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W. B. M. U. Tidings.

25 Cents per Year.

Vol 7.

Amherst, N. S., April 1900.

No 74.

Motto for the Year.—Workers together with Him.

PRAYER TOPIC.

For the Grand Ligne Mission also the work among the French in their Province, that many may be won to Christ.

Programme For April.

Prayer by Leader

Singing

Reading Matthew 28th

Prayer by several on topic

Reading Minutes

Reading Tidings

Plans for Easter. Would suggest praise service and thanks offering to be held Easter Monday. Bible reading on Faith to form part of program. Close with roll call and Lord's prayer in unison.

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.

Roli Call.

Doxology.

Benediction.

Letter for Tidings.

CHICAGO, INDIA.

Feb. 14, 1900.

Dear Sisters
of the W. B. M. U.,—

I love you each and every one and gladly improve this opportunity of writing you.

Hotter and hotter the South wind blows. An unusually hot season is being ushered in. Famine is stalking through the land. Upwards of five millions are already employed on the Relief works. In our Mission we are not expecting a serious scarcity, yet prices have recently gone up to an alarming figure.

The glorious Empress—Our gracious Queen! "Yes," says the Hindu, "we are more loyal than either Canada or Australia. See, our Princes are giving nobly to the War fund. The gangs are sounding everywhere calling the people to prayer—

prayer for the success of the British arms." "Harm will come," says the native Christian, "by this invoking of false gods." What did we read the other day?—"In Secanderabad, 15000 Mohammedans congregated under a mammoth *Shamina*. x x x x.

At one entrance was unfurled a banner bearing in letters of gold, "Pray to Almighty God for the success of her Majestys' arms in the Transvaal War."

THE READING ROOM

is crowded every night. A. M. Murti a converted educated Bramin has charge. He is able to converse with the most keen and seems to be a devoted follower of Jesus. Allow me to thank those who are sending the "*Youths' Companion*," "*Sunday at Home*," "*Sabbath Reading*," "*Young Peoples' Weekly*" and "*Canadian Journal*;" also to express the hope that they may continue to subscribe for the same. I may say that we would be pleased to receive the "*Christian Herald*" and some Review or Magazine. English text cards and illustrated tracts are also desirable. Valuable books for the loaning library, have been received from Miss Johnstone and Mrs. O. Jones—thanks!

Yes, we were sorry to close

THE HOSPITAL

but we could not do otherwise as the Apothecary was not only dissatisfied with her position but was emphatically not in sympathy with Mission work. Given an Apothecary who is good as well as capable we believe that the Hospital will be an invaluable aid in bringing us in touch with the *real* zenana women and in opening many hearts to receive the heavenly balm. There is now a fair prospect of engaging such an one in the person of Miss De Silva. She is a pronounced Christian and has had seven years experience in Medical work.

THE TELUGU ASSOCIATION

was held in Bimlipatam, Jan. 20—22. Many said, "It is the best we ever had." Bro. David since the Association writes, "Please pray for me that I may preach with the power of the Holy Spirit and see some souls to be converted." Other native preachers speak to the same effect. God grant an abundant harvest!

This was my first visit to Bimli. It is most picturesque—the steep and jagged hills, the wonderful sea, the stately

palms all attract the eye. Mrs. Sanford and I drove into Bimli together. As this and that familiar scene came into view she would exclaim,—"Can it be so? After seven years—it all seems like a dream!"

Mr. and Mrs. Hardy expect to move to Palcondah this week. The Gullisons will settle in Bimli as the Morses have been obliged to leave for America.

Miss Clark is off on a six weeks tour. I am trying to get the schools started after the month's vacation in January.

It is Saturday. We are sitting under the great banyan tree. Twelve brownies are gathered round. See, a woman is running towards us and calling, "Please, Amma, my children won't come to your school. You come and call them." We are encouraged to see this interest on the part of the parents, as at first they were most averse to our teaching. The class is going on. John 3:16 is being recited. Look, what wild-looking men, bearing huge boxes adorned with flags and shining balls' appear. They place their boxes containing idols for worship; on the stones near by and listen eagerly as the plan of salvation is unfolded.

In this work among the children we are assisted by four young men from 16 to 20 years of age. They are showing an admirable spirit and you will hope and pray with us that they may develop into worthy servants of the Lord.

What about the work, my sisters? Do you still hear the cry, "I'll give the dollar but I can't attend the meeting." Is it possible? Cannot give twelve hours per year to learning about and praying for those for whom Jesus died. Oh, my sisters, follow the gifts with your prayers. Let us stand together and be true to each other and our God. We need your love and prayers and we delight to sing,—

"In the dear home land"

Far across the sea

They remember me they love me

And they pray for me."

Feb. 14 1900.

Mabel Archibald.

Mission Band Lesson.

A DAY IN AN INDIAN VILLAGE.

Question. Do the missionaries live in the small villages?

Answer. No, they live on "Mission Compounds" in or near the large cities.

Q. Do they confine their work to the large towns? A. They go also to outlying villages, sometimes many miles away.

Q. How do they live while here? A. They have tents and provision which they have taken with them.

Q. At what time of day do they go about the streets? A. Very early in the morning and early in the evening.

Q. Why do they rise so early at four o'clock for this purpose? A. Later in the day the heat is too intense for a white person to endure standing on the street.

Q. Thus early, what will be the first scene to greet the eyes? A. At the doors of the houses the natives will be cleaning their teeth. In one hand is a small vessel containing clear water, while with the other hand the native cleans his teeth with a twig or rootlet which he has bitten at the end until it is fringed out. Then this twig is doubled up and the mouth scraped out with it. The water is then used for rinsing the mouth.

Q. Is this done every morning? A. Yes, for a native will not partake of food till he has thoroughly cleansed his mouth.

Q. From this would you suppose the natives were very clean? A. Yes, but oftentimes their bodies are filthy.

Q. Why does the preacher go out so early? A. Not only is it then cool, but he is sure of an audience.

Q. How is this secured? A. He approaches someone to whom he begins to talk in a friendly way, asking about something he thinks will interest the person or draw his attention.

Q. Do other natives who are at their doors have to be called? A. No, curiosity leads them to go to talk too, or to listen.

Q. What is the missionary soon almost sure to do? A. He begins to sing, and the music is certain to attract a crowd, small or large. Then he gradually leads up to, and talks to the people to make them see that they are sinners, and drops some seeds from the Word.

Q. Do the same people remain as long as the preacher

stands? A. Oh no, different ones keep coming and going.

Q. Do they listen? A. As a rule they are apt to listen well.

Q. What do they like best? A. At first, probably the music is the greatest attraction.

Q. Our friend then goes to his tent where he is very busy all day preparing new work or doing something. Does he go out again that day? A. Yes, at early evening he starts. Then he is apt to secure a larger audience of perhaps men, women and children.

Q. Is this street-preaching also carried on in the towns or cities? A. Yes, constantly, by the helpers or missionary himself.

Q. In towns what is one special place where one is sure to get an audience? A. At the bazaars, where especially on the one special sale day of the week his words and songs of salvation reach the ears of many people, both from the towns and surrounding villages.

Q. Is much good done in this way in the villages? A. Yes, the seed is sown, and often falls upon good soil, but, alas, the preacher cannot remain long as he must press forward to other villages to tell the good news to others of the many millions who know not Jesus and His love.

Will the leaders of Bands please remember to try to develop a devotional spirit among the children? If you have not already begun to have the children offer prayers at your meetings, gently encourage them to utter sentence-prayers. It will help them so much. Most of them are very sincere, and God will hear the prayers of their child faith and earnestness.

Glimpses and Gleams for Mission Bands.

When our first missionaries landed in Bimlipatam, they found the town boasted of at least one public building—the Clock Tower. This, as its name suggests, is simply a tower used for the sole purpose of containing the clock that marks the flight of time for the people round about. It is not a mas-

sive structure, although in comparison with its meaner neighbors it appears as such. The money necessary to its construction, it is said, was given by an English gentleman at that time residing in Bimlipatam.

Bimli Clock Tower is situated on what might be called the "public square." This square is bounded on the west side by the main street of the town, on the south by a road ending in an alley leading to the beach, while on the remaining sides are buildings. The first of these buildings, beyond the tower is the one Mr Morse rents for a "Reading Room." Persons coming from "North End" and wishing to take the road leading to the beach, shorten their walk by crossing the square; thus they practically demonstrate that one side of a triangle is less than the sum of the remaining sides, though very few of them ever so much as heard of the existence of such a study as Geometry. Each side of this square tower is exactly like each of the other three, excepting that the east and west sides have not the face of the clock in their third story. A short flight of stone steps surrounds the entire building and leads to the four recesses, one on each side; which give a grateful shelter to the sheep, the goats, and to the traveller as well, from the burning rays of a torrid mid-day sun, the drenching rain of a tropical monsoon, or afford a convenient place to spend a night.

But this Clock Tower is of special interest to us because of the many times those steps have been used as a pulpit from which the way of salvation has been shown to those who might stop to listen. So often are services held here that Marion said one day, "Our two gudies (chapels) have the same color have they not." Situated, as it is, in one of the busiest parts of the town, and because of the almost incessant travel across the square, one may be quite certain of getting an audience at any time. Mr Sanford found this a convenient stand for open-air preaching and all who have read "Sights and Sounds in India for Boys and Girls in Canada," will remember it was here Mr Morse had that continued discussion with the Mohammedan. The position occupied by the Mohammedan was the west side while from the east side the missionary and his helpers taught the people of the living God and His Son, Jesus Christ, our Saviour.

When a service at the Clock Tower is planned for, the tiny organ is carried down and placed in the recess at the top

of the steps ; Mrs Morse begins to play and the sweet tones of the little organ attract the passers-by until very soon a typical heathen audience has gathered. The fisherman, twisting twines for his nets by rubbing the cord between his thigh and hand, stops on his way past to learn the meaning of such a gathering. Women, carrying baskets on their heads and it may be children on their hips, turn aside to hear the strange new message. The vender of sweets ceases jingling his iron hoop strung with iron rings and joins the crowd. Children, ever on the alert to see what is going on, come in numbers and hear a message so simple that even a child could hardly fail to understand that Jesus Christ and He alone came into the world to save sinners. Just outside the gathering I have seen a barber sitting on the ground waiting upon his customers. People on their way to the market, coolies going home, sellers of fowls, cloths, &c., &c., may be seen in the congregation. Nor are the high caste people absent. As they pass by on their evening walk, not a few turn aside and listen for a while. The haughty Pharisee in his spotlessly white robes, purple and gold turbans, stands aloof from the crowd and in act if not in word, says, "God I thank Thee, that I am not as other men are." Others venture near and some even go so far as to mingle with the mixed throng. A motley crowd indeed is a heathen audience! Some among those assembled, seem to listen to the message; some make it an occasion to bargain about their wares; others argue that their idols of wood and stone are as good for the Hindu as is Jesus Christ for the Christian; the majority listen for a little, then pass on their way, their actions clearly telling that they want none of this Jesus who is being preached—no, for following Him does not permit the sin the natural heart loves and which Hinduism allows.

A service at the Clock Tower always makes me think of the parable of the sewer. Here we find the roadside, the stony places, thorny ground, and we hope, the good ground as well, in which some of the precious seed may lodge and there grow, yielding sheaves which the reapers may carry home with rejoicing to lay at the Master's feet. Ida M. Newcombe.
On Tour, Chittivalsah, Nou. 8, '99.

Notes From The Treasurer.

As time is passing with its usual rapidity, and we are

entering the third quarter of our denominational year, a brief statement concerning our finances may be hailed with satisfaction by our interested sisterhood. It may be there is no part of our work which denotes growing or waneing strength, a vigorous or weakened condition with a certainty as unmistakable as the treasury. Special missionary meetings always bringing the corresponding offering, increased interest in our hearts, is always followed with the gift laid at the Master's feet.

Will you pardon me if I suggest one direction in which work should be done, and unused talents consecrated, and the results would be beneficial to every department of church and society. I refer to the holding of public missionary meetings. Each society should have at least two every year. One in the interest of foreign missions, and one for the home work. I realize the shrinking, and the feeling that it cannot be done experienced by many; but before me lies the abundant proof to the contrary. We have on our list societies who are weak as the weakest, but who regularly hold their public meetings. These never complain of lack in interest, and are not short-lived. To our large societies a missionary program is only a small item. Let us see that this year does not close without our public gathering being held. If this suggestion were adopted by all, I believe it would prove the greatest human impetus to our work we have ever had, and give the largest financial results

A word in the interest of Home Missions. We must consider this object more, and increase our gifts to it. We must plan for its needs, and to redeem our pledge for its support. Less has been paid in this year than last at this date. We closed last year with a deficit and we should never allow that to occur again, and to prevent it we must have increased interest, and each one give a little more time, thought and money. Let us attend to this need.

We are pleased to report Foreign Mission receipts in advance of last year. If there is no slackening, but a pressing forward to do the greater things, the close of this, the last year of the century, will prove to be our best in helping to extend the Master's kingdom in the world.