

and if we establish schools for the education of their children, the importance of which they are not behind in appreciating, the result will be such as we desire, through the blessing of God.

Mr. Beaumont and myself have often been talking on the subject. We both are of opinion that if possible schools should be opened immediately among these people. Why not then do so at once? you will ask. I wish we could, is my reply. We have neither means nor men. The latter difficulty is not so great as the former. We might get men from the Training School of the Christian Vernacular Education Society, Ahmednuggur, or from somewhere else, or employ even heathen teachers with close Christian superintendence, as has often been done hitherto. But where are the means? It is not now an easy matter to get money from Christian friends in this country. The demands on their purse are multiplying, and they can't meet them all. Will our committee take pity on the children of the outcasts, and make a grant at least for some time to come? A nobler and, to my mind, a more satisfactory object they could not undertake. I feel certain that they will not deny us this help if they can afford it. I have great faith in earnest work carried on among little children; I have seen blessed fruit of it. It seems to me that He who has said, "Suffer little children to come unto me, and forbid them not," has special blessings for the little ones, and specially blesses the work carried on for their benefit. Will not the highly privileged children of our beloved Zion come forward and support, say half-a-dozen schools for the Christian education of the children of the down-trodden and neglected people? I am sure if those dear children saw the naked, dirty, but intelligent children of Mahars and others, they would feel great compassion for them, and would most gladly do anything in their power to improve their condition. Let them take up this specific important field as their own, and aid us with their prayers, sympathy, and money. I shall do all in my power to second their benevolent efforts.

BAPTISM OF A ZENANA PUPIL.—The Rev. K. S. McDonald says: I had a very interesting service at the close of the Sabbath school meeting last Lord's-day. It was the baptism of little Mary Brown, as she is now called, whose native name is Subbodra Sen. She is of the medical caste, the same as Baboo Keshub's. She is an intelligent, earnest child of ten years, fatherless, and a stranger in Calcutta, living with her widowed mother. The mother came to Calcutta some two or three years ago with her little daughter and an adopted orphan nephew, a young man of seventeen. Here, though belonging to a very respectable family, and at one time in good circumstances, they are without house or home, friend or relative, or any support save what the widow gains by the work of her own hands. Her case illustrates the common remark that the poor are the best friends of the poor. Shortly before I took charge of the congregation, and while visiting the sick and the poor connected with it, I met them in the house of one who himself had seen better days. He recommended them to me as desirous to know more of Christianity than they had been able to learn hitherto, and of Jesus the Saviour of men. This man's only daughter, a child not much older than Mary, had taken her to the Sabbath school, and interested herself much in her. The Sabbath school teacher speaks highly of Mary. From what I had seen of them then I was much pleased with them, and arranged at once that Miss Hubbard, our Zenana teacher, should take mother and daughter under her care, and visit them regularly as her pupils. She did so, and has always been very well pleased with them, especially with little Mary, who is an apt pupil. The mother's knowledge is smaller, and her desire to