

pled, "but please tell me why you want to be baptized."

"For salvation," he answered.

"Will baptism save you?"

"No," said he.

"How then, can you be saved?"

He hesitated a moment, and replied, "We are to believe on Jesus Christ, and be baptized."

On examination I found he had a fair knowledge of Bible truth, being able to repeat in full the Ten Commandments. He was able to read in English and also Hindustani, which is his own tongue.

I inquired if his parents were willing for him to be baptized. He said "No."

"What caste are you?"

"Chamar," said he.

"If I baptize you, and your parents turn you out and refuse to recognize you, what will you do?"

"I will go into the paragrass gang and cut grass and earn a few pennies to get something to eat."

Standing near was another little fellow, reading the third Standard, whom the teacher told me wished also to be baptized.

But his parents are bitterly opposed. His father asks him when he goes home from school, "What did the teacher tell you to-day?" and if the fellow mentions that he was told about Jesus, the cruel father beats him with a strap. The boy does not wish to worship idols, but his father forces him to bow down to them every day. You know, boys and girls, that these poor ignorant people worship the sun, moon, stars, sticks, stones, and sinful Brahmins who are called Gurus.

I advised the boys to wait a little, and in the meantime learn more themselves, and try to instruct their parents that they may find Christ also.

The teacher told me that one of the little fellows was trying to teach his parents. How noble in the boy!

You can see from the case of these two boys how hard it is for them to become

Christians, and how little encouragement the poor boys and girls in heathen homes receive in doing what is right.

We see also what hatred there is in the hearts of some of the parents to Christianity. Although the father of the first boy was a Chamar, one of the lowest castes of India, whose shadow even falling across the food of a strict Brahmin would render it unfit to eat, still he was unwilling for his boy to become a Christian; showing that he regarded a Christian as lower than the lowest of India.

Dear boys and girls, contrast your privileges and blessings with those of these boys. Have you not reason to be thankful to God, your Heavenly Father, for your Gospel blessings for kind parents and Christian homes? And as you grow up will you not do all you can to give the heathen parents and children of this and other lands, the blessings you enjoy?

SUKIA, THE SANTHAL GIRL.

Her father and mother died when she was very young. Her grand mother took her till she too died, and then poor little Sukia was taken by an aunt, who was very unkind to her.

About 13 years ago a famine came to this part of India, such as some of you heard about last summer. Food was very scarce. There was little to eat in the house, and at length she was driven out, and told not to come back. Her story is told by a missionary paper as follows:

"Crying, poor Sukia left the house. She did not know where to go; very thin were the few rags that covered her. Was there not one house open to the little maid? Father and mother were dead, the neighbors all struggling along, hardly knowing how to provide food for their own children. Poverty and starvation were everywhere. All doors were shut to the orphan; none wanted her.

Poor Sukia was ashamed to cry on the road any longer, and hid in a field where she