

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:

There are some creases in the middle of pages.

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 type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

W. B. M. U. TIDINGS

TWENTY FIVE CENTS PER YEAR.

Vol. 5

Amherst, N. S., January 1899

No. 59

Motto for the Year.

"Workers together with Him."

Prayer Topic.

For Binlipitan, its missionaries and mission helpers, that the seed patiently sown may bring forth an abundant harvest. For Mission Bands and their leaders.

Suggested Programme for January, 1899.

HYMN—(Let it be one of praise.)

PRAYER—By several sisters.

SCRIPTURE—1 Thess. 5: 1-10.

HYMN.

MINUTES of last meeting.

READING of Tidings.

A talk on our different stations, with the map—(by one who has been prepared beforehand.)

CONSECRATION prayer for the New Year.

Suggested Programme for February.

PRAYER

HYMN

SCRIPTURE—Psalm 45

PRAYER—by several for Kimedey

HYMN

READING—Tidings

PRAYER—"That every woman in our churches may become interested in this work"

MINUTES of last meeting

TREASURER'S Report.

QUES. by Pres.—Has our quarterly remittance been sent to the Treas. of the Union?

CLOSING HYMN

Letter for Tidings.

Dear Sisters:—

During the New Year may the peace of God that passeth all understanding keep your hearts and minds through Christ Jesus! May '99 be

"Another year for Jesus!

How can I wish for you,

greater joy or blessing,

on any New Year's day?"

my New Year Greeting from

our touring centre. Not many days ago the guiding pillar of cloud seemed to move toward Polepilly. The month of October is the usual time for the autumn monsoon to begin but this year that month has passed. November is come, and with the exception of a three days' rain occasioned by a cyclone, the much needed and looked for rain has not fallen. However, reports say that though late the monsoon may yet be expected, and if this is true it will not be wise to go into tent. We know the same pillar of cloud that moved toward Polepilly will go before and search out a resting place for us.

There is the Rajah's house—a large two storey building in the centre of the town, and but a short distance from the home of our christian brothers and sisters. Oh, if it were possible to obtain permission to occupy the upper part of that house, it would be an ideal place!—so we think. If the rains should come while there we should not be driven back to the station, and between the showers could at least go to the christians' house, study the Bible with them, be a blessing to them and receive a blessing from them. Will the cloud going before us rest over that spot?

The house belongs to the Rajah, but he has his residence in Vizianagram. Before Somanangan became a follower of Christ, this place was at the disposal of the missionary, I believe. Was it not a proof of the strength of heathenism, that the missionary could come into the very heart of the town, and for days, perhaps weeks, in the name of his Master, preach Jesus to the

people, then go away again and seemingly not one ray of the glorious light of Jesus Christ had pierced the dense darkness of heathenism? Yes, it may have seemed so, but "things are not what they seem," as this Rajah learned when from among the most important men of the town comes one who says that God who commanded light to shine out of darkness hath shined in his heart to give the light of the knowledge of the glory of God in the face of Jesus Christ. He severs all the ties that bind to caste and Hinduism; is ready to leave wife, children, all if need be for Jesus, and for His dear sake suffers all the persecutions that enraged relatives and friends can heap upon him. Now indeed was there ground for fear! This enemy to superstition and idolatry must be repulsed and so the Rajah lifts up his puny arm to stop the progress of the truth of God and closes the doors against the missionary. Once only since this time has he been allowed to have the use of this building, and that time there came an order to vacate immediately.

If this house is to be our abode during this tour, even the Rajah must bow to the will of the Kings of Kings, and open the door to us. Praying that God will open or close the way as He sees fit, a coolie is sent into Vizianagram bearing a note to this Rajah asking permission to occupy his house for a time. Next day the reply is brought in which His Highness states that he regrets he cannot allow us the use of his building, since he has partners in the affair who must be consulted. We feel it would be more nearly true had he written, "I am rejoiced that I have this opportunity to debar you from preaching your hated doctrines in Polepilly at this time." Ah! litt' does he know that kings of the earth may set themselves and the rulers take counsel together against the Lord yet even their opposition shall praise Him and minister to the fulfilment of His purpose.

In this land each small town has its hotel to which the travellers may go. Government has met this need to some extent by erecting in various places small bungalows in which their officials and other travellers may remain twenty four hours at a time, no longer if the house is not wanted by another party. At Chittivilli, three miles from Polepilly, these bungalows. To this station is now turned. At this

the year it is quite improbable that other parties will come and disturb us, therefore we may expect to be able to remain there for some days. Another coolie is despatched to tell the person in charge of the bungalow to have it in readiness for us on the following day.

The next day is a very busy one. At morning worship grace sufficient for the day's need is asked, that all the innumerable little things that undoubtedly will arise to try our patience and test us in many ways, may have no power against us because our minds are stayed upon God. A busy day indeed lies before us. Everything likely to be needed during the next few weeks must be thought of, packed and sent off. Try to enumerate the various things you find indispensable in the culinary department—these all must be packed not even the earthen pans, that in this land do duty as stoves, may be left out. Then the dishes and table linen, the cots and bedding, the books and clothing, the chairs and tables, lamps, lanterns, oil—all must be sent ahead of us. Chickens are captured and put into a large basket that serves as a movable coop, in order that we may have meat during our tour. Not last to be remembered is the drinking water from the filter. We would not dare to drink the water from any well without first having had it filtered, so a servant will come into the station each day to get us a fresh supply.

It is not much like going into tent at home where we can previously prepare provision sufficient for some days, even the mill for grinding wheat for porridge has to go, otherwise in

our case we have no such luxury. We have a millstone and a mill, but we have no water to run it. We have a millstone and a mill, but we have no water to run it.

we wish there were, both because of the difficulty in obtaining milk and because we would prefer to have it pure. We can put the water in ourselves and thus have the satisfaction of knowing it is clean water. In such cases the best we can do is to send a servant with our milkman to water the

then upon his return boil it before using.

The packing done, the bandies sent on, the last things attended to, we at last are ready to start. It is fast growing dark when we reach the bungalow which for convenience and situation is one of the best of its kind, I believe. It consists of one good sized room surrounded by a wide verandah. One end of the verandah is enclosed forming a small but cosy sleeping room and bath room which I occupy. The opposite end is also enclosed for a bath-room for the main room. A most uninviting bed, with decidedly ragged and filthy pillows and mattresses stuffed with cocconut husk fibres, occupy much space in either room, but soon give place to our neater and cleaner cots. In addition to these in each room are a few chairs and a roughly made table. It is well the tables are here for as we sit upon the verandah waiting for the bandies to be unloaded and dinner cooked, Mr. Morse informs us that the dining tables have been left home. So the smaller of the bungalow tables is brought out on the verandah, washed and made to do duty for a dining table, while the other placed on the end verandah makes a good kitchen table.

The bungalow is too dirty, the hour too late, and we too tired to attempt to arrange our furniture this evening. Earlier over, the cots are made ready and tired nature soon finds rest in sleep which even the rats, that seem unaware that their habitation has been molested, fail to seriously disturb.

The situation is most charming, but best of all Mr Morse says there are fifteen villages that can be reached from this centre—all within walking distance. I have not visited any as yet. We arrived here Friday evening. Saturday morning was spent in packing house, that afternoon I went into Polepilly, and Sunday morning the boat of rats upon the tides, I awoke me. At once came a thankful feeling that we were not in tent. The village work quite many whom curiosity has drawn to the bungalow have heard the gospel. Though we cannot understand all of God's plan in, as we believe, leading us here at this time, we know He has not brought us out for naught and trust His purpose may be fulfilled.

On Monday morning, the only christian woman we have in any of

these villages came to see me. She is one for whom Miss Gray toiled, prayed and suffered in this land—one of the girls in her school. Not long ago, she married a christian working in the factory in Chittivaleah. Since then I have seen her a few times but not to become really acquainted with her. She appeared so subject to those around her, almost afraid to say anything of herself; but Monday morning when I sent a message asking her to come to see me, she came alone. Such a good time as we had! I am certain the Father met with us and blessed us. I asked if she would not like to accompany me into the villages and help tell to others how great things Jesus has done for us and is ready to do for them. Her face brightened as she replied, "Yes, and I want to study the Bible with you also." So we talked and made plans for spending an hour each morning in prayer and Bible study, every other afternoon to be devoted to visiting the surrounding village, while the alternate afternoon I would spend in Polepilly. We prayed together asking God to bless us and make us a blessing to these people. Then her face clouded a little as she said, "You know this is new work to me and I am afraid." The Spirit was willing, but Satan knew the flesh was weak and immediately began the temptations. I could indeed sympathize with her in her weakness and together we went to the Word for strength. The breakfast bell all too soon interrupted our season together.

The rain has prevented our plan being carried out, but I have most pleasant and hopeful anticipations of her future helpfulness on this field. I think you may hear more of this girl (for although married she is a mere girl yet) for at present the way seems to be opening for her to come with me in the work there.

"Cast thy bread upon the waters, for thou shalt find it after many days" was the passage Miss Gray quoted in her last letter to me, in speaking of her school-girls. "He is faithful that promised."

Yours in the work
Ida M. Newcombe.

29th 1898.

Notes From N. B.

65th BANDS ORGAN

In 1898 a band was organized at

Hillsdale, Mrs Jamieson, Pres, also on the same day a band was organized at Poodiac, Miss Ella Knollin, Pres. Later in September another band was formed at Upperton, Miss Celia Steeves Pres.

These bands are all working, and will, we hope give a good account of themselves.

It is cheering to see so many young ladies taking their places in the ranks bringing the freshness of their youth and laying it at the Master's feet, ready for service.

Quite a large Mission Band has been formed at Penobsquis under the leadership of Mrs Byron Teakles. All the above bands are in Kings Co.

May the Lord multiply their numbers and increase their zeal.

Dear Sisters in N. B.

"What of the night?" Time is passing. "What of the night?"

What are we doing? How are we praying? Are we allowing the "cares of this life" and "other things" to come between us and the work we have undertaken?

The century, with its record of work done, or *undone*, is drawing to a close. We can almost hear its knell rung out, by the bells of time. The year is closing. Let us each ask ourselves,

"Oh, soul hast thou gleaned well to-day?" "Hast thou gleaned well this year?"

To every sister, in every Aid Society we extend best wishes for a happy New Year; a year of joyous blessed work for Him who loved us, and gave Himself for us."

"Let us work while it is day."

Yours in the work,
M. S. C.
Prov. Sec'y.

Convention.

The Kings Co. N. B. W. M. A. S. Convention, which was not as large as it would have been, owing to bad travelling, was held at Penobsquis on N. B. land. The first convention of "Aids" in N. B. outside St. John city. There have been conventions in connection with Quarterly Meetings, but "not alone by ourselves" before.

The afternoon meeting was given to

reports and a prayer season, the evening to Jubilee addresses and papers.

Our President, Mrs. J. W. Manning, and Rev E C Corey gave addresses, Mrs W. Fowler and Miss Taylor read papers. All of which were listened to with great attention.

Suggested Programme for Mission Bands (Jan. 1899.)

HYMN. "Jesus Saves."

BIBLE LESSON. Psalm 98.

PRAYER by Leader.

ROLL CALL. Each answering by repeating a verse containing the word Song.

MINUTES of last meeting.

SINGING. "Rescue the Perishing."

LESSON found in Tidings.

RECITATION by several members of the Band.

CLOSE by repeating our Missionary Creed.

Leader. Name one of the principal rivers in India.

Ans. The Ganges.

Leader. Do the heathen consider this river to be sacred?

Ans. They do.

Leader. What heathen custom prevailed in India for a great many years in reference to the river Ganges?

Ans. That of mothers throwing their little helpless infants into its waters.

Leader. Why did they do this?

Ans. They imagined that it would appease the wrath of their gods.

Leader. Can you name any of the gods which are worshiped by the heathen?

Ans. Kishna, Ganesa, and Laxmi.

Leader. What article worn by the Brahmins is considered sacred?

Ans. The thread which is worn around the neck, having been placed there when they were mere children.

Leader. Do the women wear the sacred thread?

Ans. No; and the men believe that it makes them a god.

Leader. When a Brahmin becomes a Christian, what articles are the last to be denounced?

Ans. The jutta, or sacred lock, and the sacred thread worn around the neck.