

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Cover title missing/  
Le titre de couverture manque

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/  
Transparence

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/  
Comprend un (des) index

Title on header taken from: /  
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments:  
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

# W. B. M. U. Tidings.

25 Cents per Year.

Vol 7.

Amherst, N. S., May 1900.

No 75

Motto for the Year.—Workers together with Him.

## PRAYER TOPIC.

For Vizianagram, that the gospel seed, so long and patiently sown, there may spring up and yield an abundant harvest of souls.

### Suggested Programme May

Singing.  
Reading 2 Corinthians 4th.  
Prayer by leader and two or three others.  
Singing  
Reading Minutes.  
Reading Tidings.  
Questions. How does our society stand financially? What are we going to do to help the famine sufferers? Will Sec'y's kindly report to M. & V. regarding Easter meeting.  
Roll Call.  
Doxology.  
Benediction.

### Suggested Programme for June.

Prayer by Leader  
Singing  
Reading Malachi III  
Prayer by several on Topic  
Reading Tidings  
Appointment of Delegates for Associations.  
Sentence prayers by all who will for God's blessing on Associations and Weak societies.  
Arrange for Bible Reading for July on giving Roll call,  
Doxology.  
Dismiss by Prayer.

## Notice.

Please remember all monies from Mission Bands and Sunday Schools is to be sent to Mrs. Ada G. Fownes, St. Martins, N. B., who is treasurer of that department of the W. B. M. U. work.

## Letter for Tidings.

Dear Sisters :

When the year's programme for "Tidings" was received, I did not think, that when the time came for my letter, I should be on the way to the home-land.

Last year was one long to be remembered and it was no wonder, that at the beginning of this, we trembled when we thought, what it might bring to us I do not remember of ever having such a struggle before and feeling so depressed at the opening of the New Year.

A few days later a letter came from a friend in the home-land and in it was a card "A Thought for the New Year." I read it over, and it seemed to me like a message from my Heavenly Father. I pasted it in my Bible and it has cheered and helped me many times since. It may help some of you.

"With trembling heart I stand on path unknown—  
A path that must be trod come dark or light—  
I cannot, dare not, go that way alone,  
'Tis all so closely veiled from mortal sight.

But hush ! a gentle voice doth softly fall  
Upon mine ear like bells at Sabbath eve ;  
It to mine anxious heart doth sweetly call,  
"Dear child to Me, thy God, that pathway leave.

Place thou thy hand in Mine, I know the way  
And I will never leave thee nor forsake ;  
Walk thou with Me, by faith, from day to day.  
Then I of thee all needful care will take."

Thus speaks my Lord ; so now with Him I start,  
Without one fear upon the untried road ;  
For I am sure that He will do His part,  
Because He is the ever-faithful God.

It was not until after this, that it was decided to be wisest and best for us to leave our work in India and seek a rest and change in the home-land. We had hoped to have another year in our Telegu work and hoped, too, that the Lord would use us in a greater way than ever before, and that the year might be a very bright one in the history of our years in India.

We wanted to do what the Lord would have us do, and when we felt He wanted us to leave our work for a little, we were quite willing. Oftentimes, even after it was decided we should go, I wished it might be His will for us to remain a little longer.

The last Sunday we spent in Binlipatam was a memorable day. All the Polepilly christians with their families came in.

We had our usual morning service at 8.30 o'clock. In the afternoon, the "Bible Institute" from three to five o'clock. Immediately after we went to the sea-shore, where a bright young boy, Luksmiah, brother of Gurriah, was baptized. In the evening we all gathered at the chapel, and partook of the Lord's Supper.

I thank God that He took me to India and I thank Him for all the precious lessons of trust He has taught me, while there. In the times of greatest need He has been very near and precious.

We left Binli for Vizianagram Feb. 28th, after having said good-bye to Mr, and Mrs Gullison and the Telugu Christians. Miss Newcombe accompanied us a short distance on the train. At Vizianagram we were welcomed by Mr. and Mrs. Sanford and Miss Blackadar. Mrs. and Miss Churchill and Miss Harrison had come in to see us and the next morning Mr. Higgins arrived. That evening we left by train for Madras and Colombo, Ceylon. At Colombo on Mar 8th we joined the S. S. "Derbyshire" from Burmah to London and had a very smooth passage to Marseilles with but one day's sea sickness. The many prayers, which have been offered up for us, that we might have a pleasant voyage, have been answered in an especial manner.

We are in London now, and on Sunday had the pleasure of hearing Thomas Spurgeon and F. B. Meyer.

We hope to attend the Ecumenical Missionary Conference in New York this month, and to be at home in the Provinces the latter part of May.

I hope I shall meet many or all of you face to face in the coming year.

With christian love,

Yours in Him,

Lillie P. Morse.

London, England April 3rd, 1900.

### Notes from Nova Scotia.

The past months have seen some earnest work, accomplished for which we rejoice, while much has been left undone to cause regret. Rev'd Mr. Foster having been obliged on account of his health to resign his charge in Arcadia, we are losing Mrs. Foster from the Secretaryship of Yarmouth County. Her removal causes a loss not easily made up.

During the four years, Mrs. Foster has been in Yarmouth Co., she has, in addition to her correspondence and visiting, organized eight Aid Societies, and seven Mission Bands.

Mrs. Foster will retain her office until the close of the year (July 31st) though she will reside in Berwick. At the last District Quarterly meeting, the sisters presented Mrs. Foster with a farewell address—Vide May Link—

Mrs. Nalder has organized an Aid Society in Hants Co., among our coloured sisters at Five Mile Plain with a membership of 10.

Mrs. Joseph Blackman is Secretary and Mrs. Amos Hamilton, President.

The sisters in Hants County presented their County Secretary with a ticket to the missionary meetings which are to be held in New York from April 21st to May 4th.

Thi  
and  
pet

N.  
Vil  
Wa

all  
our  
ren

Soc  
sin  
Gi

wo

D.

in  
re

h

F

This was a gracious acknowledgement of faithful service, and we trust the doners will receive fourfold in the new impetus their Secretary will receive.

We have had four mission Band Life members, Mrs. O. N. Chipman, Great Village ; Miss Evelyn Chipman, Great Village ; Miss Mary Boomer, Great Village and Miss Nettie Wallace, Dartmouth.

The year is rapidly drawing to a close. Let us gather all the tithes into the storehouse that a blessing may attend our annual gathering. I am very anxious to be able to render a full account of our work this year. Will all our Societies and Bands who have changed their Secretary since last July please notify me at once by Postal card? Give full Name and Post Office address.

My sisters let us not waste one moment but give and work unto Him, who loved us, and gave Himself for us.

Yes in His Name and service.

Amy E. Johnston,

Prov. Secretary, N. S.

Dartmouth, April 18th 1900.

P. S. I should like to hear from any one in the following counties who will take up the work of County Secretary, Shelbourne, Yarmouth, Annapolis and Queens.

One of these faithful workers has been promoted to higher service—Mrs. Henry Harlowe, of Shelburne Co.

Mrs. Harlowe was appointed when Mrs Seldon was Provincial Secretary in 1887 and continued for some time after the appointment of the writer. The present Prov. Secretary will never forget her hospitality and kindness.

### Glimpses and Gleams—A Telugu Wedding.

"All right, we'll go! Come Chinnama and Martha! Come punkah man, bring your stick!" Off we go. A flick-

ering street lamp at intervals lights our way. Here we are at the Rellie Street. See, they are just tying a lamp (tiny, tiny can) to the bamboos of the pandal covered with mats, flowers and leaves.

The children of our S. S. greet us with "Salaam! salaam!"—a hundred salaams. "Now see, children, is not one salaam sufficient?"

"Where is the bride?" we ask.

"She's eating. She hasn't eaten anything for two days," is the reply. Oh there she is—a girl of fifteen. Her face is yellow with saffron, her hair is streaming and one hand is full of rice. We give her a little present and she hastens back to finish her food and her toilet.

"What's the matter? What are they quarrelling about?"

"Why, there's much the matter. We had six pots of toddy (liquor). Now two pots have been *stolen*—that's the matter!" Then follows a storm of gesticulation and abusive language. A block of wood is brought. The women gather round and entertain us as follows:—"Oh, Amma, this is a wedding, a wedding! Glad you come to wedding? Bridegroom will soon come. He's gone to give fruit and rice and flowers and money to the Brahmins and they will tell him the lucky hour to get married."

Hear the tom-tom-toming! Yes, they're com-com-com-ing. No, not yet. There it is again! Now make room! They are here! What a crowd appears! Torches to right of them, torches to left of them, torches in front of them and the dancers, pipers and drummers come marching on. How wild the scene! How hilarious! Is the bridegroom riding a horse? Oh, no, only the three higher castes have that privilege. See, the bridegroom is borne on the shoulders of man. His feet dangle in front while he firmly grasps his

bear  
so th  
bride  
held  
tom  
five  
seat  
husl  
gro  
let f  
basl  
bric  
sna

anc  
int  
rol  
mi  
Ti  
sh  
I

fa  
re  
b  
t  
e

bearer's head. His face is covered with that red silk cloth so that he may see no one until he looks upon the face of the bride. But look! he is not allowed to enter! A stick is held across the entrance. The guards helloo and the tom-tomers strike more furiously. Finally the bridegroom pays the five rupees and is admitted. He rushes into the pandal and seats himself on the lap of the bride's sister while the latter's husband sits next waiting to receive the bride. The bridegroom looks quite gay—long white coat and red scarf, scarlet turban and jessamine garlands. His mother, with a huge basket at her side, sits in front. The grandfather of the bride says,—“What have you in that basket?” “Oh a snake!” is the reply.

“But *what* have you?”

“Oh scorpions, toads and mosquitoes.” (Laughter.)

After further questioning she takes two pretty cloths and sends them to the bride. The bride delays! But in the interval the children scream, the men jabber, the women roll their tongues giving a prolonged “*too-oo-oo*” and the musicians never cease.

The bride comes! Her covered head is shyly bent. The bridegroom starts up and grasps the bride but in a shocked manner at once exclaims,—“This is *not my* bride! I want the *right* one!”

Finally, the *real* bride appears. There! the pandal is falling! Is the bride hurt? After comparative quiet is restored the bridegroom proceeds to put bracelets on the brides' arms. He tries, and tries, and tries again but alas, they are too small! He streaks her forehead with a powder and vice versa; he inserts an earring in her ear and ties a string of beads around her neck. After the throwing of rice and the performing of many other foolish rites the service is completed by the linking of the little fingers of the



newly married pair--thus they walk up and down, back and forth while the whole village carouses until daylight streaks the sky--then the wedding ends.

The above is a glimpse of a wedding among the lowest class of the Telugus. The Rellies are the outcasts of the outcasts--the scavengers of Chicacole. "Every abomination which the Lord hateth have they performed unto their gods." They are going to destruction and they know it not!

My dear, dear boys and girls, will you not love Jesus with all your hearts and with all your souls! Will you not just now pray that the children of our Rellie school may learn to love Jesus too; and may the time soon come when there may be weddings in the Rellie Street which Jesus would be pleased to honor with his presence!

Very lovingly yours,  
Mabel Archibald.

Chicacole India,  
March 13th, 1900.

Speaking to the Students' Volunteer Missionary Society, the Archbishop of Canterbury said :--'The Lord died for us on the cross, but strange to say, he left the task of telling it to men to human will. I cannot express my astonishment at this mystery. If man will not do it, God, the patient God, will wait. The second thing calling us to passionate devotion is the preparation God himself has made for the present evangelization of the world. The aim of this society expresses our duty. And it is not an inconceivable thing that as in the past generation God has prepared the way, he may in this generation crown the work. Why should not you, young men, before you die, be able to say that this watchword has been realized?'