

in future, to bear a fixed relation to the income of the parties. Expenses at betrothals were forbidden. The heaviest expenditure of all, the distribution of *Tyag*, or largesse to the *Charans* and *Bhats*,—the keepers of secular tradition, and of the genealogies—was very strictly limited. Lastly, no girl was to be allowed to marry under the age of 14, and no boy under 18. The whole proceedings were remarkable for the unanimity and readiness with which the resolutions were adopted, and the meeting certainly deserves a place in history, as an instance of the possibility of the most conservative classes of Hindus suddenly renouncing customs which have been in vogue among them for a very long period. Whether the reforms will be permanent, remains to be seen. Rules have before been framed for stopping excessive expenditure on marriages among Rajputs, but they have proved inoperative. The Agent's special reasons for believing that those now adopted will be effective are that they apply to the whole of Rajputana, and not to its individual States. — *Madras Times*, July 17.

Excerpt from a Bible-Woman's Journal.

TRANSLATED BY MARY J. HOLBROOK.

The first place I visited was Hunda, where the Roman Catholics have a strong foothold. I staid at the home of relatives and instructed them; did not see evidences of repentance on the part of any one, but found attentive listeners.

In Nagoya, the work was most interesting. The number of attendants at church was double that of any former year. Friends and relatives from the immediate neighborhood, and also from Gifu, came to be instructed, and for nine days I labored among them to the very limit of my strength. On Sunday my work literally began at five o'clock in the morning and lasted until ten at night.

The Fujinkwai, a society of ladies banded together for mutual improvement, invited me to address them. Among those most active in the society were several of my old pupils, who received me enthusiastically. No lady had ever addressed the society before, and the members almost without exception were entirely ignorant of Christianity. I talked forty or fifty minutes on the Duty of Woman, my favorite theme, speaking of the position of woman as seen from the New Testament. Going in very plain attire, some of the ladies at first paid me comparatively little attention; but after the address the proudest and most elegant of them thanked me for my words and cordially invited me to their homes.

The next day I went to Kamezaki. Here I had an aunt and uncle, whom I had not seen for twelve years. They were devout Buddhists. My mother having become a Christian had long been anxious about my aunt, her sister, and had written to her of the blessings of the new faith. Last January she paid a visit to Kamezaki for the purpose of trying to influence her sister to become a Christian; but the household were so violent in opposing the efforts to instruct them, and so upbraided my mother for being led away from the gods of her fathers, that the visit was most painful to all concerned.

Coming home she still reasoned with her sister by letter. At length aunt came to return the visit. With a Buddhist rosary around her neck, her sacred book in her hand, and a store of specious arguments, she confidently expected to reclaim at once her erring sister.

She arrived on Sunday, and my mother had gone to Nagoya to attend church. As soon as she returned and the usual salutations were over, my aunt began her attack on the Christian faith; but strange to say, though she had been so brave in making her plans, her arguments all forsook her; she was like a withered leaf.

To our great surprise she listened attentively to all my mother had to say in her own defense, and other Christians were called in to explain the subject more fully. Mr. Yamada, the pastor at Nagoya, was invited to converse with her; and before she left our house she had not only laid aside her Buddhist rosary, but she had put on the robe of Christ's righteousness, and the ornament of a meek and quiet spirit.

She had been asked by her daughter-in-law to buy for her in Nagoya some sacred books, a rosary, and a little bell for waking the gods; but having come to see the utter worthlessness of these things, she had not fulfilled the daughter's commissions.

Preparations were being made for her return, but some of the Christians fearing she was scarcely prepared as yet to meet the persecutions that probably awaited her, persuaded her to remain longer. She staid one month, and was under instructions all the time.

Returning home she was greeted with a torrent of opposition, and the whole household was thrown into confusion.

Her son being the chief magistrate of the village, and the family one of special influence, the priests were in the habit of going to the house every day to read their holy books. Finding that the mother of the family had gone over to the new faith, they were greatly alarmed; and when by and by the old lady herself went to the temples to labor with them and show them the error of their teachings, their consternation knew no bounds.

The daughter-in-law by and by inquired for the books and relics which she had asked the mother to purchase. The old lady confessed at once that learning how utterly worthless these things were she had not bought them. Another storm followed.

The daughter-in-law, who was more skillful in sophistry than the old lady was, made it very hard for her; boys in the streets were beginning to whisper, "Ahmen no O Ba San" (the amen old lady) when she passed along.

Just at this juncture Mrs. L., the Bible-woman from whose journal we make the extract, arrived, and in a few days the daughter-in-law was led both to see and acknowledge her past mistakes, and hostility as between her and the old lady came to an end.

The son was the next to yield to the good influence, and several young men in his employ soon followed. Before Mrs. L.'s return, nine influential people in the village had become Christians. — *Heaven Woman's Friend*.

Some Lessons in Giving.

In connection with the Baptist Missionary Training School, there is an Industrial School held from 10 to 12 Saturday morning, in the very worst district in the city of Chicago. A Bible, missionary, or temperance lesson is given every week, one week there had been a missionary lesson, and it was arranged that a collection be taken up the following week. Saturday came, with it a large colored boy into my class. It was his first day in the school, and, of course, he knew nothing of the collection. When it was taken up, he pulled out a penny and a nickel; gave the penny and put the nickel back into his pocket. When the plate had gone by our class, he came to me saying, "What's it all for, anyhow, teacher?" I tried to tell him of the heathen, their condition, etc. He pulled out his nickel, turned it over and over in the palm of his hand, then gave it to me, saying, "Guess I can earn some more before dinner-time; take it, teacher." It was a cold day in winter, and that was his last cent. School was let out at 12 o'clock. During the work hour