

alone in the management of the state, but also in keeping firm its hold upon the regard and affections of the people. For, since the seven years reign of Cromwell, the glory and strength of the British nation have been known to reside more with the *people* than with the *crown*. *Prerogative* has been continually yielding to the *popular will*; till at the present day, he who can command the popular will, need care but little who wears the crown. Learning, of the most thorough grade, and research the most laborious, have been the means by which the English church has held the people to its service. And by its wisdom in council, in state and diplomacy, it has held in service the crown quite as closely as it has the Commons by the other means. Now what I wish to say is, that all this effort has not been in exercise, during the last two centuries, for nothing. The world, at the present day, is more indebted to the English or Episcopalian church, than to any and all others for the discoveries of its research, and the benefits of its learning. More also is the world indebted to the same source than to any other, for the elements of civil and religious liberty. It may here be objected by some that the standard of religious liberty, first planted triumphantly on British soil, was by the hand of dissenters—puritans—immediately after the rising of the “long parliament.” But let such be inquired of, in what school were those master spirits educated, who were the associates of Cromwell, when the decree went forth for universal religious liberty? That church educated her sons for mighty deeds. The place of their education became too narrow for them. A late English writer, the learned and accomplished ISAAC TAYLOR, has lamented this fact in the history of the British church. He thought that, if the church had widened her territories, spiritually, and taken in a greater variety of soil and climate, so as to suit itself to the tastes and temperatures of her children, there need not have been such a thing known as “dissent.” But be that as it may, one thing is certain, great and good men have been furnished from her schoolings, and their labors, under a wise and beneficent Providence, have turned the current of human thought from mysteries to truth—and man from despotism to liberty. “Honor to whom honor is due.”

PRESBYTERIAN. I have not so long a lesson to offer respecting the Presbyterian family, but one, nevertheless, fraught with much instruction, and much interest to the pupil of religious history. Under this head is to be included the entire family—from Zurich to Paris—from Geneva to Edinburgh—and the scattered from them—although in many instances they do not now perhaps feel themselves nearer related than *connexions*—yet they are all of one family. I am not considering this body especially in its religious character—but more particularly in its historic—its public character. For while, perhaps, no religious body in the world have entertained *religious* sentiments more at variance with the sentiment of human responsibility, than have some sections of this family—especially those who have adopted the theology of Calvin—no one family under consideration has, by its conduct, discovered more confidence in the doctrine of human responsibility. This party is particularly distinguished for energy,