

the force of law been given to the Declaration, the ejection would not have taken place, and the Church of England would have retained the services of hundreds of men, by whose labours her spiritual influence on the population would have been wonderfully increased. It had been determined beforehand, however, to yield nothing. Parliament refused, as was anticipated and planned, to ratify the royal Declaration. A number of minor alterations, not touching the great points at issue, having been made in the Prayer Book, under colour of meeting the views of objectors, a new edition of the book was ordered to be prepared, and its use was made obligatory by the celebrated Act of Uniformity, which went into operation August 24, 1662.

The provisions of that enactment were to the following effect, viz :—

1. That those ministers who had not been episcopally ordained should be re-ordained.
2. That they should declare their unfeigned assent and consent to all and every thing contained in the book of Common Prayer and administration of sacraments and other rites and ceremonies of the Church of England, together with the Psalter, and the form and manner of making, ordaining, and consecrating of bishops, priests and deacons.
3. That they should take the oath of canonical obedience to the bishops.
4. That they should abjure the solemn league and covenant.
5. That they should subscribe a declaration of the unlawfulness of taking up arms against the king, or those commissioned by him, "upon any pretence whatsoever."

The authors and promoters of the Act of Uniformity had one object in view, which they pursued with relentless determination, not unmingled with craft and duplicity. King, privy-council, bishops, parliament men were leagued together for the destruction of the Presbyterians, and of those who acted with them. They were beguiled by a pretended Conference for the adjustment of differences, and then handed over, stripped and