

low; drew prayers, tears, and lamentations, both by word and letter from him." Life, he told the people, was not to be spent in saintly reverie, and "Religion was not a thing that knew only how to kneel, but not to walk or work."

His personal habits were noteworthy. When in health, "he did constantly rise at or before four of the clock." It greatly troubled him if he heard "craftsmen" at work before he was at communion with God. From four till eight he spent in prayer, holy contemplation and singing of psalms. Sometimes he would lay aside the usual round of engagement, and devote a whole day to these exercises of private devotion. He had "a poet's love of nature, but only along with a Puritan's love of the Bible." His character and life were not only irreproachable but exemplary. He had "an indescribable gravity and look of command, resulting from a mind ever in awe before God." He was wondrously generous, giving largely as a constant habit, and acknowledging every special mercy by a "thank-offering." His scholastic labours and attainments were by no means slight. He excelled in "the three languages which Christ sanctified at the cross," and became acquainted with much of the learning contained in more than one living language. He wrote a voluminous theological work in Latin, attained a considerable skill in anatomy, and besides the "Alarm" already adverted to, became the author of a number of tracts and treatises on practical and experimental religion.

After the Restoration, a series of persecutions began to be directed against the Puritans, notwithstanding the royal pledge that no man should be "disquieted or called in question for differences of opinion in matters of religion which do not disturb the peace of the kingdom." The clouds grew darker and thicker, until at length they burst in the passage of the "Act of Uniformity." By this infamous measure, every minister who was not prepared to "declare openly and publicly his unfeigned assent and consent to every thing contained in the Book of Common Prayer" was deprived of his charge, and commanded to preach no more. This Act, "by strange fatality or daring defiance," was to take effect from the feast of St. Bartholomew, Aug. 24, 1662. From that day, two thousand of England's worthiest ministers, took their station in the ranks of Nonconformity. Joseph Alleine was among them. He loved his work, and was tenderly attached to his Taunton flock. It was thought by many, even by his own wife, that he would conform, "he often saying that he would not leave his work for small and dubious matters." But those clauses of "unfeigned assent and consent" were too much for one in whose spirit there was no guile. He *did not* believe every thing contained in the Prayer Book, and to say that he *did*, were TO LIE. This was the alternative *purposely* put before those noble men of whom the profligate Bishop Sheldon said, "*we will make them all knaves if they conform.*" But they were men of uncompromising conscientiousness. They could be made *martyrs*, but not *knaves*. No doubt some knaves were made by the Act in question, when it first came into force, and it may be doubted whether it has ever tended to the promotion of moral honesty from that day down to our own: for let it not be forgotten, *it is still in force*. Some men from education or otherwise, can give the "unfeigned assent and consent" with perfect honesty, but what of such as must sophisticate conscience with far-fetched explanations, and inward reservations. The present position of many in the Establishment is most painful to contemplate. What shall be said of the man of