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*Wm. B. M. U. Tidings*

# W. B. M. U. Tidings.

25 Cents per Year.

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Vol 6.

Amherst, N. S., November 1899.

No 69.

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**Motto for the Year.—Workers together with him.**

**Prayer Topic**—For the Northwest Mission and Indian Work that this year may bring a great harvest of souls. For the officers of our Union and Missionary Societies.

**Suggested Programme for  
Nov.**

**Suggested Programme for  
Dec.**

SINGING.  
SCRIPTURE. Psalm 90.  
PRAYER by Pres.  
SINGING.  
READING minutes.  
BIBLE READING on Service.  
SENTENCE PRAYERS by every member present.  
READING Tidings.  
SOCIAL TALKS as to results of Crusade Day and suggestions for Thanksgiving Season  
ROLL CALL.  
DOXOLOGY.  
CLOSE with Lord's Prayer in unison.

SINGING.  
READING. Matthew II.  
PRAYER  
SINGING.  
READING minutes.  
PRAYER by several.  
SINGING.  
SUGGESTIONS as to Xmas week.  
Plans for helping poor or sick in Church or community.  
ROLL CALL.  
CLOSING PRAYER.

### A Letter for Tidings.

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Mission House, Bobbili, Sept 10, 1899.

My Dear Sisters:—

This is Sunday evening. We have just come in from prayer meeting. This afternoon we had a very heavy rain, which was much needed. People are prophesying another famine this year. At present a quiet rain is falling, which hinders us from going into the town to tell the Story of the Cross. So I take my pen to address a few words to the workers at home.

Remembering that I must send a letter to "Tidings" this week, I went out this morning to find something interesting to write about. I think I found it in the Rellie Street. How I wish I could present the picture to you as I saw it.

Who are the Rellies? You have all heard of caste, of which there are four main divisions, viz: Brahmin, Warrior, Merchant and Cultivator. But a great part of India's population is non-caste. These are called Pariahs. Of these, the lowest are the Rellies. As far as outward appearances, and social status is concerned, there is truly a great gulf between the Brahmins and the Rellies, and we can well understand how that the high caste people, with hearts unwarmed by the touch of Divine love, regard with contempt the degraded out caste.

The picture Christ gives us of the Pharisee's, in the 23rd of Matthew is about as true a picture of the Brahmins as one can get. I sincerely believe that the woes He pronounced upon the former, will be poured out upon the latter as well. But however impure their hearts may be, they certainly keep their bodies scrupulously clean. Their dress is neatness itself, and I must say it is much more pleasing to our tastes to talk with one of these, than with a Mala or a Rellie who with few exceptions is very ignorant and very filthy. Their dress—well, they have none. A scanty breech-cloth is about all they wear.

About three weeks ago, a Sunday School Class was established in the Rellie settlement. Having given up my class over to Miss Harrison for the morning, I accompanied the teachers, P. John and Bapi Raju as they went to their work. The street upon which we entered was not very clean. I wished for a scented pocket handkerchief before I had gone far. Pigs? Pigs to right of us. Pigs to left of us. Oh such filthy pigs! How they squealed!

P John stopped in about the middle of the village, and pointing to a tree, said, "We have our school there in the

shade." The place did not look very inviting, and the smell from the gutters was not the most savory. Just then a man called us us to come along a little further. "I have caused a place to be made clean for you" he said. This was a pleasing announcement, and we readily accepted his invitation. In a short time we found ourselves in a much more desirable spot.

In the meantime the cry "They have come," "Hurry to school," was heard in different directions. From all corners they came, young and old. As soon as they had gathered, the teachers made them sit in rows in front of us. When the babel had subsided a bit, I asked them if they could sing. Sing! Of course they could. The idea of thinking *they* couldn't sing John said he had been teaching them "Nothing but the blood of Jesus," so I told them we would sing that. I began "What can wash away my sin" thinking they would sing it with me. Instead of that, when I had gotten about half through the line they began, "What can wash"—Afterward others began, "What can—Such a hubbub! At first I was astonished, and somewhat non-plused. Then I had to laugh. We began again, but this time it was understood that I would first sing a line alone, after which they all must sing it together. In this way we sang the hymn through most satisfactorily.

Their lesson immediately followed. While John spoke, I took a few notes for my letter. The number then present was one hundred and sixteen. I wanted to describe the gathering to you, but it would make my letter too long. The following are some of the things I had marked down to write about: The childrens dress, chiefly a string of beads around the neck, and a piece of twine around the waist; "The Madras Hunt;"—If you don't know what it is, refer, to Mr Higgin's pictures of Indian life, where you will find an explanation—Scars of burns, inflicted in infancy by parents or near relatives; Womer smoking, etc. etc.

After John had taught the lesson, and offered prayers, I asked them a few questions in review. We were having a

rich time, when Mr Gullison appeared on the scene, and kindly reminded me that, if I wished to visit Sangana's class I must go right away.

This class was about a quarter of a mile distant and was established while Mr and Mrs Churchill were here. One of our young men, Sangana by name, has had charge of it since we came to Bobbili. He is doing a good work there. Two of the boys who were in his class today are Roman Catholics. But they say they are not satisfied with that religion, and want to join our Church.

Thus the work goes on. The Bobbili church has decided to establish a day school in the Rellie Street, and support it independent of Mission help. You will hear much more about this later.

We expect to go on tour next month. It is our desire to spend the greater part of the remainder of the year on tour. But to do this, necessitates extra expense. Where is the money to come from? Mr Manning sends all that is put in his hands for the work, so it is not his fault that we don't have more. Mr Gullison has asked repeatedly for a larger allowance to carry on the work. If it does not come soon it will be impossible to execute our present plans. Have any of you some of the Lord's money on hand? If so, give it to Him as soon as possible. His work needs it more than you do.

Wishing you all a very prosperous year in the work.

I remain

Yours and His

Nettie C. Gullison.

### **Galician Mission in Manitoba.**

Rev Mr Burgdorffe is a German minister formerly from Russia, where he submitted to the most cruel persecution, having been imprisoned twenty times for preaching the Gospel as we believe it. He came to America in order that he might worship God as his conscience dictated.

He is now the honored and loved Missionary to the Galicians and Doukhobors in Manitoba. Brother Burdorffe speaks fluently in these languages and sings sweetly with the help of a telescope organ, thus enabling him to preach in song and story.

The W. B. M. U. at their last convention decided to support Missionary Burdorffe by a special ten cent collection from the church members, collected and looked after by one appointed among themselves.

There are 20,000 Galicians in the Canadian North-west now and prospects of more coming. There are 7,000 Doukhobors also claiming our interest and attentions. God has given the Baptists of Canada a great opportunity for evangelizing these people. Having raised up a worthy man who knows their language and who is fitted for work among them and whose heart of love goes out to the unsaved among them.

God has already set His seal of approval on our missionary's efforts in the conversion of two promising Galician girls.

There is also an educated brother among them who has been in Siberia for conscience sake and who is eager to help give the gospel to his brethren.

The Galicians are from the Austro Hungarian provinces Galicia and Bukovina. These provinces differ greatly. The Bukovinians are Greek Church the Galicians having left the Greek Church, formed a sect of their own within the pale of the Roman Catholic Church calling themselves Greek Catholics. There is very little communication between the people from the different provinces even when they live in Canada on the same reserve. They are naturally religious. Wherever they are their custom is to make or rather say long prayers perhaps looking around all the time, and it may be planning mischief at the same time. They have a form of worship but the spirit is not in it. The Galicians are a simple people. They are ambitious and mostly thrifty. They can live on what a Canadian would starve on.

I was over to the flour mill today and there were a num-

ber of Galicians there waiting for flour. The miller showed me the kind of flour they use, and it is the coarsest quality. I have heard their bread will keep years and I don't doubt it, as I have seen some and it is hard as a rock.

They will get on. Those who have visited their colonies speak highly of their progress. They are ingenious making their own implements. They use the material they have to accomplish their purpose. I saw a funny sight some time ago in our town. A big Galician was driving a little bullock a year and a half old. It was harnessed with ropes to a rude home-made cart. With this rig there was a little girl about nine years old with a long dress and bare-footed. She walked part of the time then she would ride in this unique conveyance.

Their costumes are very picturesque. I often wish for a kodak when I see some of them so I could share the picture with friends in the East. We see such sights every day. These people are here to stay. They need the Gospel. God has given it to us and he has asked us to witness for him in this great land. We would not be worthy of being called children if we neglect to do what we have been so lovingly commanded to do.

Yours in the work,  
Lizzie Mellick.

The following is an account of a trip to our Northern Indian Mission, by Mr McNeil, pastor of the first Baptist Church Winnipeg. This is a part of the road over which Mr Mellick and myself travelled on a mission work a few year ago.

L. Mellick.

### **A Trip to the Northern Indian Reserves, Manitoba.**

It was my pleasure to accompany Supt. Vining a few weeks ago on a trip North to visit the Indian mission stations at Fairford and the neighboring reserves. We took train to

Westbourne and through the kindness and courtesy of Mr McArthur we were given a free passage up Lake Manitoba on his steamer—the Isabel of Winnipeg—which he employs in the fishing and lumber business on the Lake. The evening of Monday, July 24th. brought us to the Northern end of Lake Manitoba, where the lake finds its outlet through the Fairford River. We passed the night on board the steamer and early next morning began our journey to the Lower Fairford Reserve which is about eight miles down the River. Not being able to secure a boat at this point we left our baggage (which was afterwards brought down in a wagon) and began the tramp of eight miles through the woods, over the trail. The day was hot and we were greeted and attacked by the mosquitoes of the north—an animal peculiar to that country—~~justly compared~~ by Mr Vining to “young moose” in their shape and dimensions, and whose cannibalistic tendencies I will not trust myself to speak.

The Reserve at Lower Fairford is beautifully situated. The river at this point is a fine broad, deep stream, and at sunset presents a beautiful picture with the birch bark canoes drawn up along the shore. On each side of the river are the whitewashed log huts of the Indians interspersed with wigwams from the top of which the smoke curls away, rising from the central fire around which the families sit with laugh and song. Quite a number of the Indians live in log houses which generally contain but one room, but the majority seem to prefer the rude style of architecture adopted by their fathers. Each household possesses a birch bark canoe—Hiawatha’s “swift Chumann for sailing”—a few cooking utensils, a rifle or gun or both, and a few Indian dogs—poor, lean, haggard, shaggy, sunken-eyed, skulking brutes, which are heartlessly starved and unmercifully beaten.

Dinner over and the tent pitched on the day of arrival we immediately announced a meeting for the the evening. There is no difficulty in securing a gathering. The Indians, having



nothing to do, find any hour convenient—high noon would be quite a crecable. A few hours' notice will suffice for anything "new" reaches all quarters of the reserve in a short time.

We met in the Baptist "chapel" on the east side of the river. It is a log building, well shingled, nicely seated, well lighted, clean and bright, and capable of seating about 125 people. Near by is the "parsonage" which is occupied by our missionary, Brother John Sanderson. To him and to his wife are due our thanks for their great kindness during our visit—a kindness indeed which characterized all "the brethern".

The first evening brought a full house. Having had ou previous experience in conducting a service through an interpreter it was largely an evening of experiment. Brother Vining preached. I shall not soon forget the look of despair with which Bro. Sanderson began this interpretation, as, after struggling out from the verbal avalanche that Bro. Vining poured upon him for five minutes he hopelessly began to reproduce it for the benefit of the brethren who were already sitting with eyes and mouths open in wonder. But even Mr Vining had to "go slow" here and after the first evening we learned to speak sentence by sentence and simply "as unto babes in Christ."

The second evening of our visit (Wednesday) we began our service earlier (by special request), and continued so long as daylight lasted. These Indians are marvellous in their patience. In this respect they would put to shame many of our restless congregations. The meetings from the beginning increased in interest and spiritual power. We especially enjoyed the singing of the Indians in their own language and this part of the service was marked by an intensity and fervor that was very inspiring.

On Thursday, accompanied by many of the brethren, we set sail down the Fairford River to the Sandy Bay Reserve. This Reserve nestles in a little bay of the same name on the north shore of Lake St Martins, into which the Fairford River flows. Its outlet is the Little Saskatchewan River which con-

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nects it with Lake Winnipeg. There are about fourteen families at Sandy Bay. We held our meeting in the schoolhouse, which was well filled at an early hour. The service here seemed to have been greatly enjoyed.

On Friday morning, with an increased "return" we crossed the lake to the St Martin's Reserve where we held a meeting that evening. We owed much to the kindness of Mr Doubs, the teacher on the reserve, who placed the schoolhouse at our disposal and added pleasure to our visit in many ways. To Mr Favel, the teacher at Sandy Bay, we were indebted in a similar way. There are about sixteen families living on the St Martin's reserve. In our service at each place we devoted the first part to the instruction and exhortation of the brethren, and closed with a simple presentation of the gospel and an appeal to the unsaved.

Saturday evening found us back to the Lower Fairford Reserve. Here we had a delightful meeting, and a testimony meeting at the close was prolonged far into the night. Three services on Sunday brought the campaign to a close. The day was beautifully bright. The morning service brought from Sandy Bay and St Martins and other places, many who remained with us the whole day. At the close of the afternoon service Mr Vining baptized two believers in the river. I had the pleasure of addressing a congregation of about three hundred on the bank of the river before the baptismal service. There was the most respectful attention throughout. After the evening service we gathered around the Lord's table and remembered His death. It was a day of great blessing for us, and the faces of the Indians, with tears of joy upon many of them, seemed to indicate that the Saviour's presence had been very real.

We have reason to believe that through us the Lord strengthened the fellowship of His people there. If this was accomplished we fulfilled the chief object of our visit and to Him we give the glory.

The journey and the work was attended with a good deal

of hardship and anxiety. The recreation and rest which we had hoped for was reduced almost to a minimum. However, a day and a half's sailing on the home trip down Lake Manitoba, before a snorting breeze, "with white waves heaving high," almost compensated for the toil and worry of the previous week.

JOHN MCNEILL.

### Mission. Band Lesson.

#### Idolatry in India.

Question. Who are the principal deities of the Hindus.

Answer. Brahma, the Creator; Vishnu, the Preserver; and Siva, the Destroyer.

Q. Are there many other deities? A. Yes, very, very many. Each of the above has many manifestations, even as these three are themselves emanations from the one Supreme Self.

Q. Is it only forms of men and women that the Hindus worship? A. No, while these are often repulsive in form, having several arms or heads, or having the heads of some animal for instance, the people hold many of the lower animals, many plants, stones, rivers and towns sacred. Men after death, are deified. The Hindu, indeed, is prepared to worship anything.

Q. Why have they so many gods and goddesses? A. Each idol is represented as possessing some special power, as gods of learning, of women, of war, of fruits, of plenty, of life, of diseases, of wisdom, etc.

Q. How are these esteemed? A. As to the three chief gods, *Siva* is too impersonal and too severe to be a god for the multitudes. *Vishnu*, being the Sympathizer, is the most popular. Daily all good Hindus adore the Sun, of which Vishnu is probably a form. All Hindus worship *Ganapati* (or Ganesa.)

Q. What are the abodes of the idols? A. Many temples of great magnificence have been built all over the land. Also, representatives of gods are kept in the houses of the people.

Q. Do the people worship in these temples as we worship in our churches? A. No, the real worship is performed by the priests, while the people carry their gifts to the temples, walk around the buildings and gaze upon the idols as they may get opportunity to do so.

Q. Is the worship simple and short? For instance, in the temples of Vishnu? A. In all temples of Vishnu, the chief daily ceremony, after washing and dressing the idol, and burning lights and incense before it, consists in offering it food of some kind, on the essence of which the deity is supposed to feed.

Q. What adornment is put upon the idols? A. They are constantly decorated with flowers and costly ornaments.

Q. How does the worship of Siva differ? A. For one thing, no food is usually offered. Water is poured upon his symbol.

Q. Why is this? A. He is too austere, and is approached with great fear.

Q. Who is Ganapati? A. He is the god of wisdom, the lord of mischievous imps, who are supposed to cause obstacles and difficulties.

Q. What is the origin of this god? A. Parvati, the wife of Siva, after bathing one day, was adorning herself with pigments when particles of powder fell upon the floor. These she gathered in her hands and moulded into the form of a child, into which life entered.

Q. Is this his present form? A. No, his appearance is bloated, dwarfish and distorted, with the head of an elephant, his own head having been lost in an encounter with his father, and this one put on in its place.

Q. Does this form have any special significance? A. The body indicates love of good living; the head typifies a combination of wisdom.

Q. When is he worshipped? A. He is worshipped by all Hindus at the commencement of all undertakings, before mar-

riages, at the beginning of a journey, and before the most trifling undertakings. Every morning shopkeepers burn a little incense before the picture or image of Ganapati

Q. Are the Gods worshipped only in quiet ways? A. No, there are special days in each year devoted to different gods. On these days great feasts are held. Such display, such crowds, wild noises, shouting and beating of instruments is not to be thought of in our land.

Q. Does this idolatry enter much into the real life of the people? A. Oh, yes, even the most trifling act is supposed to please or displease some god, to bring a blessing or a curse, which will not only bring punishment now, but it may affect the next stage of existence through which the soul passes. Much stress is laid upon the use of food. Even water must be *religiously* purged, though chemically it may be unfit for any use.

Q. Name some of the things held sacred? A. Among animals the cow typifies the productive earth; serpents, eternity; and monkeys. Many plants and stones are held sacred. Among places the Ganges is the most revered of rivers. On its banks are many temples and towns. Benares contains thousands of temples and smaller shrines. Even the air of the town is considered holy, and any one who dies here is sure to attain celestial bliss.

Q. Is idolatry uplifting? A. Too much stress cannot be laid on its degrading tendencies

Q. Why is this? A. The system does not give anything parallel to the truth of the perfect personality of the God-man Christ. [The people have no God of love in whom they can trust as a tender, loving father.

Q. Why do they not love our God? A. Because they do not know Him.

Q. Who then can tell them? A. Our dear Missionaries.

Q. Can you do anything? A. Yes, a great deal by our prayers, by our gifts, and by our lives.

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Q. Dear children, since you know of our loving Father and Saviour, of His kindness and care in giving you pleasant homes and Christian friends, what is the *first* thing He wants from you, each one of you? Read Psalm XC, and consider how vain are idols, and how much reason we have to "Bless the Lord from this time forth and forever more."

### Suggestions.

To those who select "Idolatry" as the Subject for study in the next Band meeting, it may be suggested that suitable hymns be selected. Also let the roll call be responded to by verses bearing on the subject e. g.

- (1) Folly of Idolatry—I Kings 15: 26; Ps. 115: 4; Isa. 40: 19; Isa. 46: 6, 7 etc.
- (2) Idolatry forbidden—Ex. 20: 3-5; Ex. 23: 24; Ex. 34: 17
- (3) Character of idolaters—Eph. 4: 17-19, etc.
- (4) Punishment of idolatry—Rev. 14: 9; 21: 8; 22: 15; Eph 5: 5, etc.

Impress upon the young minds the central truths to be gained from the lesson on "Idolatry" and the paper on "Ganapati."

### Glimpse and Gleams for Mission Bands.

#### GANAPATI OR GANESHA—THE POPULAR GOD OF GOOD LUCK.

"Oh, won't you please give me leave tomorrow—a great feast—"

"Munshi (Telugu teacher) how many feasts do you have in a year?"

"Fifty great feasts and twice as many little ones—tomorrow we worship Ganapati, a great god, a good god!"

"What is he like?"

"Oh, don't you know—the body of a man with an elephant's head."

"An elephant's head! How is that?"

"Munshi now proceeds to tell the following tale:—"You know there are three great gods, Brahmà, the Creator, Vishnu, the preserver and Shiva, the destroyer. Well, one day during the absence of Shiva, his wife, Parvati, after bathing, adorned herself with many colored pigments. The tiny pellets of powder which fell on the floor she moulded into the form of a child when lo! life entered the figure. Now what joy—"I have a son, a son," she cried. The next day when she went to perform

her ablutions she said, "Ganapati, my son, I put this sword in your hand. Don't allow anyone to cross the threshold?" Soon her husband, Shiva, returned and said, "Who are you? What are you doing here?" "Oh", said Ganapati, "I'm here to keep guard. Don't come in!"

"This is my house. I will come in," said Shiva. The in anger he raised his short war-quoit and cut off Ganapati's head. Parvati enters—what wailing. "You've killed my son! I'll never be at peace with you, Shiva, until you restore my son's head." Shiva is in great distress. A council of the gods is called. The command is given—"Slaves, go out now and kill the first person you find sleeping with his head toward the North!" (The Hindu always sleeps with his head toward the East, the only safe position) They search and search but in vain. "Now," says Shiva, "bring the head of the first beast you see!" What was the beast? An elephant. Shiva claps the head on the decapitated child and says, "Now it's all right. I always was rather hasty." Then to make amends he ordained that in every enterprise Ganapati's name shall be the first called upon.

#### ORIGIN OF GANAPATI.

So this is origin of Ganapati, the elephant-headed god who is called the god of wisdom and of humor, of policy and prudence, and the patron of Literature, whose auspicious image is placed over most Hindu doorways and whose mystical sign,

The *svastika*, stands on the first page of Hindu ledgers and day-books as well as philosophical writings—the god to whom the traveller and pilgrim look for protection, the merchant for fortune, the student for advancement and the housewife for good luck.

"Munshi, do you worship Ganapati before you begin any new work?"

"Yes, of course I do. The other day when I was sick before I wrote that letter asking for leave I worshipped Ganapati."

My young friends, are you listening? Do you not see how diligently the heathen worships his idols which are nothing. Surely we will be as faithful in calling upon the Lord, our Maker who is mightier than the noise of many waters, whose righteousness is like the great mountains, who is the fountain of life and in whose life we shall see light, who daily loadeth us with benefits and who is the God of our Salvation.

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Would we make our lives good and beautiful? Then let us lift up our hearts to God ere we do the smallest act and take as our motto, "Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus"

The damp steamy days have given place to those of sur-  
passing brightness and clearness. As we stroll homeward from a certain village we become enraptured with the glories of the setting sun—a gorgeous spectacle! Surely the colouring of the heavenly city could not be more lovely! Groups of boys chanting their low songs and bearing huge branches of aegle and mango, date and mangrove hastily pass us. We accost one party thus:—"What are those leaves for?" "Oh for Ganapati's feast tomorrow. We put these across the doorway so that when we bring Ganapati out he may be pleased." In reply to our questions,—

"HOW DO YOU WORSHIP GANAPATI?"

they volubly say, "Tomorrow we will rise at 5 with great joy, bathe in the river put on our best clothes and jewellery then with drums, trumpets and torches we will go to the idol-maker's house. Having paid him so much he will put a Ganapati in the palanquin, then we will march gaily home. Having bathed again we will worship just as the Brahmin priest says, that is by throwing flowers, powder and fruit and by offering to the god milk and sugar, rice and ghee, molasses and peas, and saying "Oh Ganapati, we give all these to you. Eat them well with joy and protect us our cattle and our children!" Do you not rejoice, my dear Mission Band workers, that you have been taught to serve the Lord of heaven and earth who is not served by men's hands as though he needeth anything seeing that He giveth to all life and breath and all things.

It is the last day of the feast, The ten days of special worship are completed. Why this shouting and rejoicing, this blowing of trumpets and beating of drums, this waving of lights and clanging of cymbals? See! the streets are filled to overflowing and all are moving in one direction. Palanquins and palanquins—who are riding thus in state. As you get a peep you say,

"WHAT AN UGLY DOLL!"

See that long trunk curling down and touching its stiff, silly, spangled costume. Did you call this a doll? Oh no! this is India's favorite god and now they are taking it to the river and if you ask why they will say, "You see Ganapati is



made of clay ; it will soon crumble so rather than have it trampled upon we will throw it in the river."

A few days later what did we read—In the Hindu College at Kohlapur out of nineteen students all but three are holding what they call reformed principles on points of religion. No caste distinctions are observed, etc. The reformed students decided not to observe the Ganapati festival. On the second day of the feast one of these students found an idol of Ganapati on his table. He instantly hanged it to a tree near his door and placed some old shoes on its head. The three orthodox students came out and made a row. That

#### A GANAPATI WAS HANGED.

Was reported with many exaggerated stories and the mobs gathered. A complaint was lodged in the District Magistrate's court. The prosecution offered to withdraw the complaint if the accused would fall prostrate before an idol of Ganapati and make public apology. But they said, "On no account will we degrade ourselves by showing respect to an idol." Then they were entreated to attend the temple of Amabai, the Goddess of the town, and there do homage, but they said, "We have no more regard for Amabai than we have for the Ganapati which we hung." The case dragged on for several weeks. The accused were finally acquitted as a result the Christian lawyer proving that the Ganapati that was hanged had not been consecrated according to the rites of the Hindu religion ; if not consecrated then it was not defiled and therefore the religious feelings of none were insulted.

My dear boys and girls, I beseech you to love and serve the Lord Jesus with all your hearts ; then without doubt you will have a large share in speeding the day when we may report how the Telugus turned unto God from idols, to serve the living and true God, and to wait for His Son from heaven whom he raised from the dead, even Jesus who delivereth us from the wrath to come.

Yours with cordial greetings,  
Mabel Archibald

Chicacole India,  
Aug. 15, 1899.