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of that genealogical tree which blossomed and fruited so gloriously 200 years ago, and though we call no man "Rabbi," vaunt no human names, and glory only in the Lord, it is our aim to stand where our nonconforming forefathers stood, in the "good old paths" of fidelity to conscience and submission to God only, in matters of religion. Lacking, as it must be confessed that we do, much of that *esprit de corps*, which characterizes other denominations, it may do something to kindle becoming enthusiasm in our own hearts, to see how the men of another age felt and acted under the influence of principles for which we are called to witness to-day. It may encourage us too, amid our trials and difficulties, to observe how, in the furrows plowed long and deep through a suffering land two hundred years ago, the seeds of truth were sown, from which a glorious harvest is now being reaped. Surely such considerations as these justify, nay *demand*, that we as well as our Fathers and Brethren in Great Britain, should recall the event of 1662, and bend our attention to the great lessons it so loudly teaches.

Fully to relate the circumstances which preceded and attended the ejection of the Nonconformists, would require more lengthened extracts from the page of English history than could possibly be crowded into this brief paper. A convenient starting point will be the last days of KING CHARLES, erroneously, shall we say superstitiously, styled "THE MARTYR." A series of persecuting acts, combined with the exercise of arbitrary power in civil affairs, exasperated the English nation, led to the overthrow of the Church as by law established, and brought the reign of the misguided monarch just mentioned to an abrupt and tragic close. The overturning of the Throne and Church took place because the state of society was volcanic, and those who might have warded off the catastrophe were infatuated