

with the only true God and His Son Christ Jesus. Last year, almost exclusively through the labours of native converts, some two hundred were thus added to the church. It is gratifying to learn from the Rev. A. G. Jones, that the little Christian communities scattered over a wide area, have, in several instances, selected and support pastors. These native pastors occasionally take charge of two places, labouring in them in alternate months. They cost the Missionary Society nothing. A mission conducted on these principles is sure of success. Each member becomes a missionary. Every convert is a soldier of the Cross. We should rejoice to see more of this evangelical aggressiveness in the churches of India. But there we note a movement in the right direction. Some natives give up much to preach the Gospel. A boatman in Burmah was earning sixty rupees a month when converted to God. He was a ready speaker, and clever in many ways. The missionary asked him "Can you give up your business, and preach to your countrymen? I may be able to give you five rupees a month for it." With beaming face and tear-filled eyes the convert answered, "No; I can't do it for five rupees a month, but I can do it for the sake of the Lord Jesus Christ." In Orissa the plan is being adopted of making natives co pastors with the missionaries. There is merit in the plan. In any case, however brought about, we rejoice in the multiplication of native preachers. Our joy is greater when native churches maintain these preachers. But to us the highest and most hopeful form of native agency is seen in the consecration of every Christian to the work of winning souls for Christ. In every mission-field there should be at least one institution, like Calabar College in Jamaica, and Serampore College in India, where natives can receive an efficient training and thorough preparation for the work of the ministry. Missions should come to an end as soon as possible. When natives, in sufficient number, and sufficiently qualified, can do the work, the work can always be better done by them than by foreigners. We, therefore, ask our readers to pray for native converts, that the Spirit of God may be given to them, that men fit for service may be impelled to offer themselves to the Lord for evangelistic and pastoral work among their own countrymen.—*Freemen.*

Child Life in India.

One of the most interesting things to the traveller—if he be a lover of the little folks—is the observation of national traits in the children of various countries. Although the doings of children throughout the world have more similarity in them than the habits and customs of adults, yet there are exceedingly interesting differences in the performances of groups of youngsters in Central Park, New York; Hyde Park, London; the Champs Elysees, Paris; and the bazaar of a Hindu town. The close observer will have no difficulty in detecting the frank American, the staid Englishman, the gay Frenchman, and the mild Hindu, even in their infantile representatives.

The Hindu child possesses in a remarkable degree the patience for which the nation is noted. To call it apathy in both parents and child, were perhaps unkind, at least ungracious: Let that be as it may, patience or apathy, the Hindu child even as an infant, possesses it to a marvellous extent. All day long will the poor coolie woman's child cling to her hips—tired, hungry and sleepy—but seldom will you hear from it a murmur of complaint or fretfulness.

The Hindu baby will lie for hours on a hard cot in a dingy room, tormented by flies and mosquitoes, supremely contented, apparently, in the contemplation of its dusky little hands. The good-naturedness of Hindu babies is a matter of remark among European ladies in India, and I take great pleasure in adding my own favourable testimony to this very important subject.

For the boys and girls too, I have a good word. They have a joyous, innocent look, and a frank behaviour, which makes us love them. Their unfortunate surroundings, however, soon rob them of both, and with the years come a coarse, sensual look and a deceitful behaviour, which make us wish they might always remain children.

"Heaven lies about us in our infancy!
Shades of the prison-house begin to close
About the growing boy."

Hindu children are timid, and as a rule, respectful to their elders, obedient to their parents, and well-behaved in public. They are less active and boisterous than European children. The boys do not engage so freely in outdoor sports, and among the girls such recreations are almost unknown.

Those who have an opportunity to go to school learn readily. In subjects which require the use of memory they excel, and the facility with which they "learn by heart" is surprising. In all intellectual work the children of those who have in past generations belonged to the learned class, are much more ready than those of the illiterate castes, but then among Pariah boys there are some with extraordinary bright minds.

Hindu parents are fond of their children. Though they like the boys better, it does not follow that they dislike the girls. The disappointment which is felt at the birth of a daughter is not so much because it is a daughter as because it is not a son.—It is not that they like daughters less, but that they like the sons more.

A boy is the Hindu parents' greatest earthly delight. The boy it is who will support them in old age, who will kindle the sacred fire when their bodies are consumed, and who, after they are gone, will minister to their departed spirits and hasten their entrance into a better state. Children are always spoken of as the special gift of God, and to be childless is considered a grievous misfortune.

The mortality among the children of the poorer classes is very great. Their food is of the very coarsest kind, and often utterly unfit for human consumption. During times of scarcity we have known poor children to subsist for several months on wild roots and berries, the pith of corn and millet stalks, a few raw heads of grain, and an occasional bowl of bran and water. As a consequence of insufficient and improper food the children of the lower classes have a lean, pinched appearance, and are generally very small for their age.

Among them the use of soap and water is also shamefully neglected, rendering not only their appearance unsightly and their presence disagreeable, but subjecting them to various kinds of skin diseases which must often make their very existence a burden.

As for clothing, none whatever is thought necessary for children under seven or eight years of age. It does not seem to have entered the minds of even well-to-do Hindus that a certain amount of clothing might not be out of place even on small children simply for decency's sake. It is no rare thing to see children—boys and girls—whose sole clothing consists of a necklace, a charm, and a string around the wrist with a few bells attached. One of their proverbs says, "Children and the legs of a