

realize these blessings by the most profuse sacrifices. But every where, both in ancient and modern times, had he failed of his object ; at least, the great mass of the community had always been in servitude. The time, however, was now come when this great problem might be solved — but not without great suffering and effort. God knew, though man did not, that the germ of civil liberty lay coiled up in the constitution of the Christian church. He therefore suffered many of his true worshippers in England and Scotland to experience a persecution from kings and hierarchies of two hundred years' duration — from the days of Wickliffe to those of Robinson. This awakened an intense desire for religious freedom in the bosoms of the persecuted. But it was necessary, to bring about the result, that they should be compelled to flee from their native country, and take refuge in Geneva. There, in the church of Farel and Calvin, they saw the salutary influence of a democratic form of government ; and when they returned to Great Britain, they could not but endeavor to establish a church on the same foundation. They had not aimed or thought of a republican civil government. But they soon found that, if they would secure a church without a bishop, they must have a state without a king. The result was freedom in Scotland and the commonwealth in England. But when monarchy and hierarchy again triumphed, these men were driven once more into exile. They did not know the reason ; but the subsequent developments of Providence have shown that the object was to people this country with men of deep-toned piety, whose attachment to religious liberty would lead them to be stern advocates for civil freedom. They had already been the means of securing to the people of England all the liberty which their civil constitution contains at this day ; and now they were to accom-