

was come, who could discuss the matter thoroughly with them, they were to listen to what I said, and think over it. The chief of the native officers invited me to his house next day. I went in the afternoon, and was led into a small courtyard very tastefully surrounded by shrubs and trees. A carpet was spread on this, and all the native officers of the station had assembled, besides as many of the soldiers as could be accommodated in the space. A chair was set for me, and the Havildar major himself took another, but the rest sat on the ground. I had a long and very interesting meeting with them, in which I fully explained to them the way of salvation contained in the Bible. Some of the officers, who were high caste Brahmins, discussed a little with me, maintaining the theory that the powerful can do no wrong, and that therefore we must not attribute iniquity to Krishn and Ram. I cut their arguments short by an illustration which touched them a little. "If any one were to tell you that in a battle he had seen the major Sahib running away as fast as he could from the enemy would you believe it?" They all vehemently protested that they never would. 'So,' said I, when you read or hear of God doing anything sinful or impure, do not believe that that can be God. You have in your own conscience a far stronger testimony for his holiness than you have for the bravery of your commander.' Khan Simgh, who had been working among his fellow-countrymen the Sikhs during the day, came in towards the close of the meeting, and remained after I had left. He told me that the officers were about as well pleased as he had ever seen Hindus, but that the Meenas, of whom the infantry is chiefly composed, were delighted, and many expressed a wish that some one would come and tell them these good words. Several Testaments, gospels, and tracts, were sold in the lines. A number were bought by Meenas who could not read, but knew of some in their villages who could read to them.

READINESS TO RECEIVE INSTRUCTION.—After stating that one thing which distinguishes the Meenas is the worship of the sow, and after adverting to the practice once so universal, of killing their female children, and to the successful efforts of the English government to suppress it. Mr. Robson says, —The Meenas are at present in a transition state. They have ceased to be freebooters, and they are just settling down to be farmers and soldiers. Their faith in their own religion is shaken, and they have no other as yet in its place. They said everywhere, that they did not obey the commands of Shiva any longer, but those of the English government instead. I was happy to find that all the influence of my countrymen with them had only been for good. The arguments that the Sahibs had used to induce them to give up female infanticide were on every one's mouth. 'They told us that Shiva was only a beggar, and that we were not bound to obey his commands, but God had made the life of a girl the same as the life of a boy.' Their faith in Shiva was thus shaken, but nothing was given them in its place. They had the idea that the English worshipped the sun because they observed Sunday, which was the same name in Hindi. Indeed, I found it current among them, that, after the mutiny, General Lawrence and the Lord Sahib (the Governor-General) had sacrificed to the sun in Benares, and obtained the promise, that so long as the sun remained, the English rule would remain. When I explained to them the reason why we hallow the Lord's day, in commemoration of the resurrection of Christ, introducing the story of his life and work, they listened with long exclamations of Ohovo, quite different from the 'Wah ! wah !' of the Mairs. In one village, Tikar, the people followed me about everywhere, and when at last I went away, the putel went with me to the next village, and at parting named several Sahibs who had been in the village, and given them good advice ; 'but,' said he, from none of them have we heard of such things as you have told us of to-day.' In another village, the putel came out after me, and said, 'If you were to remain a year with us, and teach us, we would certainly all go on your way, but you have been with us for a little more than an hour; what can we do?' I told him that I had far to go that day, and other villages to preach in, but he must pray to God to give him true light. As far as my short observation could go, I thought the Meenas