

come Christian." - He was of course assured that he never would be forced either to become a Christian, or even to read anything which had been written in particular against his religion.

The Bibles were then opened. The Lord's prayer was read, and clause by clause explained to them; and was ever after used as a solemn form of adoration before entering on the duties of the day. Thus the Mission School became a place where "Prayer was wont to be made." Hence its prosperity.

But, finally.—The Missionary having thus succeeded in placing the Bibles in the hands of his pupils, was now enabled to use it for their daily instruction; and the first part of every day was devoted to this exercise. The effect was very soon apparent.—The feelings of the hearers became deeply interested. When, for instance, the parable of the prodigal son was read and expounded, and the tenderness and compassion of God to penitent sinners simply set before them, the Missionary saw that the hearts of many were touched, and that they felt more than they ventured to express.

But the portion of scripture which most strikingly affected them, was the xiii. of 1 Corinthians. There is not, perhaps in the whole Bible, one passage, which brings out so clearly, the difference between Christianity and Hindooism. For example,—The Apostle tells us, that though he could speak "with the tongues of men and of angels,"—though he had "the gift of prophecy,"—though he had "all knowledge," and "all faith, so that he could remove mountains, *and had not charity, he was nothing*" But a Hindoo is taught to believe, that to speak with tongues,—to be able to cast nativities, and tell fortunes,—to attain to much knowledge, and to work miracles, are the highest and best gifts a man can possess, that they raise him above the inferior gods, and place him on a level with the great Brahm, the Supreme Divinity. Again the Apostle tells us, that "though he should give all his goods to feed the poor," yea, "though he should give his body to be burned,"