

Or suppose arbitrary power to have gained the ascendancy, where the people are well instructed, and pure religion prevails. In such a case, we may calculate upon one of two results. Either religion and education would teach the people rebellion, — for there can be no doubt but both of them are decidedly hostile to arbitrary power, — or the usurpers would contrive to infuse a narcotic influence into the pulpit, to close the primary school, and to render the press venal.

From the known selfish and ambitious character of man, therefore, and the admitted sympathetic influence between religion, education, and freedom, does not reason decide that to obliterate one is to destroy the rest? and to corrupt one is to sink the others to the same condition? In support of these positions, I make my second appeal to the Bible.

It should not be forgotten, however, that the grand object of the Bible is to instruct us in religion; and no other subjects are mentioned, except as incidentally connected with this. We ought not to expect, therefore, that we shall find the general proposition which we are discussing, stated in so many words. Its leading features, however, I think we can find asserted and defended, directly or indirectly.

The Bible shows us, for instance, how indispensable to a nation's happiness and glory is true religion. The passage first named at the head of this discourse — *Happy is the nation whose God is the Lord* — is an example. It does not say that such would be the effect of acknowledging and serving any other God except Jehovah, the God of the Jews; for so he is called in the original. The poet would make no difference between

“Jehovah, Jove, and Lord.”

But the Bible declares, that “though there be that are called gods, whether in heaven or in earth, to us there is but one