

the medical missions of Central India; and the other a crowded gathering at Association Hall, where J. S. Gale, B.A., and Robert Harkness, B.A., were bade "God-speed" by their fellow-laborers of the University College Y.M.C.A. They go to Corea and are supported by a committee largely in connection with University College.

It would be an endless task to enumerate the many "seed-sowers," fresh from the various foreign mission fields, that have visited Toronto during the year, but it will be hardly deemed invidious to mention two persons that are in a sense trophies of Christian missionary effort. The Pandita Ramabai is one, a converted high-caste Hindoo lady, who told with the authority of experience of the horrible condition of her enslaved sisters in India and left as a practical result of her visit a flourishing "Ramabai Circle," that will doubtless do much through the years for the unshackling of Hindoo womanhood. The other is Rev. Y. Hiraiwa, who was brought to Christianity by the Methodist missions in Japan and is now a cultured and talented minister of the Gospel, whether preaching in his native tongue or in the English he has so thoroughly mastered.

For the ten months total of 1888, the record stands forty-six missionaries sent from Toronto to Southeastern Asia, in the following manner: One to Japan, two to Corea, four to Honan, fourteen to Inland China and twenty-five to India. This appears to be the harvest time of the long years of planting and watering that have wearied our missionary labors in the past, and no adequate explanation could be given of the present success without extensive reference to the earnest addresses and telling literature with which the people of this province have been favored during the last half century.

THE FIJI ISLANDS.—With only 9 white missionaries, we have 3,505 native preachers; 66 ordained, who take full part in the work of the ministry with the English missionary; 47 catechists, 983 head preachers, with 1,919 ordinary local or lay preachers. There are 1,268 chapels and other preaching places, 28 English church-members, 27,097 full native church-members. These are well cared for by 3,480 devoted class-leaders. There are 40,718 scholars in our 1,735 day and Sunday schools, taught by 2,526 teachers; and 101,150 attendants on public worship. The jubilee of the mission was lately held. Fifty years previously there was not a Christian in all Fiji; then not an avowed heathen left. Cannibalism has, for some years past, been wholly extinct; and other immemorial customs of horrible cruelty and barbarism have disappeared. Though poor, the people are most liberal in contributions for carrying on their own work, building all the schools and chapels and teachers' houses; and they give generously, at much personal sacrifice, to the general mission funds. Had it not been for the business calamities that have come upon Fiji, as upon most parts of the world, the mission promised well ere this to have been self-supporting. Their deep poverty is borne well, and the riches of their liberality abound. Their religion is a grand and powerful reality in very trying circumstances.—James Calvert.

THE WORK ABROAD.

An Indian Wedding, Cocanada.

When the lad reaches marriageable age his father, who has had an eye to an eligible girl, sets out for her father's house and arranges a match. He may have to pay a good round sum if the child is pretty and the people poor. When the bargain has been finally adjusted, he then consults the household priests as to an auspicious day for the ceremony. After a long and careful study of the heavens in one of the sacred books the date is fixed. Invitations are then sent to all his and the bride's friends, and the affair is noised throughout all the villages. The father then engages musicians, dancing girls, palanquin bearers and torchmen, orders extra supplies for the great feast, hires ten or twelve cooks (for he may feed 1000

people), buys perfumes, oil, torches. Then calls a manager for the pyrotechnic displays. New clothes are purchased for the participants, and many clothes for the wedding presents, which, however, do not go to the young people, who will have no need for such, as they will not commence housekeeping for ten or twelve years, perhaps never.

At the hour appointed on the wedding day, the groom, dressed in his ordinary clothes, leaves his home for the house of the bride. He is carried upon the stately wedding palanquin, preceded by a great procession. Arrived at the house he dismounts, and all remain standing till he has passed in and taken his seat. Then the friends disperse, and sitting and lying around chat upon different matters, or watch the graceful movements of the dancing girls as they sing the doings of their gods, accompanied by drum and shrill-sounding life. After the arrival of the groom he is conducted to a private room and bathed. The bride is also bathed. They are then clothed in the wedding garments, which are often of the most costly material. One, a short time after the other, proceed to the large sitting room of the house. Then a cloth is stretched before whichever enters first, and the other led to a seat side by side, the cloth between. Then the Brahmin priest sings over the *matrams* of the wedding ceremony. At their conclusion the groom, reaching round the cloth, with one arm on either side, clasps the wedding token, a small gold or jewel charm hung upon a gold chain around the bride's neck. The cloth is then removed, and the pair see one another for the first time. A dish of rice is then brought and a handful taken by each and thrown over the other. Then the friends give their blessing. The company again disperse around. The father presents as many Brahmans as he can afford with cloths, or coins in copper or silver. The people draw up in rows about the yard and the great feast begins.

If the people are wealthy, they will sometimes feed 10,000. Clean mats are laid, and on these the leaf plaited plates. These look just like half a dozen big bass wood leaves stitched together by their stems. On them is piled up the boiled rice, hot curries and tasty pickles, flour cakes and sweetmeats, until the hungriest is satisfied. Day after day and night after night the jollities continue, and the houses are a constant scene of festivity and the streets gay with processions to and from the houses of the bride and groom.

Early in March, the beginning of the Telugu calendar year, seemed a time propitious for weddings, as the streets were crowded with them every night. When a Rajah marries, great wealth is lavished upon the procession of the fourth night, which is the crowning glory of the nuptial celebration. The fifth and last day is the one of evil glee. Pots are filled with magenta dye and placed in all convenient spots. The guests, armed with cocoanut shells, squirt-guns, and small vessels filled with the liquid, attack and repulse, literally dyeing one another crimson. And to see such a party returning from a wedding, their white clothes, their faces, their turbans and limbs dripping with the dye, pushing one another and laughing hilariously, is a sign the ceremony is over.

MY DEAR LINK.—From a private letter received from my son I culled the foregoing extract. He writes me he is able to use the language, and hopes soon to be fluent in it. He seems eager to get into the work, and reports continuous good health. May God spare all the workers there for many years service, and always be ready with others to replace those He may send home disabled or call up higher.

A. J. LAFLAMME.

West Winchester, Oct., 1888.