

brother William in the grave-yard near the church, where they used to worship: two white marble head-stones mark their resting-place, where their bodies sleep in death until the morning of the Resurrection. They had sweet voices, when on earth, and often sang together the sweet songs of Zion, both at home and in church; but now they sing sweeter songs of Salvation in the Upper Sanctuary, around the throne of the Eternal. May the Holy Spirit come down as the rain in plenteous showers, and convert many souls in their youthful days, and may our beloved Presbyterian Church be the instrument of doing much good in this land, and of bringing many sons and daughters into glory.

I am, yours, &c.,

Cartwright, Dec. 1862.

H. McP.

Missionary Intelligence.

FREE CHURCH MISSIONS,

FEMALE EDUCATION IN INDIA.—For a number of years efforts have been made for the Christian education of females in India. Considering the peculiar difficulties in the way, the success of this effort has been most encouraging. A writer in the *Free Church Record* says:—

“A goodly volume might be filled with the memorable incidents of these twenty years—rescues from early deaths, conversions, Christian marriages, lives of usefulness, and deaths of peace or triumph. Here there is not room, and mere statistics are dry. Let us strike a medium, and give a few rapid glimpses, to show the work done and the progress made.

“In round numbers, the Society has now about 2000 scholars; and of these nearly 200 are boarders. The latter are partly composed of converts from the former, partly of orphans, and to some extent of girls partially paid for by Christian parents. Of former pupils many are now members of native Churches and scores are wives and mothers in native Christian homes.

“But the results are already far greater and wider than these facts indicate. Influences have gone forth which are now rapidly undoing the prejudices of ages, and prompting to educational efforts from native centres.

“Here, and at Puna, we have about 700 pupils; but if we had funds the number might be increased indefinitely. Native sentiments are modified or reversed. Parsees and others have schools of their own. One movement so follows another as to indicate the workings of a social revolution. Passing myriads which our missions do not reach, let us sail for another presidency. Rounding Cape Comorin, let us land at Madras. Twenty years ago, they were girls' schools, but only for Pariahs. To bring *caste girls* was thought by many impossible. But our missionaries were men of faith. They attempted, expected, and accomplished great things. The “true yoke-fellows” threw their hearts into it, and the Lord owned them. Some came, though not without inducements of pice or provisions. Conversions took place, and a home was needed and found. It grew and multiplied, and now the scholars are 800, and the boarders 50.

These eight hundred at school, and the converts now in the Church would be most precious fruits were there no more; but here, as at Bombay, society has been stirred, and the revolution proceeds. Many of the eight hundred pay their school fees; and natives themselves help to roll off this sad reproach of India—the degradation of its daughters. Now we resume our circuit, and, hastening up the Bay of Bengal, the pilot leads us through the windings of the Hooghly to the City of Palaces. Here, where Satan's seat is, as well as that of Britain's Viceroy, woman has been more degraded than either in Western or Southern India. Here prejudices have been more rigid, caste more inveterate,