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ARTICLE I.

THE SYMMETRY AND BEAUTY OF GOD'S WITNESSING CHURCH.*

"The King's daughter is all glorious within; her clothing is of wrought gold."—
Psalm 45: 13.

In the ordinary ministrations of the pulpit, and meditations of God's people, Christ the Saviour holds, and ought to have, the pre-eminent place; and exhibitions of doctrine respecting his person and work constitute the staple of every evangelical discourse, and the characteristic and leading theme of contemplation and faith to every believer. But there are other themes unfolded in the Scriptures besides those which are immediately conversant with the person and work of the Son of God—themes which indeed derive all their interest from Christ, and concentrate all their light to irradiate his glorious and adorable person, but which do not come into the category

* This article was intended for the April number of the Review, but was too late to be inserted. Its publication was promised in the July number, and the appendix written with a view to its appearance then. In the absence of one of the Editors, through some misunderstanding, the publication was again delayed. We make this statement out of regard to the author, and in explanation of our own seeming remissness.

agency. It would still be necessary, for the reason previously assigned.

To this whole subject we ask the serious attention of ministers and churches. Let not all investigation be waived under the plea, that old paths are necessarily right, and changes are the harbingers of evil.

ARTICLE IV.

The Literary Attractions of the Bible; or, A Plea for the Bible Considered as a Classic. By LE ROY J. HALSEY, D. D. New York: Charles Scribner, 1858.

When the future Macaulay shall arise to record the events, and to comment upon the characteristics of this age, an ample field will be spread out before him for the display of his masterly skill in grouping together all the points of interest, and in delineating them in all their ever-varying shades and colorings. He will have to tell posterity of wonderful discoveries in art and science, of amazing progress of mechanical skill, and of the unexampled advance which men have made in all labor-saving expedients; of the hitherto fabulous wonders of steam and electricity, already become every-day realities; of the architectural glories of this age, still modelled after Grecian forms, yet realized in their actual erections with a reduced amount of labor which would have been wholly inconceivable by the minds of ancient architects. But not these things only. The literary and the scientific world have enlarged, beautified and elevated their enterprizes in this age far beyond any former era. Wisdom has thrown wide open the portals of her temple, and thousands among classes which formerly were wholly excluded, have been admitted and introduced to her treasures, and permitted to share in her blessings. The Common School, the Academy, and the College halls, with their free

lectures for all who will attend, are now crowded, and immense libraries have been founded for the use of those hitherto denied access to the ample page of knowledge. We might specify as marked peculiarities of our age many other matters which are equally striking; such as the progress of missionary operations, not only unimpeded, but even forwarded by Sepoy mutinies and Chinese revolutions, with the vastly extended circulation of the Word of God among the nations of the earth, and the increase of Gospel light in the dark places of the earth once full of the habitations of cruelty. All this seems to be the fulfilment of the prophet's declaration that "many shall run to and fro, and knowledge shall be increased." And the constantly accelerated motion, which seems to be added to the advance of all knowledge, would seem to favor the views of those who are looking for the speedy dawn of millennial glory.

But there is no peculiarity of this age more striking than the wonderful productiveness of the printing press. This is emphatically the book-making age. The printing press, even with the aid of steam, can scarcely keep pace, however, with the productions of the teeming intellect of the age. It can hardly issue, with sufficient rapidity, the books that are offered to its machinery. Every mail coach and steam car that moves upon our highways, and every steamboat that traverses the broad bosom of our waters, groans with the weight of books seeking readers, whose minds are to be instructed or poisoned by their contents. An invalid pastor leaves his flock and crosses the ocean in quest of health, and visits the scenes of historic interest in the Old World, and the result of his journeyings is a book of notes and reminiscences, or pencillings by the way, or some other equally taking title, which gives him fame or notoriety, at least for the time. A single sermon containing great thoughts and striking truths, which could not be elaborated in the space of time assigned to its delivery, is called for in order to be published, and the author embraces the opportunity to expand it into a volume. A very popular Divine has astonished many by the rapidity with which he has issued his volumes of lectures through the press. But the surprise vanishes when we learn that a stenographer

takes down the discourses as they are delivered, and an amanuensis having written them out in full, they are made ready for the press in a very short time, and the preacher becomes, in a few weeks or months, as voluminous an author as the old Divines became in as many years. A set of gentlemen invited to lecture to young men, have their lectures published in a volume, and adorned with portraits of each distinguished author; there is thus formed a gallery of pictures as variable in beauty as the style of their several productions is in point of merit. A notorious murder is committed, and forthwith the press is set to work, and in an incredibly short time there is produced a respectable volume (in size at least) containing the testimony, the pleadings, the last speech of the murderer, and pictures of the victim and the scene of the murder, and it, too, has its day of ephemeral popularity, and then dies its merited death. Essays are often published in a weekly journal which the worthy essayist, in his unsophisticated modesty, had never dreamed of turning into a book, when lo! it was discovered by friends, in whose candor he had unbounded confidence, that these essays possessed such merit as entitled them to a better fate than to be doomed to sink into oblivion; so, contrary to his own judgment, he is persuaded to collect them and publish them in a volume, and thus he "awakes some morning and finds himself (if not a great man) an author." The Rev. Mr. Caird prepared a sermon for the merely ordinary services of the sanctuary,—a good sermon,—a most excellent sermon,—but prepared, so far as appears, with no sort of view to publication. But the Royal Auditors, in their Scottish tour, spending the Sabbath in the vicinity, visited his Church to unite in worship with their Presbyterian subjects, and all unused to such close, pungent and spiritual doctrine in the pulpits of the Establishment at home, they are struck with its singular excellence in these respects, and resolve to have it published. So, all at once Mr. C., from a faithful, laborious, yet comparatively obscure pastor in one of the rural districts of Scotland, becomes a world-renowned author, and his little tract is circulated and read on both sides of the Atlantic with eager earnestness, by thousands and tens of thousands of intensely interested readers. The

great popular movements of the day which agitate the whole country, suggest to some lover of money and notoriety the lucky thought that the events, speeches, sermons, or whatever constituted the substance of the movement, ought to be preserved in book form, and the thing is done on the instant, and the book is issued steaming hot from the press, with many a mark of hasty composition, and bad taste, and incorrect sentiment. It is, however, a book and the compiler is an author. Now, it is a fact which there is no disputing, that amidst all this vast amount of production there is a very great variety in point of merit. It is not all trash—it is not all mental poison. There is much that is solid and nutritive. While we have yellow-covered literature, full of mawkish sentimentality and dissembled infidelity, in very miserable diction and style, *ad nauseam*,—enough to stamp upon the age a stigma of reprobation; we have also a literature enriched by the great thoughts of the great souls of living authors, and the old and grand truths, which are the property of all times, presented in new forms and combinations, and clad in new vestments, which, having passed through the alembic of modern minds, come forth newly stamped and beautified. And we can console ourselves with the reflection, that while the press has been sending forth a stream of moral trash and filth, which floats rapidly along and speedily loses itself in the dark gulf of oblivion, it has also opened the channel for new tributaries to the great ocean of truth. We have the ephemeral issues of fiction, it is true, but we ought to be very thankful that we have the contributions of science and the laborious offerings of the scholar and divine. The knowledge of God, too, reduced to a science, and brought by a master-mind into such a mould and fashion as it has never before received, has been sent forth into the world in this age, and read by as many eager admirers as the most fashionable novel, and is destined to retain its popularity forever. And this brings to mind the noticeable fact, that the “dark and bloody ground” seems within these few late years to be making rapid progress towards the entire obliteration of that ominous name from her heraldic escutcheon; and, if her sons continue to publish such works as “The Knowledge of

God," "The Church of God," and "The Literary Attractions of the Bible," she will speedily achieve for herself the title of "The Land of Light and Peace and Love." Of the first of these great works it may be said that it seems to rise before the mind like a granite mountain of truth; or, like the Mammoth Cave itself, full of deep recesses of mysterious grandeur, inviting the explorer to enter and survey its wonders, and leading us on from one marvellous chamber to another of sublimity and beauty, and floating us along upon the rushing subterranean tide of its eloquence and power, until we are almost lost in the infinite ocean of the exhaustless subject. While of the second we may say, that it seems to stand of the same granitic material erected into the form of a massive column, based upon the foundation principles of eternal truth, rising layer after layer, and block after block, by an inexorable logic until, when we find ourselves at the apex, we are almost persuaded that we plain Presbyterian folk are *jure divino*, "The Church," par excellence.

But what shall we say of the last? Why, what can we say, save that it is just a moving panorama of beauty, or a landscape which presents before us a lovely group of the most attractive objects that ever enraptured the fancy of the poet or captivated the genius of the painter; and that while reading it we wander through groves of gorgeous green, and listen to the sound of waterfalls or the murmur of rivulets, and gaze upon green fields promising fruitful harvests, while the earth is enamelled with its verdant carpet and its springing flowers, and over us are the bending skies in their azure purity. This book is not the hasty production of a day or a month. The excellent author bestowed upon it the pains which he felt to be due to the grandeur of his theme. The substance of these eight chapters having been originally delivered to the people of his pastoral charge in the city of his residence, he has re-written, corrected, enlarged and variously modified, until the whole has been sent forth some six years after their original delivery in their present form, a handsome volume of 441 pages, in Mr. Scribner's best style.

Two remarks must be made in advance of a further notice of

this work. Many persons might be misled by its title to suppose that there is a great deal of fancy and poetic conception in the author's treatment of the subject, and that however beautiful and attractive, the book can hardly be of much practical utility. But it is far otherwise. The object of the author is to do good, and not simply to please and amuse. And it will be found on perusal, that the method pursued is eminently adapted to produce this effect, as we shall see by an analysis of its contents. On the other hand, some may suppose that the theme itself is one so dry and unattractive to the general reader, that nothing on the subject could be so written as to interest or entertain. This may be true in the case of a corrupt and vitiated taste, which, by long devotion to novel reading, has become incapable of any just appreciation of the truly beautiful and attractive in style and matter. But to a mind rightly disciplined, and a soul alive to proper estimates of literary excellence, we do not hesitate to say, that this book cannot fail to arrest the reader with a most absorbing and intense interest from the beginning to the close.

With regard to the purpose had in view by the author in this volume, let us hear from himself:

"The topics presented in the several chapters of this volume, though apparently disconnected, have all been selected and discussed with one great end constantly in view; and that is to make them bear, as an unbroken and cumulative argument, on the superhuman and consequently Divine character of the Bible. This is the thought that underlies the whole arrangement, and gives it unity. This main design, though running through a wide range of illustration, will be found constantly recurring, especially at the end of the chapters, and most of all in the last chapter, which was first in the order of conception and led to the composition of the rest. * * * * *

The object of these pages is to tell, at least in part, what it (the Bible) contains; to gain the eye of those, who under an impression that there is nothing in the Bible but religion, really do not know how much there is in it; to bring out to view some of its many treasures; and to present them in such a way that they shall desire to see more; and so be attracted to the book itself."

And there is no doubt but this object is fully accomplished. Judging from the effect produced by the perusal of this book upon our own mind, we should say that it cannot fail to intro-

duce the reader to beauties and excellencies in the Bible, the existence of which he might not be at all disposed to doubt, and yet they had entirely escaped his notice in his reading. And then could the other class of readers (their "name is Legion") who either avoid the Bible, "under the impression that it contains nothing but religion," or who read it as a task, self-imposed, under a merely superstitious feeling of duty, be induced to give themselves time to read this book carefully, they would readily discover in it such attractions as would elevate the sacred volume from its present position, in their estimation, to the loftiest place both in their hearts and in their minds. It will convince any man who has the soul to appreciate such an argument, that the Bible is replete with glorious truths, set forth in a variety of illustrations most attractive, and of the highest forms of æsthetic beauty. And many, who are good men, but cynical critics, could they get their own consent to give the book a calm and attentive perusal, would be constrained, by conviction of its merits, to lay aside their expressed opinions, that the legitimate method of recommending the Word of God is not by calling attention to its "literary attractions." They would see that the very admiration which it excites for the style and sentiment of the sacred volume, will invariably create a love for the book, and a higher appreciation of its great truths as connected with man's highest interests. This is the author's object throughout the entire volume. There is apparent a deep moral earnestness pervading the book from the beginning to the end. There is no effort at mere fancy-sketches, or scenic effect, nor is there anywhere observable such a thing as bombast, or great swelling words of vanity, such as most certainly characterizes the style of some other authors who have written or attempted to write works illustrative of Bible scenes or Bible characters. The topics discussed are natural and capable of being turned to practical benefit. We have in the opening chapter a very interesting presentation of the claims of the Bible as a classic, its adaptation to childhood, the school and college; the purity and excellence of our English version, a timely topic which has recently attracted a large share of the attention from the Chris-

tian mind in this land; the position of the Bible in the four classic tongues, viz: Hebrew, Greek, Latin and English—showing that “at the head of these four languages it has led the march of civilization around the globe; the relation of the Bible to the State and its schools; where the position is assumed and maintained that while the great object of the State in introducing the Bible into the schools “is not to teach religion, but only morality and intelligence,” yet this Divine Book is of vast importance as a text book for this purpose, considered in its connection with the interests of this world; and where the subject of Romish hostility to the introduction of the Bible into our common schools is ably discussed, and severe and well-deserved blows are dealt against the Papacy in this connection. The chapter concludes, then, with a kind of sketch of the general characteristics of the Bible. We do not design giving an analysis of these eight chapters, but we enumerate the topics of this first chapter simply as a specimen of the whole. We think that in this way it will be seen that the book is full of practical utility, pregnant with matter that is of deep and abiding interest to minds of all classes. Some men love no book but what is classical in its thought and diction. Here it is shown that the Bible is “the greatest of classics, because it is inspired of God—the most perfect work of the human mind, because a mind more than human is everywhere at work in it.” Some parents are fond of procuring books for their children to read adapted to their tender years and immature minds. Dr. H. shows in this chapter (and that by a method, new to us at least,) that the Bible is the very best book for children. He does this by pointing attention to a fact that has, perhaps, escaped the notice of most persons, viz: that “there is a sort of development and progress in the Sacred Scriptures corresponding to the development and progress of human life.” That “the New Testament with its sublime Gospel history, its profound doctrinal epistles, and its mysterious prophetic apocalypse, is but the finishing of that intellectual and moral manhood, which is supposed to have had its early education in the preparatory school of the Old Testament.” He then recurs to the fact, well known to all of us

who have been trained in early life to read our Bibles, that no after reading ever so profoundly impresses our minds as did the reading and knowing the Bible in the days of our childhood. The narrative portions especially are those "which no child can read without wonder and delight, and which none that reads can ever forget." This point is forcibly illustrated also, by observing the difficulty with which "an old man, unacquainted with the Bible in his youth, is induced to read it regularly through." He will be disgusted before he gets through Genesis. He sees no beauty in it. He must begin with the New Testament and thread "his way back to the simple faith of childhood." And in this way he may arrive at some kind of appreciation of the Bible, and yet "even then there may be some things hard to be understood which will be to him a stumbling-block as long as he lives; and that for no other cause than this—that his parents neglected the ordinance of God, which, old as the days of Moses, required them to teach all these things to their child, while he was a child." But the child who begins in his childhood to read and know the Old Testament comes gradually on to the New with a full preparation for its higher forms of revealed truth, and with a more matured capacity for its appreciation. Many object to the Bible in school on the score of its not being the proper place to teach religion; that nothing but secular knowledge is admissible; that if we wish to teach our child religion we must do it at some more suitable place. Admitting this to be a tenable objection, still the plea is successfully made that the Bible, as a text book, is unequalled even for "its history and biography, its morality and learning, its eloquence and poetry." "The Bible, in our English version," is held up as a collateral topic of great interest at this stage of the volume. And what, we may ask, could be better calculated to attract attention than such a topic at such a time and in such an age as ours? When the besotted bigotry and conceited ignorance of *some* find themselves called to the mission of improving this grand and glorious old version, how timely the effort made by the author of this book to recall to our recollection its history! John Selden's early opinion that "the English translation of

the Bible is the best translation in the world, and gives the sense of the original best, has been confirmed by the almost unanimous judgment of posterity." And while it is true that "when our translation was made, the age of Addison, with its polish and graceful diction, had not come;" yet "it is enough to say that it was the age of Lord Bacon and of Shakspeare—the father of the inductive philosophy and the greatest name in the annals of dramatic literature," and that "they were soon followed by Milton, Locke and Sir Isaac Newton." A mutual benefit is thus obtained both for the religion of the Bible, and for all English literature—first, that "this robust Anglo-Saxon speech, in its glory and strength, should be the vehicle for this religion;" and secondly, that "English literature should have such a canonization in the Bible, and such a book in which to be canonized."

But we have dwelt long enough on the topics presented in this chapter to attain our purpose, which was to vindicate its claim to be considered a volume of solid and substantial merit, as well as one of beautiful and attractive style.

This volume is characterized by another feature peculiar to itself. The various characters of the Bible, as they pass in review before the author's mind—the various topics arising from a study of the sacred volume—always open before him a field for the discussion of matters of interest and importance to the scholar, the private Christian and the theologian. When the author comes to notice "poetry and the bards of the Bible," he takes occasion to give us a fine essay on the nature of poetry in general, and of the poetry of the Bible in particular, furnishing specimens of it, and giving explanations of various points connected with it, so that the second chapter is as fine a piece of criticism as can be found upon the subject. So, also, when he takes up the "eloquence and oratory of the Old Testament," we have the elements and characteristics of eloquence set forth, and the distinction between poetry and eloquence pointed out. And then, by a natural transition, he passes on to his illustrations drawn from ancient and modern times. The analysis of the peculiar powers of one "remarkable triumvirate" which Dr. H. gives, is highly discriminating and

just. He assigns to Mr. Calhoun the eloquence of intellect and enthusiasm, Mr. Webster he takes as the exponent of the eloquence of reason and imagination, and Mr. Clay is styled the representative of the eloquence of action and delivery, combined with enthusiasm and the passions.

The chapter on eloquence we regard as one of the most attractive in the book. It is always a matter of interest to us to ascertain, that what is now in existence as an influence or a power, has been known and felt in all time past in a greater or less degree. This is true of eloquence. We may not have been in the habit of observing this fact—nay! we may be rather disposed to doubt it on its first presentation. Yet the proof is clearly made out from the Bible, that there were in the early days of the world's history "specimens of almost every kind of eloquence." And the reason is obvious. The same occasions then occurred that now give rise to eloquence. The oral narrative, the dialogue, the prayer, the pleading for life, the speech before a judicial tribunal, the debate in the cabinet council, were the various occasions then, as they are now, for the display of all those elements entering into the composition of eloquence. What a fine rebuke is that which is here given to those who pervert the high and sacred gifts of eloquence, suggested by the speech of Satan to our first parents. We leave this topic with a single reference to one of the author's parallels between ancient and modern oratory. Hushai, the Archite, made a speech in the cabinet of Absalom, during the rebellion against David which, though included in seven verses, was attended by a complete triumph, an overwhelming effect; the result of which was, that Absalom perished in the battle, and David was restored to his throne! This brings up the case of John Somers, a young lawyer, as yet unknown to fame, who, in the celebrated trial of the seven bishops, "spoke little more than five minutes, but every word was full of weighty matter; and when he sat down, his reputation as an orator and a constitutional lawyer was established," and the side he espoused "also gained the day."

Not the least instructive and impressive among these eight chapters, is that one devoted to "Types of Female Character

in the Bible." It has come to be considered an essential part of every public address to have a few sentences devoted to the ladies. The College orator (yea! the Latin salutatorian) must have a few words to them full of flattery and extravagant adulation. The stump orator, in a political canvass, adopts the same expedient to gain favor, and the Masonic speech that should omit the address to the ladies, would be essentially defective. But it is to be lamented that, with such opportunities to convey instruction which such a custom bestows upon the speaker, the whole thing is perverted to the most idle, frivolous and unmeaning compliments. This is not the character, however, of the chapter before us. By the industrious investigation of the topic, our author has discovered that "there are, in all, about one hundred females whose names or characters, singled out from the general mass, have acquired a distinct personality, and have been rendered immortal on the pages of the sacred volume." And while we are earnestly assured that "there is no sphere of honor and trust, no post of danger, trial and responsibility, which woman ever filled on earth, higher than those which the women of the Bible have filled," at the same time we are warned that we "must not expect to find *the women of the Bible all angels*. If they had been, they would not have been the best models for us. We need the shadows as well as the lights, to form a perfect picture." But we have fine and graphic delineations of female character in the author's four-fold classification. First, The class of all who are proverbial for wickedness—such as Potiphar's wife, the witch of Endor, Herodias and her dancing daughter, Athaliah and Jezebel, Lot's wife, Delilah and Sapphira. Secondly, Those once wicked, but afterwards converted, such as Rahab of Jericho, the woman of Samaria, Mary Magdalene, the damsel of Philippi, &c. Thirdly, the largest class of all, those whose characters were mixed of good and ill—such as Sarah, Hagar, Rebekah, Miriam, Martha and Salome. Lastly, the class in whom "the world has found no blemish—all light without a shadow, all beauty without a fault;" yet, as the author carefully remarks, not because they had attained perfection, but because the pen of inspiration has purposely given

us their virtues, and left their sins and imperfections unrecorded." Such are Deborah, Hannah, Abigail, Ruth, Esther, in the Old Testament; Anna, Priscilla, Elizabeth, Mary of Bethany, Mary the Mother of our Lord, Eunice and Lois, &c., of the New Testament.

Now, under this classification, the characters of various females are set forth, and, along with each description, we have the moral instruction which it conveys. It would be impossible to make any thing like a minute reference to each case, but we shall call the reader's attention to only two of the characters, and to two subjects incidentally discussed in connection with them. The first is "Rebekah, the youthful bride, the matronly wife, and the aged companion of Isaac." In the marriage of these two, Dr. H. finds this sacred institution entered upon and observed through a long life, precisely as God ordained it in Eden, and as Jesus Christ re-ordained it in the New Testament, when he said: "For this cause shall a man leave father and mother and cleave to his wife, and they two shall be one flesh." Making allowance for the change of the customs of society, in the matter of courtship and marriage, there are "four circumstances which render this marriage, notwithstanding its antiquity, a manual of instruction to every young man and woman in choosing a companion for life." These four circumstances are: 1st. It was a marriage literally and truly in accordance with the will of the Lord. 2d. It was free, cordial and unrestrained on Rebekah's part, as well as on the part of Isaac, and on the part of their parents. 3dly. It was no wayward, foolish and ungrateful runaway match! 4thly. The courtship of Isaac and Rebekah, unlike many of our day, was one of perfect candor, of straight-forward, business-like simplicity, and of admirable delicacy and fair-dealing on all sides." The object we have in view, however, in referring to this subject, is to let the author speak for himself, as he does, strongly and earnestly, on the subject of "marriage in defiance of parental authority." Says he:

"Thus to the parent and the child belonged a rightful veto, as God intended it should belong in every case of marriage. Do you ask, what is a young lady to do, when her parents oppose her marriage in a

particular case? We answer, do nothing; but remain as she is. Do not marry at all, rather than marry under such circumstances. There had better be no marriage while the world stands, than marriage in defiance of parental authority. It is a sinful breach of the great law of nature, and of Heaven, when a parent compels his daughter to marry against her own heart's choice; and it is no less so for a daughter to marry in defiance of the will of her parents. The young woman who is capable of bringing upon the once happy home of her childhood all that desolation which is implied in an elopement, and of inflicting such unmitigated cruelty upon the mother, to whom she owes the highest of all earthly obligations, is, to say the very least, unfit herself to be a wife and mother; and the world would be no loser if she should never marry. We speak with emphasis upon the subject; because any thing which, in the name of marriage, thus tramples upon the sacredness of home, and the rights of parents, however it may be tolerated in our fashionable society, we can only regard as an evil and an outrage, as abhorrent to nature, as it is contrary to the law of God."

Most heartily do we subscribe to these sound and Scriptural sentiments. We desire to add, however, one consideration to the above. It is to our mind a very sure proof that there is something radically defective in the training of a young person who flies violently in the face of parental wishes in this matter. Nor can we believe that such scenes will be found occurring in any well regulated family, where the parents have obeyed the command of God—"Train up a child in the way he should go," &c. In such cases there will always be found a perfect mutual confidence existing between parent and child, and a tender and sacred regard for the feelings of each other, and where a difference of views may exist, a spirit of mutual forbearance will characterize the parties. When elopements take place it is evidence irresistible that the parent has been unfaithful, and by consequence the child is wayward and disobedient. The misery that results is the token of God's displeasure towards both parties for the violation of His laws.

The other character which we wish to notice is Salome, the daughter of Herodias, or rather, Herodias herself, since the daughter in this case was but the reflected image of the mother. And the particular topic connected with the description of these females which Dr. H. discusses, and on which we would animadvert, is that of the promiscuous dancing of the sexes. "The incident recorded of this young girl," says the author,

"gives a striking illustration of the depravity which prevailed in what might be called the elegant fashionable circles of that day. It was then, as it is now, in such circles—the child was a true mirror to reflect the vices of the parent." After speaking of the dreadful results of that festive dancing of the daughter of Herodias, in such terms as are well calculated to excite our horror and pity, he says:

"And what a commentary, by the way, does this case afford on the boasted accomplishment of dancing! The evil of dancing consisted then, as it always has consisted, not in the dancing itself, but in the things it leads to. In that case it led to a sinful excitement, a foolish oath, and an awful murder. And in how many cases has it led to the loss of health, the loss of life, and the loss of the soul? In how many cases has it blotted out for ever every serious impression, and prepared the young to run a career of folly and reckless dissipation? And is it no sin for Christian parents, knowing the evils to which dancing is sure to lead, deliberately to teach their children this dangerous accomplishment? Will they give them cards and not expect them to gamble? Will they send them to the theatre and not expect them to be injured? Will they send them to the race course and then caution them to beware of evil influences? And shall they train their children to all the 'misty mazes' of the dance, and yet, with strange inconsistency, expect God to convert and save them, while thus placing one of the greatest obstacles in the way."

"Salome's dancing was evil, because it led to evil. And yet this was the least objectionable form of dancing. It was a solo dance, and that by a female; and that, too, at home in her mother's house. The advocates of our modern promiscuous dancing sometimes pretend to justify it by the Scriptures. But they forget that no such thing as the dancing of the sexes together is to be found in the Scriptures. There are instances of a man dancing alone in a religious service, as David did; and many instances where women danced with women, as Miriam at the Red Sea; but we can confidently affirm that there is not a single example of our modern fashion of the sexes dancing together, in all the Bible, from Genesis to Revelation. No man can show any place in the Bible where men joined with women in the dance."

This fact which has been brought forward by other opponents of dancing is, however, not sufficiently noticed by its advocates. Those who claim that the Bible countenances dancing, seem never to think of the kind of dancing the Bible mentions, and of the difference between it and modern dancing. They quote, too, the remark of Solomon, "there is a time to dance," without noticing these two things: 1st. The

fact is only mentioned that there is such a thing, without deciding whether it be right or wrong, and just as well might you quote his other remark, "there is a time to kill," as good authority for the commission of murder, as to quote this remark to justify dancing. 2d. The remark is merely the statement of the fact—in other words, that there is a time for joy, as well as for sorrow, and is intended to be one of the many particulars in the enumeration of life's various scenes and vicissitudes. It certainly gives no countenance to dancing, as practised in our day. This is a growing evil, and the fact cannot be disguised, that it is fast invading the peace and purity of the Church. It has become almost an obsolete idea in many churches to adopt any restrictive or disciplinary measures to check this evil. And when a minister presumes to remonstrate with his people, he is either an offender, an intruder into family arrangements with which he is in no wise concerned, or is laughed at as being behind the age, an old foggy, and his people dance on as much as ever, and send their children to dancing schools besides. The Presbyteries and Synods and General Assemblies have made repeated deliverances on this subject, but it has no effect. There are (shame to say it!) ministers of the Gospel who also stand by and look on, and countenance the evil, notwithstanding the voice of the Church, in its purest and wisest days, has been uniformly against it. Hence it is that light-headed girls, and smooth-faced young men, are emboldened to argue with their superiors on the innocence of this amusement, and plead the example of these loose professors of religion and preachers to prove that there is no harm in it. The alarming increase of this practice in the churches is owing chiefly to the neglect of proper training in the family. The Presbyterianism of a former day was free from this stigma, and, consequently, it was not a difficult matter then (as alas! it is now) to distinguish a professor of religion from a man of the world. It is a question which has been discussed, whether it is a proper subject of Church discipline? It was our fortune once to listen to such a discussion by one of our Presbyteries. And while it was decided by a large majority, that the sessions of our Churches

should discipline their members for promiscuous dancing, there were not wanting those (*one of them a minister*) who espoused the negative. What is to become of the Church under these circumstances it is not difficult to foretell. An increasing number of our members, with few exceptions, attend these places, and quiet their consciences by refusing to dance, while they look on with great complacency and encourage others to do it. They forget that they are enjoined not to be "partakers of other men's sins." The Church is thus making dancing far more respectable than it has heretofore been, and that, too, when all its evils still cling to it, in unmitigated forms. We see, also, that this mingling of the Church and of the world by compromise, has worked both ways to the production of evil. For while the Church has met the world in the domains of the latter, and has thus laid aside her purity and sacrificed her principles, the doors of the Church have been opened more widely for the admission of the world. The modern system of religious excitements, misnamed revivals, is a result of this laxity of views and practice; and so true is this, that you may see scores of persons received into our churches, who have not been able to give any rational account of their exercises of mind: nor do they, in many cases, understand anything of the plan of salvation, nor are they able to "give a reason for the hope that is in them." We are constrained, therefore, to conclude that the prevalent motive is the love of excitement, which prompts them alike to engage in a ball or a revival, and finds them as ready for a funeral as for a party. There are two remedies for this thing, which may be found corrective, if adopted by our Sessions. 1st. Let them put the question always, even to those who are most satisfactory in their examination for admission into the Church: Are you now willing to renounce the sinful amusements of the world, including dancing, and do you promise no more to engage in or countenance such practices? 2d. Let them bring to their tribunals all violators of this long settled principle of morals. Until the Church reforms there can be no hope of a decline of this evil, and so long as Presbyterian parents continue to countenance it, there can be no hope of a reform in

the Church. On the contrary, as our young people grow up and succeed the present generation of Church members, (if they are not seduced away by such amusements entirely from the Church, and ruined eternally,) a majority will be found advocates of dancing, and gradually every trace of old-fashioned Bible Presbyterianism will be erased, and every landmark removed. If, indeed, persons are so besotted in their attachment to this ridiculous and sinful amusement, as that they are unwilling to give it up even when contemplating application for membership in the Church, then, for our part, in behalf of the venerable and beloved old Church of our fathers, we earnestly entreat them not to come to us. We deprecate the idea of your forcing yourselves upon us with such sentiments in your hearts, especially as there are Churches in whose pale you can find a more congenial atmosphere. We honestly think such persons yet unfit for any true Church of Jesus Christ; but, if they must join a Church, let them go elsewhere, and not connect themselves with a body whose long uttered and well known principles are so entirely at war with them on this subject. We would go even further, and say to those of our members who advocate dancing, and practice it also, you are acting, in the highest degree, in bad faith. We care not what your own private sentiments may be on the subject; that has nothing to do with the state of the case, as relates to your position in the Church. You belong to a body of Christians whose rule of action, as laid down for ages, has been to forbid dancing, or the countenancing of it, in their members, and you have no right to set yourselves up in opposition to this rule. If you will keep your opinions, grievously erroneous as they are, then leave us, we insist upon it, leave us in peace. Let us have a Church, while we have any Church at all, that is a pure Church, a Bible Church—a Church without the stigma of corrupt practice with a pure system—a Church whose membership are undivided upon the great principles of Christian morality. And for those ministers who stand by and look on in silence, and even with a smile of approval and encouragement, we can only add, that the sooner they apply for a letter of dismission to their respective Presbyteries, the better for the

Church, and the better for them. The better will it be for the Church; because their conduct is now a reproach to it. And it will be the better for them, as the indications seem to foreshadow for them a greater departure from Christian consistency, and then the chances for honorable dismissal will be greatly diminished.

But enough of this. And we wish now to introduce our readers to a passage in this connection, which will enliven this discussion, since it shows up our author in a new and pleasant phase, that of a witty satirist. Having spoken of the uselessness of female dancing as an expedient to secure gracefulness, even should the ladies dance alone, the author adds:

"But be the case as it may with a young girl, who ever saw anything graceful and dignified in the dancing of men? To us, the whole thing of a man's dancing is absurd and ridiculous to the last degree. If there were nothing else against it, the closely cut dress of our modern man of fashion, fitting his body and limbs like the bark of a tree, renders graceful dancing an impossibility. There is no poetry in any such exhibition of a man, or of any other animal clad as he is. For if the man is large and heavy, the spectacle calls up the image of an elephant whose very footstep shakes the ground. If the man is small and frisky, we are constantly reminded of the fitful antics of a monkey or baboon. If the performer is tall and slender, who knows when his excessive gyrations may bring him down like a sapling before the wind? Whatever dancing may be as an amusement for women and children, we cannot rank it among the manly sports and performances."

"Hence, we say, dancing was never intended for men; least of all, for our modern cloth-harnessed men. And if our fine gentlemen must dance, they ought, out of mere poetic justice, to assume the toga of the ancients; or else, for the sake of this peculiarly feminine amusement into which they have intruded, they ought to borrow a belt and a skirt from their lady partners.

"Who ever read of Alexander the Great, or Julius Cæsar, or Pompey, or Demosthenes, dancing like a young girl?" "If dancing was thought thus unmanly when the performers had the long, flowing Grecian dress to redeem it from contempt, how much more undignified is it now, when the prim, starched, tight-fitting attire of the gentleman dancer, instead of concealing, only exposes the muscular machinery by which the performance is carried on."

We will venture on but one more extract of this kind, and we do this the more readily from the fact, that it sets forth in a vein of fine sarcasm, as keen as our author's gentle nature

would admit, the folly of another marked characteristic of our age. We allude to its *fastness*, especially among young men. We take this extract from the chapter on "Representative young men of the Bible." It would be a grateful task to cull from its numerous beauties the fine delineation of many of the characters of these young men with which this chapter abounds. But we must deny ourselves this pleasure, and passing over the cases of Abel, and David, and Jonathan, and Solomon, of the Old Testament, and the two Johns, Paul and Timothy, the whole circle crowned by the inimitable Jesus of Nazareth, of the New—we must content ourselves with this rich and racy extract, by way of contrast between the best type of character of the young men of the Bible, and the modern young man of our own times.

"What would they" (the young men of the Bible) "think of our progress, our vaunted greatness and refinement," "if they could come back into the world and compare experiences with the young men of our own highly civilized generation? What opinion could these earnest, athletic, temperate, God-fearing young men of the olden time form respecting the fashionable young gentleman of our modern cities, whose chief accomplishments are, that he can smoke and swear, drink and gamble, swagger and bet, and fight duels; that he can, after the most approved maxims of the science, dance and flirt with silly women; that he can afford to wear fine clothes, and do nothing; whose most brilliant achievements are his victories in the ball room, the bowling saloon, or at the card and billiard table; and whose only title to fame is the fascination of his fine smile, and voice, and waving hair? We honor and love the young man, who is a man, or is likely to become one; we hold him in eternal honor; but if there is anything on earth which we abhor it is the character of the young fashionable loafer, your cane-bearing, cigar-consuming professed loafer, who is neither boy nor man, but a compound of both, with very little of either."

"You have here a type of character which is produced no where else on earth, except in cities and large towns; you have young men with some of the external without any of the internal attributes of the gentleman; young men who combine the effeminate appearance of a girl with the ferocious vices of the Gladiator; young men, who to the morals of a bear, add the manners of a monkey. Aye, we honor the young man; but it is when there is something of a man in him; something more, at least, than his clothes and his hair."

In summing up our opinion in regard to this book, we may set down as noteworthy the following particulars: 1. The

conception of the book is fresh and new. Gilfillan's work, "Bards of the Bible," is not in the same line, save only as to one of its topics, and even that treated in a method entirely different. 2. The method of its treatment is original. There is no other book like it. Dr. Halsey quotes freely and always gives ample credit, but, we think, that his own words on the subjects upon which he quotes from others, are always equal, and frequently superior to the style and language of the authors quoted. 3. One or two critiques which we have seen, speak rather doubtfully of the practicableness of so treating the Bible, as well as the utility of such a book. But the success which has attended the book, and the undeniable fact that the various topics handled are clearly shown to be of practical value to us all, set aside this view. It is one of the most popular books recently issued from our prolific press. 4. This book would answer a most excellent purpose as a text book in our male and female high schools, both to teach them the art of reading elegantly, and to discipline the mind and mould the taste by its sentiments and style.

With a few remarks on the general subject of this volume, we close this article. It is coming very far short of the proper idea of our author's high purpose, if any one should suppose that he meant simply to show that the Bible possesses literary attractions. To say this, would be to place it upon the same level with a mere human production. The higher and more correct ground is, that the Bible is the great original fountain of light, intellectual, moral and spiritual.

That this is true, may be easily shown by many considerations. All authentic information in regard to the origin of the world is derived from the Bible. The bearing of this fact upon intellectual advancement is very manifest, when we remember that "history is philosophy teaching by example," and that the Bible is the original source of historical materials. When we direct our researches into the past history of any one of the nations of antiquity (save that of the Jews) by the light of the annals furnished us by their most authentic historians, we find all involved in vague, misty uncertainty and confusion;—"shadows, clouds and darkness, rest upon" their

origin. And these annalists while endeavoring to gratify national vanity, have been forced into the region of fable and conjecture. But the Bible always speaks authoritatively in regard to the origin of all things—nothing fabulous, nothing speculative, is mingled with its narrative of events. It will only be necessary to refer, in this place, to the facts which many writers have brought to view already, to add strength to this position. For instance, we have long been called on to note the admission of Porphyry, that most inveterate enemy of the Christian faith, that Moses lived 1,000 years anterior to the time of the most ancient Grecian historians. It is, therefore, a matter of no surprise, to find that these historians, in their accounts of the world, confirm and establish the statements of the Pentateuch. These are to be found, also, in the writings of Manetho, Berosus, Herodotus, the Greek, Roman and Egyptian historians, many statements (exaggerated, and variously modified it may be), in reference to the creation of the world, the fall of man, the deluge and the dispersion of men upon the face of earth, for which they are unquestionably indebted to the writings of Moses. The investigations of Biblical critics have brought to notice the additional fact, that to the Bible the ancient classic writers are indebted for the origin of numerous circumstances detailed by them, arrayed in the drapery of mythological narrative—such as the varied traditions in regard to the deluge—the flood of Deucalion, and Homer's allusion to the rainbow *as a token* fixed by Jove, for men, in the clouds—the thyrsus of Bacchus answering to the rod of Moses, and the caduceus of Mercury, doubtless derived from the same source—the fable of Agamemnon and Iphigenia founded on the story of Jephtha and his daughter—the lock of Nisus cut by Scylla, based upon the story of Sampson and Delilah. All these facts, and others that might be pointed out, prove that these elements of beauty and taste, which make up the works of ancient historians and poets—works which, by the united suffrages of ancient and modern scholars, are regarded as the most effective and successful implements of intellectual discipline—are all derived from the Bible.

And yet more. These investigations show that all modern

constitutional Governments are founded upon the code of Moses interpreted by our Saviour. If we criticise the characters of the most celebrated law givers of antiquity—Solon and Lycurgus—we shall find that the Athenian, instead of being a reformer of public manners, was but the exponent of the public sentiment, and that while the Spartan did strike an uncompromising blow at many vices, an attentive examination of his code will discover many objectionable features in his system. Furthermore, Solon's laws recognized the vassalage of the female sex, and the ostracism. The Spartan institutions encouraged female licentiousness, theft, the subduing of the feelings of humanity, cruelty to slaves. The remark has been well made, that the sole object of Lycurgus seems to have been "to make a nation of soldiers." In modern heathen lands, also, alternate despotism and anarchy, dark and cruel laws, their fearful degradation, their detestable prostitution of themselves, shameless, uninterrupted, and even licensed by the laws, teach what a nation will become without the Bible code to govern them. England, under her various transitions from Druidism, through Roman mythology and despotism, and then a barbarism of even more revolting form; and England, "with all her faults," under the benignant sway of Christianity, only establishes the fact, that the Bible alone can give to a people the blessings of civil and religious liberty. So, also, of our own laws and form of government, the Divine precepts of the Bible are the foundation. But as a source of intellectual light we may, also, present the well known fact, (so finely illustrated, as to some of the fine arts in this volume of Dr. Halsey's,) that the Bible is the exhaustless fountain of material for the noblest masters in all the arts. Hence the painter, the poet, the statuary, the orator, are all indebted to the beautifully described and glowing scenes and noble characters of Bible history, for their most exquisite specimens of excellence. An imperfect enumeration of some of the most celebrated paintings of the Italian, English, Continental and American artists, will show the value of the Bible as an instrument of intellectual light. Rubens' Death of Cain, Judgment of Solomon, and Daniel in the Lion's den; West's Belshazzar's Vision,

Christ Healing the Sick, and The Women at the Crucifixion; Raffaele's Triumph of David, and The Resurrection; Leonardo da Vinci's Last Supper; and the noblest designs of Guido, Michael Angelo, Salvator Rosa, Domenichino, Ludovico Caracci, Forbin and others, were drawn from the Bible.

Poetry, too, has found in the Bible both models for imitation and fountains of inspiration. Hence the gifted sons of song, while drinking in the rich sublimity of Bible poetry, have learned to breathe the same spirit, and

"Wak'd to ecstasy the living lyre."

It is not the measured and affected correctness of Dryden—the melancholy romance of Byron, the playful elegance of Moore, the descriptive vigor of Scott, the tenderness of Beattie, the harmony and sweetness of Cowper, the stately grandeur of Milton—nor the marvellous, nameless charms of Shakspeare, not one of these characteristics alone, nor all of them combined, that is stamped upon the poetry of the Bible, but something far above all these. It is the bold and ardent, soft and tender, nervous and sublime and heavenly style—the result alone of heaven's own inspiration.

The statuary has derived from the Bible that species of magic power which has enabled him almost to embody breathing forms of beauty and of grace.

Here, too, as we have already had occasion to notice in the volume under review, the student of eloquence may find the truest models of all that constitutes the glory of his art. We need only refer the reader to the third and fourth chapters of Dr. Halsey's book, as guides to the eloquence and oratory of the Bible.

Our second position is, that we have no *system of morals* deserving the name, save as it is founded upon, and coincident with, the Bible. Plato was prone to indulge in metaphysical vagaries, and with all his noble and excellent sentiments, his conceptions in regard to morals are more romantic and visionary than practical. Some fatal defect mars, in like manner, every other system of ethics among the ancient philosophers, and there is one thing common to all—the inade-

quacy of the motives to virtue—which shows the need of some better and nobler creed. This want is supplied in the Bible. Here we learn what no ancient system ever taught, that the highest incentive to moral action is the love of a revealed Supreme Being. Here we are furnished with collateral and powerful motives in the certainty of a future state of retribution, the resurrection of man to an immortal state of existence, and the general judgment. Here we find those original conceptions presented in Dr. H's last chapter—The Divine Existence, The Providence of God, The Personal Character of Christ, The Idea of Special Divine Influence, The Church of God, The Common Brotherhood of Man, The Day of Sacred Rest, The Millennium, The Resurrection of the Dead, The Last Judgment, The Heavenly World, The Scheme of Redemption, which, though really and truly objects of intellectual beauty, are all of them, also, centres of light radiating the glory of the moral image of God, and giving a quickening energy and a powerful impulse to all man's moral faculties. The chief elements of superiority in Bible morality, consist of its purity, extent, spirituality and perpetual obligation, and these elevate it to an immeasurable height above the most exalted systems merely human.

In estimating the value of the Bible as a source of moral light, we must consider its humanizing influence upon the nations. When we learn that Germany was once the land of barbarism and human sacrifices; that the Scythians once used the skins of their captives as clothing; that the Hungarians were in the habit of devouring the hearts of their conquered foes; that the Scandinavians once encouraged suicide, and devoted to death their wives and slaves as offerings to their gods; that the Danes, Norwegians and Russians, once practised piracy; and when we recall the former condition of the Sandwich Islands and compare it with their present state, we need only remember that they have the Bible and the religion of the Bible among them, to be able at once to decide to what cause to assign these marvellous, moral transformations. The first hospitals, for the relief of the sick and wounded in the different provinces in the Roman Empire, are said to have been

built by the Christian Emperor, Constantine, and these were greatly increased as the principles of the Gospel were disseminated.

If, however, there is one class of society more indebted than another to the humanizing influence of the Bible, it is woman. In countries destitute of the Bible, she is born to an inheritance of degradation and slavery. Alternately the toy of the leisure hours, the ministering servant to the grosser appetites, the slave of the passions, the object of the suspicion and contempt of her lord and master, man; she is, finally, when disgust has been produced by satiety, condemned to be thrown by as a useless and burdensome encumbrance. But the Bible, like a great telescope, has been turned upon the once gloomy regions of moral space, and revealed to the wondering view of mankind the planet of woman's destiny in all its mild radiance and softened glory, has defined her true orbit, and taught the diversified relations she sustains to the system of created being, and elevated her to that rank to which she is entitled. Immediately she becomes the associate of man, and he becomes aware of the necessity of bestowing upon her a corresponding mental and moral culture to fit her for being the wife of his bosom and the mother of his children. All this the Bible does for woman; and, accordingly, you have but to blot out the light of this Holy Book, and again, as in the "Reign of Terror," women become furies; or, as in the darkness of heathenism, they become slaves. You have but to kindle this light and the chains of her oppression fall from her, and she walks forth in gladness of heart and buoyancy of spirit, fulfilling the exalted destiny ordained by heaven, scattering blessings in rich profusion around her, forming the brightest ornament of civilized society—the centre jewel in its diadem of glories.

To the Bible it is to be attributed, that the Anglo-Saxon race stands first of all the nations in art, literature, science and religion. It is the Bible that has stimulated them to all the great enterprizes which have benefitted and elevated themselves, and it has been the Bible that has enlarged their hearts to communicate these blessings to others, and thus to elevate

the rest of mankind to the same point of civilization to which they have attained. We introduce one illustration just here which will be in point.

Modern pilgrims to the "Eternal City," when standing amid the magnificent relics of her ancient grandeur, are wont to dwell in rapturous admiration upon the ruins of the Coliseum. And we are free to confess, that the associations it suggests are of the kind to inspire the muse of Byron. And the pen of many a gifted son of song and genius has contributed to give to this stupendous, yet mournful pile, with its crumbling arches, its bowing walls festooned with creeping wild vines, and its fallen columns, an immortality of renown. Marvellous in its noble architecture, admirable in its proportions, astonishing in its magnificence, vast in its area, wonderful in its heights,—no wonder that the imagination is carried back to the days when this mighty amphitheatre, now silent and crumbling to decay, was occupied by its audience of one hundred thousand Romans. And yet it may be doubted whether, amid all the degrading monuments of human folly and iniquity, with which the world abounds, there can be found one which may bear comparison with the Coliseum. Let us recall the purpose of its erection. And when we remember, that this grand and costly fabric was erected for the sole purpose of fostering a cruel, barbarous and depraved appetite for scenes of butchery and blood, then the Coliseum stands shorn of its glory, stripped of half the ideal grandeur with which it was invested, and serves to teach the mournful degradation to which human nature must sink destitute of the heavenly teachings of the Bible. Come and let us stand within the Coliseum, along with Byron, and call up the vision of the dying Gladiator, his life-blood trickling from his wounded side, captured in unlawful warfare, torn from his "barbarian boys, and their Dacian mother," and his "Danube hut," and brought here, on some festal day, to fight for the amusement of a blood-thirsty and brutal populace, either with fellow unfortunates or savage beasts of prey. Perhaps, too, the very arena upon which the traveller stands, may have drunk the blood of some

Christian martyr, perishing by wild beasts, for the testimony he bore to the truth of Jesus. This view of the Coliseum is a true index of the real condition of the Roman people. The masses were utterly neglected, morally and intellectually.

“ Knowledge, to their eyes, her ample page,
Rich with the spoils of time, did ne’er unroll.”

Hence, they were left to the unrestricted indulgence of all the darkest and most ferocious passions of the human heart. The men in power, in order to preserve their popularity and strengthen the tenure of office, availed themselves of this ignorance and brutality, and by resorting to this bloody expedient of Gladiatorial combats, endeavored to conciliate this brutal monster, the people. Infatuated, indeed, were the men who reasoned thus; for they were but hastening the downfall of the Empire, by educating those very principles and passions which constituted the elements of their destruction. The secret cause of their infatuation, as well as the brutality of the people was, that they had no Bible. The Christian nations of the earth, that really deserve the name, are not degraded by a Coliseum. The last relic of such barbarous exhibitions is to be found in Spain and her dependencies, and all countries under Papal domination; and the same reason still exists for it, viz: “The Bible—the Bible—the religion of Protestants”—is to the people a sealed volume. We may confidently indulge the hope, therefore, that if ever, in some remote age hereafter, the curious traveller shall pause to muse upon the monuments of departed glory upon our country’s soil, he shall find no Coliseum in ruins to give to our native land an immortality of infamy.

And shall we labor the third point, that the Bible is the only source of spiritual light? Why, that is universally admitted by all, except infidels, and, not unfrequently, the time of their extremity wrings from even them the reluctant admission. The only point to be insisted upon in this place, is the absolute and authoritative confidence and certainty with which the Bible conveys its truths to us. The unity of God,

the immortality of the soul, the future retribution, the gracious design of God toward man, are no longer speculations of philosophy, but the verities of an undeniable faith. The influence, then, of these truths, practically, on man; the light they shed on the troubled waters of life, and the valley of the shadow of death, gilding life's joys, mitigating its sorrows, protecting us from imminent moral perils, robbing death of his sting, the grave of its victory, and opening "a vista to the skies," completes this triple crown of glory for the blessed volume of inspiration, and brings forth the topstone of its temple with shoutings of "grace, grace unto it."

In view of all this, there remains for us to manifest our love for the Bible in every possible way.

Let us cling to this Divine gift of heaven. Surrender it not. Let life go—let wealth go—suffer the loss of all things—aye! sooner let

"The bright sun be extinguished, and the stars
Wander darkling through the eternal space
Rayless, and pathless—and the icy earth
Swing blind and blackening in the moonless air,

than voluntarily surrender the Bible.

Elevate the Bible on high. Let it be the Book of Books. Give it a prominent rank among the text-books of our seminaries of learning. Well may Skeptics and Papists dread the engrafting of Bible instruction upon our educational systems, for birds of night always hate the sun. But for us,—Protestant Americans,—we will give to the Bible "the wings of the morning." We will send it traversing the broad earth, and shedding in commingled abundance from its exhaustless stores, light and joy and peace and hope upon the nations of the earth. It will scatter the night of superstition, and usher in "the day-spring from on high." It will break the spell of ignorance; it will drive to their native regions of darkness all the scowling forms of despotism; "its entrance will give light," and wherever it may enter, civil liberty will erect her magnificent temple upon the spot once occupied by the de-

molished fabric of lawless power—the foot of oppression will be removed from the neck of the victim of tyranny. Man will cease his brother, man, to slay, and the dawn of millennial glory will no longer linger. We may read in “the shadows of coming events” the assured grounds of a joyful anticipation, that the march of Bible truth is irresistibly onward. The ceaseless vigilance of the friends of the Bible, led by “the hero of a hundred” theological fights, has achieved a peaceful victory over the rash and ill-considered enterprize of amending the good old Bible of our fathers, and brought the noble and beloved institution, which has done so much in the dissemination of the Word of God, back to the safe channel of the ancient version, and a deeper and more wide-spread determination has taken hold of God’s people’s hearts to put a copy of the Holy Book in every family in the land, and in the world. Church schools and Church colleges are springing up and meeting with favor every where, that the Bible may be taught to the youth of the land. This zeal of Christians has awakened the activity of the foes of the Bible; and while this proves that the cause of truth is advancing, it brings no ground of hope to them, or of fear to us. Their efforts will be futile. “The angel having the everlasting Gospel to preach, is now flying through the midst of heaven,” and the Church is in her preparation state for the blessed time, when the glad tidings of peace and salvation shall be preached “to them that dwell upon the earth, and to every nation and kindred, and tongue and people.”

“Even so, come Lord Jesus, come quickly! Amen!”