

convey an important truth. Village pastors, to be worthy of the name, are not improved by acquiring expensive habits and alien ways, but need be able to teach and preach to their people, and to live upon salaries *which the people themselves may afford*, and such are the pastors in the Chhota Nagpur Church.

With regard, further, to the general character of native Christians, the Report for 1871 contains some apt remarks on this subject. "There is an idea among many persons at home, derived from missionary pictures and books, that a congregation of newly converted men and women in a heathen land is a kind of New Jerusalem in which everybody is a saint.

"Superficial observers (or rather non-observers) in India entertain an idea equally distant from the truth in an opposite direction. Our experience is that there is a *very distinct and broad line* between the moral conduct of Christians and heathen, and that there is a considerable amount of genuine piety in the Church, though generally not of a high order; but that national vices are in many cases not wholly eradicated."

There are dangers to the Church from the force of old habits and superstitions. For instance, the belief in witchcraft and diabolic agency is very persistent, and sometimes leads to falling away into devil-worship. This is becoming less frequent than of yore.

Drunkenness is a universal custom among the aborigines, not continual but periodic drunkenness. This unfortunately is far from being eradicated in the native Church, and is a constant source of deterioration of moral character which leads to other sins and practical infidelity.

Amongst the heathen polygamy is frequent when the first wife is childless; divorce and desertion are also common, so that it is difficult to imbue Christians with a true reverence for that bond which death alone can dissolve, and ill-assorted marriages arranged by parents often lead to separation and consequent sin. Breaches of Christian morality are punished by exclusion from communion, and, as in the old Church, penitents are readmitted after probation publicly in the face of the congregation.

The prospects of growth and increased vitality in the Church of Chhota Nagpur are far from being devoid of hope. But much prayer, patience, and steady work is needed for its edification.

Pray that He who has begun in them a good work will continue it even unto the end.—*S.P. G. Gospel Missionary.*

THE great binding power, the great civilising power of the world, must be the Gospel of Christ.—*Bishop Creighton.*

THE DAUGHTERS OF THE KING.

MISS RYERSON, the Secretary of "The Daughters of the King" (in America), writes from New York to *The Guardian*, London, to correct a mis-statement that an undenominational Society, described as "The King's Daughters," was an older organization. The Daughters of the King was organized in 1885, or some eighteen months earlier than the one bearing a similar designation, its origin being distinctly Church, and its purpose being to stimulate women to deeper spirituality of life, and, to more earnest zeal for Christ and His Church. It stands like the Brotherhood of St. Andrew for the renewal of our Baptismal and Confirmation vows, and is doing a magnificent work under the clergy in most of the large parishes in America.

This religious Order of Women has now 596 Chapters, with 12,900 members, 14 of these Chapters only being disbanded. As an illustration of the reality of their work and of their lives, we learn that they hope to send shortly one of their number as a missionary to China, funds for her support having been raised by their self-denial week.

A TESTIMONY.—The Bishop of Delaware writes: Being familiarly styled the Bishop of the Daughters of the King, it will not, I trust, be considered amiss if I comply with the request formally made that I should in some way as this commend the Order to the notice and favor of our mother Church of England. It is not an Order that is temporal, or financial, or even social. As to women it is in the Church in America what the Brotherhood of St. Andrew is to men. Its constitution is simple, yet sufficient. Its plan of operation is free from distracting influences. Its rule is that of prayer and service. In its membership are to be found some of the most devout, capable, and influential women in the American Church. It does not in any way conflict with that other admirable organization for women—The Girl's Friendly Society, but is rather its helpful companion. In many dioceses and parishes it has already been found by the clergy to be a valuable aid in the development of the spiritual life of our people. As such I heartily commend it to the good-will and co-operation of all to whom the contents of this letter may be made known.—*Leighton Coleman.*

THE Indian community at Dallie, in British Guiana, have erected a commodious school-room. The flooring had to be purchased, and some food was given part of the time to the men engaged in the work, but the rest of the labor was a contribution from the Indians towards school work in their midst.