

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	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

W. B. M. U. TIDINGS

TWENTY FIVE CENTS PER YEAR.

Vol. 6

Amherst, N S., April 1899

No. 62

Motto for the Year.

“Workers together with Him.”

Prayer Topic.

For the Grande Ligne Mission, also that the work among the French in these Provinces may be greatly blessed in the Salvation of souls.

Suggested Programme For April.

PRAYER.

SINGING.

SCRIPTURE. Mark 15 : 16—38. and also Luke 24 : 46—53.

PRAYER.

MINUTES of last meeting.

READING—Tidings

REPORT of Treasurer, for Home Missions. Let some one be prepared to give a short history of the Grande Ligne Mission.

LOSING PRAYER. For Mr. and Mrs. Grenier.

Suggested Programme for May.

TOPIC—Visianagram.

HYMN. More love to Thee O Christ.

PRAYER.

SCRIPTURE.

PRAYER. “That we may show our love by more service to India.”

HYMN.

MINUTES of last meeting.

ORIGINAL paper on our work in India.

PRAYER.

The Bobbili Girls School.

Lately Mrs. Gullison has said to me several times, “The people at home would hear more about the schools at Bobbili.” Acting upon her suggestion I shall make it the subject of my next letter to you. I hope it may not lose itself on the way, as did my last communication to “Tidings”

The “chapel-school-house” is located in almost the heart of the town, and about three-quarters of a mile from the mission compound. The building is an ornament to the town. It stands out in bold relief in the midst of thatched roofs and mud walls and seems to declare that it stands for a power that has come to stay and to grow. It is a veritable standard around which the soldiers of the Cross, six days out of seven, rally and carry on a warfare against the enemies of the true God.

As we step inside the front door we enter the large main room, and notice first three groups of little children with a teacher in each group. All are busy and each gives us a bright smile and a “salaam” as we approach them. At the back of the main room are three small ones one of these is occupied by the head master, the only teacher who is not a Christian. We like him very much. He is deeply interested in the school and tries to induce people to send their daughters. Wont you unite with us in praying for his conversion so that our staff may be purely Christian? He teaches the most advanced pupils. The highest class corresponds almost to the eighth grade at home. In the other two rooms are the little tots learning to write their letters in the sand which is spread over the cement floor.

Every day all of the pupils are

taught Bible lessons, and each morning and afternoon all assemble in the main room, and a hymn is sung and a prayer is offered before they are dismissed. They go out from this environment—clean, airy, where their minds are being brightened, and their thoughts directed to the true God—in to heathen dwellings which with few exceptions are filthy, stuffy, and poisonous with vile conversation and idolatry. Yes and into these dark abodes they carry more light than we dream of. In our house to house visiting we are constantly finding those, whose bright faces and pleasing manners tell us even more quickly than do their lips, that they once attended Mrs. Churchill's school. Our hearts fill with thankfulness to God because he led our sister into this very service, as we hear these girls read the Scripture and talk of its truths. Their associates bear witness that they will not worship idols, but that they pray to Jesus only.

Maha Lakshini, one of a class of almost a dozen who were marked for their ability in the class room, after leaving school went with her husband to his home in a large town to the north of us. With her she took her Testament and Hymn book, and since when visiting in Bobbili she has told us how interested the women there were in hearing about Christ and how they loved the hymns. She often refers in her conversation to the little prayer meetings which her class used to have in the class rooms while attending school. Not long ago she became the mother of a little girl. The little thing was never well and cried most of the time. Her Brahmin relatives told her that the cry was that of a devil which had caught the child as soon as it was born. It did not live long—"The demon took it," said the Brahmins; but Maha Lakshini said, "The Lord gave and the Lord has taken it away." She did not weep and wail, as the heathen all do at a funeral, and her friends wondered at her calmness, and asked what book it was that she was reading. When we called she told us what comfort her

Bible had been to her, and that peace had filled her heart.

Another of our girls, G. Chinwami, who had taken a complete course in our school, was like many a child in this land, unhappily married. Every day in her new home her tears flowed. One day she ran away and poured out her troubled heart to her old teacher. Sayamma prayed with her and told her to leave it with the Lord. Not many days ago a letter came from her saying, "Jehovah heard my cry and has taken away all my family troubles. I am constantly reading the Bible." Thus has joy come into another home. "The entrance of thy words giveth light. There is a Telugu idiom which means "why a thousand." So space does not permit me to multiply incidents.

It is said that this school opens the homes. Yes, indeed! Some days I hardly know which way to turn, because so many little ones cluster around me, each entreating that I go to her home.

The school—I love it. Sisters pray for it.

Lovingly yours,

Maude M. E. Harrison

Mission House,

Bobbili, Feb. 9, '99.

~~~~~  
**From The Treasurer Of The  
 W. B. M. U.**

May the Societies pardon me for my long silence, as I believe this is my first financial report since our Annual Meeting at Truro. This ought not so to be, especially when our finances are not in a healthier condition than they have been the last few months. If anyone has imagined that silence on my part meant advance and prosperity in our loved work, and therefore a little easier time for them, because others have taken a larger share of burden and responsibility, I trust my statements will arouse them mightily from their repose and tardiness. Some of our Societies and Bands have done nobly—have taken on new strength, and this year has been by far the most prosperous

The  
tha  
whe  
exte  
sess.  
the  
tent  
sider  
the r  
andly  
and  
part  
and J  
to me  
Fr  
paid i  
M \$2  
less tl  
M. \$7  
last ye  
F. M.  
this tl  
date \$  
lars of  
Now s  
and th  
pull all  
let us p  
ets proj  
Feb. 21

The  
Mission  
1. To  
900 Ro.  
2. To  
direct  
any ot  
priest or  
Feb 10  
3. To  
of the  
we hea  
Jer  
4. To  
our Fat  
give ne  
ther in  
5. Psa  
6. To  
given  
Christ  
at 28.  
12.

These we congratulate, and realize that what "some have done, all can do" when love for Christ and zeal for the extension of His Kingdom takes possession of our hearts. Kindly give the following facts your strict attention, and then your prayerful consideration, after which I am satisfied the remorse of not having done our individual part will possess each soul, and we will go out to work prayerfully and conscientiously, each doing her part toward replenishing the Treasury and placing the Union in a position to meet her liabilities on April 30th.

From all sources there has been paid into the treasury this year for F. M. \$2915.61, this amount is \$336.59 less than at this date last year; for H. M. \$718.69, being \$116 in advance of last year. Amounts due Apr. 30th this there is in the Treasury at this date \$332.19; about one hundred dollars of this amount belongs to H. M. Now sisters please ponder these items and then with one strong pull and a pull altogether for "Union is strength" let us place our part of God's work on its proper financial basis.

Feb. 21st 1899. Mary Smith  
Treas. W. B. M. U.

6. To dissuade men from putting their trust in other men, in images, relics, pilgrimages, penances, indulgences, scapularies and rosaries, and to persuade them to trust in Christ Jesus, the only and all sufficient Saviour. Jer. 17; 5. Deut. 27; 15. Ex. 26; 4-6. John 4; 23.

7. To root out of their minds the unchristian ideas of purgatorial flames and substitute therefor purification through the blood of Christ and the influence of the Holy Spirit. 1 John 1; 7. Ex. 36; 22, 25-27. Titus 3: 3-6.

8. To remind bishops, priests, friars, nuns, etc., that "marriage is honorable in all," and that the seclusion of convents and monasteries is not the place to fight the battles of christian life. "I pray not that thou shouldst take them out of the world etc." Heb 13; 4. 1 Tim. 2: 1-3. John 17; 15.

9. To dispel the irrational, unscriptural and immoral idea, that a man can create his God in a wafer through the ceremony of the Mass, and afterwards eat that wafer God. John 6; 63.

10. To teach men to live christianly lives, to build up christian characters, and to observe all things whatsoever Christ commands us. Matt 28; 18-20

### Suggested Programme For Mission Bands, April.

#### Singing "When He Cometh"

Bible Reading prepared by leader, the texts being written on slips of paper and numbered. Subject—Giving to the Lord.

- (No. 1.) Matt 2; 11.
- (" 2.) Psalms 72; 10, 15.
- (" 3.) Isa. 60; 6.
- (" 4.) Isa. 60; 9.
- (" 5.) Psalms 76; 11.
- (" 6.) 1st Chron. 29; 14.
- (" 7.) Deut. 16; 10, 17.
- (" 8.) Exodus 23; 15.

The Lord's Prayer, in concert.

Minutes of last meeting.

Roll Call. Each answering by reciting a verse in which the word "give" is found.

Hymn "Jesus saves."

The object of the Grand Ligne Mission is:

1. To give the open Bible to 1,500,000 Romanists.

2. To bring the individual soul into direct contact with Christ, without any other mediator, whether saint, priest or sacrament. Matt. 11: 28-30. Heb 10: 19-22. Heb. 4: 16.

3. To teach that Christ alone, and not the Pope, is infallible, and the true head of the church. Eccles. 7: 2. Jer. 14: 6. Eph. 4: 15.

4. To persuade men to come to our Father who art in Heaven, for forgiveness of sins, instead of to our Father in the Confessional. Matt. 6: 2. Psalm 32: 5. 1 John 1: 9.

5. To proclaim that "all power" is given to Christ, and not to Mary. Matt. 28: 18. 1 Tim. 2: 5. 1 John 2: 12.

It found in Tidings.  
Close by repeating our Missionary  
Creed.

Collection for Home Missions

Leader. What was the original purpose of Caste?

Ans. To prevent the early settlers in India from becoming extremely low, as they might marry those very much beneath them in every way.

Leader. Has Caste been the means of producing evil?

Ans. It has in a great many ways.

Leader. Name some of them.

Ans. One cannot eat or drink with those of a lower caste. If the shadow of a low caste person shades a Brahmin's food, it must be thrown away.

Leader. How does it affect character?

Ans. It increases pride, selfishness and idleness.

Leader. Does it affect the work of our missionaries?

Ans. Yes. It hinders more than any other influence.

Leader. Name some of the things which a Brahmin must give up in order to become a Christian.

Ans. He must give up his claim to superior holiness, his power and wealth, and become like his master, "despised and rejected of men."

Leader. Are all the native Christians persecuted by their heathen friends?

Ans. They are, and in some instances put to death in various ways.

I HAVE often wondered what we should do if the great Judge did call us up and ask, "Did you hear My command to go, Christian?" "Yes, Lord, we heard it; we got it by heart." "Well, did you go?" "We did not go far." "How far did you go? Did you go across the State?" "No, we didn't. We live in a large State; we could not get across." "Did you cross

the county?" "No, we didn't cross the county." "Did you go to the end of the street you lived in?" "No, Lord, our street was the longest in the town. We didn't get to the end of it." "How about that family that moved in right across the street a few months ago? Did you ever invite them to go to Sunday School?" "Well, Lord, we intended to do so. We started several times. But if you give us one more day we will take the Gospel to them."

The Grande Ligne Mission operates chiefly in the Province of Quebec, where out of a population of one million and a half, one million and three hundred thousand are under the teaching of darkest Romanism. A growing spirit of restlessness under priestly control is manifesting itself among the thinking classes. Mandements and proscriptions are being rescinded with a sullen independence which promises much for future work among this people. Dissatisfaction with the educational status of the Province has resulted in a demand that the educational system shall be wrested from the control of the church, where it has always been. These and many other things fill the missionary with hope. However, this struggle for liberty of conscience and freedom of thought is only just beginning.

About 6000 persons have been converted and added to the churches, many of whom, however, have been compelled to leave their native land because of the vigorous application of the boycott. More than 60 young people have received training for mission work in the school at Grand Ligne, some of whom are laboring in foreign lands. About one half of the ordained missionaries now laboring among the French in the United States were trained in our schools.