

tion and they submitted to be shattered into innumerable fragments. The great bulk of the ejected were undoubtedly Presbyterians—many of them England's greatest divines and most eloquent preachers. I am glad to see that this is generally acknowledged and that the Presbyterian Church of England is engaging heartily in the Celebration; and claiming the honour of her glorious ancestry. Presbyterians have done much for England and the world for which they receive but scanty credit. They made the Revolutions of British history what they were, saving Britain from the fate of France. They were the constitutional party in church and state; their ideal being liberty with order, freedom without confusion. The Bible was their standard in church and state. Their system of doctrine as embodied in the Westminster Confession of Faith is itself a noble heirloom to posterity. It is to them the English owe the return of Charles II., which saved the Kingdom from impending anarchy. Bitterly were they paid for the service they rendered to the royal profligate; yet with what christian forbearance did they submit to the calamities heaped upon them! When JAMES SECOND attempted by every wile that Jesuit cunning could suggest, to induce the Nonconformists to side with him and the Papist faction against the Established Church, he found them stern and immovable. They did not yield to his efforts; no, not an iota. Much as they had suffered at the hands of the prelatic Church of England they would not combine with its enemies to compass its overthrow, though those enemies were led by him who was then the Head of the Church of England in "all things temporal and spiritual." No "indulgence" or promise of "indulgence" could entice them into coalition with England's enemies, and they were among the best and warmest friends of William of Orange.

England therefore may well send a greeting across two centuries to the good and great *Two Thousand* who were ruthlessly ejected on Black Bartholomew's Day, 1662. The celebration promises to be productive of good; but at present there is an undue proportion of controversial squabbling. Some of the fiery Dissenters—Independents and Baptists—argue that since the Church of England is now just what it was in 1662 all its evangelical clergy should follow the example of the Nonconformists of that day. They indulge in reflections which are by no means agreeable to Evangelical Churchmen, and acrimonious retorts are the natural result. Birmingham has been the principal scene of the "Bicentenary Quarrel"; and Dr Miller, one of the most eminent of the Episcopal clergy, has taken it so much to heart that he has given up his connection with the Bible Society lest he should have any further occasion to associate with Dissenters! Happily the examples of such thin-skinnedness are rare. I heard Dr McCRIE giving his Lecture on the "Story of the Ejectment" in Liverpool to a very large audience, in a public Hall; but though he did ample justice to his subject he said nothing at which the most sensitive Church of England man should take offence.

I am delighted to see the vigorous freshness which characterizes the Presbyterianism of England. It is a small tree as yet, but it is a branch of a noble vine, and I make no doubt will in due time bless the whole land with its shadow. The United Presbyterians of Scotland have put forth noble efforts on behalf of the cause here. Dr King, Dr Edmond, Dr McFarlane, have all come up to labour in the metropolis; and more may follow them. These men will soon be one with the Presbyterian Church of England, and then hand in hand the United Church will go on to victory.

I hope to have another opportunity of entering into the position of Presbyterianism in England; in the meantime let me lay before the readers of