

of, speeches were delivered by the Rev. W. Barrie, of Eramosa, Rev. Mr. Cochrane, of Brantford, and Rev. Mr. Campbell, of St. Andrew's Church. Mr. Murdoch enters on his charge with the most encouraging prospects of success.

ACTON.—We understand that the Rev. Lachlin Cameron has accepted the call addressed to him by the Congregation of Acton.

General Religious Intelligence.

ST. BARTHOLOMEW'S DAY, 1662.

On the 24th August sermons were preached in the Congregational pulpits throughout England, in commemoration of the ejection of 2,000 ministers in 1662 by the operation of the "Act of Uniformity." The Rev. Dr. Binney, one of the most prominent of the Congregational ministers of the present day, preached from Romans xiv, and 5th: "Let every man be fully persuaded in his own mind."

He said that 200 years ago that day many pulpits in England that day were vacant, many voices were hushed, and in many places there were sheep without a shepherd. They might profitably consider the significance of that act, which stood out in history as part of a memorable crisis. He proceeded to say, that the year 1662 took its character from the times that preceded it. It belonged to a period of inquiry, search, questioning, and discussion, and it was a crisis at the close of a very stormy period. In times behind the fourteenth century there was in this country, on religious matters, a unanimity of ignorance, a state of mental stagnation being encouraged. The souls of men were dead; and dead people, it was well known, were very quiet. That was the sort of tranquillity enjoyed by our forefathers in those good old times when the Church was above the State. But in this condition of things a star appeared in the sky, sleepers awoke, the dead arose, and inquiry was set on foot. By the preaching of Wycliffe, "the Morning Star of the Reformation," attention was excited, inquiry was quickened, and the new doctrine—as his message was called—was everywhere eagerly received. Of course, there could be no connection between light and darkness, and violent fulminations, therefore, went out against them. There was disagreement, agitation, controversy. It could not be helped, and it was by no means to be lamented. Better, far better, was it that there should have been life, action, and progress, with confusion, and battle, and war, than the stagnation of death and the peace of the grave. This was the beginning of healthy action, and was the prelude and the prophecy of the coming day, for the people then began to clamour for the truth, pure and simple. Coincident with this very agitation and this cry for truth, there were the utterances of secular ideas, which came to be productive of controversy. Wycliffe had stated that in the primitive church there were only two orders in the ministry, which were considered sufficient—namely, presbyters and deacons; and that in the time of St. Paul presbyter and bishop meant the same thing. In the reign of Henry VIII. came a contest of another kind—a contest for national independence. The King claimed for himself and his people entire freedom from foreign interference in ecclesiastical matters; and he was right. But at this time Papists and Protestants suffered alike, and frequently at the same stake—the one as a heretic for denying the doctrine of transubstantiation, and the other as a traitor for denying the ecclesiastical supremacy of the King. Matters went on under the reigns of Elizabeth, James, and Charles, until they culminated in that state of things with which they were all familiar under the Commonwealth. Then there came a battle for