

If it be objected that the term knowledge, in the Scriptures, usually means religious knowledge, and therefore does not embrace modern science and literature, whose acquisition is the chief thing in what we call education, it may be answered, first, that the term knowledge, in such texts as have just been quoted, did embrace every kind of intellectual acquisition that entered into the Jewish system of education; of which, however, religion constituted nearly the whole. Again, who will deny that the religious applications of modern science and literature constitute their most important use? Nay, what principle of science (and of literature we may say nearly the same) does not afford some illustration of the divine character or government, or of man's moral relations, and may not, therefore, be properly called a religious truth? Furthermore, it will be confessed, that the moral and religious teachings and applications of modern education are precisely the principles that are the most important to the preservation of a nation's freedom and happiness. So that what the Bible says of the bearings of knowledge and of ignorance upon a nation's destinies, may be applied to the most valuable and perfect system of modern education.

But the Bible proceeds a step farther, and shows us what is the character of the man who is most perfectly fitted to the exercise and enjoyment of freedom. This is pointed out in the third passage prefixed to this discourse: "If, therefore, the Son shall make you free, ye shall be free indeed." That is, if the transforming power of the gospel has been exerted upon a man, so that he has become free from the power of sin, he is every whit free, — a freeman of the Lord, — fitted rightly to appreciate and become a champion of civil liberty. The Jews resented the imputation of Christ that they were not free, and said, "We be Abraham's seed, and were never