

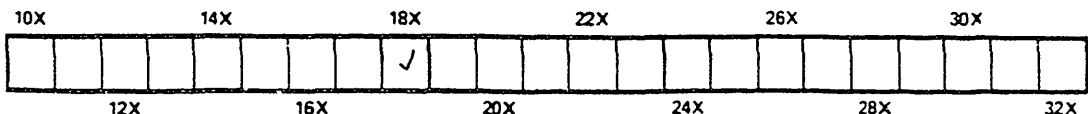
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W. M. A. Tidings.

25 Cents per Year.

17.

Amherst, N. S., December 1900.

No 81

Motto for the Year — Workers together with Him.

PRAYER TOPIC.

For Chicacole, the lady missionaries and their helpers, the schools and hospital, that God would use them all for the salvation of souls. For the North West and Indian work.

Suggested Programme for January.

Singing.
Prayer.
Scripture: 12th Chap. Romans.
Roll Call.
Minutes.
Business.
Reading Tidings.
Prayer—Topic in Mind.
Exercise and paper suggested for Dec. programme.
Map exercise for talk or talks on Scandinavian and Indian work in the North West to be given in Feb. meeting.
Singing Prayer.

Suggested Programme for December

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."

Will our W. M. A. Societies kindly answer the following questions.

If during quarter just ended 72 Societies sent six hundred and eleven dollars, what amount should 238 societies send, and many of them among our largest?

Why is it that our receipts at present time are four hundred dollars less than at corresponding date last year?

Is your Society among those who have not taken up the Treasurer's work promptly this year?

Treasurer.

My Dear Sisters :—

Last Thursday's home mail bro't me a letter saying you would be expecting a message from me in November "Tidings". I am sorry you have been disappointed, but you will now know how utterly impossible it was for me to get a letter home before the latter part of November. Thinking that the December letter may likewise be too late, I am hurrying a note off to you with the hope that it may be in time. I am certain you will be much interested and encouraged as you read the following story, just to hand this morning. I shall copy it just as it has come to me ; you will enjoy it the more.

"I was born and brought up as an orthodox brahmin boy in the town of Bimlipatam. My parents belonged to the clerical sect of brahmins. My father taught me well in Telugu and a little in Sanscrit, before I was sent to the English school. Therefore I knew hinduism more than the boys of my age knew generally. I did not know anything of Christianity except that it was a religion of Europeans, and the outcastes and pariahs of our country.

One day in the middle of 1886 (about August) a Hindu friend of mine, who is still a Hindu, asked me whether I would go to the Sunday School with him the next day. He knew something of Christianity as he was educated in the London Mission High School at Vizagapatam. And so he told me that they taught good things there. Therefore I made up my mind to go there, and hear what they say, just to satisfy my curiosity. Accordingly we were there the next day. Then Mrs. Archibald was explaining to the whole school how christians should observe Sunday. As an orthodox brahmin boy I was in the habit of observing the 11th. day (akadashi) of each fortnight in the month, according to hinduism. From what I heard that day from Mrs.

Archibald I saw that the observance of Sunday was more difficult, and more spiritual than the Hindu akadashi. So I concluded that, if what Mrs. Archibald said was true, Christianity too, was a good, spiritual, and holy religion. Then a desire to know more about Christianity, was created in me. The next day we both went to Mr. Archibald and bought some tracts and books. From that day, I, was attending regularly the Sunday and week day services. By the help of all these, first I was convinced that Christianity was one of the holy religions of the world.

In the beginning of 1887 I was employed as a munshi to Miss A. C. Gray. And so I had the opportunity of knowing more of Christianity from her, and especially of reading the New Testament more than once, with her. By this time I came to the stage of conviction that Christianity was the only religion appointed by God, and Christ was the only Saviour : but I thought I could be a Hindu and believe in Him in my heart. And so I began the study of the Bible, and used to pray to our Lord regularly every day. But I was not satisfied : because this was only a conviction and not conversion. One day Miss E. D'Prager was telling me, that, there will be a big burden of our sins, heavy on our heart, before our conversion, and that we will know when we are converted, as that burden will go away when we begin to believe in Him. Since then I was wishing for that. After a time I was enabled to see my sins, and they were a heavy burden over me. Wherever I went I felt that I was carrying a big load. But still my conviction was, that I could believe in the Lord Jesus Christ remaining a Hindu, without giving up my caste, and my respect among Hindus as a Brahmin. I thought that I need not give up anything of hinduism to be a christian at heart. But still there was no satisfaction.

On the evening of Wednesday the 6th July 1887, I was in the English prayer meeting conducted by Mr. Sanford. That evening he spoke from Galatians, Chapter 5, about the fruits of the spirit, and the fruits of the flesh. In the course of his address he said, that Christian means Christ's one and only such, but not all those that profess to be Christians, go to Heaven. Moreover he said that we must be counted *fools* by the world, for Christ's sake. That touched my heart as I was not willing to give up the honour I had as a brahmin to become Christ's one. I felt that something like a wind came into me, and all the doubts and questions, and everything vanished away, and the burden was no more. I wanted to become His right out publicly. That was my conversion. I cannot thank my Lord sufficiently for that merciful act. I spoke about it to Miss Gray and Mr. Sanford, and I was baptised on the evening of Tuesday the 10th July 1887, in the baptistry that is in the compound at Bimlipatam.

That night my people waited for me until the usual meal-time, and then my father began to search for me, and found that I was in the mission house. By next morning the whole Hindu population of the town was at the mission house. The mission gate was locked. My father, the Government authorities of the place, and another Hindu gentleman only were allowed in. My father and the other Hindu tried their best by their conversation with me to persuade me to give up the Christian faith and go with them. But God helped me not to do that. I told them I had no objection to go with them and live with them, but they should allow me to live as a Christian. They said no. They wanted me to live as a Hindu outwardly and be a Christian at heart. I said I could not play the hypocrite. Then my father gave a false petition to the Police Inspector, saying that I took

some money and other things with me. I said I did not bring any and if they wanted I would go to the station. Then as they saw nothing could make me leave Christianity, some-body told my mother that if she went to the mission house her son might come home. Accordingly she came crying. It was a great temptation. I could not help crying. She asked me to go home with her. I said I would go if they would allow me to live as a Christian. She said no. At last when she found that she could not do anything to make me give up Christian faith, she began to beat her head on the steps of the mission house. I went and lifted her up and gave her to my father, who took her home. I had a very hard time then. I did not know how I could leave her. It was the Lord that gave me such a strength. Praise be His holy Name. Soon after my parents went away from the mission house, then all the other Hindus too returned to their homes. Immediately the Christians and missionaries in the mission house, and myself bowed in prayer before our Lord, and I got strength to stand firm in Him. After that I did not have much persecution. Still my parents and other relatives, and Hindus, did not give up their efforts to make me leave Christ, until some years afterwards.

Before my baptism there was another young brahmin convert, named Mr. Krishnamoorthy, who is now in London Mission at Vizagapatam, and who was baptised by Mr. Archibald on Christmas morn, 1886 in Bimlipatam, living in the Compound. A few months after my baptism some Hindus in the town told, a pariah boy who was our cook, and his father who was Mr. Sanford's night punkah-man, to frighten us, promising them some reward for it. These two men used to pelt stones, at us in order to make

us believe that some ghost was after us. It was something like the game of brother "I am bobbed," for it took some days before we could discover that it was no other than these two men, who were going about with us and at the same time pelting stones at us over their heads.

I am thankful that our Heavenly Father preserved me from worse persecutions and trials. By the Grace of God "I am what I am."

This Christian brother, Kesavarao, is now head master of the Girl's School at Cocanada of which Miss Murray has charge at present. In speaking of Kesavarao in a letter received to-day, Miss Murray says that he is a growing Christian. She feels that he has had a special blessing of late which is manifesting itself in a more acute conscience regarding sin and in greater interest in the spiritual welfare of the girls of the school. She speaks of his being greatly stirred by a conversation Miss Gray had with him when at Cocanada last January, Miss Gray felt particularly led to pray earnestly for him as she felt he was not in his right place, and she prayed for him until—"God lifted the burden."—as she said.

"Be strong therefore, and let not your hands be weak for your work shall be rewarded."

Yours very sincerely,
Ida M. Newcombe.

Bimlipatam,
Oct. 20th, 1900.

Dear "Tidings" :

In response to your request for notes on work in Manitoba and the N. West, the Women's Baptist Home and Foreign Missionary Society have asked me to furnish the same.

Since this is I understand the first letter from the West that has been sent to your columns, perhaps it would be as well in the outset to give some general information on the work of our Society.

The W. B. H. and F. M. Society, (which as its name implies unites under one organization Home and Foreign work), with its headquarters in Winnipeg, was organized in 1887 as an auxiliary to the Baptist Missionary Society of Manitoba and the N. West. At the end of the first year four circles reported. Now there are some thirty-five circles (these correspond to your Aid Societies) with a membership of 540 and seven mission bands. The total income of the Society last year was \$6898.

At present the work of the Society is divided into four departments viz :Edifice, Foreign, Indian and Scandinavian. Other branches of work, as the German and the Galician, have been commenced by this Society but have graduated into the care of the General Society.

In Edifice work weak churches are assisted by loans, without interest, and in exceptional cases by gifts, to provide for themselves houses of worship. Since our organization \$6600 has been expended in this work. Last year the expenditure was \$1095. Here and there dotted over the prairies are monuments of the gifts of this Society.

The Foreign work undertaken is the support of our beloved missionaries Rev. and Mrs. J. E. Davis, Ramachandrapuram India. Gladly would we do more but that God in His providence has given us such opportunities for Foreign work in the home land that we dare not pass by the thousands of gospelless foreigners at our door in an endeavor to reach an additional number across the seas.

One of the most interesting branches of work in the West is that among the Indians to the support of which the

W. B. M. U. contributes. Bright examples of Christian faith and character may be found among these dusky-skinned sons of the forest. Work among them was commenced in 1891 by Bro. W. H. Prince a converted Indian (son of Chief Prince of St. Peter's Reserve) who labored zealously among his brethren and through whose efforts many were converted. Until recently there have been three mission stations, one on St. Peter's Reserve, about thirty-two miles north-east of Winnipeg, where there is a house of worship, and where Mr. and Mrs. R. W. Sharpe,—formerly of London Ont.—are laboring among the people. There is a most promising Sunday School at this point.

About 250 miles to the north is Little Saskatchewan on Lake Winnipeg where Alfred Daffey, an Indian, has for some years preached the gospel to his brethren. Work at this point has been discontinued, owing to the removal of the Indians to St. Martin's and Sandy Bay Reserves. At Fairford, about 48 miles west of Little Saskatchewan John Sanderson, a Scotch half-breed has for some time been in charge of the work. There is a chapel and a missionary's house at this point. John Sanderson also reaches the Indians on the adjacent reserves St. Martin's and Sandy Bay. From all these fields come encouraging reports and the outlook for the work is very hopeful. At St. Peter's a missionary house is an absolute necessity. Perhaps the Lord may put it into the heart of some sister in the East to contribute towards this object.

No work is brighter with promise than that among the Scandinavians. The W. H. M. Society, of Ontario provide largely for the support of this. The Scandinavians are a bright, intelligent, honest, industrious, thrifty people, and when brought to Christ are steadfast, missionary and self

sacrificing. Work among them was commenced in Winnipeg in 1894, and from there has extended to Rat Portage in the East and to Alberta nearly one thousand miles West. At Rat Portage, where there are four preaching stations with a combined membership of twenty-one, under the pastoral care of Rev. J. H. Erixon, a new chapel was last year erected. The Winnipeg church with a membership of forty-seven is shepherded by Rev. Carl A. Johnson. This church last year, besides contributing to work at home, gave \$10 to Brandon College and \$10 to a chapel in Sweden which shows that their outlook is broad. At Scandinavia about 90 miles north-west of Winnipeg is another church of 35 members, who have been pastorless for some months but hope to welcome a pastor, Rev. G. A. Johnson, of Minnesota, in December. Then there is the work in Alberta, which the Lord is most graciously blessing. This is a most important field lying between Calgary and Edmonton, in which are already settled 5000 Scandinavians. It is not yet a year since Rev. N. J. L. Bergen was appointed as our first missionary on this district. Wonderful results have followed his work. Where he found only seven Baptists in good standing now there are two organized churches—one at Red Deer with a membership of one hundred, contributing \$100 towards support of pastor's salary, and one of thirty-five members at Wetaskiwin, giving \$150 towards support of pastor. North of Wetaskiwin about twelve miles is Conjuring Creek where a number of Finns are settled among whom are twelve Baptists who will contribute \$150 towards support of Mr. Ohman, who has just been appointed to that point. Mr. Bergen says he is still left with ten or twelve preaching stations, and that everywhere there are open doors, had we men and money to enter them. Is not this a grand work?

May the Lord provide men and money to meet the needs of this people and of all the other peoples who have found home in our land so that by the gospel of Christ our cosmopolitan population with its different languages, different religious beliefs and different standards of right and wrong may be welded into one strong, true nation of whom it may be said,

“Blessed is that people for their God is the Lord.

I fear this letter is already too long, but I cannot close without on behalf of one Society, expressing gratitude for the sympathy and financial assistance given us in this work by our sisters in the far East, some of whom we were delighted to meet in the National Baptist Convention.

Wishing “Tidings” all success,

I am

Yours in His service

Agnes Mc. L. Vining

Mission Band Lesson.

CHICACOLE.

Question. When was this Mission Station established?

Answer. It was our second field, established in 1877.

Q. Where is Chicacole town? A. It is 16 miles from the sea by road, but only 4 in a direct line. It is 46 miles north-east of Bimli. The town is at the south-western end of the Chicacole field, thus making the field much harder to work.

Q. What places were formerly included? A. The parts of country now including the Palconda, Parlakimedi and Tekkali fields.

Q. What is the population of Chicacole? A. About 19000 people, nearly all natives, only a few Eurasians, and

no English except the Collector and the Missionaries. Of the people about 400 are Mohammedans.

Q. What is the population of the whole field? A. About 860,000 in 1965 villages. Think of it!

Q. Who were our first missionaries? A. Rev. W. F. Armstrong and wife.

Q. Who are there now? A. Since Rev. I. C. Archibald and wife returned home in 1899, Miss Archibald and Miss Clark have been there. Rev. W. V. Higgins has the oversight of the work.

Q. How many Sunday Schools in Chicacole? A. About 20.

Q. Are they accomplishing much? A. The chief one has an average of about 55, and they are doing well.

Q. When was the Reading Room opened? A. In 1898, and has been fairly well patronized.

Q. Who has charge of this Room? A. A. Narasimha Muti, a converted Brahmin, who wrote the article "Chicacole As It Is," which accompanies this lesson.

Q. What other institution has been opened at Chicacole? A. In 1899, a hospital for women and children.

Q. Will this prove a blessing? A. It cannot be otherwise, as it is following the example of the dear Jesus who, when on earth, administered to bodily diseases as well as to the sin-sick soul.

Q. How large is the church at Chicacole? A. It numbers about 45.

Q. What hill tribe near by has awakened our interest? A. The Savaras, of whom we were told in one of the Band Lessons last year.

Q. Describe the River Langulya,—its bridge, etc.?

Q. Name the trees and chief houses of the town?

Q. Describe the mosque and worship?

Q. The chief temple and mode of worship?

Q. The fair held weekly, instead of big stores with large glass windows, as we have?

Q. What can Canadian boys and girls do for Chicacole?

A. *Give, love, pray.*

For the answers to a few of the last questions look at the article on "Chicacole as it is." Also please refer to the November "Tidings" for the program for the Dec. Bazaar meeting. May God abundant'y bless you during the Christmas season and may you not forget to share your gifts with the children in India who know nothing of the Christmas birthday we celebrate and enjoy so much in our Christian land. Pray too for Miss Clark and Miss Archibald and all the workers at Chicacole.

Chicacole As It Is.

Dear boys and girls in Canada ;—

Though you may not know me, you may be pleased to read what I write about our town.

Chicacole is on the banks of the river Langulya. Langulya means the plough. The tradition is that Balarama brother of Krishna took his plough and carried it from the "Field of the Kurus" in the Punjab, North India, through Mafuhbandar, five miles from this place to the Bay of Bengal, and in his ploughing operation the river came from beneath and flowed all along. The river has many windings and is called Nagavali (serpent.) The river 200 miles in length dries up in summer and people have to dig pits a yard or more deep to obtain water. In June when the rains begin and until October when the rains end, the water is of a red colour, being mixed with mud, and people have to

the clearing nut to take the mud away. The river has a bridge of 24 arches. This bridge was built in 1854. Six arches were carried away by a flood in 1876 and rebuilt in 1886. It is nice to look at the river when in full flood from under this bridge.

There are many kinds of trees in and around the town, the chief being the cocoa-nut and palmyra palm, mango, guava, gosa, Indian date from which toddy is drawn, orange, guava, apple and some wild trees. The town being surrounded by and having in its midst trees looks very picturesque. The town is on the high road and leads to Calcutta on one side and Madras on the other. It has a Municipal high school, the Municipal office, the P. A. Collector's office, the Local Fund Supervisor's office, Government Telegraph office, Post office, a Dispensary, a Sub-engineer's office, a Tahsildar's Cutcherry, the Sub-magistrate's Court and a Sub-Registrar's office.

The town is ancient and was formerly the seat of the Mohammedan Nawabs. The last Nawab was Sher Mohammed Khan who built a big stone mosque, the like of which cannot be seen in the northern Circars. From an inscription on a marble stone in the mosque it appears that the last Nawab reigned some 300 years ago. The mosque has two minarets from the top of which the whole town can be seen. There is a well near the hall of prayer. The Mohammedans here used to pray every Friday in the Mosque.

Benares or Kasi is the sacred place of the Hindus and Allahabad is ranked next in sacredness. There are some 100 temples in and around the town, dedicated to different gods. A temple nowhere else to be found in India is in Arsa-ahally, a place two miles away dedicated to the Sun.

The temple is 600 hundred years old. In its front we see some cocoa-nut trees. Near the gate of the inner temple

two images of brass holding in their hands lamps which are lighted when pilgrims come. In the inmost temple there is the God Surya with his wife Chaya (shade.) The marriage of the god and goddess is celebrated every year in the month of April-May. Pilgrims from all parts flock to this shrine during the month and offer mangoes, plantains, Jack-fruit cocoanuts and milk and money to the god. The priests take all ; break the cocoanuts on the idols heads to bathe it and give half of what was offered, to the pilgrims. This temple like many others has some lands for the enjoyment of the priests rather than for that of the god. At the time of the god's marriage the dancing girls (prostitutes) paid by the priests, come and dance before the idols. At all times, the priests wake the god in the morning by blowing trumpets and other instruments. Then they make him bathe and eat by tuffing a dish containing sweetmeats, plantains &c. around him. At night they make him sleep by chanting verses and singing his praises, after again eating.

Pilgrims burn camphor to get a good view of the god and goddess. There are not now so many pilgrims as before, as the people are gradually knowing that it is useless to worship idols.

A weekly fair is held on Thursday in the market place where people from different villages come. The sellers sit cross-legged on palmyra leaf mats or straw mats, arrange their wares before them. Meat is sold in stalls and fish in an open place near by. Vegetables and other things as saffron, turmeric, onions, garlic, toys made of wood and earth, fruit etc. are also sold in an open place and under trees. There is a noise in the fair from its beginning to the end. In summer when it is very hot women bearing pots of buttermilk on their heads offering it for sale crying "Buttermilk, buttermilk."

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There are people of all castes here numbering about 1000 of which 400 are Mohammedans, whose language is Hindustani though they speak Telugu like the rest. The Vishnavites who worship Vishnu, wear perpendicular marks on their foreheads. The Sivites who worship Siva wear horizontal marks with ashes. Some of these people do not tolerate other religions. The Brahmins are of the priestly class and officiate at the marriages of the four castes—Brahmins, Kshatriyas, Vaisyas, and Sudras. The Brahmins are like the Pharisees fond of show except that the former worship idols. They bathe at least twice a day, and wear daily washed clothes at meal times no matter if they are washed even in muddy water. They have a *bottu* (mark) on the forehead. Though they are prohibited in the *Sastras* from selling a girl in marriage, they do sell their girls even to old men. Though the *Sastras* provide that widows may be married if they want to devour the widow's property and so they do not marry them. The Brahmins, are sub-divided into many sections and won't interdine or intermarry with each other. They are the leaders of the people in anything good or bad that they are progressing. When nobody would send their girls to the girls' schools newly established by Government, the Brahmins led the others in putting their daughters to school first. In orthodoxy, in social reform, in persecution they are first,—first in everything good or bad.

There are no Kshatriyas here and much cannot be said concerning Vaisyas except that they are commercial people, the Sudras are according to Manu, forbidden to rise in the scale of the nation but now, under the benign rule of the British Government they are rising to high positions in the service of the Government and showing that they are equal to Brahmins in respect of intellect, wisdom etc. These people of caste allow to remain in their caste those who may indulge in any and every kind of vice, but they will oust from their houses any becoming a Mohammedan or Christian. There is a *Samaj* (Society) recently established in Lahore, North India, which takes into its fold anybody who has turned a Mohammedan or Christian. It is not religious zeal

that prompts them to take this step, but only jealousy in seeing so many turning Christians.

The town was first the station of the London Missionary Society. It constructed the Chapel in which we worshipped in 1847. Rev. W. F. Armstrong was the first Baptist Missionary sent here. The mission house was formerly the residence of the Colonel of this place. It is on the bank of the river and though old it is a strong building. It has some out-houses on its premises where the native preachers dwell. Some 18 schools for the teaching of the Bible to children are established in different parts of the town and special care is being taken to teach the low caste children. This policy augurs good results. Much patience is required to teach these children. But patient and laborious work with prayer will produce good results.

The children are very fond of the Sunday School lesson picture cards though they cannot read them. They induce regular attendance. To those who can read, these cards are given away with a Bible verse in Telugu written on the back. And they profit by reading these verses.

There are two out stations connected with the Chicacole Field and in two places 1 and 2 miles outside the town, are stationed two preachers. These with others daily preach in the town and surrounding villages and distribute tracts published by the Tract Society of Madras which are a good help to the preaching of the Word.

It is a sad thing that there are so many Hindus ignorant of the true God and worshipping idols blindly. Will you not earnestly pray for the children who are being taught the Bible in different places here that they may turn from idols to the Lord and lead a Christian life?

Yours in the Lord's service,
Chicacole, India.

A. Narasimha Murti.

Bureau of Literature —The following leaflets, which were ordered especially for the Christmas season, are now in stock: Bells of Christmas, The Babe of Bethlehem, Ring the Bells, The Christmas Festival, Joy Bells, Merry Christmas Bells, A Christmas Entertainment.

These leaflets will be found helpful to either Sunday School or Missionary Workers. They are the famous Concert piece with Music and an interesting program for an evening's entertainment.

Address (5) cents each.

Margaret Wood
Amherst, N. S.