

were prepared to go in the way of concession, in order that by making extravagant demands in that direction, compliance might be rendered impossible. When the Earl of Manchester told the King in the presence of Sheldon, Bishop of London, "he was afraid the terms of conformity were so hard that many ministers would not comply,"—the Bishop replied, "he was afraid they would, but *now we know their minds*," he added, "WE WILL MAKE THEM ALL KNAVES IF THEY CONFORM." When after the act came into force, Dr. Allan said, "it is a pity the door is so strait," Sheldon replied, "No pity at all; if we had thought so many of them would have conformed, we would have made it straiter."

The Act of Uniformity required that every one who ministered in the Church should declare "his unfeigned assent and consent to all and everything contained and prescribed in and by the book entitled, 'The Book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England; together with the Psalter, or Psalms of David, printed as they are to be sung in Churches: and the Form or Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons.'" The Prayer Book to which "unfeigned assent and consent" was thus required, had just been subjected to a Revision, the prime object of which seems to have been to render it as distasteful and objectionable as possible to the Puritans. This is acknowledged by Episcopalians themselves. A distinguished Episcopalian writer, just quoted, Isaac Taylor, in his pamphlet on Liturgical Revision, says:—"In this unwise and unchristian spirit the Prayer Book was systematically revised—obnoxious ceremonies were not only retained, but were fortified by auxiliary rubrics; almost every incidental word or phrase in the Liturgy which the Puritans valued as