

Testimony
of
Distinguished Laymen
to the value of
THE SACRED SCRIPTURES

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TESTIMONY

OF

Distinguished Laymen

TO THE VALUE OF

THE SACRED SCRIPTURES.

PARTICULARLY IN THEIR BEARING ON

CIVIL AND SOCIAL LIFE.

NEW YORK:
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1853.

PREFACE.

WHILE the people of our country are more generally supplied with the Bible, and make more use of it, probably, than the people of any other country, there are still many among us who treat it with neglect, and not a few who question its divine claims. Those who thus neglect or trifle with this book are, usually, as is every where the case, those who have never given it an honest and careful perusal. They are more generally young men, who seem to assume that it is a book unsuited to minds in their condition, and to be read, if read at all, by those only who are sinking under the sorrows of a worn out life. No small portion of those who come to dwell among us from abroad are found to be well nigh *strangers* to this Sacred Volume, and not unfrequently express their surprise that it should here be held in such reverence by many whom they meet. Far indeed are all these from knowing what this book has done in giving birth to the civil and religious freedom which we enjoy; and they have no conception of the value which the wisest and best of our public men attach to its instrumentality in preserving our institutions.

It has therefore been thought by the Managers of the American Bible Society, that good would result to our favoured land by collecting, to some extent, and publishing the opinions, not of the clergy, but of distinguished *laymen*, as to the worth of the Scriptures, particularly in their influence on civil and social life. To give this testimony the more scope and weight, it has been sought from the wise of other times and countries as well as of our own.

The testimony thus brought together is arranged in the following order:

I. That which is found in the writings of men now deceased, but whose names are still widely known and respected.

II. That which is gathered from the public letters and addresses of worthy and distinguished men, at different times, who are still living.

III. From that contained in letters, which the Board of Managers have obtained on special request for the present publication.

It can hardly be doubted, that such a series of opinions as is here presented, if carefully pondered, will lead many a mind to "search the Scriptures," and see "whether these things were so." It may be hoped, too, that by searching many will be persuaded of the great truths revealed, and thus be prepared in future to take part in the dissemination of a book which, beyond all others combined, is to enlighten and save the race.



TESTIMONY
OF
DISTINGUISHED LAYMEN
TO
THE VALUE OF THE SCRIPTURES.

SIR FRANCIS BACON.—BORN 1561.

“THAT form of writing in divinity, which in my judgment is of all others most rich and precious, is positive divinity, collected upon particular texts of Scriptures in brief observations, not dilated into common places; not chasing after controversies; not reduced into method of art, a thing abounding in sermons, which will vanish, but defective in books, which will remain, and a thing wherein this age excelleth. For I am persuaded, and I may speak it with an *absit invidia verbo*, and no ways in derogation of antiquity, but as in good emulation between the vine and the olive, that if the choice and best of these observations upon texts of Scriptures which have been made dispersedly in sermons within the island of Britain by the space of these forty years and more (leaving out the largeness of exhortations, and applications thereupon) had been set down in a continuance, it had been the best work on divinity which had been written since the Apostles’ times.

“Thy creatures have been my books; but thy Scriptures much more: I have sought thee in the courts, fields, and gardens, but I have found thee in thy temples.

“I believe that the Word of God, whereby his will is revealed, continued in revelation and tradition with Moses; and that the Scriptures were from Moses’ time to the time of the Apostles and Evangelists; in whose ages, after the coming of the Holy Ghost, the book of Scripture was shut and closed, so as not to receive any new addition, and that the church hath no power after the Scriptures to teach and command any thing contrary to the written Word.”

HUGO GROTIUS.—BORN IN HOLLAND 1583.

“We say, then, that the writings, about which there is no dispute amongst Christians, and which have any particular person’s name affixed to them, are that author’s whose title they are marked with; because the first writers, such as Justin, Irenæus, Clemens, and others after them, quote those books under those names; and besides, Tertullian says that in his time some of the original copies of those books were extant.

“Neither did any Heathens or Jews raise any controversy, as if they were not the works of those whose they were said to be. And Julian openly confesses, that those were Peter’s, Paul’s, Matthew’s, Mark’s, and Luke’s, which were read by the Christians under those names. Nobody in his senses makes any doubt of Homer’s or Virgil’s works being theirs, by reason of the constant testimony of the Greeks concerning the one, and of the Latins concerning the other; how much more, then, ought we to stand by the testimony of almost all the nations in the world for the authors of these books?

“But since God has been pleased to leave us the records of the Jewish religion, which was true of old, and affords no small testimony to the Christian religion, it is not foreign to our purpose to see upon what foundation the credibility of these is built. That these books are theirs to whom they are ascribed, appears in the same manner as we have proved of our books; and they whose names they bear were either prophets or men worthy to be credited; such as Esdras, who is supposed to have collected them into one volume, at that time when the prophets Haggai, Malachi, and Zacharias were yet alive.

“But there is no reason for us Christians to doubt of the credibility of these books, because there are testimonies in our books, out of almost every one of them, the same as they are found in the Hebrew. Nor did Christ, when he reprovèd many things in the teachers of the Law, and in the Pharisees of his time, ever accuse them of falsifying the books of Moses and the Prophets, or of using supposititious or altered books.

“And it can never be proved, or made credible, that after Christ’s time the Scripture should be corrupted in any thing of moment, if we do but consider how far and wide the Jewish na-

tion, who every where kept these books, was dispersed over the whole world.”

SIR MATTHEW HALE.—BORN 1600.

From Letters to his Children.

“Every morning read seriously and reverently a portion of the Holy Scriptures, and acquaint yourselves with the history and doctrine thereof. It is a book full of light and wisdom, will make you wise to eternal life, and furnish you with directions and principles to guide and order your life safely and prudently.

“There is no book like the Bible for excellent learning, wisdom, and use.”

JOHN MILTON.—BORN 1608.

“God having to this end ordained his Gospel to be the revelation of his power and wisdom in Christ Jesus. And this is one depth of his wisdom, that He could so plainly reveal so great a measure of it to the gross, distorted apprehension of decayed mankind. Let others, therefore, dread and shun the Scriptures for their darkness; I shall wish I may deserve to be reckoned among those who admire and dwell upon them for their clearness.

“True religion is the true worship and service of God, learnt and believed from the Word of God only. No man or angel can know how God would be worshipped and served, unless God reveal it; he hath revealed and taught it us in the Holy Scriptures by inspired ministers, and in the Gospel by his own Son, and his Apostles, with strictest command to reject all other traditions or additions whatsoever. According to that of St. Paul, ‘Though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be anathema, or accursed.’ And, Deut. 4: 2, ‘Ye shall not add to the word which I command you, neither shall ye diminish aught from it.’ Rev. 22: 18, 19, ‘If any man shall add,’ &c. ‘If any man shall take away from the words,’ &c. With good and religious reason therefore, all Protestant churches, with one consent, and particularly the Church of England in her Thirty-nine Articles, art. 6, 19, 20, and 21, and elsewhere, maintain these two points, as the main principles of true religion; that the

rule of true religion is the Word of God only; and that their faith ought not to be an implicit faith, that is, to believe, though as the church believes, against or without express authority of Scripture."

JOHN LOCKE.—BORN 1632.

"That the Holy Scriptures are one of the greatest blessings which God bestows upon the sons of men, is generally acknowledged by all who know any thing of the value and worth of them. In them the Lord hath dilucidly displayed that counsel of his will that is of infinite concernment to us to understand, in order to our present being accepted of him here, and at last brought to the fullest enjoyment of himself in glory. 'Tis wonderful to behold, how full and perfect this world is, with respect to this end: what can man desire to know, which is necessary hereunto, that the light thereof discovers not? What direction can he expect, by which he may be fortified against all enemies of his good, either within or without him, that is not there given? What encouragements would he have, which are not therein displayed before him? And what cavils can be brought against any part of truth contained therein, to which they themselves yield not a full resolve, one place of Scripture so exactly clearing, expounding, and illustrating another? Yet, to amazement, it is observed, that man, who is so highly and principally concerned in it, doth too little value it: he can weary himself in any secular affair, but diligently to search the Scriptures according to our Lord's advice, is to him tedious and burdensome."

SIR ISAAC NEWTON.—BORN 1642.

"We account the Scriptures of God to be the most sublime philosophy.

"I find more sure marks of authenticity in the Bible than in any profane history whatever."

WILLIAM PENN.—BORN IN LONDON IN 1644.

"Nor would we be thought to lessen the virtue, use, and reputation of the Holy Scriptures, whilst we endeavour the

vindication of the Holy Spirit in his office of revelation to believers.

“They are useful in two eminent respects :

“1st. Historically; as giving us a true narrative of the transactions of those ages of the world, in reference to the church or state of both Jews and Christians; their trials, troubles, temptations, lapses, recoveries, and perfect victories.

“2d. Doctrinally; as presenting us with a true account of the principles and doctrines of the people of God; their holy faith and patience: I cannot phrase it better than a divine glass in which we see (I say, we see, who first have that heavenly organ, an eye opened by inspiration and revelation) the states and conditions of the primitive saints, which is matter of unspeakable comfort and confirmation, as well as of good example to us.

“I do declare to the whole world, that we believe the Scriptures to contain a declaration of the mind and will of God in and to those ages in which they were written; being given forth by the Holy Ghost, moving in the hearts of holy men of God; that they ought also to be read, believed, and fulfilled in our day; being useful for reproof and instruction, that the man of God may be perfect.

“They are a declaration and testimony of heavenly things, but not the heavenly things themselves; and, as such, we carry an high respect unto them. We accept them as the words of God himself; and, by the assistance of his Spirit, they are read with great instruction and comfort.”

JOSEPH ADDISON.—BORN 1672.

“The Scriptures are full of pathetic and warm pictures of the condition of an happy or miserable futurity; and I am confident, that the frequent reading of them would make the way to an happy eternity so agreeable and pleasant, that he who tries it will find the difficulties which he before suffered in shunning the allurements of vice, absorbed in pleasure he will take in the pursuit of virtue; and how happy must that mortal be, who thinks himself in the favour of an Almighty, and can think of death as a thing which it is an infirmity not to desire.”

SIR WILLIAM JONES.—BORN 1748.

“But I cannot refrain from adding, that the collection of tracts, which we call, from their excellence, the Scriptures, contain, independently of a divine origin, more true sublimity, more exquisite beauty, more pure morality, more important history, and finer strains both of poetry and eloquence, than could be collected from all other books that were ever composed in any age or in any idiom. The two parts of which the Scriptures consist are connected by a chain of compositions, which bear no resemblance, in form of style, to any that can be produced from the stores of Grecian, Indian, Persian, or even Arabian learning; the antiquity of those compositions, no man doubts; and the unrestrained application of them to events long subsequent to their publication is a solid ground of belief that they were genuine productions, and consequently inspired.”

THOMAS LORD ERSKINE.—BORN 1750.

“I have been ever deeply devoted to the truths of Christianity; and my firm belief in the Holy Gospel is by no means owing to the prejudices of education (though I was religiously educated by the best of parents), but it arises from the most continued reflections of my riper years and understanding. It forms, at this moment, the great consolation of a life, which, as a shadow, must pass away; and without it, indeed, I should consider my long course of health and prosperity (perhaps too long and too uninterrupted to be good for any man) only as the dust which the wind scatters, rather as a snare than as a blessing.”

GEORGE WASHINGTON.

Extracts from Circular Letter to the several States upon disbanding the Army, June 8, 1783.

“The free cultivation of letters, the unbounded extension of commerce, the progressive refinement of manners, the growing liberality of sentiment, and, above all, the pure and benign light of Revelation, have had a meliorating influence on mankind, and increased the blessings of society.

“I now make my earnest prayer that God would have you, and

the State over which you preside, under his holy protection; that He would incline the hearts of the citizens to cultivate the spirit of subordination and obedience to government; to entertain a brotherly affection and love for one another, for their fellow citizens of the United States at large, and particularly for their brethren who have served in the field; and, finally, that He would be most graciously pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility, and pacific temper of mind, which were *the characteristics of the Divine Author of our blessed religion, and without an humble imitation of whose example in these things we can never hope to be a happy nation.*"

Farewell Address to the People of the United States, Sept. 17, 1796.

"Of all the dispositions and habits which lead to political prosperity, *religion and morality are indispensable supports.* In vain would that man claim the tribute of patriotism, who should labour to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and to cherish them. A volume could not trace all their connexion with private and public felicity. Let it simply be asked, Where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that morality can be sustained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

HON. JOHN JAY.

From an Address while President of the American Bible Society in 1834.

"We have the satisfaction of again observing, that by the blessing of Providence on the zeal of our fellow citizens, and on the fidelity, diligence, and prudence with which our affairs are conducted, they continue in a state of progressive improvement. The pleasure we derive from it is not a little increased by the

consideration that we are transmitting essential benefits to multitudes in various regions; and that the value and important consequences of these benefits extend and will endure beyond the limits of time. By so doing we render obedience to the commandment by which He who 'made of one blood all nations of men,' and established a fraternal relation between the individuals of the human race, hath made it their duty to love and be kind to one another.

"We know that a great proportion of mankind are ignorant of the revealed will of God, and that they have strong claims to the sympathy and compassion which we, who are favoured with it, feel, and are manifesting for them. To the most sagacious among the heathen, it must appear wonderful and inexplicable that such a vicious, suffering being as man should have proceeded in such a condition from the hands of his Creator.

"Having obscure and confused ideas of a future state, and unable to ascertain how far justice may yield to mercy, or mercy to justice, they live and die (as our heathen ancestors did) involved in darkness and perplexities.

"By conveying the Bible to people thus circumstanced, we certainly do them a most interesting act of kindness. We thereby enable them to learn that man was originally created and placed in a state of happiness, but becoming disobedient, was subjected to the degradation and evils which he and his posterity have since experienced. The Bible will also inform them that our gracious Creator has provided for us a Redeemer, in whom all the nations of the earth should be blessed; that this Redeemer has made atonement 'for the sins of the whole world,' and thereby reconciling the divine justice with the Divine mercy, has opened a way for our redemption and salvation; and that these inestimable benefits are of the free gift and grace of God, not of our deserving, nor in our power to deserve.

"The Bible will also animate them with many explicit and consoling assurances of the Divine mercy to our fallen race, and with repeated invitations to accept the offers of pardon and reconciliation. The truth of these facts and the sincerity of these assurances being unquestionable, they cannot fail to promote the happiness of those by whom they are gratefully received, and of those by whom they are benevolently communicated."

HON. DE WITT CLINTON.

In taking the Chair as a Vice President of the American Bible Society.

“The inefficiency of human laws for their intended objects is palpable from the daily operations of society, and the accumulated experience of ages. Secret crimes are of course unpunished; and how many of the guilty escape from the want of testimony, from casualties, and from the imperfect or perverse dispensation of justice and mercy? And there are many aberrations from virtue, which do not come within the cognizance or the policy of human legislation. Violations of what are termed the duties of imperfect obligation answer to this description. Ingratitude, infidelity in friendship, the want of charity, an infraction of hospitality, are not punished by the tribunals of men. And deeds of the most dangerous character, which strike at the very foundation of private happiness and public prosperity, are sometimes not considered criminal. Lying and adultery, for instance, escape with impunity.

“The efficacy of the law of opinion is also limited, and has all the imperfections attached to humanity. It cannot reach those who are hardened in infamy and plunged in iniquity; and its sanctions do not extend beyond the limits of this world. Hypocrisy braves its denunciations; and exalted rank and great opulence feel, in some degree, superior to its terrors.

“The sanctions of the Divine law supply all these deficiencies; cover the whole area of human action, reach every case, punish every sin, and recompense every virtue. Its rewards and its punishments are graduated with perfect justice; and its appeals to the hopes and fears of man are of the most potent character and transcendent influence.

“The codes of men and the laws of opinion derive a great portion of their weight from the influence of a future world. Justice cannot be administered without the sanctity of truth; and the great security against perjury is the amenability of another state. The sanctions of religion compose the foundations of good government; and the ethics, doctrines, and examples furnished by Christianity exhibit the best models for the laws of opinion.”

DYING WORDS OF WILBERFORCE.

“Read the Bible—read the Bible! Let no religious book take its place. Through all my perplexities and distresses I never read any other book, and I never felt the want of any other. It has been my hourly study; and all my knowledge of the doctrines, and all my acquaintance with the experience and realities of religion, have been derived from the Bible only. I think religious people do not read the Bible enough. Books about religion may be useful enough, but they will not do instead of the simple truth of the Bible.”

HON. JOHN COTTON SMITH.

In an Address before the American Bible Society.

“Would that a history of the American Revolution could have been written by one who, like Xenophon, was a distinguished actor in the scenes described, and who, imbued with the right spirit, could illustrate by appropriate facts the influence which animated and upheld the agents in that mighty struggle! In such a work, if I mistake not, the present and future generations would perceive the fruits of early Biblical instruction, and learn the value of the Bible in the day of adversity. They would see the effect of a mother’s early faithfulness to the immortal Washington, who suffered not a day to pass over him without consulting his Bible. They would behold, in an American Congress, fully exemplified, the union of humble piety with exalted patriotism; a body on whom the whole conduct of the war was devolved, but who nevertheless could anxiously deliberate on the means of obtaining from abroad (such was their estimate of its worth) copies of the Sacred Volume for their destitute and imploring fellow citizens; in short, they would perceive not only the gallant bearing of a patriot army, but their patient endurance under unparalleled privations, and the invincible spirit displayed by all classes of a suffering people plainly ascribable in no moderate degree to an early and deeply impressed acquaintance with the Bible, through the medium of maternal faithfulness and the common school. And, my respected hearers, if we would long preserve the inestimable boon thus acquired, we must recur to the

well tried expedient by which it was gained. We must restore the Bible to the schools. Who can tell how much of the delinquency which stains our judicial records may be attributed to ignorance of its divine precepts and sanctions? Who can estimate the number of thoughtless parents—a number fearfully increased by the exclusion already mentioned—who neglect, or refuse to impress upon their children, the duty of attentively reading the Bible, even when it may have been presented to such parents by this Society? But establish it as an exercise in the common schools, and you make every child and youth in the republic acquainted, of course, with a book which of all others it behooves them to know—a book whose divine origin, if there were no other proof, is demonstrated by its perfect adaptation to every capacity, the humblest and the highest; to the condition of man through every stage and vicissitude of his earthly existence as well as to his immortal destiny. Who can withhold such a book from the children of our country, and be blameless?"

BARON DE STAEL.

Extract of a Letter from Baron de Stael, (Son of the celebrated Madame de Stael,) Secretary of a Bible Society in Paris, to the American Bible Society, in 1822.

"It is a grand subject for meditation, to behold in our modern societies the love of the holy doctrines of the Gospel advancing with the progress of philosophy and of political institutions, so that the nations which are most advanced in civilization and in liberty, are also the most religious, the most truly Christian.

"It appears that Providence has reserved this blessing for our age, and that the Bible Societies are the instruments by which it is to be accomplished. How consoling, then, it is to behold your country, this classic land of reason and liberty, embracing the cause of the Gospel with so much zeal and success. And what salutary influence will not the authority of your example have on those, whom a narrow philosophy or a false shame has hitherto kept at a distance from the religion of Jesus Christ. We constrain ourselves to walk in your footsteps; and although our Bible Societies are not as numerous and active as they might be, and ought to be, we have every reason to thank God for the good which they begin already to produce."

ADMIRAL COUNT VER HUELL, OF FRANCE.

From an Address before the British and Foreign Bible Society.

“I consider Biblical institutions as real promoters of that light before which all the erroneous principles of false philosophy will disappear; and I cannot but hope, that ere long all the governments of the civilized world will find it to their interest to protect institutions, whose fundamental principle is the love of peace, tranquillity, and order.

“Your sublime institution has rendered the greatest service in reviving the sacred love of religion, and distributing so liberally the Holy Scriptures, of which multitudes were deprived.

“Religion, like a tree often beaten by the storm, may lose its branches, but cannot be rooted up. Exposed to the seasons and the tempest, it offers to admiring spectators a great example, that wherever the providence of God has struck deep its roots, it preserves its life and vigour, in spite of the power and the multiplicity of those events which seemed to menace it with destruction.”

 HON. SAMUEL L. SOUTHARD.

From an Address before a Literary Society of Nassau Hall.

“Of all men, American scholars ought not to be ignorant of any thing which the Bible contains. If Cicero could declare that the laws of the twelve tables were worth all the libraries of the philosophers; if they were the *carmen necessarium* of the Roman youth, how laboriously ought you to investigate its contents, and inscribe them upon your hearts. You owe to them the blessed civil institutions under which you live, and the glorious freedom which you enjoy; and, if these are to be perpetuated, it can only be by a regard to those principles. Civil and religious liberty is more indebted to Luther and Calvin, and their compeers of the Reformation, and to the Puritans and Protestants of England, and the Huguenots of France, than to any other men who ever lived in the annals of time. They led the way to that freedom, and firmness, and independence of thought and investigation, and the adoption of these principles as the guide in social government as well as private actions, which created a personal self respect and firmness in its defence, which conducted us to a

sense of equal rights and privileges, and eventually to the adoption of free written constitutions as the limitations of power. Be you imitators of them. Make your scholarship subservient to the support of the same unchanging principles. They are as necessary now as they ever were, to the salvation of your country, and all that is dear to your hopes. Religion and liberty must go hand in hand, or America cannot be established. Even here we are not without peril. Look abroad; are not the pillars of our edifice shaken? Is not law disregarded? Are not moral and social principles weakened? Are not the wretched advocates of infidelity busy? The sun has indeed risen upon our mountain tops, but it has not yet scattered the damps and the darkness of the valleys. The passions are roused and misled. Ancient institutions are scorned. Our refuge is in the firm purpose of educated and moral men. Draw, then, your rules of action from the only safe authority. Having your banner on the outer wall, stand by them in trial and in triumph. Dare to maintain them in every position and in every vicissitude; and make your appeal to the source from which they are drawn. And then, come what may, contempt or fame, you cannot fall; and your progress at every step will be greeted by the benedictions of the wise and the good."

HON. WILLIAM WIRT.

In 1838, he was invited to address a meeting in New York, whose design was to increase the circulation of the Scriptures throughout the world. Not being able to accept the invitation, he sent a letter in place, of which the following is an extract:

"I regret that my time is not more at my command, that I might evince the interest I feel in the Bible Cause, by something of more account than mere profession. It is delightful to witness the exertions that are now making by the Christian world to dispel the night of ignorance that yet obscures so large a portion of this planet, and to supply its place by the light of the cross. The manifestations of Divine support are well fitted to awaken all our energies, and excite us to higher efforts than have ever yet been made. Even if we should not succeed to the full extent of our hopes and wishes, we shall make such an impression as shall shake the heathen world, and prepare the way for a complete victory by those who are to follow us. Nay, even if

we fail, we fail in a great attempt ; and the grandeur and philanthropy of the enterprise must be reward enough for all our exertions. But we shall not fail. There is a God who looks down upon us, and witnesses our efforts, and a Saviour who approves, and will sustain us by his intercession. The cause is good, the hearts that support it are true and good, and the God who upholds it is almighty. Let us go on, then, with courage and constancy, nothing doubting, and the Red Sea will open before us, the rock of the desert will pour forth its stream, and the eastern wilderness will once more bud and blossom like the rose.”

CHANCELLOR KENT.

In an Address before the American Bible Society.

“The Bible is equally adapted to the wants and infirmities of every human being. It is the vehicle of the most awful truths, and which are at the same time of universal application, and accompanied by the most efficacious sanctions. No other book ever addressed itself so authoritatively and so pathetically to the judgment and moral sense of mankind. It contains the most sublime and fearful displays of the attributes of that perfect Being who inhabiteth eternity, and pervades and governs the universe. It brings life and immortality to light, which, until the publication of the Gospel, were hidden from the scrutiny of ages. This gracious revelation of a future state is calculated to solve the mysteries of Providence in the dispensations of this life, to reconcile us to the inequalities of our present condition, and to inspire unconquerable fortitude and the most animating consolation when all other consolations fail ; in the midst of the abodes of age, disease, and sorrow, and under the pressure of the sharpest pangs of human misery. The Bible also unfolds the origin and the deep foundations of depravity and guilt, and the means and the hopes of salvation through the mediation of the Redeemer. Its doctrines, its discoveries, its code of morals, and its means of grace, are not only overwhelming evidence of its divine origin, but they confound the pretensions of all other systems, by showing the narrow range and the feeble efforts of human reason, even when under the sway of the most exalted understanding, and enlightened by the accumulated treasures of science and learning.

“The Scriptures, resplendent with these truths, we have good grounds to believe, are to be eventually brought home to the knowledge and acceptance of every people, and to carry with them the inestimable blessings of peace, humanity, purity, and happiness over every part of the habitable globe.

“The general diffusion of the Bible is the most effectual way to civilize and humanize mankind; to purify and exalt the general system of public morals; to give efficacy to the just precepts of international and municipal law; to enforce the observance of prudence, temperance, justice, and fortitude, and to improve all the relations of social and domestic life.

“Human laws labour under many other great imperfections. They extend to external actions only. They cannot reach that catalogue of secret crimes which are committed without any witness, save the all-seeing eye of that Being, whose presence is every where, and whose laws reach the hidden recesses of vice, and carry their sanctions to the thoughts and intents of the heart. In this view, the doctrines of the Bible supply all the deficiencies of human laws, and lend an essential aid to the administration of justice.”

HON. JOHN QUINCY ADAMS.

From an Address at a Bible Meeting in Washington, D. C.

“Fellow Citizens and Members of the Bible Society: In taking the chair as the oldest Vice President of the Society, I deem myself fortunate in having the opportunity, at a stage of a long life drawing rapidly to its close, to bear at this place, the capital of our National Union, in the Hall of Representation of the North American people, in the chair of the presiding officer of the assembly representing the whole people, the personification of the great and mighty nation; to bear my solemn testimonial of reverence and gratitude to that Book of books, the Holy Bible.

“In the midst of the painful and perilous conflicts inseparable from public life, and at the eve of that moment when the grave shall close over them for ever, I may be permitted to indulge the pleasing reflection, that, having been taught in childhood the unparalleled blessings of the Christian Gospel, in the maturity of manhood I associated with my brethren of that age for spreading the light of that Gospel over the face of the earth, by the simple

and silent process of placing in the hands of every human being who needed, and could not otherwise procure it, the Book which contains the duties, admonitions, the promises, and the rewards of the Christian Gospel.

“It is a soothing consolation to my last hours, that having so long since been associated in this cause with the fathers, I still find myself associated in it with the sons; that it has, in the interval, been perseveringly and unceasingly prosecuted with intense ardour, with untiring assiduity, and with animating and eminent success.

“In contemplating what may be the life and adventures of one whole generation of the race of man, the only members of the animal creation susceptible of the perception of good and evil, of virtue and vice, of right and wrong, there are in this, as there have been in all former ages, observing and reflecting men, especially in the decline of life, prone to depreciate the moral and physical character of the present age, and to glorify the past.

“Far more pleasing, and, I believe, more correct, is the conclusion, that the race of man in his fallen state is placed by successive generations on the earth to improve his own condition and that of his kind, and that this book has been furnished him by the special providence of his Maker, to enable him, by faith in his Redeemer, and by works conformable to that faith, to secure salvation in a future world, and to promote his well being in the present.

“If this be true, the improvement of successive generations of men in their condition upon the earth, and preparation for eternity, depends, in no small degree, on the diffusion and inculcation of this volume among all the tribes of men throughout the habitable globe. This is the great and exclusive object for which, in the last generation, this society was instituted. The whole book had then existed upward of eighteen hundred years; and wherever it had penetrated, and been received, it had purified and exalted the character of man.

“Reposing upon three fundamental pillars—the unity and omnipotence of God, the Governor of all the worlds; the immortality of the human soul, and its responsibility to that Creator in a future state; and a system of morals embracing in one precept the whole duty of man upon the earth, ‘Thou shalt love the

Lord thy God with all thy heart, with all thy mind, and with all thy strength, and thy neighbour as thyself"—the Bible carries with it the history of the creation, the fall and redemption of man, and discloses to him, in the infant born at Bethlehem, the Legislator and Saviour of the world. The faith in him and in his divine mission is inseparably connected with the performance of his will, and that will is all comprised in the song of the angel at his birth, 'Glory to God in the highest, and on earth peace, good will to man.' In whatever region of the earth, in whatever condition of the human being, this blissful sound first salutes his ears, the depravities of his nature fall before it. The selfish and rancorous passions which had absorbed his soul and ruled his conduct under the impulses of hatred and revenge, sink with him into impotence. He bathes in the waters of Jordan, and rises cleansed from his leprosy, in the freshness and vigour of health, and the purity of benevolence and mercy.

"Such has been the progress of the Gospel wherever the Bible has been carried and suffered to be read. In the mysterious providence of God, its influence has been counteracted by the spirit of evil in all its thousand forms, throughout a long succession of ages. Its advancement has been slow; its victories desperately contested; its triumphs subject to cruel vicissitudes; its war against the world, the flesh, and the serpent, a perpetual, never-ceasing struggle. Yet its march has been uniform in purifying and ennobling the moral, intellectual, and physical condition and character of man. To circulate and distribute among great multitudes of men in every quarter of the globe this blessed volume, was the purpose for which this society was instituted."

SIR ROBERT PEEL.

From an Address at a Bible Meeting at Tamworth in 1827.

"There is a great movement of the public mind relative to public education; all parties, of whatever creed or religious denomination, are beginning to be convinced that there has been upon the part of all of us a great deficiency in that respect. We have permitted our religious differences to operate against education, and it has now become necessary that that great object of national education shall be obtained by a sacrifice, on the part of

all of us, of some of those scruples which have hitherto prevented it.

“Be the character of that education what it may—whether complete religious instruction constitutes a part of it—whether, to accommodate some, the religious instruction be not so complete—whether the instruction be complete or deficient, believe me, it is absolutely necessary to provide for the distribution of the Word of God.

“If youth are educated with a knowledge of the Word of God, it is necessary that they should have access to it in after life; and if they are not so educated, it is the more incumbent on us to provide them in after life with the means of receiving it.

“Whether the system of public education be religious or not, the necessity of giving access to the Word of God remains the same. So far respecting this view of the subject. But the object of the Bible Society is to circulate the Word of God in the most remote regions; and you are aware that, in consequence of recent relations with the Chinese government, we have received increased facilities for the distribution of the Word of God in that country. If we can place confidence upon the reports of the missionaries labouring in China—and I know we can—we have every reason for believing that a great moral revolution may be effected in that land; and it may be that the present is that special occasion, when the knowledge of Divine Truth is to be conveyed through those missionaries to that immense region, if they had the means of distributing the Word of God. This may be the special occasion upon which millions and hundreds of millions may be converted from heathenism to the knowledge and Word of God, which will make them wise unto salvation. Again, we are now founding, in different parts of the world, great empires. In New Zealand, and other parts of the world, we are laying the foundation of new societies; and the future character and moral tendency of those societies which may spring up into great kingdoms, may be, and no doubt will be, determined by the basis of moral and religious instruction upon which we now establish them.

“If, at their first institution, there be no pains taken to instil into their minds the principles of true religion, in place of becoming great and valuable kingdoms, the inhabitants may become

pests to all around them, corrupting all within their reach; but if, in laying the foundation of their future empire, we shall sow the truth of real religion, hereafter this land may claim for itself the proud and high distinction of having propagated the knowledge and Word of God, and of having laid the foundation, not only of great, but moral kingdoms.”

HON. HENRY CLAY.

His religious views as given by his Pastor, the Rev. E. F. Berkely, of Lexington.

“I never knew a person to be more deeply interested in arriving at the truth in religion, than Mr. Clay. He did nothing by halves. In all that relates to man’s salvation, he wished to understand the Christian system thoroughly—the nature and evidences of regeneration, justification by faith alone in the merits of our Lord Jesus Christ, &c. After his mind had been drawn to an investigation of the claims of religion upon himself, I scarcely ever met him at his office, or at his house, that conversation did not turn upon this subject, in the course of which he would ask many questions in reference to the doctrines and teachings of Scripture.

“On one occasion, about three years ago, he became very ill. Being absent from the city, I did not see him until he had gotten better. When I entered his room, he arose, and taking my hand in both of his, he said, with tears in his eyes: ‘My dear sir, I am very glad to see you. I have been ill. I have been very near the grave; and I was surprised at the composure, and even pleasure, with which I was permitted to look into it; and my feelings kindled almost into rapture when I thought of that better world beyond.’

“Of his deep earnestness in a preparation for that better world, from his first assumption of the vows of religion, I have always been well assured.”

HON. JOHN SERGEANT.

From an Address before the Alumni of Nassau Hall.

“Our fathers thought learning and religion inseparable. When they were to build up an edifice for instruction, they laid its foundation in piety, and they humbly invoked the Divine aid to

fill the whole structure with the light of truth. Nor did they neglect the appointed means. Within its walls they fixed an altar, not like that in Athens, inscribed to the 'Unknown God,' but to Him who, having always manifested himself in the works of creation and providence, has also made himself known by the revelation of his attributes and of his holy will. Around this altar, they thought it right to assemble daily the youth committed to their care, and to endeavour to provide that its fire should be fed, and its services be performed by pious and learned men; that so the perfume of its offerings might fill the atmosphere of the nursery of youth—all human learning be accomplished with the spirit of devotion, and the recollection of our dependence and our duties be continually present with the effort to improve the faculties of the mind.

"Here, then, the body of educated men must take their stand. By all the means in their power they must endeavour to avert the pestilent mischief of desecrating the places of instruction, of separating the culture of the heart from that of the mind, and, under the pretence of a liberal morality, of rejecting the only morality that is clear in its source, pure in its precepts, and efficacious in its influence—the *morality of the Gospel*. All else is, at last, but idolatry, the worship of something of men's own creation; and that thing imperfect and feeble like himself, and wholly insufficient to give him support and strength."

GENERAL TAYLOR.

A Bible, beautifully bound with the Constitution of the United States, was presented to Gen. Taylor by the ladies at Frankfort. He replied as follows :

"I accept with gratitude and pleasure your gift of this inestimable Volume. It was for the love of the truths of this great and good book that our fathers abandoned their native shores for the wilderness. Animated by its lofty principles, they toiled and suffered till the desert blossomed as the rose. These same truths sustained them in their resolution to become a free nation; and guided by the wisdom of this book, they founded a government, under which we have grown from three millions to more than twenty millions of people, and from being but as a stock on the borders of this Continent, we have spread from the Atlantic to the Pacific. I trust that their principles of liberty may extend,

if without bloodshed, from the northern to the southern extremities of the continent. If there were in that book nothing but its great precept, ‘All things whatsoever ye would that men should do unto you, do ye even so to them;’ and if that precept were obeyed, our government might extend over the whole continent. Accept, sir, my sincere thanks for the kind manner in which you have discharged this duty; and expressing again my sincere thanks to the ladies for their beautiful gift, I pray that health, peace, and prosperity may long be continued to them.”

GEORGE GRIFFIN, Esq., OF NEW YORK.

In an Address before the American Bible Society.

“The efficacy of the Bible in preparing man for the great and decisive interview betwixt him and his Creator is a theme which I leave to consecrated lips. Nor will I now attempt to portray its influence upon individual man in his earthly pilgrimage—how it elevates him from a worm of the dust into a candidate for the skies—how it smooths the pillow of disease and pain—how it sustains him in those scenes of deep affliction, when the hand of God hath riven his heart, and nothing but the balm of God can heal it. My present object is to hint at the intimate connection between the Bible and our national prosperity. The destinies of our beloved country are peculiarly associated with the Bible. It was under the auspices of the Bible that our country was settled: it was the Bible that conducted the Pilgrim to our eastern, and the Friend to our central wilderness.

“If the revolution which made us free differed in mildness of character from all previous revolutions, it was because the Bible mitigated its severity. If our emancipated country has risen from infancy to vigorous youth—if she is now hailed as the hope of the world, the tyrant’s dread, and the patriot’s boast, let her thank her statesmen much: let her thank her Bible more.

“A despotic government may subsist, and perhaps prosperously too, without the Bible; a republic cannot. A republic cannot, like a despotic government, be sustained by force. She cannot, like the despot, tame her children into heartless submission by the bayonets of a mercenary army; her bayonets are reserved for the invading foe.

“She must depend for domestic tranquillity—for preserving her mild institutions pure and unimpaired, on the wide diffusion of moral principle. Were men angels, they would need no government but the precepts of their Creator; were they devils, they must be bound in adamantine chains; and as they approximate the one state or the other, their government may be free, or must be severe. The patriot then, as well as the Christian, may anxiously inquire what are the best means of promoting, what the surest foundation of human virtue.

“The melioration of the moral condition of fallen man has been in every age a favourite object with the philanthropic legislator. For this object, Solon propounded his theory, and Lycurgus his theory, and the Roman Numa his. The Being who made man has also condescended to propose a plan for his moral improvement; a plan exceeding in effect all human systems, as far as the Legislator of the heavens surpasses in wisdom the statesman of the earth. The Bible is not a scheme of abstract faith and doctrine: its great object is to render man virtuous here, and thus prepare him for happiness hereafter.

“For this purpose it addresses itself to all his fears and to all his hopes: it fastens its benign influence upon him at the dawn of childhood, and never leaves or forsakes him unless his conscience becomes seared; and even then it hangs up before his intellectual vision ‘a fearful looking for of judgment,’ which, though it cannot melt him into penitence, makes him falter in the career of guilt. Not confined, like the code of honour, to the circles of the great, it visits, too, the abodes of penury; it sees the orphan, destitute, friendless, perhaps about to become the victim of temptation, and kindly provides an asylum for the little outcast, and trains him up for future usefulness; it finds the spendthrift bankrupt in fortune, character, and hope, ‘fit for treasons, stratagems, and spoils,’ and with a father’s voice calls back the desperate and starving prodigal to the rich banquet of virtue; in short, it pervades every department of society, and brings its variegated mass within the influence of that high moral principle which is the only substitute for despotic power. This controlling and sustaining principle has no substantial basis but the Bible; its other foundations have ever proved to be sand: the Bible is found to be its only rock.

“A republic without the Bible will inevitably become the victim of licentiousness; it contains within itself the turbulent and untamable elements of its own destruction.

“There is no political Eden for fallen man save what the Bible protects.”

HON. JOHN C. HORNBLOWER, LATE CHIEF JUSTICE OF NEW JERSEY.

“Let this precious Volume have its proper influence on the hearts of men, and our liberties are safe, our country blessed, and the world happy. There is not a tie that unites us to our families, not a virtue that endears us to our country, nor a hope that thrills your bosoms in the prospect of future happiness, that has not its foundation in this sacred Book. It is the charter of charters—the palladium of liberty—the standard of righteousness. Its divine influence can soften the heart of the tyrant—can break the rod of the oppressor, and exalt the humblest peasant to the dignified rank of an immortal being—an heir of eternal glory. Fellow citizens—friends of liberty! will you not rejoice, then, with me, in the triumphs of the Bible, and bless the day that gave to our country a Society, whose benevolent object is to extend the influence of the Scriptures throughout the world?”

HON. LEWIS CASS.

In 1846, a gentleman in New York wrote this distinguished senator, then at Washington, for his views on the value of the Bible and of the Christian Sabbath. The following is from what he then furnished on the first topic:

“That we are *fearfully* and *wonderfully* made, we learn equally from the book of nature and from the Book of Revelation. Our faculties and our moral perceptions are in strange combination; and any system of education which confines its efforts to the head, and leaves the heart untouched, will be faithless to one of the great purposes of human discipline. And what can touch the heart like the plan of redemption, and the revelation of the designs of God for the progress of man in knowledge and happiness, commencing here, and continuing, but never terminating, hereafter? It is vain to expect that the impulses and passions, which make part of our moral and physical constitutions, can be regulated and restrained by the cool deductions of reason. Cer-

tainly, as the sphere of knowledge is extended, we discover higher and higher motives of action, and ought to feel stronger and stronger inducements to virtuous exertion. But experience shows that the improvement of the intellectual powers has no necessary connection with the heart and conscience. God, in his providence, has given us the Book of his revealed will to be with us, at the commencement of our career in life, and at its termination; and to accompany us during all the chances and changes of its trying and fitful progress, to control the passions, to enlighten the judgment, to guide the conscience, to teach us what we ought to be here, and what we shall be hereafter, and to show the inseparable union which exists between our duty and our destiny.

“To send this Book to all, and to persuade all to read, to study, and to believe it, is worthy of our age and country, and is worthy of the zealous co-operation of every man interested in the improvement and moral advancement of the human family.

“The youth of America have a glorious theatre of exertion before them. That they may appreciate its duties and its rewards, and may be prepared for its offers and demands, by the lessons of the Sabbath and of the Bible, must be the sincere wish of every one interested in the progress and prospects of our country, and especially of those who must soon pass from its councils, and see its destinies committed to a new generation. Impressed with these considerations, I earnestly hope that God’s Day may be hallowed, and his Word studied through this whole land, till their obligations are felt and acknowledged by all its people.”

HON. H. L. PINCKNEY, M. C. FROM S. CAROLINA.

From an Address at a Bible Meeting in the District of Columbia, in 1834.

“There is a saying, as true as it is trite, that we seldom estimate blessings properly until we have lost them; and perhaps, therefore, the vast importance of the Bible, not only to ourselves, but to those unhappy beings who have never known it, may be best imagined, and most strongly impressed upon our minds, by considering, for a moment, what we ourselves would be without it. Suppose, then, that at this very moment the Bible, with all the institutions connected with it, were blotted from existence:

what would be the effect even upon this happy and enlightened land? Would it not become, comparatively, a scene of worse than Egyptian darkness and savage barbarism? Would it not become, compared with what it now is, a most melancholy scene of civil, political, and moral degradation; and exhibit the same relation to its present palmy state, that is now presented by the pagan and heathen nations of the world? Can there be a doubt of this? Is it not a fact, that exactly in proportion as the principles of the Gospel prevail among a people, or they are ignorant of, and unactuated by them, so they are either distinguished by all the qualities and endowments that elevate, and purify, and adorn our nature, or debased by the vices and abominations that degrade it? Is it not a fact, that heathen nations, generally, are the most ignorant and barbarous on earth; and that while *all Christian nations* are immeasurably elevated *above the heathen* in knowledge, virtue, and benevolence, so the relative rank and attainments of *Christian nations themselves* are governed by the exact degree in which they possess *and practise* the Gospel *in its purity*? And if it be true, as it unquestionably is, that the remarkable superiority of our country over others is altogether owing to the superior degree to which it is moulded and regulated by the meliorating and reforming influences of the Gospel, preached *in its purity*, and extensively practised *in its spirit*, is it not equally true, that exactly in proportion as those blessed influences should be lost or withdrawn, our people would sink, rapidly and inevitably sink, into one general and undistinguishable mass of ignorance and superstition, degradation and debasement?

“Who that thinks of these things, but must see and acknowledge the vast importance of the Bible, as well to the temporal improvement as to the eternal happiness of man, and the consequent duty and obligation of diffusing it through every portion of our country, and among all classes and conditions of society? What cause, indeed, is there, or can there be, more truly and emphatically the cause both of God and man, or that can appeal more strongly to the hearts and judgments, not only of all those who profess to love and serve their God, but of all who desire the improvement and happiness of their fellow men? Does the patriot mourn the extensive prevalence of vice? Let him apply the only adequate corrective—the dissemination of the Bible. Would

the philanthropist arrest the progress of corruption, and mitigate the causes and sorrows of misfortune? Let him aid in the dissemination of the Bible. Would they arrest the march of intemperance, and inculcate habits of sobriety and industry; would they inspire a reverence for virtue, and a hatred of vice; would they have oaths held sacred, and a promise to be regarded as binding as an oath; would they have fraud and imposture frowned down as infamous, and cruelty and deception banished from among us; would they have the Sabbath respected, the name of God revered, and the sacred institutions of religion honoured and supported as they should be? Let them aid in the dissemination of the Bible. Would they reform the vicious, instruct the ignorant, repress profanity, check the pernicious growth of infidelity, elevate the standard of morals, and thus exalt the character and promote the true happiness of our country? Let them aid in the dissemination of the Bible. The diffusion of the Bible is not only eminently important in itself, but it lies at the foundation of the whole system of moral machinery which has been organized for the general improvement and renovation of society. In vain may we undertake any moral enterprise whatever, unless the minds of the people have been previously enlightened and prepared by the circulation of the Bible. In vain may we expect any thing like a general attendance on religious institutions, or extensive revivals of religion, in places in which the people generally are unacquainted with the Bible. To produce these great ends, the attention of the people must be first directed to the Holy Volume. They must be persuaded to peruse its pages, and to understand the true import of its denunciations and its promises. When this is done, and the proper foundation has thus been laid for the preacher, the *word* is then carried home effectually to their hearts and consciences, even by the power and demonstration of the Spirit."

HON. BENJAMIN F. BUTLER.

From an Address delivered by Mr. B. at Alexandria, D. C., in 1834, when he was Attorney General of the United States.

"Men of all classes and pursuits, in every part of Christendom, are proposing schemes to meliorate the condition of their own communities, and for the civilization and improvement of the rest of

mankind. These schemes naturally take their complexion from the feelings and pursuits of their authors. The mere politician tells us, that the end may be accomplished by wise and paternal institutions of government, and by the faithful administration of their various functions. And surely no one—in our country at least—will underrate the value of such institutions. But all experience has shown, that human legislation can only reach a small part of the ills to which the individual members of every community are liable ; and that, unless the mass of the community are sufficiently instructed to be capable of self-government, the wisest institutions will fail of their object, and soon fall into decay. And we are therefore told, that to well adapted schemes of government there must be added the thorough education of the people by means of primary schools, academies, and other institutions ; the general diffusion of useful knowledge by a free press ; the cultivation of the sciences, and the general improvement of the intellectual faculties. But although education and knowledge ought ever to be cherished as sources of abundant and incalculable good, yet in numerous instances, it has been found that vicious practices and sentiments, and much individual and social misery, may co-exist with the cultivation of knowledge, and with the arts of refined and elegant society. In view of this fact, the political economist and the social reformer advance another step, and insist upon the indispensable necessity of such arrangements as will check the growth of pauperism and crime, and promote the more certain acquisition and the more advantageous distribution of national and of private wealth.

“That immense good may be effected by the adoption of judicious economical and social arrangements, and that many improvements in these respects are indispensable to the well being of the most enlightened nations, is not to be doubted. But the most perfect system of political economy and of social life will still fall short of reaching the sources of the universal evil. This truth is so deeply impressed on the hearts of those amiable and exemplary men whose morality possesses every claim to the epithet of Christian, except that it does not flow from ‘repentance towards God’ and ‘faith in our Lord Jesus Christ,’ that they are earnest in their endeavours to inculcate the precepts and to enforce the practice of a pure and operative morality

They feel and know that virtue is indispensable to individual happiness and public prosperity; and they would therefore make all men sober and orderly, industrious and upright, benevolent and patriotic. In all this, they think and act wisely; but, unfortunately, they do not wield an instrumentality powerful enough to accomplish their benevolent designs. For here again we have the testimony of experience, which has shown that only a small portion of mankind can be induced to yield obedience to any system of morals, which does not proceed from, and is not sanctioned by, a supernatural authority. All systems merely human are so deficient in the sanctions which accompany them, that many of those who adopt them feel themselves at liberty to violate at pleasure their most solemn injunctions. This was the case with many celebrated teachers among the Stoics, the most rigid moralists of pagan antiquity; and the same thing has been exemplified in the lives of some of the most eloquent expositors of natural religion among the moderns.

“Now the reason of all this is perfectly familiar to every experienced and well instructed Christian who takes his philosophy from the Bible. He is informed, and he believes, ‘that out of the heart are the issues of life;’ and he therefore traces all moral action to that capacious source. He is further informed, and he feels and knows it to be true, that ‘the *heart* is deceitful above all things, and desperately wicked;’ and because it is so, he understands the reason of the authoritative declaration, that from within, out of the *heart*, ‘proceed evil thoughts,’ and all the abominations ‘that defile the man,’ and make him at once the victim and the author of sorrows, suffering, and crime. To reach the origin of these evils, and, so far as our present condition will permit, to banish them from the world, the Christian knows some remedy must be found, which shall reach and purify the heart; and he also knows, that the sincere and vivid apprehension of the Christian faith is the only thing that can accomplish this most desirable result. But though, for this reason, he regards all the mere human instrumentalities recommended by statesmen, lovers of learning and science, economists, moral philosophers and reformers, as inadequate, yet he does not reject any one of them. He would employ them all; but to each and to all he would superadd the Gospel of Christ—the ‘wisdom of

God,' and 'the power of God'—and the knowledge that the practical reception of this system is indispensable to complete success makes even the humblest Christian to be 'wiser than his enemies,' and to 'understand more' than the most erudite 'teachers' of a barren philosophy.

“Not that the general prevalence of Christianity would banish poverty or sickness, suffering or sorrow, from the earth. The poor we have always with us; the ordinary ills of life are incident to our present state, and the Christian is not exempt from them. On the contrary, he is exposed to many peculiar trials, and in matters personal to himself is seldom free from anxiety and disquietude. But the universal adoption and practice of our religion would dry up many sources of misery; and by promoting the love and fear of God, peace, virtue, and benevolence, and giving a new impulse and a proper direction to the intellectual faculties, and to all the arts and arrangements of social life, would insure to humanity the highest happiness of which it is susceptible. And though many trials would still remain to be encountered, it needs no argument to show, that the blessedness of heaven will constitute an overflowing indemnity for all the sufferings of life. He is *truly* happy, whatever may be his temporal condition, who can call God his father in the full assurance of faith and hope. And amid all his trials, and conflicts, and doubts, the feeblest Christian is still comparatively happy; because cheered by the hope—faint and humble though it be—that the hour is coming, when he shall be delivered from 'this body of sin and death,' and in the vision of his Redeemer, and by a never-ending progression in knowledge and virtue, approximate to the perfection and felicity of angels.

“Not only does the Bible inculcate, with sanctions of highest import, a system of the purest morality; but in the person and character of our blessed Saviour it exhibits a tangible illustration of that system. In him, we have set before us—what, till the publication of the Gospel, the world had never seen—a model of feeling and action, adapted to all times, places, and circumstances; and combining so much of wisdom, benevolence, and holiness, that none can fathom its sublimity; and yet, presented in a form so simple, that even a child may be made to understand and taught to love it.

“The strictness and fervour of his devotions, the justice, meekness, and benevolence of his conduct, may be imitated by the humblest of his followers; and each of them is bound to make the effort to do so. Those who truly embrace the Gospel will assuredly make such an effort; and on those who do not thus receive it, this living exemplification of perfect virtue will yet produce a much greater influence than any merely preceptive code, however useful or complete. Many men, who have never believed in Jesus Christ as the ‘Lamb of God who taketh away the sin of the world,’ have yet been attracted by the simplicity and loveliness of his character, as drawn by the evangelists, to the practice of benevolence and virtue. With a view to even such an influence as this, the universal dissemination of the Bible deserves the support of every well wisher to the happiness of mankind.”

HON. LUTHER BRADISH.

From an Address before the American Bible Society.

“That ‘The Bible is not less conducive to the well being of man in this life, than it is essential to his hopes in that which is to come,’ as a theoretical truth, might in advance be deduced from the character of the Sacred Volume, the nature of its contents, and their adaptation to the character and condition of man, both as an isolated individual, and as a member of organized society. As a practical truth, it is established by our experience of the past, and is therefore an historical fact: indeed, the course of the sun in the progress of the seasons is not more distinctly marked by its impress on vegetable life, than has been the dissemination of the Bible in its influence upon the individual character and the social condition of man.

“As an individual, wherever the Bible has been circulated it has every where reclaimed him from that superstition and idolatry which are the result of his ignorance and the strong natural tendency of his character; and has enlightened, purified, and given a true direction to that religious principle which seems to be a constituent element in his nature and a universal instinct of his being. It has taught him the origin and great end of his existence. From it he has learned his true relations to God and to his fellow men, and his duty to both resulting from those

relations. While it has inculcated the duty of obedience, of reverence, and of worship of the former, it has taught him those heaven-born precepts, to love his neighbour as himself, and to do unto others as he would that others should do unto him. It has instructed him in the necessity and the wisdom of self-government, the regulation of his passions, and the cultivation and exercise of every virtue.

“But if such has been the effect of a dissemination of the Bible upon man’s individual character, equally apparent and still more extensive has been its influence upon his social condition. It has raised him from a degraded state of savage barbarity to the condition and pursuits of civilized life. It has diminished the frequency and softened the features of that great scourge of man in all conditions, war; and has introduced into the policy and the intercourse of nations greater justice, forbearance, and love of peace. It has every where been favourable alike to public liberty and individual freedom. Wherever the Bible has gone, it has carried with it juster notions of individual rights and sounder views of the true end and object of government. It has exerted a great and benign influence upon the enactment of laws and their execution. It has given its solemn sanction to the establishment of right, and has tempered with mercy the administration of justice. And while it has meliorated the punishment of offences by the introduction and improvement of penitentiary and correctional systems, it has greatly strengthened those of preventive police, by imposing its binding restraints upon the indulgence of the passions and the commission of crimes.

“Equally great and salutary has been the influence of the Bible upon the mental labours and the intellectual condition of man in all ages and in all countries. It has chastened his imagination and invigorated his judgment. It has purified literature, elevated philosophy, directed science to its true ends and aims, and thus effectually contributed to the advancement of civilization and the melioration of the world.

“All this has the Bible accomplished for man in regard to this life. But this precious Revelation of God to man is not limited to his brief existence here. It has a far higher aim, and was destined to achieve for him a far greater and more enduring good in reference to that which is to come.

“That cloud of doubt, of darkness, and of silent gloom which for ages had brooded over the resting-place of the dead, and which no light of human philosophy, however brilliant, could either dispel or penetrate, is removed for ever; and to the aching heart of dying man, thirsting for immortality, that tomb, which before had been viewed by him as the final termination of all things, is now presented as only the illuminated passage from earth to heaven—from a world of imperfection, of sin, and of sorrow, to a far higher and happier state of being.”

JOHN THOMPSON, Esq., OF POUGHKEEPSIE.

From an Address on the theme, “That the Bible, in its letter and spirit, furnishes the best of all standards by which to test the numerous theories of the day for improving the condition and prospects of the race.”

“If there be,” said he, “any one subject that at this day commands general attention, it is that of national and social oppression. This is not confined to one country or one people, but it is so throughout all Christendom. Humanity every where rises up and denies the law of its bondage. In sullen murmurs or in loud clamours it utters its remonstrances; the great multitudes have lifted up their voices like the sound of many waters, and kings and rulers have fled fugitives along the highways. How were the American people electrified by the masses of Europe linking together in one brotherhood, the high and the low, under impulses common to our nature. It seemed as if Destiny was standing upon the summit of the Alps and arousing the nations. Over France, Germany, Hungary, and Italy armed men rushed forth to strike for life and liberty.

“All this we saw with amazement and delight; and then we beheld the ground so nobly won all lost. Despotism and treachery decimated and crushed the forces of the free. Why was this? We changed our form of government, and peace and quiet followed. They made the same attempt, and failed. The cause did not exist in mere outward circumstances, but in the want of those early associations derived from the Word of God. A free Bible makes free men the world over.

“Without Bible views of liberty and equality the American Revolution would have been smothered in its own blood. The blood shed at Bunker Hill would have been her last. That lofty

monument, instead of marking the foundation of an empire, would have commemorated a rebellion crushed and overthrown. We hear much of the mission of the Anglo-Saxon race and of the American people. One mission at least we have, but it should be understood that our success lies not in outward constitutions, but in those inner principles that are the seeds of a Christian democracy. Constitutions and charters are all well; but they must have their basis in that great Charter given by the King eternal, immortal, and invisible, as a foundation on which to erect the superstructure of human rights. The late lamented Legare said that every man who stepped from the Mayflower was himself a living Constitution; and until Europe possesses such men, she will pant for liberty in vain. We can be liberty propagandists only by becoming Bible propagandists. Carlyle may write his latter-day pamphlets to try to stay the progress of democracy, but here in the Bible is the great latter-day pamphlet which will survive that great day for which all other days were made. It needs no eulogy. Christianity has written it—written it on the whole course of her history. It is written in the dilapidation of the Coliseum and the Parthenon, in the dethronement of the Olympian Jupiter, in the rent veil of Isis, in the fall of Odin and of Thor. It is written in the broken fetter and the tenantless dungeon; in the wing of commerce and the smile of labour; in the voice of prayer and song of praise. These all record her goings forth, and vindicate her glory.”

HON. T. FRELINGHUYSEN, LATE U. S. SENATOR FROM NEW JERSEY, NOW PRESIDENT OF RUTGER'S COLLEGE.

“Whence has sprung this redeeming spirit that has already borne its blessings to every clime? that floats in the Bethel flag; penetrates the gloom of the prison; that soothes the orphan's cry, and pleads the cause of the widow; that opens the stores of thought and memory to the long bound intellects of the deaf and dumb; that is now closing the door of the dram-shop—that broad and crowded gateway to death and despair—and is sounding the alarm, and concentrating the efforts of the wise and good, in view of the Sabbath's profanation?”

“The Bible has done all, sir. Seal up this one volume, and in half a century all these hopes would wither, and these prospects

perish for ever. These sacred temples would crumble, or become the receptacles of pollution and crime.

“But how animating are these prospects now! Spread out the map of the world, and to what portion of its surface can we be pointed that has not come up in remembrance, and enlisted Christian sympathy? Europe, Asia, and America have been refreshed with these living waters; and while I am speaking, the light is struggling through that dark cloud which has for ages rested upon unhappy Africa. There we can perceive how graciously the benignity of God often reaches over the designs of his people. The friends of the infant colony planted on her shores would have enjoyed the fulness of their reward had it become a secure refuge for wretched outcasts from the world’s sympathy; and yet more than this has been accomplished. The Lord intends it for a radiating point from which the full blaze of his truth shall beam upon that benighted continent; and, ere long, this Holy Bible shall be, in all her tribes, the black man’s counsellor and consolation. The temples of worship that lift their spires to heaven on the heights of Liberia are the signals to an oppressed and forsaken people of approaching deliverance. The day of Africa’s redemption is on its way. The God of the Bible has promised it.

“The United States are furnishing the materials for an eventful history that shall record the triumphs or defeat of a political experiment the noblest the world ever beheld. A republic of sovereignties, that has extended itself to a mighty continent, is testing the stability of its institutions. Shall they endure? Shall we convince the world that the tyrant’s plea of necessity is false? We may, sir; but the way is straight. The influence of this Sacred Volume alone can achieve it. Let your Society be aided to dispense this treasure fast as the rapidly increasing wants of the people. Let it circulate through all our States, proclaiming its precepts and sanctions, its rules of life and duty. Let it find its way into every cottage of the West, until the whole mass of our population shall yield to its elevating moral power; and under the benignant smiles of Him who delights to bless his own Word, our government, the last hope of liberty, will rest on foundations against which the winds and waves shall beat in vain.

“And it is a most encouraging reflection that the conviction of

this truth has become national. Its demonstration may be read in a resolution already adopted for the supply of nearly six millions of our citizens with the Word of Life, and soon the American Bible Society will have secured a perpetual title to the name it bears. And what new interesting relations will then be developed, when *every family* in this *great brotherhood* will be bound to your Society and to each other by *the Bible!* The Lord hath said, 'My word shall not return unto me void.' You have sent it forth, and you will *then* have left it, as a sacred deposit, with every household; and *where* shall we look for the hope of our country, *for the preservation of its union*, for the blessing of the God of our fathers, if we may not here?

"But the charity that will have reached this glorious accomplishment cannot retire from its active labours while other nations and climes are destitute of the light of truth. The hero of Macedon is said to have wept that conquest and carnage were stayed for the want of victims, that no more worlds remained to plunder. Shall Christian ardour be surpassed by a spirit that seeks its aliment in *evil*? No, sir; I trust that the struggles of benevolence will never subside, *while a single tribe, or family, or soul of all earth's population shall need a Bible.*"

HON. PETER D. VROOM, FORMERLY GOVERNOR OF NEW JERSEY, AND NOW AMBASSADOR OF THE UNITED STATES TO PRUSSIA.

"Our country is a moral wonder. It is rapidly advancing in population, enterprise, improvement, and intellectual culture. New States, which in extent of territory may vie with some of the kingdoms of the old world, rise up before us as if by enchantment. Honest labour meets its recompense. The early and the latter rains shower down their blessings upon the evil and the good; and the prolific earth teems with the richest productions of nature. The spirit of liberty, that indomitable principle in the American people, is cultivated with jealous care, and the temporal prosperity of the country advances with a giant's step. The ocean, like a friendly barrier, separates us from the wars, the desolations, and the blood-drenched fields of Europe. Under these favourable circumstances, the increase of our population from natural causes must necessarily be great; and if our people were to remain stationary in their location, it would require strict at-

tention on the part of our auxiliaries to supply the increasing demand.

“But, sir, we are not a stationary people. We have the restless spirit of freemen, and are fond of change. The advancement of worldly interests and all the various incentives of unsanctified ambition induce our citizens to leave the altars and the graves of their fathers, and make to themselves a home in the wilderness. Now if we would do our work effectually, we must follow them there with the Bible. They cannot go without carrying sin with them; it is a constant inmate, and takes up no room; but the Bible may be left behind, and its use and value forgotten together. Or if a single copy be taken along, how soon is it lost in the rapid changes that follow!

“The tide of emigration is setting onward with unabated power. While I speak, the spirit of enterprise is pushing its way to the far West; now striking into the dark bosom of the forest, and now pursuing its course along the margin of some stream, which for ages has rolled along toward the ocean in unbroken solitude; in either case far removed from the influence of religion and the Bible. Can we, who know the value of Gospel truth, who have partaken of its blessings, and are constantly refreshed by the rich streams that flow for ever from this spiritual fountain—can we be insensible to their wants?

“We all know that our favoured country is a retreat for the oppressed of every land. No matter what may be their character or condition, she welcomes them to her shores, and invests them with the privileges of freemen. Thousands and ten thousands are annually escaping from civil misrule or religious intolerance, and scattering themselves on the face of our land. They form an important part of our population, and must necessarily exert an influence on the destinies of our country. Among these, there are many, very many, who, like multitudes of our own brethren, are groping in darkness, and perishing for lack of vision. These it is our duty to search out and to aid; and this should be done year after year. We would approach them, not as sectarians in religion any more than sectarians in politics; but in the higher and nobler feelings we would proffer to them in one hand the charter of our earthly rights, and in the other the dearer charter of our heavenly inheritance. In thus approaching them, our

adopted brethren may rest satisfied that our motives are pure; we meet them on the broad and catholic basis of *the Bible without note or comment*. We believe it to be the best hope of that country in which we have now a common interest; and, what is of infinitely more importance, we believe it to be ‘the power of God and the wisdom of God’ unto the salvation of their souls.”

HON. EMORY WASHBURN, OF WORCESTER, MASSACHUSETTS.

On the topic, “That the general diffusion of the Holy Scriptures, as an efficient measure of domestic police in a Republic, deserves the countenance and support of every friend of our free institutions.”

“The tendency of the Christian religion to improve the condition of man under every form of government is now universally acknowledged; but its imperative necessity to the permanence of a free government is not so clearly and generally seen. History shows that the Bible is aiding the advance of liberal principles throughout the world. The spirit of the resolution directly contradicts the proclamation from the Vatican, that the object of the Bible Societies is to subvert civil as well as ecclesiastical governments. By government, we are to understand the power that makes and administers law. Every government has certain duties to discharge; foremost among which is the restraint of the passions of man, the repression of turbulence and disorder; and this is the direct object of a police. The necessity for such action grows out of the universal prevalence of passions that need to be repressed. The form of this police depends upon the genius of the people who are governed. In a despotic nation, it is very simple—consisting merely in the exercise of terror and of force. So in decayed and false republics, like that of Venice, the police has a secret and unbounded power. But in such a country as ours, the problem is one not so easily solved. Yet here it must be manifest, that a vigilant and effective police is absolutely necessary to the prevalence of order and of quiet. The unbounded liberty of speech and opinion which prevails renders this essential; and to accomplish this object we must look to something more than the array of civil officers. There is little in our form of government to inspire awe or fear; it operates silently, and almost unnoticed. We must have other and stronger support than the array of authority affords. And although the intelligence of the people is one great element of this reliance, still, to the Bible, and

to the power of the truths which it contains, are we far more indebted than to any other cause for the preservation of order and of peace throughout the land. Even this city, with a vastly increased police, without the Bible, without the pulpit, without any of the influences that now flow from the power of religious truth, could not preserve peace and order, and security of person and of property, for a single year. The Bible makes a man afraid to do wrong; because it teaches him that he thereby violates the laws of his conscience and his God. And by this influence alone it contributes immensely to the peace and good order of the community. The Bible, moreover, infuses into the bosom of every man a feeling of self-control; and in so doing it lays the foundation for a simple, thorough, and effective government of the country. The cheapness of this method of police, moreover, should commend it to the favour of this money-loving age. In all respects it is infinitely superior to every measure of secret espionage to which a Napoleon or a Nicholas may resort. The elements of such a moral police, it is evident, must be every where diffused; must pervade all classes; purify all motives, and inspire every where a regard for justice, and for the high and holy truths of the Word of God. To accomplish this, the Bible must find its way into every family and every school-house in the country. Nothing short of this will insure success. Men must be fed, and fed abundantly, with the Bread of Life."

HON. CHEVALIER BUNSEN, FORMERLY PRUSSIAN AMBASSADOR AT ROME, AND
NOW AT LONDON.

From an Address before the British and Foreign Bible Society in 1852.

"I was struck most forcibly with the conclusion of the report of last year, and particularly with two remarks, which have turned out to be prophetically true. One was, your committee said to the Christian friends whom it addressed, that we had to expect greater and more fierce resistance to the Bible and to its propagation than ever; and the other was, that the impious and blasphemous contempt of the Word of God which, in many parts of the Continent, during past years has burst out from the revolutionary party, was producing and would produce a most salutary Christian reaction upon the great mass of the people, and that this would be proved by a continued demand for the Bible,

and by an increased issue of Old and New Testaments, among the Germans in particular. If I look back at those two expectations, I am reminded of what I had the honour to say thirteen years ago, when I first came to this country, and had the privilege and the happiness of addressing an assembly like the present, and upon a similar occasion. I then offered some observations of the very same import; and we have certainly lived to see them fulfilled. I have seen in the report of last year, and I have heard it to-day, that there are but few agents, comparatively, employed in Germany. I hope next year their number will be increased; because I know the German Christian wishes the Bible to be brought to his home, not by the bookseller, or the bookbinder, or by men whom he does not know, but by native men—colporteurs—men who can give a reason for the hope that is in them, and can look on them and say, ‘This is the Book on which I place my faith for this life, and for that which is to come: read that Book, which has made me happy, and many others, and will also make you happy.’ Such men you will find in the Bible Society, and in that most excellent and blessed institution of the Moravian Brethren, to whom not only my country, but the world is so much indebted. My lord, I would say, in conclusion, we shall have to encounter many dangers; and I will tell you why that is certain; because the enemies of religion and the Bible know, more than they did in the last century, that the Bible is a fire which consumes iniquity. There is a life and a power in it which nobody can quench. I have seen in a country where I have spent a great part of my life, people who lived when Italy was overrun, sixty years ago, by the French revolutionary armies; and I have seen the books which then were asked for, and which came in shoals over the Alps, the infidel books of the Encyclopædists of France in the eighteenth century, the worst books that were ever written. The people were sick of the Christianity they saw before them; they thought that there must be comfort in the works of those who were opposed to it. But before I left that country, I saw myself the applications which were made by thousands, when, by the revolutionary events of 1830, political changes took place, not for Voltaire and Diderot, but for the Bible. They took it, they hid it, and they perused it. My lord, is there not hope for us? Most of us will

probably not see any kind of conflict; but I hope that our children and our children's children will see religious liberty, not only in this land and in my own country, but over the whole world; when the Bible and the faith of the Gospel will form the basis, as it is the only basis, of civil and religious liberty, for the Bible is the only real cement of nations, and the only cement that can bind religious hearts together; and that this great and glorious institution, the mother of hundreds of blessed institutions all over the world, will be at the head of all, proclaiming the Word of God as the foundation of all peace and happiness in this world, and in that which is to come."

HON. EDWARD EVERETT, OF THE UNITED STATES SENATE, AND LATE SECRETARY OF STATE.

WASHINGTON, November 20, 1852.

DEAR SIR:—I have much pleasure in complying with your request, that I would express my opinion of the importance of the Bible in connexion with the concerns of political and public life. In this respect, I am convinced that very inadequate ideas of its value are entertained by many persons, who otherwise regard it with veneration. They reverence it as the record of our religion, and consequently as a suitable book to be read in places of worship, and studied by serious persons in aid of their private devotions; but they have a vague notion that the practical business of life is carried on without reference to it, and that the Bible is not and cannot be applied to the management of what they call worldly affairs on a great or a small scale.

This I consider a very erroneous view, though it has been encouraged, perhaps, by the discrimination, often stated in the pulpit, between Religion and what is called the World, as if their spheres were totally distinct.

In a letter addressed to the Committee of the Maryland Bible Society, three or four years ago, I expressed the opinion, that the Bible is the ultimate foundation of the most characteristic portion of our modern European and American civilization, that is, of all those portions of our intellectual and moral system not derived from Greece and Rome, and not belonging to us in common with the Mohammedan nations of the East.

Among these, I do not hesitate to class our whole system of

international law. This is so certainly Christian in its origin and character, that it has been declared by the highest authorities, among others by Sir William Scott, not to apply in all respects to Mohammedans. Not less certainly was the idea of a system of international law altogether unknown to the ancient Greeks, and but little more developed among the Romans, although the latter, as far as municipal law is concerned, were eminently a juridical people.

It would be easy to show, if this were the proper place, that the religious system of the Greeks and Romans—in fact, of all the great states of antiquity—was the chief obstacle to the conception of a great principle of international law. Such a conception, on the contrary, sprang, by a moral necessity, from the new spiritual religion taught in the New Testament. The public law of Christendom, in its utmost comprehension, is but the expansion and application to the affairs of nations of the principle inculcated in our Saviour's sermon on the mount, "All things whatsoever ye would that men should do to you, do ye even so to them."

As in its principle, so in its literary development and culture, the law of nations is the offspring of Christianity. Its first general lessons are found in the Fathers of the Church. Broader generalizations occur in the writings of the scholastic divines, mingled, it is true, with grave errors, expressed in arid formulas, and buried under a mass of subtle distinctions which repel the modern student. But among the latest of the writers of that class, and just upon the dawn of the Baconian philosophy, we find noble conceptions of public law, expressed in language not to be mended at the present day. In this remark, I have particularly in view the treatise of the jesuit Suarez. In the noble title of his book, I find more significance than in many a wordy tome: "De legibus, et Deo Legislatore;" *Of laws, and God the Lawgiver*. No common mind is seen in that combination of ideas. It compresses a treatise into a title page. There is no historical illustration, nor much forensic reasoning in the work of Suarez; but, as you might expect from the title, the religious principle of law, both in the general, and all its kinds, is well laid down. To those who deplore the divisions in the great household of Christian faith, (and who does not?) it is peculiarly gratifying to see how little

there is in this work of a Spanish jesuit from which any serious Protestant would dissent. It is quite a curious fact, first pointed out, I believe, by Mr. Hallam, that the celebrated and constantly quoted passage on the universality of law, at the close of the first book of Hooker's Ecclesiastical Polity, is found, substantially, in the work of Suarez.

Grotius, the great founder of our modern science of international law, was a most assiduous student of the Bible. His commentary upon the Old and New Testament, pronounced by Leibnitz the best work of its class, is, as far as I may venture to give an opinion on such a subject, still entitled to that praise. I do not, of course, refer to his exposition of a few contested doctrinal texts, but to the learning, ingenuity, and good sense with which he illustrates the whole body of Scripture. He was a profoundly religious man. The foundations of his immortal treatise on the Law of Nations are laid in the Scriptures of the Old and New Testament; and the original conception of the work was in the genuine spirit of Christian philanthropy. His golden treatise on the truth of the Christian religion was intended by him as a manual for his adventurous fellow citizens, then just engaging in the trade with the East; by the aid of which they might scatter the seeds of sacred truth on distant and heathen shores. That it might be the more easily remembered, he wrote it in verse, and in his native language, (the Dutch,) at a time when all treatises of this kind were composed in Latin.

I scarce know of a more beautiful illustration of the adaptation of the religion of the Bible to the purposes of active life, than is thus afforded by this model Christian statesman, who, on the one hand, continually fortifies the maxims of the public law by Scripture authority; and, on the other hand, composed a treatise on the evidences of Christianity, to be used by his seafaring countrymen in their voyages to remote regions.

One great end, I may say, the chief end, of the law of nations, is to protect weak states against the strong. Just in proportion as that one text of Scripture which I have already quoted—Do unto others as ye would that others should do unto you—is observed by governments in their intercourse with each other, this end is accomplished. It says to the powerful state, "Treat that weak neighbour as *you* would like to be treated, if

he were strong, and *you* were weak." This one rule is worth all Vattel; or, rather, all diplomacy which deserves the name is ultimately resolvable into this maxim.

I remain, dear sir, with great respect,

Faithfully yours,

EDWARD EVERETT.

HON. WM. C. RIVES, UNITED STATES MINISTER TO FRANCE.

PARIS, November 4th, 1852.

MY DEAR SIR:—I have just received your letter of the 19th ultimo, requesting the communication of any opinions which observation or reflection may have led me to form on the connexion between civil and political liberty, and the study and reverence of the Holy Scriptures. On this subject I have long entertained the deepest convictions; and though I have no leisure to embody my thoughts in a suitable form of expression, I cannot withhold my testimony, however imperfectly given, from a great cause in which the interests of humanity every where, and the future destinies of my own country especially, are, as I believe, vitally involved.

Many and ingenious speculations have been given to the world to account for the repeated and disastrous failure of the successive attempts which have been made, during the last seventy years, to establish and sustain a system of free government in this country. However numerous and various the secondary causes to which this melancholy and remarkable fact may be ascribed, the one efficient and primary cause, I am convinced, is to be found in the general eradication from the national mind of divine truth and divine authority, by the philosophy, "falsely so called," of the last century, which had its origin, and has continued to maintain its fatal influence here. The French nation has not been wanting in many of the circumstances ordinarily deemed the most essential to the practice and support of free government. They have undoubtedly had, in their successive essays at constitutional liberty, the aid and direction of many men of great and distinguished talents, in a worldly sense, both in the cabinet and the senate. Nor are the mass of the people so ignorant and uninformed on general topics as is by some imagined. With the exception of

the mere rural labourers, it would be hard to find any country in which the population engaged in the ordinary industrious callings of life are more intelligent, nimble-witted, and even exercised in reading of certain kinds.

There is one book, however, which remains sealed, for the most part, to all classes of society, and that is the Book of eternal wisdom, with all its precious lessons of duty to God and man, of temperance, of moderation, of self-control, of conscientious obedience to the "still small voice" within. Hence it is, that in the agitations and struggles inseparable from the existence of civil and political freedom, abandoned to the infirmities of our common nature, without the chastening discipline of the Gospel, they have had no *internal* strength to fortify and keep them erect against the disturbing influences from without, and to restrain the violence and fury of the passions; no monitor to recall them, from time to time, from the eagerness of their worldly contentions and pursuits to the recollection of their immortal destinies and responsibilities; no standard of infallible truth by which to try the inventions of mere human reason. And thus have we seen in so many instances in this country a fitful and spurious liberty degenerating into license and crime, or torn and distracted by factions, or frightening mankind by the proclamation of new and disorganizing theories, to be swallowed up at last in a degrading and relentless despotism.

The lesson which the melancholy experience of France teaches on this subject is one of universal application. The blessings of a free popular government cannot, I am convinced, be long preserved any where but by the influence and discipline of the Christian religion deeply implanted in the hearts and lives of all classes of society. In proportion to the amount of power exercised by the body of the people, should they be constantly animated and guided by higher and purer principles of action, in order to guard that power from abuse on the one hand, and the danger of subversion on the other. Power, in whatsoever hands deposited, is an awful trust. One of the greatest teachers of political wisdom in ancient or modern times* has said, "That all persons possessing any portion of power ought to be strongly and awfully impressed with an idea that they act in *trust*, and that they are

* Burke.

to account for their conduct in that trust to the one Great Master, author, and founder of society.”

In a free popular government, then, where all power is primarily lodged in the hands of the people, how vital the necessity that this sense of responsibility should be fortified and enforced, in the minds of both the people and their agents, by those solemn sanctions which the Word of God only can supply. There is no solid security but this, in the greatest of all human trusts, against the temptations and delusions of ambition, against the violence or sophistry of the passions, the seductions of interest, and the blunders of a shallow and short-sighted self-sufficiency. Build upon this sure foundation—the records of Divine Truth in the hands and in the hearts of the people, as the ever present rule and guide of life—and the rain of adversity may descend, and the floods of temptation come, and the winds of passion blow and beat upon that house, and it will fall not; for it is founded on a *rock*. Upon any other foundation the presumptuous fabric will be like the house of the “foolish man” who built upon the *sand*, and when the rain descended, and the floods came, and the winds blew and beat upon that house, it fell; and great was the fall of it.

If this be so, and that it is I am most deeply and thoroughly convinced, there would be matter for the most serious apprehension in what you tell me of the growing tendency to infidelity in a portion of the periodical literature of our country, did I not persuade myself that the poison will meet an effectual antidote in the firm religious cast and habits of the American mind. It is this national sobriety and steadiness of principle which has hitherto preserved us from impious and dangerous novelties that would, at the same time, sap our liberties and our faith. The holy religion, before which the mighty intellects of Bacon, and Newton, and Locke, bowed in reverential acknowledgment and submission, should have nothing to fear from the assaults, open or disguised, of modern witlings.

Let the educated young men of our country, who are now preparing themselves for a course of political usefulness, recollect what the greatest genius and scholar of our race,* after having amassed all the treasures of human learning, ancient and modern, said of the Bible, as a book of political wisdom, compared

* Milton.

with the most renowned writings of professed philosophers, statesmen, and orators :

“ But herein to our *Prophets* far beneath,
 As men divinely taught, and better teaching
 The solid rules of civil government
 In their majestic, unaffected style,
 Than all the oratory of Greece and Rome.
 In them is plainest taught and easiest learnt
 What makes a nation happy, and keeps it so,
 What ruins kingdoms, and lays cities flat.”

Let them call to mind the solemn and impressive terms in which the same inspired patriot and lover of republican liberty describes the duties of the statesman, and the divine helps he so constantly needs. “ To make,” he says, “ the anxious mind and thoughts penetrate the remotest quarters—to watch, to foresee, to decline no labour, to spurn every blandishment of pleasure—these are those arduous tasks, in comparison with which war is but sport; these will winnow and sift you; these require a man supported by the Divine assistance; a man advised, warned, and instructed almost by a conference with the Deity.”

Here are noble sentiments and precepts, which commend themselves to the hearts of Christian patriots and freemen. They point out the path of safety and true glory to states, as well as of duty and happiness to individuals. “ In keeping of them, there is great reward ;” and my humble prayer is, that our land, hitherto so blessed by Providence, will through long ages present to the nations the example of a people whose God is the Lord, and whose liberties are devoutly placed beneath the shadow of his almighty wings.

I remain, my dear sir, with great respect,

Your most faithful and obedient servant,

W. C. RIVES.

HON. JOHN McLEAN, OF OHIO, JUSTICE OF THE UNITED STATES SUPREME COURT.

CHAPEL WOOD, November 4, 1852.

GENTLEMEN:—I am requested to say something as to the wholesome influence of the Bible on our social and civil life. I agree with the sentiment expressed, that a “ wide-spread, open infidelity, if uncorrected, must ere long put in peril all our free institutions.”

No one can estimate or describe the salutary influences of the Bible. What would the world be without it? Compare the dark places of the earth, where the light of the Gospel has not penetrated, with those where it has been proclaimed, and embraced in all its purity.

Life and immortality are brought to light by the Scriptures. Aside from Revelation, darkness rests upon this world, and upon the future. There is no ray of light to shine upon our pathway; there is no star of hope. We begin our speculations as to our destiny in conjecture, and they end in uncertainty. We know not that there is a God, a heaven, or a hell, or any day of general account, when the wicked and the righteous shall be judged.

The Bible has shed a glorious light upon our world. It shows us that in a coming day we must answer for the deeds done in the body. It has opened up to us a new and living way, so plainly marked that no one can mistake it. The price paid for our redemption shows the value of our immortal souls.

The Bible has given us a sublime and pure morality, of which the world was a stranger. Before this, there was no fixed standard of morals. Certain rules were observed among some nations, which, to some extent, restrained the selfishness of human nature; but they rested upon imaginary foundations, and they tolerated acts inconsistent with a pure morality. Self-destruction was not only an admitted principle in that code, but it received public commendation. And there were other acts allowed, if not equally false and destructive, were repugnant to the advancement of the social condition.

No system out of the Bible recognizes an omniscient power which scrutinizes the actions of men, and, looking behind the act, takes cognizance of the motive. This was a new principle to the world; and it is the one by which we shall be judged.

The laws which belong to the social relation are found in the Bible. The duties of husband and wife, parent and child, and all other connexions which necessarily belong to a refined civilization, are prescribed in the Scriptures. We are commanded to love our neighbour, and in all things "to do unto others as we should wish them to do unto us." If these rules were faithfully observed by individuals and communities, the highest degree of earthly happiness would be attained.

For our unparalleled advance in civilization and physical prosperity, our country is mainly indebted to the Bible. Our free institutions are the fruits of religious persecution. With the Bible in their hands, and the love of God in their hearts, the Pilgrims sought a resting-place on this continent. And in the process of time, under the same principles and motives, they resolved to be free and independent. Having that wisdom which comes of experience, they formed a government to secure and perpetuate the great principles of civil and religious liberty.

How is this government to be transmitted in its purity and vigour to those who shall come after us? This can only be done by the use of the same means through which it was established. We must not be forgetful of the God of our fathers. We must respect and obey his laws. The morality of the Bible must continue to be the basis of our government. There is no other foundation for free institutions. I say this emphatically, and from the deepest conviction of its truth. This morality is an element of which the free governments of the Old World had no knowledge. It is the ground, and the only ground, on which my hope of this government rests. And I tremble when I see a departure from this highway of liberty. Recently as our government has been established, there have already been many departures from this vital principle.

Let any one who doubts this compare the action of the government of this day with that of its earlier date. Are our politicians now as pure, and elevated, and patriotic as politicians then were? Are they as well qualified to discharge high and important public duties as our leading men were of the past generation? Has not a low and selfish policy been substituted for the interests of the country? Is not the power of the state wielded by a few, by party machinery? What can be more corrupting than such a state of things? It has been fatal to all free governments which have heretofore existed, and, unless checked, will be fatal to ours.

The great moral principle of action applies equally to private and public life, to individuals, communities, and nations. And this rule cannot be violated without incurring guilt. We should not forget that there is a Judge of nations as well as of individuals, and, although He may bear long, his judgment will come.

How beautiful is our government in theory, and how potent for

good would it be if administered in all things according to its spirit. It would soon embody a moral power which would shake the thrones of tyranny throughout the civilized world. Here lies our strength—our power to break the bonds of despotism. But, alas! alas! a strange voice is heard in the land. It is a voice miscalled progress. A voice in defiance of the admonitions of Washington, and of all the fathers of the republic. A voice of war and bloodshed. War uncalled for by any redress of injuries, or by the national honour, but to subvert and overturn the governments of neighbouring countries in defiance of our settled and avowed policy, and in contempt of our own laws. Are not the words of our Saviour true, “For all they that take the sword shall perish with the sword?” These words have never yet been falsified, and never will be. When this policy shall be adopted, it will be the beginning of the end of our glorious government.

With the greatest respect,

Your obedient servant,

JOHN McLEAN.

HON. SIMON GREENLEAF, LATE LAW PROFESSOR IN CAMBRIDGE UNIVERSITY,
MASS.

CAMBRIDGE, November 6th, 1852.

GENTLEMEN:—I have received the communication of your Secretary, of October 20, containing the highly gratifying intelligence that an increased effort is about to be made for the more general distribution of the Holy Scriptures. I cannot refrain from expressing the thankfulness I feel for this intelligence. Whatever is done in this direction is done for the happiness and the best interest of our country. The experience of all ages has taught us that republican institutions can have no permanent basis but in the moral virtue of the people. Intelligence alone has proved insufficient for this purpose. “Intellect without principle” is the attribute of the worst of beings. Despotism may exist independent of morality; but republics soon perish when the people become corrupt. The efforts of Christian patriots, therefore, must be directed to elevate and sustain the moral character of our citizens; and no method is so efficient to this end as to imbue them with the knowledge and wisdom of the Bible. Of its Divine character, I think no man who deals honestly with his own

mind and heart can entertain a reasonable doubt. For myself, I must say, that having for many years made the evidences of Christianity the subject of close and patient study, the result has been a firm and increasing conviction of the authenticity and plenary inspiration of the Bible. It is indeed the Word of God. It opens up to our view the only true source of moral obligation, or of public and private duty, and enforces these with the only sanctions that can affect the mind, and reach the conscience of man; namely, the omniscience, and goodness, and mercy of God, and the certain retributions of the life to come. Without these sanctions, the laws are no longer observed; oaths lose their hold on the conscience; promises are violated; frauds are multiplied, and moral obligation is dissolved. And these securities natural religion does not furnish: they are found in the Bible alone. In sublimity of thought, in grandeur of conception, in purity and elevation of moral principle, in the practical wisdom of its teachings, and the universality and perpetuity of their application, and, above all, in the high and important character of its themes, the Holy Bible is not even approached by any human composition. It is only this that can make men wise unto salvation.

Our republican institutions have been the admiration of intelligent men of all nations, both for the profound wisdom exhibited in their construction, and for the success with which they have been administered. But it should never be forgotten, that these foundations were laid by men trained with the Bible in their hands as their household book, and the book of their common schools, and early taught to hold its precepts in deep reverence as the rule of their conduct in after life. This made them what they were, and led our nation to its present height of prosperity and renown. I am deeply convinced, that the continuance of these blessings and the happiness of the whole people will depend mainly on the degree in which the Holy Scriptures are familiarly studied and known, and held in reverence by each member of the community. The distribution, therefore, of the Bible, and its introduction into all the schools, belongs to the highest class of patriotic duties. While others are administering the constitution and the laws, your labours supply the vital element of them both; and in the consciousness of this you doubtless find one of the highest incentives to perseverance in the glorious work.

Trusting that this free expression of my views of this subject may find its apology in the wish of the Secretary that I would so express them, permit me to remain,

With the highest respect, gentlemen,

Your faithful servant,

SIMON GREENLEAF.

HON. WM. H. SEWARD, OF THE UNITED STATES SENATE.

"AUBURN, November 4th, 1852.

"What is that which has enabled the Scriptures of the Jews to supplant all other writings of antiquity, and to maintain an authority and veneration unapproachable by even modern learning? It is the fact that they describe the Creator and man more accurately according to the standard of enlightened reason, and define the relations between them more justly according to the suggestions of the human heart. I am asked, what is my opinion of the influence of the Holy Scriptures on human society? I answer, that I do not believe human society, including not merely a few persons in any state, but whole masses of men, ever has attained, or ever can attain, a high state of intelligence, virtue, security, liberty, or happiness, without them; and that the whole hope of human progress is suspended on the ever-growing influence of the Bible."

The writer of the above, when Governor of the State of New York, in 1839, being present at the anniversary of the American Bible Society, made then, in a brief address, the following statement, which is in harmony with the sentiments now advanced:

"He would offer to the assembly but one suggestion: the Constitution of the United States established a republican form of government for the free people of this Union; and it had ordained that once in every ten years the number of souls under the protection of that Constitution, and in the enjoyment of the freedom which it secured, should be ascertained, in order that their political rights should be secured, and that each portion of the country should enjoy its just and proper proportion of power. He knew not how long a republican form of government could flourish among a people who had not the Bible: the experiment had never been tried; but this he did know, that the existing government

of this country never could have had an existence but for the Bible. And further: he did in his conscience believe, that if at every decade of years a copy of the Bible should be found in every family of the land, its republican institutions would be perpetual."

HON. DAVID SWAIN, FORMERLY GOVERNOR OF NORTH CAROLINA, NOW PRESIDENT OF THE STATE UNIVERSITY.

I was incited by pious parents to the frequent perusal of the Holy Scriptures in my childhood. The foundation of a habit laid so early by such hands has been strengthened by the lapse of time. Some years since, influenced by the suggestion of the younger Adams to his son, I determined to read the Sacred Volume through once a year, by assigning five chapters as the ordinary and appropriate duty of each day. In the regular prosecution of this diurnal course, my attention is at present directed to the Gospels, and I find my interest in them increased, and my knowledge systematized, by the use of Greenleaf's and Lord's Harmonies, the most recent works of this character which have fallen into my hands.

During the seventeen years that I have been connected with the University of North Carolina, it has been a part of my routine of duty to hear a recitation of the senior class every Sabbath day throughout the scholastic year. I have uniformly availed myself of this opportunity to direct the attention of the class, sometimes by systematic instruction in the text, and always by frequent references, to the Holy Scriptures. For the encouragement of those engaged in like pursuits, and as an inducement to others to enter upon this branch of instruction, I state as the result of experience thus derived, that there is no portion of my duties the discharge of which has been more pleasant to me, or, in my opinion, so profitable to the classes. I have indeed been agreeably surprised in many instances, not merely by the punctuality of attendance, but the cheerfulness and earnestness with which young men have entered into these recitations who had little previous familiarity with such subjects.

Similar results will, I am satisfied, follow faithful instruction every where. If a skeptic even were to engage sincerely in the performance of such a duty, the declaration of our Saviour, that

“if any man will do his will, he shall know of the doctrine,” might find a practical exemplification.

If the Scriptures are true, they are a revelation, and the only revelation, from the most high God upon the most important subject that can engage the attention of man. They are therefore not merely of great, but of inconceivable interest and importance. But supposing them to be false, have they no claims to the consideration of the scholar and the philosopher?

The antiquary will turn with no ordinary curiosity to the earliest complete volume that remains to us of ancient manuscript, and the first that issued from the press after the invention of printing. The historian, if he regards it of no higher authority than Herodotus, will prize it as the precursor of that author, and the foundation of his department. The statesman will trace the outlines of the earliest legislation and jurisprudence known to history, and the most perfect moral code of any age or country. The lawyer, in the details of the professional pursuits which engage his attention through life, will meet with many pertinent examples and instructions: “And Abram said to the King of Sodom, I have lifted up mine hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich.” Swearing “with the uplifted hand,” as practised by Abram thirty-seven centuries ago, is recognized by the earliest enactment on our statute book subsequent to the adoption of our State Constitution, as the proper mode to be observed by those who have scruples about taking a book oath. The model of a feoffment in the purchase of the field of Ephron, “the field, and the cave which was therein, and all the trees that were in the field, that were in all the borders round about,” will not escape the attention of the lawyer; and the political economist will observe in the recital of the consideration the earliest instance recorded in history of the use of the precious metals as a medium of exchange: “And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant.” These references are confined to the first book of the Old Testament, a book which, in

the compass of fifty chapters, comprised in an equal number of ordinary octavo pages, contains all that is known of the world before the Flood; of the history of the human race during nearly as many centuries as have elapsed since the advent of our Saviour.

If the history of the miracles which are relied upon as establishing the authenticity of Revelation is to be regarded as a cunningly devised fable, no higher or more interesting exercise for logical acumen and metaphysical research can be proposed to the mental philosopher, than to detect and expose the subtle fallacy which deluded the minds of Bacon and Newton, and Milton and Locke, and continues to the present time to exert a controlling influence over the minds and hearts of many estimable and amiable men.

COMMODORE SKINNER, UNITED STATES NAVY.

WASHINGTON, October 30th, 1852.

I am asked my sentiments as to the value of the Sacred Scriptures, and their bearing on civil and social life. It affords me heartfelt pleasure to bear my feeble testimony to their blessed influence on communities and individuals by whom they are received and embraced as a revelation by God to man, of himself, his attributes, and his will; teaching man his duty to his Creator and to his fellow-men; admonishing him of his weakness and helplessness; pointing out the only source from which he can derive help, and graciously promising to bestow it on all who call upon him in truth. They also teach, that to derive all the benefit which God designed to bestow in revealing himself to his fallen creatures, man, on his part, must strive to do God's will. Let man do this, and he will know whether the Bible is the Word of God or a cunningly devised fable. Men of any experience and observation must have seen those who have been reclaimed from a profane and immoral course of conduct, to sobriety, truth, piety, and happiness, by studying and obeying the Sacred Oracles of eternal truth. Nor do I believe there can be any solid happiness in this world, or the world to come, unless derived from that holy religion contained in the Sacred Volume. Observation shows us, that men in the enjoyment of health may smother conscience, and sneer at religion in fancied security; but when the hour of death arrives, the honest hour, the world receding, and all the

props on which he leaned for support are falling round him, how changed is the scene then; how bitterly he laments that he neglected to call on God when he was near, and did not seek him while he was to be found. We have all seen such things; and yet how many are pursuing the same course, deterred by the jeers of the ungodly from closing with the offers of salvation contained in the Bible. Let all such remember that the hour of death will come; and that an everlasting separation will take place between those who served God, and those who served him not.

It behooves all the friends of religion, at this particular juncture, while infidelity is stalking through the land, to do all in their power, with the help of God, to stay the destructive influences of a moral poison that threatens to destroy all that is dear to us as Christians and as men.

I am, respectfully,

CHARLES W. SKINNER.

COLONEL LOOMIS, UNITED STATES ARMY.

FORT BELKNAP, TEXAS, December 11, 1852.

GENTLEMEN:—My opinion of the Sacred Volume is, that it is to a nation, as the keystone to the arch. No nation can long exist in peace that does not respect it. It carries peace and happiness into every society where its precepts are loved, and its commands obeyed. To the young its value and importance are beyond compare. From my own experience, I believe, that if the young will take it as their guide—make it the “man of their counsel,” it will lead them in ways of wisdom, and guide them into paths of peace; and that all who obey its precepts in their journey through life will be respectful and obedient children, good and respected fathers and mothers, and good and honoured members of society. All will find it in this life a never-failing source of comfort and consolation; and it will lead them in sure paths to mansions of bliss, in the enjoyment of his smiles and his presence, who is the way, and the truth, and the life.

May the American Bible Society be an honoured instrument to disseminate the Sacred Volume, so that it may be found in every part and in every family, and with every individual of our land, shedding its benign influence upon every heart, and extending

to all lands, until the whole earth shall be filled with the knowledge and glory of God our Saviour. "To Him be glory, both now and for ever. Amen."

Very truly yours, in the best of bonds,

S. LOOMIS.

HON. JOSEPH HENRY LUMPKIN, CHIEF JUSTICE OF GEORGIA.

ATHENS, November 4th, 1852.

GENTLEMEN:—You ask my opinion "as to the value of the Bible, particularly in its bearings on civil and social life."

Would that I could speak of this oldest and best of books as it deserves! As the king among his subjects, as the sun among the stars, so is the Bible compared with every other book. Would that I could induce others to prize as it deserves, a volume which is not only profitable for the life that now is, but which, to borrow its own forcible language, makes man "wise unto salvation." What other book possesses the same unrivalled claims to attention? To what other source shall we go to learn the origin and destiny of our race; its history before the flood, and for many centuries after; the fact of the deluge, and the physical phenomena which it has impressed upon our globe; the multiplicity of tongues, and innumerable other important matters, which are satisfactorily accounted for nowhere else?

Most cheerfully, as a man and a magistrate, while life and breath endure, and until my voice is hushed, and my pen paralyzed in death, will I bear my humble testimony "to the value of the Bible." Had I the wealth of the world, and there was but one copy of the Scriptures extant, and that was hid away in the uttermost parts of the earth, I would gladly dispose of all my treasure, and traverse sea and land to possess myself of this pearl of great price.

It is to this Blessed Volume that we are indebted for the general temperance, industry, and contentment of the teeming millions of this happy and highly favoured country; for the churches, hospitals, and asylums, and countless benevolent institutions which adorn every city, town, and village, and rural landscape in this glorious confederacy. For it, our fathers—ever blessed be their memory—forsook the land of their nativity, and fled to this western wilderness. They made it the man of their counsel

while living, built upon it as the foundation of all their social and civil freedom, and bequeathed it as a rich legacy to their posterity

Thank God for having, in his great mercy, organized this as a Christian nation. The Bible is necessary to man. It is the sum, and sun, and soul of his felicity. Tell me not of the physical improvements, the intellectual attainments of this wonderful age. Conscience must be convinced, enlightened, quickened; the lightning of the passions bridled and restrained; and the Bible is the only book which has arrayed vividly before the mind the retributions of eternity, which has brought life and immortality to light.

Banish the Bible from the land, or, what is the same thing, succeed in loosing its hold on the public mind, and my word for it, the experiment of self-government will prove a failure. The reign of fear and force, which characterizes the despotisms of the Old World, will be reared upon the ruins of our fair Republic. There can be no stability in government, where infidelity predominates. If a people sow to the wind, they can reap nothing but the whirlwind. Let the day come when our rulers and people shall cease to reverence the Bible and its ordinances, and the press shall lend its influence to sap the foundations of the religion of the Bible, and *Ichabod* will be inscribed on the proud dome of our Capitol. For truly our greatness and glory will have departed. Ignore Christianity, and what security will be left for life, liberty, or property? We boast of our written constitutions; and well we may: they constitute the eighth wonder of the world. They are the imperishable monuments of the justice, wisdom, and moderation of our sages and sires. But strike from beneath them the props on which they rest—the retributions of the Bible, the Christian's heaven, and the Christian's hell—and freedom of conscience, and of debate, and of the press, with every other rampart of our liberty, will totter and tumble to the ground; and in their stead will be substituted the torture, and tyranny, and all the other insignia of barbarism, which disgrace the darker ages.

Socrates and Seneca taught the people to be honest and just, virtuous and benevolent; yet, contemplate the morality of pagan Greece and Rome, as delineated by the pencil of inspiration. Full of envy, murder, debate, deceit, malignity, proud, boastful, disobedient to parents, covenant-breakers, without natural affec-

tion, implacable, unmerciful. What a practical commentary upon the wisdom of this world! Human systems are utterly powerless to reform the life, awaken and purify the conscience, and impart vitality, power, and constancy to principle. Give me the Bible, which, while it dispels the darkness of the mind, warms and softens the moral winter of the heart; which sees God and his providence, and his manifold wisdom, above, beneath, within, and around; which teaches the doctrine of man's fall and depravity, and reveals the plan of his recovery; which opens up a way through the *second* Adam, the Lord from heaven, to a Paradise for the posterity of the *first*, where the serpent shall no more deceive, and where the forbidden fruit shall never enchant. Look to modern Europe, and what a spectacle does it exhibit! Revolution following revolution, like the successive waves of the sea, and all ending in fastening the fetters of arbitrary power firmer than ever upon the down-trodden people. Kossuth and his coadjutors may preach up a crusade, like another Peter the Hermit, against the despots of the Old World—popular government can never be permanently maintained on the Continent, until the Bible becomes a household book in every family.

Let the patriot and the philanthropist unite, then, in scattering the Bible broadcast throughout this and every other land, breathing, as it does, peace on earth, and good will to man: teach the people to submit cheerfully to the government of their choice; instructing rulers, that they are to be ministers for good; reasoning before the judge upon the bench, of righteousness, temperance, and judgment to come; saying authoritatively to masters, be just to your servants, knowing that you have a Master in heaven; and to servants, obey your masters in the flesh. Let this be done, and soon this sin-disordered habitation of ours will be renovated, and converted into a scene of surpassing beauty and loveliness. Again it will stand out before the ravished eyes of the spectator, as it did at first, when

"Awaking nature heard
The new-creating word, and started to life.
In every heightened form
This finished fabric rose."

Please accept the assurance of the high respect, with which
I am, gentlemen, yours truly,

JOS. HENRY LUMPKIN.

PROFESSOR SILLIMAN, SENIOR.

NEW HAVEN, December 10, 1853.

DEAR SIR :—In compliance with your request, I am ready to give my opinion as to the “influence of the Bible on civil and social life, and as to its harmony with geology.”

It is the grand charter of man's political and civil equality, liberty, and order. It is the guardian and the only adequate protector of his social happiness.

Should the human race ever come fully under its influence, both national wars and personal dissensions would cease, and this world would become a terrestrial paradise.

The relation of geology as well as astronomy to the Bible, *when both are well understood*, is that of perfect harmony. The Bible no where limits the age of our globe, while its chronology assigns a recent origin to the human race; and geology not only confirms the truth of the history of man, but it affords decisive evidence that the Genesis presents a true statement of the progress of the terrestrial arrangements, and of the introduction of living beings in the order in which their fossil remains are found entombed in the strata. The Word and the works of God cannot be in conflict, and the more they are studied, the more perfect will their harmony appear. I remain, dear sir,

Very respectfully and truly yours,

B. SILLIMAN, SENIOR.

EX-CHANCELLOR WALWORTH.

SARATOGA SPRINGS, December 17, 1853.

To those who have carefully observed or considered the progress of civil and religious freedom, at different times and in various countries, it can hardly be necessary to say, it has always been the most rapid, as well as the most healthy, where the Bible was most widely disseminated; and where the sacred truths contained therein were brought home to the greatest numbers of the people. Indeed, there is no nation, although nominally civilized and Christianized, which has made any very great advancement in the amelioration and improvement of the social condition of the masses, except those nations where the Sacred Scriptures were in the hands of, and studied by the people generally. For it is in the Bible alone that man is fully instructed

in all the great duties he owes to his fellow-men, as well as in those duties that he owes to himself and to his Creator.

In the Bible, man is instructed in that general civilization, which consists in subduing and controlling his passions, cultivating the social virtues, and in regarding the rights of others as commensurate with his own. No where else does he find that great precept of true Christian charity and benevolence, to do unto others as he would wish them to do unto him in like circumstances, urged upon his attention as a binding duty. To the mind of a mere worldly moralist, indeed, this duty may have suggested itself, but as one of imperfect obligation. In the Bible alone, however, do we learn, that the practice of benevolence, and the love of our fellow-men, are perfect and indispensable Christian duties. Here we are *enjoined* "to do justly and to love mercy."

The statesman, the scholar, and even the politician, as well as the philanthropist and the Christian, by a careful and diligent study of the Scriptures, will find himself a much wiser, if not a much better man, and will also be able to discharge his social and political duties, or to pursue the rugged paths of science, with more credit to himself, and more benefit to his country and his kind, than if he had confined his investigations to mere worldly wisdom. In the language of another, I may say, "what a blessing it is to beings of such limited capacities as ours confessedly are, to have God himself for our instructor in every thing which it much concerns us to know." And we cannot be sufficiently thankful to him for having revealed his existence to us, and disclosed to us something of his attributes; especially that attribute of mercy which sent our Divine Redeemer upon his mission of love to the apostate race of man.


I hope and trust, therefore, that this Holy Book, which exceeds all others "in the weight of its authority, and the extent of its utility;" which has successfully withstood the blasphemous sarcasms of a Paine, and the more refined wit of a Voltaire, as well as the attacks of a host of others, many of whom, probably, have seldom examined its sacred pages, will soon be found and studied in all the cottages of the poor, as well as in the habitations of the more wealthy, not only in our own country, but throughout the world.

R. H. WALWORTH.

Gaylord 

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