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W. B. M. U. Tidings.

25 Cents per Year.

Vol 7.

Amherst, N. S., February 1900.

No 72.

Motto for the Year.—Workers together with Him.

Prayer Topic.

For Chicacole that Mr Archibald's health may be speedily restored. That special help may be given the young lady Missionaries in this time of need. For a blessing on the Hospital and Reading Room.

Suggested Programme for Feb.

Singing
Prayer
Scripture 1st Thess
Prayer by several
Singing
Reading Minutes
Reading Tidings
Suggestions as to ways of increasing interest and fund. Would suggest an "At Home" in the afternoon where practicable. All the ladies of the congregation to be united and a public meeting in the evening.
Singing
Prayer.

Suggested Programme for March.

Prayer by Leader
Singing
Scripture Isaiah Chap. 55
Prayer, remembering our "Motto for the year," and topic for the month
Reading Minutes
Reading Tidings
Question. How much have we collected on 10c fund for B. W. M. U.
Short consecration prayers by several.
Doxology.

Notice.

We would continue to remind Mission Bands and Sunday Schools of their new Treasurer Mrs. A. W. Fownes, to whom they will forward all monies.

Letter for Tidings.

Chicacole Dec. 11. 1899.

Dear Sisters

Many changes have taken place in Chicacole during the last few months, not the least was the opening and closing of the "Good Samaritan Hospital."

You have learned all about the opening from the Messenger

and Visitor, and rejoiced with us in the hope that it might be a blessing to the people. For four months and a half we worked and prayed for the advancement of the work but our Lady Apothecary was not in sympathy with us or our ideals, and tried to hinder all our evangelistic work in connection with the hospital, so we felt that in justice to ourselves and the friends in the homeland who gave their money with the hope of helping the people not only physical but spiritual healing it was best to make a change we did not dismiss her without warning, but for two months talked faithfully and kindly to her about our ideals.

She did not wish any religious work done in connection with the hospital for fear it would drive the people away, when a large number of those who attended were brought in by us when we returned from our work in the villages. She was dissatisfied with everything in Chicacole not excepting her private practice, besides all this she had no love for the people a qualification that we feel is necessary if we would reach their inner lives, and help them to a better life.

Many of the influential native gentlemen who had always been friendly with the Missionaries were growing more and more distant, and we felt that we were being misrepresented by one we had brought here to help, not hinder the Masters work.

While we are very sorry to close the hospital we are glad that Mrs Huffton has left us. Please join with us in asking our Heavenly Father to send us a woman of His own choosing filled with the spirit, to take up the work, we have been and still are praying that Miss D'Prazer may feel called to this work, many of you have met her, others have heard of her visit to Canada and I think all feel as we do that if led to take up this work she will make a great success of it in every way. If she cannot come will you not join us in asking that a Medical Missionary lady may be lead to this work.

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that your gifts and prayers were in vain. The medicines et are all safely stored waiting to be used. I have been using some lately as Miss Archibald and her party returned from their Savana town all ill with Malarial fever. There were six in all and for three weeks I had the pleasure of dealing out our medicines to them. The Government Apothecary came in once in a while and advised me as to what medicines were best.

For a week with the exception, of one, my patients have had no fever so I think they will soon be all right. Miss Archibald has made rapid recovery and has a better appetite now than she has had for a year. I wish very much that I was qualified to take charge of the hospital for I enjoy the work very much. Miss Powlesland of whom you have heard considerable the past year was married to the Government Apothecary here last week. She was a capable young woman had the language well, and could have done much good if she had had her heart in the work.

We are planning to have a treat for all of our village schools on the 23rd of this month we have been pleased with the progress the children have made and feel that they deserve a good time. Our four christian boys who have been helping carry on the work have been very faithful and interested. We often meet with unexpected interruptions such as a pig or a kid appearing in our midst and all have to jump up to chase it away then too if there is a wedding, funeral or feast in the village there is no getting the children together for that day.

The cards and picture rolls that so many of the friends are sending lately are a great help to us, in gathering the children

Pray that the children may early turn to the Lord, for in them is the hope of India.

Yours very Sincerely
Martha Clark.

Mission Band Lesson. Child-Widows of India.

Question. How old are the girls when married? Answer.

They are between the age of six and twelve years, and oftentimes younger.

Q. Do they go at once to the husband's home? A. They do not, but usually remain in their father's home until they are nearly twelve.

Q. In the meantime what are they doing? A. They learn to cook, to sew, and that they must treat their husbands as lords. Sometimes now a very few may be permitted to attend school.

Q. What if the husband should die? A. The poor little widow is blamed for her husband's death.

Q. How can this be? A. They tell her that her evil spirit or her bad deeds have caused her lord's death.

Q. Do the friends comfort her? A. No, all alike, father and mother even treat her with utter disdain.

Q. What is done? A. Her jewels are torn or pounded off harshly by a number of bad women who are chosen for this purpose.

Q. Do you know anything about the funeral? A. The little widow is dragged or led roughly along the street, spit upon, laughed at and cursed at this time.

Q. Does her suffering then end? A. No, as far as possible she is kept from the rest of the family, for even her shadow may bring evil.

Q. What about her food? A. For some times she is only allowed one meal a day and receives no comfort except in very rare cases and even here the little kindness must be kept secret.

Q. If she has a son does he not afterwards love her. A. Instead he is taught to despise his own mother.

Q. Do the widows not again marry? A. In some parts of India, the law now permits this, but the custom does not.

Q. What would be the result? A. Such a one would be thrown out of caste.

Q. How does this seem to you who are loved so much?

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A. Nothing could be so hard as to be hated, mocked and despised by every one, not to be allowed to play with other children, not to wear any ornaments, to have the hair close cut and to have no pleasure or loving friends.

Q. Why is this the case in India? A. It is the custom of the people, because they do not know our kind and loving Saviour who is the friend of sinners.

Q. Must this state of affairs go on? A. No, christian people must do all they can to remedy this evil.

Q. Will you, dear children, think about it and do all you can to help change the sad lot of the little widows, many of them no older than you are, in India?

The subject of "child widows" must appeal to every Christian heart, and must be familiar to each. Make it very clear to the children how sad it would be to live in India in such condition. Lead them to realize how much they owe to Christ and how much they ought to love Him. Ask each one to pray earnestly for *one* widow, that she may learn to know Christ soon. Pray, too, especially for the dear little girls of Mrs Gullison's class. How we long to know they are all saved through Christ.

My Sunday School Class.

My dear boys and girls :—

For a long time I have been wanting to write you a letter about some interesting little folk in my Sunday School Class. Let me introduce them to you. Their names are so long I fear they would frighten you.

When I came to Bobbili a year ago last July, Miss Harrison asked me if I would not like to take a class in Sunday School. She kindly gave me what I consider, is by far, the most interesting of all the classes.

We took our lessons from the gospel of John. My Telugu at that time, was by no means fluent, and I often felt that it

was an imposition on the children for me to presume to teach them. But their active little minds were equal to every emergency. Often when I could not think of the Telugu word to express the thought I wanted to give to them, one or another of my pupils would anticipate my thought, and keep me out of my difficulty most beautifully. Thus they taught me, as I struggled to teach them. One particularly interesting feature of these little folk is their ability to

MEMORIZE SCRIPTURE.

I had quite a number of Sunday School cards on hand which some of the boys and girls at home, sent out in the Mission box. To encourage my class, I told them I would give each one a card for every ten verses committed to memory. Would you like to know the result? I have it made up from the first of August to the first of January, and is as follows:—

Appudu memorized 533 verses; Chinnie 337, Ramayamma 284, Suthyam 263, Sethayamma 238, Gungana 195. Appellamma 194, Setheramma 173, Seihemma 134, Dora 101, Rungamma 76 and Ammana 61, making a total of 2589. Do you know of any Sunday School teacher at home who could say that much of her class? The last of the cards has been given out, and now I am giving a small book for every hundred verses learned. But the children like the cards better. Won't some of the boys and girls who read this letter, or hear it read, send me some more? We have no use for soiled or torn cards as the boys and girls in India notice the difference between old and new ones as quickly as you do; and, of course, prefer the latter. I will accept with many thanks all you have to send me.

I want to tell you about Appudu and Gungana. These two boys came to Mrs Churchill during the famine of '96. They were destitute, and her heart of pity was touched so that she could not send them away. They were at once put in the boarding school, and have found a home with us ever since. Appudu is a very bright boy, a true christian, and a real de-

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light to us all. Some day, in the not very distant future we trust that you will hear that his ministry as a consecrated gospel preacher has been the means of salvation to many.

Gungana is, I hope a christian too. But he has not the strength of character that Appudu has. And besides, he is somewhat afflicted with a peculiar trouble which some of you doubtless have heard about, though to be sure, you have never experienced anything of the kind. I refer to what is popularly known as laziness. Yes, poor little Gungana is doubtless a bit lazy, and life in the Boarding School is somewhat of a burden to him. Some time ago he ran away, and we did not hear from him for several weeks. But he was glad to return. Shortly after his arrival he was introduced to Mr. Rod. We are glad to say that this new acquaintance proved most beneficial. He has been going to school regularly since then, and for the most part been doing better. He needs your prayers.

Then there are two little boarding girls,

DORA AND CHINNIE.

Dora was taken by Mrs Churchill some time ago. She was a homeless, little wif, with nobody to care for her or love her. It was a fortunate day for her when she was put in the Boarding School in Bobbili. She is not as clever as some girls, but tries to do right, and in addition to her school work, she is learning to cook and sew, etc. Some day we hope she will be a useful christian woman.

Chinnie was formerly in Miss Gray's school at Bimlipatam. Perhaps her other name would help you to remember her. Shortly after I came to Bobbili she came to see me. Miss Harrison told her to tell me her name. With sparkling eyes, and a merry smile she said, "My name is Eliza Acadia Harding". I wished then, and have many times since, that Miss Harding could see and hear this name sake. I know it would afford her great pleasure to make a painting of this moon-faced, snappy-eyed, bright and altogether interesting little girl. Yesterday she was baptized. She is the second member of the class who has been baptized during the year.

Sethamma was baptized two months ago. They are two happy christians. Dora has not yet asked for Baptism, but I know that she and Appelamma are thinking of doing so soon. They expressed a desire to follow their Master in this step. last evening in the children's prayer meeting. Suthyano Siamma's little daughter is also a christian I believe.

And what about the five Brahmin girls in my class? These girls belong to the Aristocracy. They have attended Mrs. Churchill's school for some time. They will appear for the Primary examinations this month, and we feel quite confident that all will pass. Three of these girls are married this year, as they are nearly twelve years of age, and the Brahmin law is that if parents do not arrange a marriage for their daughter before she is twelve years old, they must be excommunicated. These parents are much troubled. They want their girls educated, and are afraid they won't find husbands who appreciate educated wives, and therefore if they are married now, the husband will not allow them to obtain a further education. Sellayamma's father knows about Christ, and has told us that he intends to be a christian some day. If he would only take the stand now before his little daughter is sacrificed, how glad we would be. We believe all Heaven would rejoice with us,

But whether married or not, these Brahmin girls know about Jesus, and believe that he is *their* Saviour. Every Sunday morning after we go to the class room, we have prayer before taking up the lesson. These dear little girls often say "Teacher may we pray this morning?" And on gaining my approval they bow the knee, and their prayers for the forgiveness of sin committed, and for the Holy Spirits help to keep them from sinning, arises to the Throne of Grace. There Jesus sits upon the Mercy-seat, and I believe hears and answers.

Had I time and space, it would be easy to write much more about My Sunday School Class. But already the letter is too long; so I will close by asking you all to pray earnestly that these little ones may grow up in the fear of the Lord, to be useful men and women, and a daily witness to the saving and keeping power of the Gospel. Most lovingly

I remain, His and Yours,

Bobbili, Nov. 6, 1899.

Nettie C. Gullison.