

stool do not feel cold." So far as the climate in most parts of India is concerned, there is only a small portion of the year when clothing is really necessary as a protection against the cold; but even at this time the children are often cruelly neglected. It is no uncommon thing to see parents well wrapped up while their unfortunate children are shivering with cold. When remonstrated with, they say, "Oh, children do not feel the cold."

Children of the wealthier classes are often dressed in gorgeous silks, and covered with valuable jewels. Gold coins of all kinds, English, French and American, as well as their native coins, are in great demand, and are strung together as necklaces. I have counted as many as fifty "Sovereigns" and "Napoleon's" on the necklace of boys not more than ten or twelve years old. The silly custom of loading down small children with valuable jewellery leads to many cases of kidnapping and child-robbery. The poisoning or otherwise killing of children as a mode of revenge, is not unknown in India. We have known several such instances. In one case a child was deliberately thrown down a well by a woman who had a petty quarrel with its father. Recently two children were brought to the Guntoor Hospital who had been poisoned out of revenge.

Infanticide prevails to some extent in all countries, and India is no exception. It is to be doubted, however, whether this sinful practice is as rife here as in some Western countries. As for the offering of children to the gods, throwing them to crocodiles, hanging them out in baskets, etc., we have never either heard or seen anything of it. We do not say that such things have never taken place in India, or that they may not even now occasionally occur in certain places, but we are quite sure that they have always been the exceptions rather than the rule, and that they have received their full share of attention on the part of European writers.

The most cruel treatment of children which we have ever seen in India, or which could well be imagined, consisted in starving them during the late famine. Many children were subjected to great privation by heartless wretches who claimed to be their parents, and who hoped by this fiendish process to gain a comfortable livelihood for themselves.

Strong men and women who were able to earn a livelihood for themselves and those dependent upon them, at the Government relief works, wandered about the country carrying miserable skeletons of children whom they thrust into your presence to excite your sympathy. Others were instructed in pitiful stories of distress, which they were told to repeat before the European houses and in the market-place. Children of eight or ten years old would rush up to you and, with tears streaming down their cheeks, declare that both their father and mother had died of cholera along the way, while they were in search of work and food; that now they were left utterly helpless and must die in the streets unless they could get help.

If you felt very compassionate towards the "poor little things," and offered to place them in an orphanage or send them to the relief camp, they replied that they would be only too glad to come, but first they must go and get a bundle which they had left under a tree by the road side. If you felt less concerned for their future welfare and sent them away with a silver coin, they were exceedingly happy, and so were their parents, who were anxiously waiting in some concealed place, the result of the painful story which they had put into their children's mouths.

We would wish that lessons of deceit on the part of parents to their innocent children were confined to the late famine. This kind of training on a small scale, and in a milder form, is, alas, too common among all classes. Truthfulness, honesty, and uprightness, are lessons which are not sufficiently impressed upon the children of India. The parents, by precept and example, with sadly few exceptions, teach them directly the reverse.

The home training of the young is very deficient, and the lessons of deceit, strife, selfishness, hatred, and indecency learned there, are not easily counteracted by schools and churches, except as these gradually reform, elevate, and purify the whole family, and give that sacredness to home which is known only in Christian lands.—
From Every-day Life in India.

Mr. Clough at Home.

REV. MR. CLOUGH, the devoted and successful missionary of the American Baptist Missionary Union to the Telugus, arrived in the United States several weeks ago. He addressed a large audience in the Clarendon Street Church, Boston, lately. Here is the report:

"In an intensely interesting address of more than an hour's duration, Dr. Clough gave a general survey of the way in which God had led him in the wonderful work among the Telugus. He told how when he arrived in India, there were only twenty seven Baptist church members among the 18,000,000 of that people; how he began to preach the Gospel from street to street, and from village to village, as soon as he had committed to memory the sixteenth verse of the third chapter of John, 'God so loved the world,' &c.; how day by day he added to his knowledge of Telugu, until he had quite a sermon, all in the language of Scripture; how the hearts of all rejoiced when 28 converts were baptized; how in answer to prayer, the number of converts increased each year until 1876. Then came the terrible famine; and the successive failure of the crops, the sufferings of the people, the efficient measures of relief, and the scenes at the construction camp on the Buckingham Canal, were graphically pictured until all seemed to be present among those scenes of suffering, of trial, and of heroism. The famine lasted for more than eighteen months, and all that time none were baptized, although thousands were asking for admission to the visible church of Christ. Then came the time when relief ceased to be given to the people, and it was safe to baptize those who were coming because they had no longer any reason for seeking to profess Christ, except true and heartfelt love for Him. At first 300 were baptized; then, in a few days, about 300 more. Then came that memorable time when the people thronged to meet the missionary at Velumdilly, on the Goodlacumma river, asking to be baptized in the name of the Lord Jesus. They were examined very strictly, and none received except those on whom God had most plainly set the seal of his acceptance. Yet when the six ordained native preachers had finished their work on the evening of July 3, 1878, in a single day 2,222 had been 'buried with Christ in baptism.' Truly no scene like that had ever been witnessed since. 3,000 were baptized on the day of Pentecost! Large numbers were baptized in the dark ages, but they were not spiritual converts, like these, nearly all of whom, as well as thousands who were afterward received, have since testified to the sincerity of their faith by firm and steady adherence to Him to whom they then devoted themselves."