

At the time of the great rebellion, which resulted in the over-throw of Monarchy, the beheading of Charles I. and the establishment of the Protectorate, the Church lay prostrate under the feet of her sworn enemies—the Puritans and Presbyterians—Episcopacy was abolished, and the Prayer-book, even in private devotions, strictly prohibited under severe penalties. This Babylonish captivity lasted for twenty years.

In 1660 the people welcomed with joy the re-establishment of the throne they had so wantonly cast down. On the 26th of May, Charles II. reached the shores of England, at the invitation of the whole people. On the day following, the joyful sounds of the long disused Liturgy echoed once more through the aisles of the Cathedral at Canterbury.

The Church of England rose from her degradation, rehabilitated. The Bishops were recalled to their Sees, and the Prayer Book was found on the desks of the parish churches.

This was not accomplished without determined opposition on the part of the Presbyterians.

A Conference composed of an equal number of Churchmen and Presbyterians, met by royal proclamation in 1661, at the Savoy Palace, "to review the Book of Common Prayer, . . . to advise and consult upon several objections . . . and to make reasonable and necessary alterations for the satisfaction of tender consciences."

As the result of this conference, many slight changes were made in the Prayer Book. Of these changes very few were made in the direction of meeting the objections of the Presbyterian Divines. They were chiefly in the direction of conserva-

tism, and for the purpose of strengthening the Catholic position of the Church. Indeed the Prayer Book, as adopted at this time, was a great advance in Churchliness, over that adopted in 1552 under Elizabeth. The last twenty years had taught the people of England a very bitter lesson, and had knit their affections very closely about the Church of their fathers. God "had made him the wrath of man to praise him."

This was the last revision of the English Book of Common Prayer, which became, almost unchanged, the heritage of the Episcopal Church in these United States.—*Trinity Church Monthly*.

A list of ministers from the denominations who have applied for Orders from Advent, 1889, to Advent, 1890, kept by two clergymen, living in different parts of the country, and their lists compared, gives Methodist, 14; Congregational, 12; Presbyterian, 10; Baptist, 5; Reformed, 5; Lutheran, 4; Unitarian, 2; Romanist, 2; Salvation Army officers, 2; Second Advent, 1; Reformed Episcopal, 1; Moravian, 1; unknown, 1. Total, 60. Of these, 1 returned to his first love, and 18 applied to the Church of England. This is the largest number of accessions for many years. The appeal of the bishops for unity is taking effect.

Lord Coleridge recently stated, while charging a Grand Jury, that there had been a steady diminution of crime in England and Wales for the last ten years, and that while the population had increased nine or ten millions, the actual number of criminals is less than it was forty or fifty years ago.