

Parliament and the old constitution in Church and State widened continually; and at last the alliance with Scotland resulted in the complete victory of Presbyterianism—marked by the acceptance in the Westminster Confession of its doctrinal standard, the abolition of the Prayer-Book, and the substitution of the "Directory of Public Worship" for the Liturgical system. The process of Revolution was carried further still by the rise of true Nonconformity in the Independents, the Baptists, and the Quakers. By these, even the Presbyterian order was rejected. Under the toleration of Cromwell, Popery and Prelacy remained more or less under the ban. The Prayer-Book, so far as it was still used, was used illegally, under connivance in some cases of the authorities. The very idea of Liturgical worship seemed to have been nearly abolished, till the Restoration in 1662.

With that Restoration the Prayer-Book revived at once; for the laws abrogating it were pronounced to be themselves illegal, and so null and void. But one last attempt was made at revision, in accordance with the promises made by Charles II. to the Presbyterian party in the celebrated Declaration of Breda. The Savoy Conference met. But it soon appeared that reconciliation and comprehension were practically impossible. On the one hand, the demands for revision by the extreme Presbyterian school, as represented by Richard Baxter, amounted almost to reconstruction; on the other side, the tone of the antagonistic school, lately proscribed and now victorious, is clearly seen in the Preface to the Prayer-Book—the more clearly because that Preface came from the pen of Bishop Sanderson, confessedly one of the most moderate and conciliatory of its representatives. The revision which followed, and which brought our Prayer-Book to its present condition, did much for completeness and definition, not only on some controversial points, but on many more which tended simply to good order and decency. But it was certainly the reverse of conciliatory. It refused even some concessions of detail, especially in ceremonial, which might have reunited very many of the moderate Presbyterians to the Church. It added much to the completeness of the Prayer-Book, both in substance and in clearness of ritual direction. But the changes made—in one or two points, it would seem

intentionally, in others indirectly—tended to alienate, rather than to reconcile, those who had prayed for the revision. The maintenance, with some alteration, of the Ornaments Rubric, the significant change in the Declaration on Kneeling, the explicit enforcement of Episcopal Ordination—all marked what has been fully described as the victory of the principle of Anglicanism in the Church, the definite refusal of all the demands of the Puritan party, and consequently the establishment in England, at first under proscription, subsequently by avowed toleration, of the Nonconformity which has inherited so many of the Puritan traditions.

IV. This is the second great period in the history of our Prayer-Book. The first period has seen some really important modifications; the second may be said to have been in all substantial points a period rather of maintenance of the Prayer-Book, against demand of modification or reconstruction. The principles, on which what has been called its "Elizabethan settlement" was based, were severely tested, and, having stood the test, were deepened and strengthened by trial. It is perhaps not surprising that no substantial alteration has been made in it for more than two hundred years; in spite of many proposals of revision, especially that which took shape in connection with a fresh attempt at comprehension in 1688. In our own days the Lectionary has been re-modelled, the terms of subscription to the Prayer-Book have been made less stringent, and some measure of elasticity in the use of it has been authorized by the Amendment of the Act of Uniformity. But the Prayer-Book itself has been substantially untouched, and its influence has been left to tell, as we have already seen, on the whole of religious thought and life in England.

In view of proposals made from time to time from opposite quarters for further revision, it is well to know something of the history and significance of these revisions in the past. From these it may be safely concluded that the Prayer-Book, as it stands now, after the changes made and the more important proposals of change rejected, is the great bond of union between the various schools of thought and practice in the Church of England, and that on its maintenance, both in letter and spirit, the unity of the Church very largely depends. Like one of our