

was the worst. We will briefly point out some of the chief evils which arise from reading the volume exclusively in any one of these ways.

Little need be said perhaps respecting the use of *this book* as a story book, or as one in which children should be taught to read ; and yet so extensively is this done, and that by persons who regard the very words of each book to be peculiarly sacred, that it cannot be passed over. Nothing is so certain to create a distaste for this volume as to make use of it as a task book, or to allow those to read it who cannot as yet take any pleasure in reading, owing to the difficulty they find in it. Nor can anything be worse than to allow this book to be read indiscriminately, chapter after chapter, without its being at all understood, and in a way which is likely to inspire any rather than *reverential* feelings towards those holy persons and those sacred subjects treated of in it. Truly there can be nothing better than parts of the Bible, such as Christ's easiest parables, parts of the sermon on the mount, and the simplest parts of Genesis, for children who will read them with attention, and be desirous of thoroughly entering into their spirit. But what can shew a greater want of knowledge respecting the nature of the Bible, or the powers of mind in infancy, than for children at an early age to be given indiscriminately any portion to read,—whether it be the book of Leviticus, or that of the Apocalypse, Solomon's Song, or the harassing tales of the Jewish wars. And yet how constantly is this done. And how can any one expect afterwards that their early impressions respecting the difficulty, or dulness, or unchristian spirit of the Bible should be easily eradicated.

With regard to the second mode of employing the