

necessarily immortal and infinite. Every thing, therefore, in literature or science, that discovers, illustrates, or confirms the eternal principles of religion, swells into an importance proportionably great. It remains, then, only to show that the wide fields of learning afford us such illustrations over their entire surface, and the position will be made out, that the religious applications of literature and science are the most important of all their relations ; and that, consequently, when we consecrate our property, our influence, or our lives, to the cause of education, we consecrate them to one of the noblest of all human enterprises.

Accompany me now, my friends, as we rapidly pass around the circle of literature and science, in order that we may see what are the relations between religion and the different branches of human learning.

We meet, first, with the ancient classics, whose study forms so important a part of a liberal education in modern times. The religious principles which they contain are, indeed, fatally false ; and not much more consonant with modern views is their philosophy. Nevertheless, they afford most important aid in elucidating revelation. The very absurdity of the mythology and philosophy of the classics brings out, by contrast, in bolder relief the beauties and glories of Christian doctrines and Christian philosophy ; and instead of leading the student to embrace polytheism, they prepare his mind for the reception of the gospel. Besides, many passages of Scripture would be unintelligible, and others unimpressive, without that knowledge of ancient opinions and manners which the classics disclose. And then, too, how unfit to give a correct interpretation of Scripture is he who is unacquainted with the languages in which it was originally written ! It does not prove this position false to state, what is certainly true, that