

Look at the Bible also as a book of *science, poetry, and the fine arts*. Such it is not professedly or chiefly, but such to a limited extent in reality it is.

The time has gone for learning to attempt to decry religion, for philosophy to sneer at the cross. The literature of Greece and Rome, so much talked of, whence did it come? Whence the ethics of their distinguished moralists? No doubt but Virgil and Homer, Plato and Aristotle, drank from the great fountain—the Bible. This now is generally conceded. And after all that has been said of the Corinthian, Doric, and Egyptian styles of architecture, we read of no great building until after the temple of Solomon was erected, the full account of which we find in the Bible, and after the Queen of Sheba, the King of Tyre, and other royal persons had visited the court of Jerusalem.

Take this with another fact.

The Bible is indispensable as a book of law.

Upon its legislation, in all countries and in every time, has been founded. Grotius says: "The most ancient Attic laws, whence in after time the Roman were derived, owe their origin to Moses' laws." The similarity between the Greek and Hebrew laws has been pointed out by many learned and impartial writers. From remote antiquity we trace the influence of the Mosaic code in jurisprudence, until we come down to the common law of England, the basis of our own legislation. This evidently is founded upon the Hebrew code. In some instances, as in the time of King Alfred, whole statutes have been borrowed from it. On good authority it is stated "that until recently the civil law of Moses had been a *jus subsidiarium* in Sweden; and that, although it is no longer cited in the courts, there necessarily remain in the Swedish jurisprudence many vestiges of its former authority."*

* * * * *

The accomplished and youthful Lady Jane Grey, who became a martyr to the Protestant religion in the sixteenth century, the night before she was beheaded sent to her sister a Greek Testament, with this word of farewell: "I have here sent you, good sister Catharine, a book, which although it is not outwardly trimmed with gold, yet inwardly it is of more worth than precious stones. It is the book, dear sister, of the law of the Lord. It shall teach you how to live and how to die."

Not only should it have a place in the household, but in the *school*. It belongs to the children. Without it, you cannot give them a complete education. We have no more right to keep from them this, the richest gift of God, than we have to deny them light and heat, air and water, food and clothing. It is theirs by holy inheritance, and it is our duty to see they receive it.

But say some: The Bible should not be thrust in our public schools, because there are people in our country who deny its authenticity, and others who regard it as a dangerous book, only to be read by the learned. But the question now at issue is not whether the Bible shall be *thrust in*, but whether it is to be *thrust out* of the common schools. It is now in, and has