

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
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- 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
- 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.
- Additional comments:
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index

Title on header taken from:
Le titre de l'en-tête provient:

- 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

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
						✓					

W. B. M. U. TIDINGS.

TWENTY-FIVE CENTS PER YEAR.

Vol. 3.

Amherst, N. S., March. 1896.

No. 27.

MOTTO FOR THE YEAR.

"Workers together with Him."

PRAYER TOPIC.

"For Miss Wright and the Native Preachers, Teachers and Helpers in Chicacole. For the officers of our W. B. M. U. that they may have wisdom from on high to plan and direct the work.

Suggested Programme for March.

Tekkali January 15th. 1896.

HYMN. 140.

PRAYER. Remembering the Topic.

SCRIPTURE. Psalm. 45.

HYMN. 141.

PRAYER. Praise for Mr. Sanford's safe arrival in India,

READING. Tidings.

PRAYER.

HYMN. 123.

MINUTES OF LAST MEETING.

CLOSING PRAYER.

Hymns are in Sacred Songs and Solos.

If other readings are needed the Messenger and Visitor of January 16th 1896 had letters from Chicacole.

DEAR TIDINGS,

It is almost three weeks since I left Chicacole and came out on this tour. I am living in our mission tent, this being the cool season it is quite safe to do so and while the mornings and evenings are very pleasant in temperature, the noons are quite hot enough. I take it for granted that many who will read this, know considerable of this town; but for the sake of some young readers, let me say that it is about 33 miles north of Chicacole, and 4 or 5 miles from the sea, and has a population of 7000. If you have secured one of the new maps of our mission fields you will have no difficulty in finding the place from which

I am writing, but you will not be able to recognize the fine grove of mango trees where the tent is pitched. This sort of a place is selected for the sake of the shade it affords. From here every morning and afternoon I have started out with my Bible women, visiting villages in the forenoons, and the towns in the afternoons.

About a year ago there was a woman converted here and now I want to introduce her to you. She is of good height, slight, of a pleasant countenance, and has intelligent black eyes. Her name is Kunchamah. Soon after coming here I went to the street in which she lives and she was home, awaiting our arrival, and such a crowd gathered around us, not leaving us elbow room, and we were in such a narrow, dirty lane, that even the current of air, that was trying to get to us was kept back by the crowd. Such sights, children clean and dirty, clothed and naked, noisy and crying, while the men and women kept calling out, "we all want to hear you sing and talk, we have left our work to come and see you." "Yes," shrieked a woman, "I have been watching an hour for you by the roadside." Reader, what would you do with such an audience? We quieted them for a while, then first one and another wanted to ask questions—some of them very sensible ones—others not worth replying to. Finally I induced them all to sit down on the ground,

and then, had a long talk with them. It was then my opportunity to ask questions. So I wanted to know how Kunchamah was living in their midst. Did she do as they did? "Oh no, she can pray, we do not know how, she has wisdom; we are fools, she does not worship idols, nor take part in our feasts any more, and is all the time telling us we must give up all our wicked ways." Indeed as they turned and looked at Kunchamah they seemed proud of her, and well they might be for she is as, "a brand plucked out of the fire," and has become a bright and shining light in a very dark place. She is a poor woman, earns her own living by working in the fields, reaping in harvest time, transplanting paddy (rice plants) when that season comes. Many women go to the forest for wood and she goes too, and as they wend their way along, she *actually preaches* the Gospel to them; telling them all she learns in the Bible class on Sunday, as well as what she culls from the preacher's sermon. Yesterday afternoon Kunchamah came to my tent and said, "tell me a Gospel story." Before doing so I asked her to tell me the short one I had taught her on Sunday from Mk. 2nd. 30-32 vs. she did so, then I talked with her an hour and a half, and she looked perfectly happy so long as I read and explained the way of salvation to her. Upon closing my Telugu Testament, she said, "that is

food for my soul, *now I must go and tell others.* My dear reader is this burden on you too, that you must go and tell others. I hope it is. Remember the zeal of this poor unlearned Christian woman, pray for her, that she may be kept from the evil of the world, and that by her good and honest efforts to tell of His love that she may be useful in bringing many others into His kingdom.

Before closing, I want to tell you of another woman I met one evening as I was returning from the street where the few Christians live. Her name is Chundramuni. She is of the Rajah caste, and a widow. I have often tried to see her, but have been politely refused. However this time importunity was rewarded, and I was admitted, my Bible women also, into a nice clean court, and we had a long conversation with C. The cause of my interest in her, is the fact, that she is the mother of Herriamah my Bible woman, whose life-story Mrs. Archibald has written. The mother's heart seemed touched when she spoke of the daughter who had so many years ago, gone out of her home and life. Instead of being glad that Herriamah had found the Saviour, she said to me, "oh she is ruined." My heart ached for the poor old woman as I conversed with her, for it was very evident that she was wedded to her idols, and no impression seemed to be made. The shades of the even-

ing came on, and yet we talked trying to induce her to cast her care on Him who is willing to receive her, but she did not evince any desire to turn to Him. As I left her veranda, she said, "for me to have seen you is gaining much righteousness, but to see these Bible women who have come with you is sin to me." I wanted to know her reason for saying this, and she replied, "you have remained in the caste in which you were born, they have not." Think of the darkness of this poor widow, her poverty in His sight, while Kunchamah, poor in this world's goods, has laid up treasure in Heaven.

Then there are others of whom I could tell you, but for the present take these two upon your hearts and may they be often remembered by you before the throne of grace.

May He hasten the time when mothers in this dark land, will not think their loved ones "ruined" because they follow the Saviour who has redeemed them.

My tour is just over, and it is no boast for me to tell you that I have been very busy and often upon returning to the tent, have been too tired to take the meal that was ready for me, and as I have sat and rested myself, I have thought of you in our favored land, in contrast with those among whom I had been. "Who hath made thee to differ?" By the grace of God I am what I am. Then let us see

that we do not keep our great blessings to ourselves, and only as you send missionaries to this part of His vineyard, can the people know of the wonderful Saviour. May He help you there, and us here to do *all we can* for the speedy evangelization of the Telugus on our mission fields.

Yours in the work
H. WRIGHT.

Notes From Nova Scotia.

Through an oversight, the New Society of Chelsea Lunenburg Co. has not been reported. The membership is small, but in earnest. Arcadia, Clementvale and St. Mary's Bay are holding aloft our Banner again. It must never trail again. Hants Co. has held its Co. Convention and reports a New Society in Avonport. News reached us the other day that we had a new Aid Society at Forbes Point Shel. Co. It was organized by Miss L. O. Bancroft, in July 1895, membership 13. In July an Aid Society was organized in Morristown Kings Co. and our Secy. writes that a Mission Band was formed at the same place on Nov. 14 with 11 members.

Digby held a very successful public meeting in November the collection taken was \$13.00. The Secy. writes,

"Many Sisters were out, who do not often get to such a meeting, and were much interested. The young girls were anxious to make the meeting successful that we feel we have much to be thankful for."

A letter from the Mission Band at Windsor speaks encouragingly of their work. The last Band Day though stormy did not deter twenty from coming. During the week the President had had a Bible Text printed and given to each of the children. After the opening exercises the children recited these verses which were explained by the President. The members of this Band are encouraged to earn the money they bring which goes towards Mr. Morse's salary. Last year in addition, the Band—by their own earnings raised in one week, three dollars for Mrs. Churchill.

As the money was handed in each member told how it had been earned.

A large number of our Societies have observed Crusade Day. Lower Canard held a Thank offering service. When the envelopes were opened, they contained \$13.00 which with some funds already on hand was sufficient to constitute an invalid sister a life member of our Union.

AMY E. JOHNSON
PROV. SECY. N. S.