

in bondage to any man : how sayest thou, Ye shall be made free ? ” Jesus answered them, “ Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.” Till that chain be broken, he cannot be truly free ; as the poet has finely expressed it —

“ He is the freeman whom the truth makes free,
And all are slaves besides.”

Finally, in the organization of the Christian church, as exhibited in the Bible, we have a divine testimony to the intimate connection between Christianity, freedom, and education. It seems difficult to read the inspired history of the establishment of the church impartially, without coming to the conclusion that it was a pure democracy — or, rather, its government seems to be what may be called a *theocratic democracy* ; by which I mean a government of the people ; and yet they are governed by the law of God, and their administration consists mainly in carrying out the divine law. Each church consisted of brethren, with equal rights. They elected their own pastor and deacons, disciplined their own members, settled their own difficulties, and were independent of other churches, except so far as they asked for advice. The pastors, too, were all equal, save so far as age, talents, or superior piety, gave any the precedence. I do not say that all Christian churches, in all circumstances, are required to be organized on such a republican model. The Jewish church — synonymous with the Jewish nation — was a theocracy ; and I sincerely respect the opinion of eminent men, who have thought the diocesan and metropolitan forms of church government the best for men in other circumstances. I sincerely respect that opinion, I say, so long as they base it upon expediency, and not upon the Bible. That book certainly