

ton, a distinguished Clergyman of the Church of England, whose sun went down while it was yet day—"Just as the true children of Abraham were not his lineal descendants but the inheritors of his faith, so the true Apostolic succession consists not in what these men pride themselves upon—their office, their theological attainments, their ordination, the admiration of their flocks, the costly testimonials of affection which had made them 'rich:' but it consists rather in a life of truth, and in the suffering which inevitably comes as the result of being true." Mr. Robertson added—"Let Bishops, let Ministers, let me ever remember this." Yes—the 2000 were true successors of the Apostles. They were perplexed but not in despair, persecuted but not forsaken, poor yet making many rich: and rich themselves; for though they gave up their livings in the Established Church, they carried out of it in their souls a large amount of durable riches and righteousness: of faith unfeigned, the hope that is full of immortality, and the love that never faileth. Musing on the high and holy principle of fidelity to conscience on which Jehovah had smiled in the den of lions, the burning fiery furnace, and the prison of Paul and Silas; tracing that principle through a long series of ages; in the light of history seeing it from time to time bathed in the blood of Christian Martyrs, binding it to their hearts, watering it with their tears, and cherishing it at the Throne of His grace whose faithfulness never fails,—they had an ear only for his voice, an eye only to his glory, and came forth, lifting up hearts faithful and devoted, hands pure and undefiled, to Him in whose holy word we read "Here is the faith and the patience of the Saints."

Such was the immediate result of the Act of Uniformity. The ejectionment was followed by a long series of oppressive ecclesiastical laws: but blessed be God it has subsequently been followed by the removal of many religious disabilities, and otherwise by much good to the Church and the world.

The 24th of August 1662, has often been called "*Black Bartholomew*," but in a grand sense it was an era bright and glorious: and we close this address with a few observations respecting it.

1st. Let unrenewed men—especially such as are sceptical as to the reality of christian worth in the world—look to that era and say whether there has ever been any true christian fidelity on this earth. Even Hume was constrained to feel a degree of homage, saying "About 2000 of the clergy in one day relinquished their Cures, and to the astonishment of the Court sacrificed their interest to their religious Tenets."

2nd. It is meet that the English Nonconformists should hold in lively remembrance that great era. And nobly are they doing so. The intelligent and vigorous efforts that have been and are being made by them to help the British community in general to understand these times, to appreciate the worth, the principles, and the influence of the grand career of those 2000 men are, we think, beyond all praise. Let us pray that their endeavors may be signally owned of God as some of the means of giving a mighty impulse to the cause of truth and righteousness; and whilst in so many respects we have profited and are profiting in Canada from their example and aid, may we have grace so faithfully and efficiently to do our part towards the evangelization of this land as that we may have the honor and satisfaction of having a share in rendering Canada far more than ever a spot on this earth to which our Nonconformist brethren in Britain may point as affording a valuable illus-