

require forty dollars a year, fully double the amount they had been accustomed to give. They pondered a moment, but it was only for a moment. Immediately their countenances brightened and the whole school united in the resolution that the sum should be raised. And raised it will be. *Is not this a comely effort?* May the Lord, who has declared that He is pleased with those who give cheerfully, abundantly cheer these young recruits, and give each a new heart and a mansion in His kingdom. And may Zuchamadu pray faithful and merit the effort thus heroically made in his behalf.

C. R. B. D.

Middleton, N. S., Jan. 15, 1885.

CHESTER, NOVA SCOTIA. — *Dear LINK*, — We prize your monthly visits more and more; are still trying to aid in the cause you represent. There are now five W. M. A. Societies and four Mission Bands in Lunenburg County; not all doing the work they might, yet all aiding a little, and sending forth some rays of light into the darkness of heathenism and the darkness at home. Oh, that the Church of God would arise and shine! Then would the long-repeated prayer, "Let Thy kingdom come, and Thy will be done on earth as in heaven," be answered.

Yours in sympathy for the perishing,

P. M. B. KEMPTON,

Jan. 15th, 1885. Agent for Lunenburg Co., N.S.

Household Gods of the Malas

Mrs. J. J. Parker, of Coaticook, Que., writes:—A short time ago I received a letter from Mr. McLaurin, containing the following, written by one of the Samulcotta students. Mr. McLaurin baptized his parents at Cocanada, before coming home. During their stay in Canada this young man united with the church. This sketch was written by him in Telugu. Mrs. Mol. translated, and sent it to me for the benefit of our Circle and Band. It has been read here, the children especially were interested. We appreciate the effort of this dear sister for us, and would like to have other Circles benefited by it, (there are many who are still ignorant of heathen life).

Malas means one caste of the Telugus.

I. *Nomalu*. This is a female deity who is believed to give to her worshippers wealth and prosperity. There is an annual feast in her honor, when stone images of Nomalu are sold in the bazaar, for one anna, more or less, according to size. When the time for the feast (which lasts for three days) has come, and the idol is bought, it is taken home, bathed, and saffron marks put upon its head and body. It is then set up in the house and the people bow down to it and show it much respect. On the third day, the principal one, no food is eaten till evening. That day curries and cakes are made and placed before the images. In the evening the priest comes and reads the history of the idol, and after that the people themselves eat the food, believing that Nomalu has already partaken of its essence. At the close of the feast the image is placed in a small box, with the two sacred threads of red and yellow which have been worn for five days on the arms of the people, and all are closed up and put away till next feast time, when, after burning incense before the box, it is opened, the image taken out and used again. This is considered a very holy feast; my parents kept it years ago.

II. *The Holy Circle*. On the walls of the house, inside, people make a circle a span wide; it is made of yellow powder. Across it they make three marks with red powder and spots of the same between the marks. Before engaging in any idol-feast they burn incense before this and make obeisance to it. Also any time that members of the family are in need, or if sickness comes, they bathe hands and feet and prostrate themselves before it. This was in my father's house, and is very common.

III. *Ants' nests*. If ants begin to build a nest in the house they are not molested, for the people think it is some of their ancestors come to live with them and that if they worship this they will be successful in their work. So they burn incense to this ants' nest, keep a lamp burning before it always at night and bow down to it with great respect and fear. There was one of these in my father's house and my mother was very careful to worship it regularly.

IV. *Making a vow*. To avert trouble when it comes, people sometimes take a thing and make a vow to devote it to the gods. Suppose it is a cloth. They must get a new one, sprinkle water on it and put saffron on the four corners; they then fill a new pot with water and cover it with a strainer, in which they place the cloth. Then they make three images of clay or saffron and place them, the cloth and the pot, before the holy circle. Then three plates are filled with vegetables, curry and rice and put before the images, after which incense is burned and the family make salaams to them. The people then all leave the room for twenty minutes while the gods are supposed to be eating the food. After that they return and use the food and cloth themselves! The images are thrown away or given to the children as play things, after the ceremony is over.

V. *Feasts for the dead*. On the third day after death is kept the "little day." The evening meal is taken to the place where the body was burned. What remains of the body is reduced completely to ashes, water is sprinkled over the spot, incense burned, after which the people who came eat the food and return home. The fourteenth day after death is called the "great day." On that occasion they feast all their fellow-caste people of their village. Then after bathing themselves, their priest is called to read "mamtrams" (incantations), and then they give many presents to the priest, their idea being that, as much as they cause gladness to him, so much will the dead relative rejoice.

VIGNASWURADU.

This idol has an elephant's head, and a man's body. It is worshipped at the beginning of any enterprise for good luck. When I began to go to school at five years of age, my parents caused me to observe this worship. My teacher took me to the bazaar and there selected the idol for me, but would not allow me to touch it till I had listened to him repeating incantations over it. Then we took it home, bathed it and placed a peck of rice and some fruit before it. My teacher wrote a word in the rice, then taking my hand caused me to retrace the same with my finger. He then read the history of the idol to me, and after, by means of shells, forecast what kind of a scholar I would be. The grain and fruit were then given to the teacher. A little shelf of bamboos was made for the image and on it I kept my books also. Each time I began a new book at school I worshipped this idol and also observed a feast in its honor once a year.

This is all I recollect about the worship of idols in my father's family. When my parents became Christians they buried the images to which they used to pray.

SUVKRNADU.

Trifle Not!

'Tis not for man to trifle: time is brief,
And sin is here;
Our age is but the falling of a leaf,
A dropping tear.

We have not time to sport away the hours;
All must be earnest in a world like ours.
Not many lives but only one, have we—
One, only one.

How sacred should that one life ever be;
That narrow span!
Day after day fill'd up with blessed toil,
Hour after hour still bringing in new spoil.