

this sort cannot invalidate conclusions based upon tendencies and results, which are generally the same, and whose failure is only as one to a thousand.

But what do we mean by the term religion? Simply, I answer, the unadulterated system taught in the Bible, and illustrated perfectly in the life of the Founder of Christianity, and imperfectly, yet often beautifully, in the lives of those followers of Christ who have been eminent for their self-denying labors and vigorous faith.

And what do we mean by education? Not a system that provides for the gigantic scholarship of a favored few, while the many are left under the cloud of ignorance; but a system that carries the torch of science through every portion of the community, offering it to all as freely as the daylight, and opening the path for the poorest and the humblest genius to find his way to the summit of Parnassus.

And what do we mean by freedom? Not liberty for a few, or even a majority, while a large portion of the community are cut off from its blessings; not liberty for the whole without restraint; not that reckless liberty, which abolishes all the salutary distinctions of society, founded on talents, character, and office, and levels every thing downwards, till all are sunk to the lowest grade; but we mean such a degree of chastened liberty, as experience has shown most conducive to individual happiness and the public good.

From these explanations I turn now to the evidence of the general position, that religion, education, and freedom, are inseparable and mutually dependent. I make my first appeal to REASON; in other words, to the NATURE OF THE CASE. The problem is this: knowing the character of man, and the nature of religion, education, and freedom, does reason alone, irrespective of Scripture and experience, afford a presumption