

ern Empire, what account have we to give of our stewardship? Let this great Society—let the report which we have just heard read, be our reply. All honour be to this great, this faithful Society; and all honour be also to the Missionaries of the Baptist Society in India, for it is to them that we owe the first translation that we possess of the Bible into Sanskrit. In the life of Dr. Wenger, which has just been published by Dr. Underhill, of the Baptist Society, we find recorded all the details of the work of that noble-hearted and devoted Missionary, in translating the Bible into Sanskrit. But if it is our duty, as God's trustees in India, to bestow upon the natives the Bible translated into their own languages, it is also our duty to acquaint ourselves with their own so-called sacred scriptures, that we may be in a position to contrast the false with the true, and to urge the true sacred Book of the East on their acceptance. Now, as many here know, a great deal of importance has recently been attached to the so-called sacred books of the East, which are at present being translated and published by the University of Oxford, where I am a Professor; and if you look in the *Times* of last Monday you will see nearly a whole column devoted to an enumeration of these books of the East recently printed. I must say that it redounds very much to the credit of the University to which I belong that it should have undertaken to print and publish these books, held sacred by the natives of our Eastern Empire, and so enable every one to estimate them at their right value. For myself I may claim that in the discharge of my duties for forty-two years I have devoted as much time as any man living to the study of these books. And I may venture to tell this meeting what I have found to be the one keynote—the one diapason, so to speak, of all these so-called sacred books, whether it be the Veda of the Brahmins, the Puranas of the Saivas and Vaishnavas, the Koran of the Mohammedans, the Zend Avesta of the Parsees, the Tripitaka of the Buddhists, or the King of the Chinese—the one keynote, the one diapason, the one refrain, I have found running through them all, is salvation by works. They all declare that salvation must be purchased, must be bought with a price, and that the sole price, the sole purchase money, must be our own works and deservings.

“Here, then, we make our grand contrast, and draw our broad line of separation. Our own Holy Bible, our own sacred Book of the East, is from beginning to end a protest against this doctrine. Good works are indeed enjoined upon us in our own sacred Book of the East far more strongly than in any other sacred book of the East: but they are only the outcome of a grateful heart—they are only the thank-offering of the fruits of our faith. They are never the ransom money of the true disciples of Christ. ‘Put off the pride of self-righteousness,’ says our Holy Bible; ‘it is a filthy garment, utterly unfit to cover the nakedness of your soul at that awful moment when death brings you face to face with a holy God.’ ‘Put on the garment of self-righteousness,’ says every other sacred book of the East. ‘Cling closely to it. Fold it closely to your heart of hearts. Multiply your prayers, your penances, your pilgrimages, your ceremonies, your external rites of all kinds, for nothing else but your own meritorious acts, accumulated like capital at a bank, can save you from eternal ruin.’ We can understand, then, the hold which these so-called sacred books of the East continue to exert on the natives of India; for the pride of self-righteousness is very dear to the human heart. It is like a tight-fitting inner garment, the first to be put on, the last to be put off. Nay, this may also account for the fact that in the present day these recently translated sacred books of the East are gaining many admirers, who fall into raptures over the moral precepts which here and there glitter in them, like a few stars sparkling through the rifts of a cloudy sky on a pitch-dark night. What did the leading journal, the *Times*, say the other day in an article on the Buddhist antiquities in the British Museum? It spoke of, the teaching of Buddha as second only to the teaching of Christ. Well, then, let us take Buddhism, which is thus popularly described as next to Christi-