

been of the greatest value to him. It was just such a man, indeed, that he wanted to be the leader of his cause.

The rest of the melancholy story, such as falls within our purpose, we have already told.

At the Restoration Juxon was very frail and aged, seventy-eight years having gone over his head. The Church had been shattered and broken. Stringent measures were necessary to bring her back again to her former position, and the true policy would have seemed to be to appoint as her head some younger man who could give more vigor and strength to the great work that lay at hand to be done. Such men there were in England. Such a man, for instance, was Gilbert Sheldon, who had been one of the chaplains in ordinary to the king, and continued a great royalist during the rule of Cromwell, a greater politician perhaps than theologian, but a good man to build up what had been torn down.

Such, viewed in an ordinary light, might appear to be the policy that should have been adopted, yet the course that was taken was the wise one. The nation wanted to undo as far as possible the terrible deeds of years not very long gone by, but deeds of awful import. The people wanted the king restored and the Church given back to them. Charles I. they could only have through his son, but there was one tottering old man whom the people loved now to see. He had stood with the unhappy king upon the scaffold. He was a strong link between the joyful present and the unhappy past. He had been the great friend of the unfortunate Laud, and had stood by him in all his troubles as Archbishop of Canterbury. And now who was there that *could* be placed in that high position but the deprived Bishop of London, the now celebrated William Juxon? Such was the feeling, and his appointment under the circumstances was judicious. It has been said of Charles II. that he never said a foolish thing and never did a wise one. Yet his first act in the Church showed wisdom. The best step in the abstract is not always the wisest. The circumstances that surround it must be taken into consideration.

William Juxon was made Archbishop of Canterbury on the 20th of September, 1660, by a brief ceremony which took place before a large gathering of enthusiastic Churchmen, who thanked God for His mercies in restoring the ancient prestige and power of the Church.

With a view to giving the aged Archbishop the vigorous assistance that he ought to have, Gilbert Sheldon was appointed Bishop of London. And thus the Church began to move once more upon her way.

But there were great difficulties to contend with. Seven thousand clergy, out of ten thousand, had been turned out of their livings under the Puritan rule. These clergy naturally ex-

pected their places to be restored to them, but what was to be done with those already in possession? The adjustment of this matter involved much time, tact, and patience. The Presbyterians were now strong in the land, and Charles, with a view to his restoration, had made certain promises regarding changes which might be made in the Prayer Book and other matters connected with it, so as to make the Church services less repugnant to them. But when they urged the king, after the Restoration, to abolish the liturgy altogether, and to forbid the use of the surplice, he became annoyed at their inflexibility, and said that, while he was willing to give them liberty of action even as nonconformists, he must have the right to exercise his own freedom.

The king, however, anxious to meet their wishes in every reasonable way possible, appointed a conference to be held between twelve bishops on the one side and twelve dissenting ministers on the other. This assembly is known as the Savoy Conference, because it was held in the Savoy Hospital, of which the Bishop of London was master. The bishops stood upon their dignity and threw the burden of all dispute upon "the ministers," who found themselves more in the position of pleaders before their judges than debaters in a common cause. Their leader was Richard Baxter, a man of much piety and of good intentions. He wished to remain in the Church, provided the Church could be constructed so as to be suitable to contain him. Instead of suggesting some alterations that might be made in the Prayer Book, this zealous and able man wrote, in a fortnight, an entirely new liturgy, which he expected the bishops to accept instead of the venerable Prayer Book which had been compiled from the wealth of ages. Somewhat to his surprise his liturgy was rejected *in toto*. Several changes in the Prayer Book, however, were suggested and talked about, but nothing definite was done, except that the bishops "promised to take the matter under their consideration." The leader in this conference on the bishops' side was Sheldon, Bishop of London. The aged Archbishop was able to attend only at intervals.

A ceremony, however, now took place on which the eyes of the whole nation rested. It was that of the coronation of Charles II., which for splendor and magnificence remains, perhaps, unrivalled in history. It was intended, no doubt, as an offset to the gloom which for many years had grimly settled over England.

It was a day of joy and gladness for William Juxon, when, as Archbishop of Canterbury, he placed, with trembling, aged hands, the crown upon the head of Charles Stuart. In doing so his mind must have gone back to the first Charles Stuart, and his unexplained word "Remember," which he uttered shortly before his head fell from the block. Was it this that