

sures of a government which had just ability enough to deceive and just religion enough to persecute. The principles of liberty were the scoff of every grinning courtier, and the Anathema Marantha of every fawning dean. In every to h place worship was paid to Charles and James, to Belial and Molech, and England propitiated those obscene and cruel idols with the blood of her best and bravest children. Crime succeeded to crime, and violence to violence, till the race accused of God and man, was a second time driven forth to wander on the face of the earth, and to be a byword and a shaking of the head of the nations."—*Essay on Milton*, page 29.

With such a picture of the time, who shall say it was not an opportune moment for some great deliverer?

James the Second, after the happy catastrophe upon the rocks of ruin, and instead of acting the part of a conqueror, he allowed her to pursue a course of destruction which culminated in his own ruin and disgrace. His first conspicuous act was seen in an attempt, wholly on his own responsibility, to repeal the Habeas Corpus Act and also to abolish many laws he thought fit, without first consulting his ministers or securing the consent of Parliament. As a Protestant sovereign he placed into the hands of his enemies. The gulf of disagreement between him and his people gradually widened, and between the two parties bitter feelings were engendered. The poets of the day began to satirize the conduct of the King in coarse and ridiculous rhyme. This only maddened him and in retaliation he drew up the famous "Declaration of Indulgence," which abrogated all penal laws and abolished all religious tests and in it he claimed full right to manage all the religious affairs of the kingdom. He should have consulted his ministerial advisers and not have acted the autocrat. His mandate went forth that the Declaration of Indulgence should be read on April 2nd, 1688, in all the Churches in and around London for a radius of ten miles, and then in every church throughout the Kingdom. It was a very critical hour. There was no time to be lost. The clergy were immediately gathered together to their respective bishops, and they unanimously decided that the document should not be read. The effect upon the nation was electrical, for on and after that Sabbath the Declaration was treated with silent contempt. But the Archbishop of Canterbury with six of the Bishops were arrested