

place, we hope the rules made will be really carried out. When the car of Jagannath, by the vigorous exertions of the coolies engaged, is first started from its place, there is sometimes such a shout of joy that the coolies themselves stop to join in, and so the progress of the ponderous car is stayed. We trust the Rajput chiefs will not be so pleased with themselves for passing these rules, as to forget to give them practical effect. Previous attempts in the same direction have been frustrated by the vanity of individuals, who to secure the applause of their dependents have disregarded limitations of expense in marriages which they had before agreed to adopt. And it is one thing for these men when away from their own people, and under the influence of what they knew to be official English opinion, to establish regulations in accordance therewith, and quite another thing for each of them in his own city to defy the feelings and disappoint the expectations of those by whom he is surrounded. The Hindu mind is strongly controlled by opinion—we cannot properly say public opinion, for that is in its general sense can scarcely be said to exist. It is class opinion, family opinion, village opinion, that binds their minds in chains of ancient custom. Eccentricity, which is but independence of mind hypertrophied in certain directions, is extremely rare in India. Thus the individuals who have acquiesced in these rules may find it difficult to carry them when occasion arises in their own homes, and still more so to get them carried out by men of less distinction in their little States. A rule was established in the Brahmo Samaj, in Bengal, that no member should allow his daughter to be married under the age of fourteen. Within a few months the Maharajah of Kuch Behar wanted to marry the young daughter of the Brahmo leader, Keshab Chandra Sen, who at once led the way in disregarding the rule which he had been foremost in imposing. Such things may happen again.

Farther, Rajputana is not India. It is an important district, no doubt. Its people are looked up to by the other provinces as representing the bluest blood, next to the Brahmans, of the Aryan race. We may hope that their example will have some influence among all who are educated enough to hear of it and appreciate it. But these Rajputs have special advantages in the way of independence. Their chiefs are semi-independent of our Government, and quite independent of one another. Each State forms a small society by itself, led by its chief. The other provinces are not so. Society there is a larger thing, with no leaders of similar prominence. No agreement among Bengali zemindars could be arranged to prevent one from vying with another in marriage expenses. A few years ago one of them lighted a mile of the streets of Calcutta with electric lamps, in order to eclipse all rivals in matrimonial extravagance. Probably his tenants had to pay for it, for though occasional demands of this kind are illegal, they are still not seldom arising from the ignorant ryots. And, again, it is not merely the zemindars, or rich men who need restraint in this matter. It is no great harm, perhaps, that opulent men's rupees should be prevented from accumulating in their coffers, though it would tend more to enrich the country were they expended on productive works, and not in feeding Brahmans, and so on. But it is a common thing to find a small farmer burdened with debts incurred at his father's wedding, or perhaps his grandfather's. A missionary sometimes has to exert his authority to the utmost, to prevent a native Christian, whose monthly wage may be Rs. 8, from expending Rs. 10 on a so-called "English band" to grace the wedding of his daughter. It will be long ere the example of the Rajput princes

will filter down to the labourers and scavengers, whose extravagance at the marriages is perhaps even greater in proportion to their means. However, it is a step we may be thankful for. It will not regenerate India. But it may tend to diminish infanticide, and to make the Rajputs more thrifty and more comfortable; and it will be an example that may be quoted not without effect all over India by the advocates, missionary and otherwise, of the introduction of common sense among Indian social customs. For in truth whatever savours of moral courage tends, so far as it goes, to bring nearer the liberation of the Hindu mind from social and religious bondage, and its regeneration by the truth of Christ.—Abridged from "The Record."

Anniversary of the American Baptist W. F. M. Society.

DEAR LINK.—Two days and a half last month, were spent so pleasantly and profitably in the Pierpont St. Baptist Church of Brooklyn, N. Y., with the W. F. M. Society, that I cannot refrain from giving you a few items in connection with the meetings.

The Brooklyn sisters evidently understand the entertaining of strangers, for we were made at once to feel at home among them; and every thing that could conduce to enjoyment was apparently laid under tribute to attain this end. But enjoyment, after all was not the principal object which drew these women together. Matt. 28: 18, 20, if read in connection with Gal. 2: 20, will abundantly explain this.

The meeting perhaps of greatest interest was that held on Tuesday afternoon and evening before the more formal opening. This was called the "Secretaries meeting," and was presided over by the Corresponding Secretary. After a short prayer-meeting, each worker was provided with a prayer containing one question from the Board to the Secretaries, and eleven from the Secretaries themselves. Each of these was asked and discussed, there being the utmost freedom, and we cannot but think that each worker would go to her own field, not only encouraged to persevere, but determined to do so.

On Wednesday morning the more formal exercises began. Each session was begun with a half hour of prayer; commencing at 9.30 a.m., and continuing with only brief recesses in which to refresh the physical until ten p.m. Lunch and tea was served in the large vestry below the audience room, where tables were laid to accommodate about five hundred. The guests were provided with red tickets, and were served first, those who were "at home" with blue. The tables were beautifully decorated with flowers, and presented a very pretty appearance. No less than eleven hundred meals were provided one day, and yet there was no confusion, no hurry. The sisters were kept pretty busy; for the work and enthusiasm of the session seemed to sharpen the appetites, and it is hardly possible that there were many "fragments" left to gather up.

Our sisters' missionary efforts extend over a large field. We heard not only from India, but from Japan, China, Africa, Russia and France. The report gives 46 missionaries, 55 Bible women, 394 baptisms, 152 schools, 5,212 pupils and this year more missionaries had been sent out than ever before.

The report of the Corresponding Secretary, Mrs. Gates, should be heard to be appreciated. It seems a shame to only take a bit from it here and there, and yet that is all there is time for now. In Africa, Misses Falhoner and