

Valentine and I showed them a few objects under the microscope; and the utter amazement and vociferously expressed delight of these overgrown children was such as to baffle all attempts at description. Wah! wah!! Dev ka il'm!! and other exclamations even more exaggerated, burst forth on all sides, as the thakoor gazed on a hair from his own beard, magnified as he expressed it, into "a huge spear;" or saw the dancing corpuscles in living blood; or watched the teeming animalcula, as they fitted fish-like across the field of view. On one occasion the emotion of wonder was varied by a considerable spice of the ludicrous. A spider's head and leg were the objects under the glass; but, as we were exhibiting outside in the verandah with a view to a stronger light, a slight puff of wind carried them beyond the field of vision. I noted the fact; but as the thakoor's retainers (he himself had actually seen the objects) continued to look into the empty glass with apparently equal satisfaction, and as each quitted it, in the true courtier's spirit, loudly re-echoed the wah! wabs! of their chief, I suppressed my mirth, and allowed the thing to go on. At last after all had gazed and grinned their satisfaction, I pointed out the fact that they had been looking at nothing. The mirth of the big thakoor burst all bounds at this exhibition of his retainers' folly and sycophancy, and the verandah rang again with his uproarious laugh. A few and simple experiments with the air-pump gratified him exceedingly; and with the model of a working pump he was so taken, that he gave me *carte blanche* to order one from Bombay or Calcutta,—not a model, but a real working pump, for his own well at Lamba. After the scientific experiments had opened his heart, I sat down by his side; and gathering all his followers around me, said, "Now I am sure you would like to hear something about the religion which I have come to teach, and by aid of whose inspiring liberty, breaking the fetters of the mind, we have been enabled to make such progress in scientific discovery," "I shall be very glad indeed," replied the thakoor. "Ho, putwaree! Come near to the Sahib here, and listen." "You know," he said, addressing me, "our putwaree is a Jain, the close friend and disciple of the big Jati, who lives in our village, and I want him particularly to note what you say, that he may teach it to his Gooroo, and that through him it may become diffused through the place." So I sat there for nearly an hour, and opened up way of salvation through a crucified Saviour to a small but most attentive audience. On the subject of Christian marriage the thakoor was specially inquisitive; possibly he had heard about Umrah's, cele-

brated only a few days before. In general he seemed to approve of the Bible law on the subject, but seemed to have considerable difficulty on the propriety of restricting men of "means and substance" to a single wife. Two things in reference to myself puzzled him exceedingly. Why I should not be married, and why I should not smoke tobacco, were equally enigmas to him; and I fear I was able to give him small satisfaction on either subject; and he has doubtless concluded in his own mind that I am a Christian Jati, with a little more consistency in keeping my vows! A reference to music made him very anxious to hear English singing; and, to gratify him, I called up our orphan children. He was altogether struck with the clean, healthy appearance and intelligent faces of the dear little things; and delighted above measure when they sang "Joyful," and "Glory to God on high," to the English airs. It availed even to untie his purse-strings, and he made them a present of four Chitoree rupees (6s. 3d.) to buy sweetmeats for themselves. At last, when it was almost dark he took his leave, with a most pressing invitation that we would visit him at Lamba during the cold season and instruct the people of his villages in the same truth he had that day heard. May God bless it to his own heart, and make this an opening for sowing the good seed of the word in new fields, and gathering in new and richer harvests to the praise and glory of his holy name!—*C. P. Record.*

CHURCH AND SCHOOL.

"The pulpit has lost its power."—So we are constantly told. If so, the fault is in the membership as much as in the ministry.—The bulk of hearers are little disposed to attend to the word with diligence, preparation, and prayer, to receive it with faith and love, to lay it up in their hearts, and to practice it in their lives.

"All this is owing to the want of powerful preachers."—This is a sad mistake. He who "spake as never man spake," had to labour in vain, and spend his strength for nought and in vain.

"The heart of the multitude is waxed gross, their ears are dull of hearing, and their eyes they have closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and be converted and healed."

In tracing this state of things to its source, we are led to ascribe it very much to the too common custom of disparaging and setting aside the common school as the grand instrument of laying the foundation of a religious character. For see how this treat-