

Fouths' Department.

THE BIBLE AND THE FAMILY.

THE Hon. THOMPSON FREELINGHUYSEN, at the anniversary of the American Bible Society, of which he is President, delivered the following address, which we chose to reserve for publication, lest it might be partially overlooked among the mass of matter relating to our anniversaries. It merits specific attention, as the Bible, we fear, is too often neglected as a Book for the family:

We can never adequately estimate the value or trace the relation of the family to the State, and of the Bible to both.

The family forms the basis of the social community, and effectively reaches the larger spheres of the government and the State. When pure, it is the copious fountain of all that is good and hopeful, as it is, when corrupt, the fatal source of all that is pernicious and destructive.

The recollections of childhood, the father's counsels, the first prayers of the mother, often hallowed by the thoughts of bereavement and the wastes of the grave, meet and glow together in manhood, to exalt the agency coming from the family among the most eventful on the character and destiny of man.

The sagacious observer of men and influence, who deemed the ballads of a pastoral people of so much moment, could with more truth have said. Allow me the open way to the family; grant me to pour upon the household, at the fireside, at the social table, at the home-coming of labor from its toils, the light and power I may bring, to shape the mind, to mould the will and guide the thought; and, under God, I will hold the reins of public sentiment, and fix the standard of character and the law of conduct. Yes, he might add, with fearful truthfulness, I will make or un-make any people by such permitted agencies. It was of the Divine purpose to clothe the family with energies of peculiar power, and that it should be, through all time, the germ of social existence and character. He well knew how soon the seeds sown there would spring up to life, and how fruitfully the blossoms would ripen to the harvest. He constituted this domestic relation on the very first days of creation, while Eden still bloomed in all its innocence. "I will make him a help meet for him, and they shall be one flesh. For this cause shall a man leave his father and mother and cleave unto his wife." They shall be one in joy and sorrow and sympathy—one in thought and purpose and counsel. And with it the Bible holds inseparable communion. There is no law but in God's Word that can preserve the family in healthful condition. All history shows that there is no other bond that can bind together its various interests. Let that green and verdant spot where childhood and youth yield so freely to first impressions, and are moulded into the man and the citizen—let that be neglected or perverted, and no regrets or reproaches can repair the mischief. As well might we expect grapes of thorns, as virtuous and honorable manhood from neglected and wicked youth. "Whatsoever a man soweth, that shall he also reap." The whirlwind for the wind is as true for nations as for men, and the harvest will show the seeds that are sown. It is a universal law, and sways all creation. Wicked parents and lawless children will grow into corrupt communities, and at last overthrow the wisest system of social and civil order ever raised by the wisdom and skill of men. The family is benignantly designed and fitted to be the nurse of virtue: and to be such, the Bible must rule the family. The authority of God, and the influences of his word and Spirit, must fence around this sacred place against hostile intrusion and corrupting temptations. The charities of home must be guarded and cherished by the doctrines and precepts of the Bible.

There can be no stronger plea for the Bible, and especially here, with our free institutions, the work under Heaven of our hands, and with laws the fruit of our own legislation. We must have the Bible, in its power and glorified course, bearing light, purity and peace into every cottage and neighborhood and dwelling-place; or the tides of evil that threaten us will very soon roll over us in volumes of overwhelming desolation. And the American Bible Society is honored by this blessed instrumentality. God, in his merciful providence, has reared up this institution for these great ends; and we would devoutly acknowledge the goodness which has given to it so much favor, and crowned it with so many tokens of His approbation.

POLITENESS.—By endeavouring to acquire a habit of politeness, it will soon become familiar, and sit on you with ease if not with elegance. Let it never be

forgotten that genuine politeness is a great fosterer of family love; It allays accidental irritation by preventing harsh retorts and rude contradictions; it softens the boisterous, stimulates the indolent, suppresses selfishness, and, by forming a habit of consideration for others, harmonizes the whole. Politeness begets politeness, and brothers may easily be won by it to leave off the rude ways they bring home from school or college. Sisters ought never to receive any little attention without thanking them for it, never to ask a favor of them but in courteous terms, never to reply to their questions in monosyllables, and they will soon be ashamed to do such things themselves. Both precept and example ought to be laid under contribution to convince them that no one can have really good manners abroad who is not habitually polite at home.

DANCING.—*To a Mother.*—One point is quite clear; if you wish to train your child for the world, dancing lessons cannot be dispensed with: upon that matter all are agreed. But the question really is, whether for the sake of carriage and deportment it may not be both lawful and desirable for a Christian parent to allow her daughter to learn to dance? Now, observe what such a course leads to. You allow your child to learn an accomplishment which you would not allow her afterwards to exercise. You would shrink from allowing your child to figure in a ball-room, because, as a Christian mother, you very properly consider "the ball" as one of those worldly amusements which the disciple of Christ is engaged to forego. Surely, then, it is, on the face of it, inconsistent to teach what the child is *not* to practice. Observe, next, that by allowing your child to learn dancing, you add a temptation to worldliness which it is in your power to prevent. It is comparatively easy for a young person to refuse going to a ball when she is able to say "I cannot dance;" whereas there is many a young person who would not have courage to say "I do not dance," if all the while her parents have allowed her to learn the accomplishment.—The writer of these remarks has more than once been pained to learn from pious and excellent ladies, at the head of schools for the young, that they have been in various ways discountenanced by professedly Christian parents, simply because they have striven to uplift a better standard in their schools by the exclusion of dancing lessons. This is a reproach which ought not to attach to those who profess to have "renounced the pomps and vanities of this wicked world." We heard recently of a pious father who, on his death-bed, made it his request that the two little orphan girls whom he was leaving behind might never be allowed to learn dancing. He had a just view of the temptations to which the accomplishment, if acquired, might expose them, and of the caution which is becoming in a Christian who desires to bring up his children for God. But what of their carriage and deportment? Are not these to be attended to? Yes, certainly: but not at the risk of moral injury. It is mere nonsense to say that grace of carriage and elegance of deportment can only be obtained by learning to dance. If you must resort to artificial means to produce these effects, gymnastic exercises come before dancing any day, and a healthy, robust frame, with a vigorous mind well employed, even before these. The question is to be resolved by this: "Will you have your child trained for the world or for Christ?"

Selections.

MODERN DELUSIONS.—In a late daily paper we find a death thus announced: "Made her transit from earth to the spheres, Mrs. ———." And to leave all doubts as to what description of people could be the authors of so strange an obituary notice, we find appended an invitation to "the friends of Spiritualism generally" to attend the funeral obsequies. Whether the rites of Christian burial were observed on this occasion we do not know. But we saw not long since an account of a funeral, at which, during the exercises, the spirit of the defunct took part by "raps" inside and beneath the coffin! And furthermore a communication from the ghost, sent to her friends through a "medium" was read to the assembled company.

This is "the very error of the moon." At the rate the melancholy delusion spreads, larger provision will be required for the shelter of the insane; for the reports of the various institutions show large accessions of patients whose reason has been dethroned by disobedience of the positive commands of God, against inquiring of the dead, and consulting familiar spirits.—And those who are so far demented as to be incapable of transacting the ordinary duties of life are not the only persons affected; for we find long letters and grave statements published from lunatics still at large. In

these documents we cannot decide whether most to wonder at the folly or the impiety of the writers. Admiration halts between their fatuity and their profanity. Daniel De Foë's famous description and narrative of the Apparition of the Ghost of Mrs. Veal is eclipsed entirely. Old wives' fables are drawn from the contempt in which they have so long rested; and we are to have a classic hobgoblin literature, enriched with daily modern contributions. It is hardly necessary to say that not one of these things will bear the test of critical examination, or stand the ordeal of sound investigation. They are literally beneath contempt.—We have seen, and so have many of our readers, we suppose, a clever series of essays, critical and historical, written upon Mother Goose's melodies, in which antiquarian lore, and really poetic taste were made to adorn a trumpery subject. The humor of these performances was the ridiculous disproportion between premises and the conclusions, "There is a like disproportion between the Mother Gooseism of "Spiritualism" and the efforts of some really fine minds to defend them,—between the insane folly of the pretended "communications" and the ingenuity of the dupes who labor to explain and elaborate theories from them. But in this case there is no pleasure but disgust in the perusal—sorrow that men can so throw away their brains upon a delusion at once impudent and foolish.

We suppose it is of no use to reason against such folly. "Ephraim is joined to his idols, let him alone." But we would entreat all those who have kept out of the mischievous influence of this folly hitherto, to "touch not." And those who have themselves been drawn in must resolutely break the fascination—for a fascination it has proved, and fly the temptation. We know the infected, those who, like the Athenians make it their life study to hear or to tell some new thing, will meet us with the old platitudes, solemnly pronounced, about free investigation, and all that. But who would argue in favor of free investigation of a serpent's teeth while his baleful breath is upon you, or contend for the wisdom of studying a constrictor's spots while his deathly folds enclose the "free enquirer?"

The plain word of God, too often neglected even by those who profess faith in its revelations and obedience to its precepts, is a sufficient guide in all doubtful occasions. Avoid every appearance of evil, and in this case, the appearance is manifest and unmistakable. By their fruits ye shall know them.—The modern disciples of the Witch of Endor have in formal conclave denounced The Book, and thus admitted that its teachings are irreconcilable with their practices and their doctrine. Those who think that in the Scriptures they have eternal life, will not suffer, necromancy and "doctrines of devils" to defraud them of their birthright.—E. R.

ANCIENT MINES OF LAKE SUPERIOR.—The Lake Superior region of America is richer than any other region of the world in copper. It is not many years since these rich seams of copper were discovered, and with our knowledge of the Indian's character, and our entire ignorance of the history of the past, in respect to the inhabitants of northern America, it was supposed that our modern discoveries of these minerals were the first ever made by mortal man. The huge mounds scattered over our country, have left traces behind them of a race long since passed away; but in a more striking manner have evidences of that race been recently brought to light in the discovery of ancient mines, tools, &c., in the Lake Superior region. In 1818 the first of these old mines was discovered, and in it was found a mass of pure copper weighing six tons which had been raised by ancient wedges, and rolled along the gallery. These ancient mines extended over a tract of country 160 miles long, running from N. E. to S. W. A great number of ancient tools have been found. They all consist of hard stones, with single and double grooves for the reception of handles, like those now employed by blacksmiths for holding their wedges. The marks of old fires extended everywhere, showing that they employed heat in their mining operations—by heating the rock first, then cooling it quickly with water, to soften it—the plan for softening copper. When did these ancient miners work these mines, and who were they? Trees of hundreds of years' standing, extend their roots on the surface of a soil, which has required ages to accumulate, over some of their deepest works. We have no evidence of whose those mines were, except by the tools which have been left behind them; but at one time they must have been numerous, for quite a number of their old excavations have been opened up.—*Scientific American.*

Who were these ancient miners, that delved among