

the national mind. That first page of Genesis is dissolving caste, and in dissolving caste, it is dissolving the curse of India. Take another instance: What is it that has degraded the female sex in India more than anything else? Is it not the abominable sin of polygamy? And how shall we eradicate polygamy from the Eastern mind? Even missionaries stationed in India, Africa, and other parts of the world, have sometimes been led to doubt whether polygamy may not, under certain restrictions, be permitted in the Christian Church. We take our stand on the broad fact—Jesus Christ forbade it. But what is the argument which abroad is found most effectual? It is just this: God made Adam and Eve and placed them in Paradise. That fact decides the question in the native mind. There are numbers of polygamists among the natives who do not dare to present themselves for Christian baptism while that fact stands in the Bible. I would put it to any man who is able to form a judgment—I would ask the skeptic whether it be possible to conceive that a myth or a fable could produce such glorious moral effects among mankind—whether such facts do not prove that the book is divine—divine not merely in its general texture and composition, but divine from the very first page of Genesis to the last page of Revelation.

I must allude to one other subtle error which we meet with abroad, and among our educated classes at home—I allude to Pantheism. It is a horrid thought, that even a Christian man can be found to sit down and discuss Pantheism, as though, after all, there might be some truth in it. Let that man go out to India; let him see Pantheism in all its vile and oppressive cruelty in the creed of the Brahmins. Then let him see the Brahmin open God's blessed book, and mark the impression produced, that there is a God, and that that God is a God of truth and a God of love; and all his Pantheism will dissolve.

In conclusion, let me remind you that this society has a sphere of operations far beyond all missionary societies. It was well remarked in the report that there are parts of the world which this society can alone penetrate. We have a missionary station at Peshawar, but we cannot go through the Kyber Pass; we cannot send a missionary in that direction. I trust that this society will ere long succeed in conveying a translation of the Scriptures in the Afghan language through that celebrated Pass. The invasion of the Bible will be the best kind of invasion. It is the Bible alone that can penetrate into such remote places, as it is the Bible alone that can penetrate the zenanas of India, in which half its population is incarcerated. This society not only waters and refreshes the little cultivations of all the missionary societies, but "it waters the earth and enriches it with the river of God, which is full of water," pouring its beneficial influence upon "the dwellings in the wilderness," causing it to "rejoice and blossom as the rose." So also the operations of this society will far exceed in duration the operations of all missionary societies. The apostle says, "Now abideth faith, hope, and charity;" these three; but the greatest of these is charity; because charity shall abide when faith and hope have passed into reality. So I would say, when the missionary societies shall have done their work throughout the world, this society shall remain with a larger sphere of operations, and, I trust, with brighter glory than ever.

RECEIVING THE BIBLE

Our acceptance of the gospel and obedience to its requirements, depend upon the way in which we receive the will of God as revealed in the Bible. If we accept it as authoritative because spoken by God, we have a sure foundation on which to rest. But if we submit it to trial, and decide according to our own preferences, reason, and attainments, our entire religious convictions must be feeble and liable to be shaken at any time. Christ himself set forth the proper method of receiving the word of God and the sal-