

and had no extra accommodation for any one; neither were there funds in hand for school purposes. But the probable future of these girls was fearful to think of, so it was determined to take them on trial. "If it should seem best to keep them I will write to our Canadian sisters and ask them to assume their support," said I. They were soon made happy by good clothing and a portion of rice and curry. Their wants were few and simple—two good meals daily of curry and rice, which they cooked for themselves out of doors—a mat in a corner of the little room used for a school, at night, and they were happy. Their names were Maluxshini and Papama (sin). This latter name I did not like, and as the little one was a merry little thing, we called her "Hope" or "Hopia," as the Telugus say.

A year or so before the above took place, a few dear little girls connected with the Sabbath School at Wolfville, Nova Scotia, formed themselves into a Mission Band, and by a yearly sale of fancy and useful articles made by themselves, raised a sum of money which they sent me. With the consent of the Band this money was taken for the support of the girls while they were being educated, and has been thus far more than sufficient for their wants, so that there has been no need of aid from any other quarter.

On the first day of the year 1882 a baptism took place here, and Maluxshini was then "buried with Christ by baptism." She had been on probation for six months, and I believe has tried to live as a Christian should.

I have related the above facts, because about a month ago a wedding took place here, and I thought some of you might like to hear something about it.

We wished to keep Maluxshini with us another year, but she has gone to help brighten the home of one who is engaged in the Lord's work at Akidu. Benjamin, one of Mr. Craig's preachers, asked her in marriage, and, after the usual preliminaries, the 19th of July was set as the happy day.

Among the upper classes of Hindus it is the custom to make their weddings occasions of great joy and of *immense expense*. They will at such times rush into debt on an enormous scale, which hampers them for the rest of life. Should we venture to tell them the folly of such a course, "It is the custom," is with them a sufficient answer. Those who, though respectable, are too poor to obtain such credit, will for months go about soliciting contributions for the important occasion. The outcasts or *malas* often have no ceremony beyond a small feast for the neighbors, and many dispense even with that.

The Christians, of course, are married by a religious ceremony somewhat similar to that customary at home, and are allowed a small feast besides. It is the custom for the bridegroom to provide the feast, which on this occasion consisted of coffee and oppos—a pancake made of rice flour and cocoanut milk—in the morning, and a dinner of curry and rice, with cakes and fruit. The Christians have so few holidays we encourage them to make as much as possible of these joyful occasions, so the school was given a holiday. The bride is as anxious to be well dressed and appear pretty as are those in similar circumstances among more civilized people. The usual saffron anointing was omitted, but for *sunkoshum* (joy), first the *pendli komaruudu* and *pendli komartike* (bridegroom and bride, literally, wedding son and wedding daughter) had their faces and necks daubed with a mixture of sandalwood powder and water—then all the wedding guests came in for their turn. To be well dressed among Hindus consists in being as far as possible covered with jewellery. If these people have any

money they put it into jewellery, but for a wedding it is a common custom to borrow or hire jewels.

Our bride's toga was of muslin, with a border of gold thread one end of which was carried over the head as is customary in a public assembly. Maluxshini was sensible enough to wear only a very small nose jewel and one pair of earrings. The remainder of her adornment consisted of a handsome necklace of gold and pearls, presented by the bridegroom, also finger and toe-rings of silver, another necklace and silver bracelets borrowed from a friend. The bridegroom was quite elegant in cambric jacket and fine muslin garments, one piece of the muslin being artistically arranged over the shoulder and falling behind. He had trimmed up the chapel and entrance very prettily with plantain and cocoanut boughs and flowers, showing excellent taste in the arrangement. At 9.30 a.m. all gathered in the chapel, a hymn was sung, a short address on the duties and responsibilities of married life given, and then the ceremony was performed. Instead of a wedding ring the bridegroom tied the *tali botu*, or marriage badge, a circular piece of gold, around the bride's neck by a string—and with prayer and the singing of another hymn the ceremony was ended.

The following Monday evening the newly-married couple bade us farewell, and with many good wishes, hopes and prayers for their future usefulness and happiness, we saw them depart on their long journey of more than 100 miles. We have since heard of their safe arrival at Akidu, where they are at work. May their work be greatly blessed in that field.

M. A. CURRIE.

Tuni, August 18th, 1882.

BIBLE WORK

From the Report of the Corresponding Secretary of the Ontario Women's Society.

Mrs. Currie reports from Tuni: "You will want information concerning our Bible Women for the annual meeting. During the past year *Hannah* has been at work at Durmasargum. It is now nearly a year since she was called here on the occasion of the severe illness of her only child, who was attending our school. Her work was interrupted about two months. From time to time she has sent me reports, a specimen of which is here given:

"The help of God is desired." To my greatly beloved mistress in the Lord, your sister *Hannah*, with many grateful salaams writes as follows: By the favor of the Lord we are very well. We trust in the Lord that you are also prospering. Madam, this region is enveloped in darkness; nevertheless, I believe that the Lord, by His favor, can cause the light to shine (even here). The villages which I have visited during the month are Boddipalli, etc. In these twelve villages I have many times made known to them concerning our Lord and His Son. If it is our Father's will He can make many to become His children. Our affectionate salaams to Master and Mistress."

In her last letter, written in July, she mentioned that she was poorly and unable to work as usual. The little Bible training class was continued until within three weeks of my leaving the station in September. The preachers' wives resident here continued their tri-weekly visits to neighboring villages until near the end of the year, when sickness prevented both Jane and Susannah from further effort in that direction. The latter is now ill at Cocanada, and I fear she will not be