

Lord," and, therefore, his labour was "not in vain."

But the most important portion of his work was yet to be entered upon. He had gathered these boys together, not simply to teach them European knowledge, but mainly for the purpose of teaching them the knowledge of Christ and Him crucified. But could he venture to do this? On all sides he was told that on the first mention of the name of Jesus his scholars would fly from him, and his school be deserted for ever. The experiment however must be made; He made it in faith, and God blessed it abundantly.

First of all, when he saw that the boys could understand what was said to them, he told them that he had come from Europe to India to teach them all that he knew, and especially to teach them his religion. Christians, he said, frequently studied the religion of the Hindoos, and so in like manner he wished them to study the religion of the Christians. He did not wish to force them to give up their own religion. But he wished them to look at the two, to compare them, and then *judge for themselves* which was the better, and choose for themselves which they would have.

This address was well received. The elder boys were pleased at the thought of being themselves made judges in the matter.

The next step taken by the missionary was the introducing of Prayer. Having got a supply of New Testaments from the Calcutta Bible Society, he presented one to each of the scholars. He did this with great fear and trembling. For the Hindoos had been taught to believe that the Bible was the worst of all books, and had been written expressly for the purpose of abusing the Hindoo religion. Accordingly they looked upon it with hatred and disgust.

As soon as the Bibles were given, all eagerly turned to the title page. After a moment's pause, a young Brahmin started up and cried out, "Sir, I not want read anything 'gainst my own religion; and I not want read anything of yours; and I not want forced to be-