from each. It is 16 miles from Vizanagram on one side, and 18 miles Vizag. on the other.

How large is this town? A. It has 10,000 natives, who comprise nearly all castes, the higher castes predominating, besides a number of Europeans and Eurasians in Government employ.

Q. What is the appearance of Bimli? A. It is built on rising ground with a high hill on the west. On the south and east is a long and pleasant beach. The streets are wide and kept in good order.

Q. Describe the "hill"? A. It is high, bare and rocky, with an occasional palm, a few cacti and little or no herbage.

Q. What buildings are here? A. At the foot stands our Mission Compound; on the side is a large heathen temple, and at the very top is an old ruin of a Dutch Governor's residence.

Q. Why is the temple of interest? A. It is reached by a long flight of over 300 stone steps, on each side of which is a wall, graded in small steps. On these small steps, the poor heathen burn oil as an act of special worship.

Q. What does the ruin at the summit signify? A. It causes us to think of the history of the place.

Q. What do we know of its history? A. About the middle of the seventeenth century the Dutch East India Co. built a fort and factory at Bimli. In the war between England and the Batavian Republic the Dutch lost their possessions in India. In 1802, the Peace of Amiens provided for their restoration.

Not till 1819 did the Dutch take possession, and held it till 1825, when it was made over to England. Up to 1846, Bimli was a miserable little fishing village, when a factory was built near by for the conversion of sugar into syrup. Also people began to export oil seeds.

Q. What else is now exported? A. Indigo, grain, although trade is less extensive than formerly.

Q. Is the harbor a good one? A. No, ships anchor about a mile from shore, and all passengers and luggage must be landed in boats. These boats are rude native boats shaped so to be able to ride safely through the raging surf. During the last part of the trip, European passengers have to be carried in a chair by coolies.

Q. What other means of traffic is there? A. The nearest railway station is Vizianagram, but a road is to be built though Bobbili to Vizianagram and thence to Bimli, which will greatly aid the town.

Q. When was this town occupied as a Mission Station? A. In 1875

Q. Who were the first missionaries? A. Mr. and Mrs. Sanford were the first to settle there.

Q. Trace the beginning of the work? A. During

the first year the missionary lived over a mile out of town. Amid discouragements, the necessary buildings were erected, a church was organized, and a prayer-meeting established. Mrs. Sanford opened a Bible-class and women's prayer meeting for the young people. A Girl's Boarding School was commenced, and two of the earliest pupils are now useful women in the Mission. While Mrs. Churchill was there she interested herself in the women, and started a girl's school.

Q Who was the first single lady missionary? A Miss Hammond, now Mrs. Archibald.

Q. What other missionaries have labored in Bimli? A. In 1885 Miss Wright and Miss Gray joined the mission, the latter remaining for eleven years, and in the autumn of 1896, Miss Newcombe took her place. Mr. and Mrs. Archibald labored there while Mr. Sanford was home in 1885. When Mr. S. came home ill in 1892, Mr. and Mrs. Morse went to this station.

Q. Who are there at present? A. Mr. and Mrs. Gullison and Miss Newcombe.

Q. Is the work confined to the town? A. Oh! no, there are two out-stations—Pollepilli and Rega. In the Bimli District of 211 square miles are about 120 villages and 105,000 people. The Bimli church numbers 44, and the work is promising, but think how much remains to be done, and let us try to do more that these unenlightened ones may be able to know and serve our Redeemer.