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W. B. M. U. TIDINGS

For Miss
past

TWENTY FIVE CENTS PER YEAR.

Vol. 5

Amherst, N. S., February 1899

No. 60

Motto for the Year.

“Workers together with Him.”

Prayer Topic.

For Kimedý—Thanksgiving for the work done here during the past year and that many more souls may be won to Christ. For our Missionary Societies that every woman in our churches may become interested in this work;

Suggested Programme for February.

- PRAYER
- HYMN.
- SCRIPTURE, Psalm 45.
- PRAYER by several—for Kimedý
- HYMN
- READING—Tidings
- PRAYER—“That every woman in our churches may become interested in this work.”
- MINUTES, of last meeting
- TREASURER'S Report.
- QUESTION by President. Has our Quarterly remittance been sent to the Treas. of the Union?
- CLOSING HYMN.

Suggested Programme for March

- SI. GING
- PRAYER
- SCRIPTURE Isaiah 49 : 1-12
- MINUTES of last meeting
- ANY BUSINESS
- HYMN
- SEVERAL Prayers
- Let the President call for facts concerning Chicacole and its workers.*
- CLOSING HYMN
- *This must be arranged for beforehand.

The regular letter for Tidings, not having reached us, we print the following extracts from a private letter received from Miss Harrison.—Ed.

Mission House,
Bobbili, Oct 26, 1898

My dear Mrs. Smith,—
Mr. and Mrs. Gullison are to Bobbili in July. They are settled here now, and we are

one of the happiest little trios in all India. You know we have so much in common—were all at Acadia at the same time, said “good bye” to the home friends two years ago this month—this week—sailed to India together, studied the language at the same time, and last but not least our hearts’ desire—to see the salvation of this people—is one. Every little item of our work is freely discussed and together we take everything to the Lord in prayer. I am going to tell you of some subjects for whom I want you to unite with us in prayer too. One is my munshi, Ayyavaru Ramamurta. He is a Brahmin, quite wealthy, intelligent and influential, but best of all he says he is believing in Jesus Christ, and that the only reason he does not come out and be baptized is that he wants his wife to come willingly too. He says that he often talks with her about the matter. His oldest child a girl of about eight is a very interesting member of Mrs. Gullison’s Sunday School class. She learns Scripture verses by tens and prays in the class. He is a handsome man and has a fine physique and I cannot understand how he could be so kind and sympathetic as he is with any sufferer, if he were not as he says believing in Christ. He often brings me delicious fruit, and he will not accept any salary for his services as munshi. However I intend to partially cancel my debt to him by giving him two Telugu English Dictionaries which I know that he wants. My Telugu examinations are now a thing

of the past, but I shall continue to study with him in the mornings until the year is done. At my munshee's request we study the Bible first for about an hour. After that I am reading a Telugu book. I enjoy the study so much now.

In the afternoons I go out either to the school or with the Bible women to visit the women in the homes. This last is the work I love most. I cannot tell you the joy of it. Yesterday as Rutnamma and I were on our way to a certain place, near a corner of a big tank we met quite a group of women with water pots on their heads coming to draw water. We stopped in the shade of a tree and in a few moments twenty or more women were listening to the story of the woman of Samaria and were directed to the source of Living waters. Then a hymn was sung and explained verse by verse. It was such a pleasant meeting and I suppose more than fifty women listened to the story of salvation during our stay there. They kept coming and going, and for a few moments anyway forgot the gossip and weary round of cares and were interested in eternal things. Then we went on to the Mohammedan quarter. The women here are strictly gosha (never go out) and they gave us a very kindly welcome. Their everyday language is Hindustani, but Rutnamma could understand them and they could understand the most of our Telugu. They seemed to enjoy the novelty of our visit, but our aim was not only to give them pleasure, and yet I often feel after coming in that our words have had no effect. They seem so careless, so indifferent about their sins. They take it as their fate to be sinners and say, 'What can we do?' with an expression that indicates almost always a total lack of care.

Sometimes I fear that this sort of stupor is fastening upon me. I seem to be half dead and do not realize the hopelessness—"having no hope and without God in the world"—condition of the hosts which throng the streets of Bobbili. I have felt this lately in a

greater degree than usual, and have often told the Lord about it, and have asked for the "consuming desire" for their salvation. You will join with me in this petition will you not?

About the first of September, just after finishing my exams. Miss Priest of Tuni asked me to come down and go on a tour with her. I wanted just such an experience—an insight into young-lady-missionary methods of touring, so I accepted and had a pleasant and most profitable visit with her for about two weeks. Some mornings we would get up early and have our chota hasri and drive out to a distant village. We would leave our team in the care of its keeper and go in the town until we found a shady spot—sometimes a cowshed, sometimes a tree and often a verandah—here the women would gather around and we would sing a hymn first, and then a Bible woman would tell why we had come and perhaps read about one of the miracles and explain it. Then the missionary would show some bright picture, such as are used in Sunday School at home to impress the lesson story upon the minds of the little ones, and then after telling the story she would make some practical application. It was often hard to come away, because there are so many villages and we wanted to give some time to several, so that it was after two o'clock more than once before we got back to our mid-day meal. The work is so great—"the harvest is plenteous but the laborers are few." How can they understand or accept the gospel when they only have an opportunity to hear for an hour once in a year?

Notes From P. E. I.

As the winter is upon us, we are comparatively "Shut In's" and can know but little of the different W. M. A. Societies, keeping in touch with them only through the use of the pen. Some facts gleaned from societies visited in November by Mrs. J. C. Clark and myself in the western part of the Island may prove interesting. From

Summerside west to Alberton we find the W. M. A. Societies, few, small in membership and scattered. Nevertheless there are the faithful few who are trying to do their part in this world wide evangelization.

We find most of the societies with but 8, 10, and 11 members, and none of them possessing wealth and very little time to give to the work, yet with many of them there is the element of willingness to give what little they have in money and time and an abundance of faith that the All Giver will bless their feeble efforts. With regret we learned there were in these small churches some women who were not members of the Aid Societies, also members who lack in consecrated interest to the work. Can we urge upon every reader of "Tidings" to make special prayer for these societies, and ask that every (woman within our churches) may become in spirit a true missionary? While you pray, your own souls, and individual societies must receive a blessing. At West Devon there was no Aid Society, so we met the women in the afternoon in their church and had a short devotional service. At the close a society was organized with 9 members. They need our support in prayer and sympathy for they are taking their first step in this work. As the work was talked over, the Pres. Mrs. Wallace said, "I am willing to work and want to do what I can; but I know so little about the organization and its order of work." You see they are indeed weak and it is the privilege of the stronger to help the weaker, so let our prayers unite with their's for wisdom and strength.

At Tyne Valley the women of the church are so few and scattered it did not seem possible to sustain an Aid Society so they formed into a Missionary Prayer Circle, including men, women and children to meet once a month, with a committee to make all necessary arrangements for each meeting. Mite boxes were left in the homes for collection of Missionary pennies and they hoped in this way

to accomplish something for Mission funds. They now have a pastor so we hope for greater results. We met with three Mission Bands; would that every society (whether east or west) was fostering a Band. O, Societies upon this Island make no excuses for the absence of a Band, but get you to work in the fear of the Master and gather your children into a missionary training Band. Do not allow scarcity of Children to be an excuse, for whether there be two or twenty, the responsibility of the few is yours as surely as the many. Do not let winter weather, distances, and scattered localities be an excuse, for there will never be a meeting day but that will find some one or two in their place and something will be gained that will tell for the Masters cause. Do not despise the day of small things, but do the work at hand. Put aside all such paltry and feeble excuses and arise to the importance of the work before us.

An encouraging note from Mrs. Carter, of Murray River in the Eastern part of the Province says, "since reorganizing our sisters seem more deeply interested in the work and we hope to accomplish more for the master than ever before."

Ere we close would like to ask again of all the sisters of our W. M. A. Societies of P. E. I. that they forget not our quarterly meeting but "Plan, Prepare, and Pray" for it.

Appoint your delegates at the Feb. meeting. Let us have a goodly number and earnest prayer for God's blessing attending it.

Prov. Sec'y

Suggested Program for Mission Bands February.

Hymn—"Jesus Loves me"
Bible Lesson—Psalm 103
The Lord's Prayer in concert
Minutes of last meeting
Roll Call—Each answering by giving the name of some missionary and the station to which he or she belongs
Singing—"Over the Ocean wave"
Lesson found in Tidings
Close by singing "All hail the power of Jesus' name."

Leader—Name the stations occupied by our missionaries in India.

Ans—Bimlipatam, Bobbili, Chicacole, Parla-Kimedy, Vizianagram, Tekkali.

Leader—What missionaries are at Bimlipatam?

Ans—Mr. and Mrs. Morse and Miss Newcombe.

Leader—What missionaries are at Bobbili?

Ans—Mr. and Mrs. Gullison and Miss Harrison.

Leader—Who are at Parla-Kimedy?

Ans.—Mr. and Mrs. Corey.

Leader—Who is at Vizianogram?

Ans.—Mr. Sanford.

Leader—Who are at Tekkali?

Ans.—Mr. Higgins and Mr Hardy.

Leader—What missionaries are at home?

Ans.—Mr. and Mrs. Churchill, Mrs. Sandford, Mrs. Higgins and Miss Gray

The Leader will ask different members of the Band to locate the differ-

ent places on the map, and give the population of each Station.

BOOKS ON INDIA.—India, Daily Life and Work in India, Women's talk on India, From Darkness to Light, Our Gold Mine, in my Indian Garden, The Tribes on my Frontier, Pen and Ink Sketches of Native Life in Southern India, The Unfulfilled Commission, Behind the Bungalow, Carey, John Thomas, Andrew Fuller, Karen Apostle, Hinduism, Pagoda Shadows, In the Far East, Tagura, A Story of Native Christian Life, Kamala, a Story of Hindu Life, Ann H. Judson, Sarah B. Judson, Emily C. Judson, Punrooty or The Gospel Winning the Day, Soolroonagam Annal, The Old Missionary, Harry's Trip to India, Dorothy in India.

Africa.

David Livingston, H. M. Stanley.

Miscellaneous.

The Crisis of Mission, Bishop Patterson, The Story of Diaz, Buddhism, Missionary Sketches. The Macedonian Cry, Memoirs of Madam Fuller.