

immeasurably above every thing else, does yet, directly, or by fair implication, strongly advocate the most enlarged system of education, and the purest form of national freedom? And does it not represent the absence, or defects, of the two latter to be fatal or injurious to the former?

But I make my third appeal, in support of this position, to experience — by which I mean history. And here the difficulty is not to find appropriate examples, but to make selections.

Let us first look at some examples where attempts have been made to sustain one or more of the institutions under consideration, while the rest were wanting.

The ancient Jewish state was an example, where the religious system, so far as it was developed, was pure, but the education was defective. Excepting a knowledge of their own history and religion, there was almost nothing that could be called literature or science; and the views of the body of the people were very narrow and bigoted. Mark, now, some of the effects. One was, that in spite of the awakening power of a miraculous dispensation, and the repeated warnings of Jehovah himself, and their strong national pride, they were almost constantly falling into the idolatry of the surrounding nations. Another was, that Jehovah found it desirable, out of regard to what the Scriptures call the “hardness of their hearts,” to allow certain practices among them, which most enlightened nations shrink from; such as polygamy, slavery, and bloody wars. Another effect was, that instead of allowing them freedom, it was necessary often for Jehovah not only to suffer them to have kings, but such kings “as would chastise them with whips and scorpions.” And notwithstanding all the wisdom of Jehovah in managing their national affairs, and his mercies, judgments, and warnings, at