

filled up. The Archbishopric of York was bestowed upon Accepted Frewen, whose name certainly savored of Puritan days, but not his character. He was at the head of the Church of England clergy as against the Presbyterian faction, who were crying loud for the abolition of prelacy and the Prayer Book. At this time we begin to hear of the Quakers.

Frewen died in 1664. His successor was Richard Sterne, who had attended Archbishop Laud on the scaffold. He died in 1683 and John Dolben succeeded to the Archbishopric. He had fought for King Charles I. as a soldier and took refuge in York to save his life. How changed his condition when, having taken holy orders, he was quietly enthroned in York as its Archbishop! During all this time harsh, repressive measures were passed and pressed against Roman Catholics and dissenters, a mistaken policy which only produced misery without benefit of any kind.

James II. became king in 1685, and in the next year Archbishop Dolben, who had corrected many abuses and established various useful reforms, died and no nomination was made till the year of the great revolution, when James quitted England never to return. Then (in 1688), immediately before he left, he appointed Thomas Lamplugh, a sympathizer in his Romanizing policy, to the Archbishopric. In 1689 William Prince of Orange arrived in England and with him a new era for the Church, an era of political and religious freedom. But several bishops refused to take the oath of allegiance to William and Mary and were deprived of their sees. They are known in history as "non-jurors." Lamplugh, however, found it convenient to submit to the powers that were. He died in 1691 and was succeeded by Dr. John Sharp, then Dean of Canterbury, a man of deep piety and great energy. Devoted to the Church of England, he was nevertheless tolerant to those around her and won the esteem of all. He lived during the reign of Queen Anne and died in 1714, the year when George I. came to the throne. During the reign of the Georges and William IV. we find the following occupants of the Archbishopric of York: Sir William Dawes, Bart. (1714), Lancelot Blackburn (1724), Thomas Herring (1743), Matthew Hutton (1747), John Gilbert (1757), Robert H. Drummond (1761), William Markham (1777), E. V. Vernon-Harcourt (1808), the last named being in office when Queen Victoria came to the throne in 1837. In 1836 the Diocese of Ripon was formed, thus reducing largely the territory of the Diocese of York.

The history of the Church of England during the period embraced by these names is none of the brightest. Many of the clergymen holding livings never even visited them, but left the work to be done by poorly educated men on meagre stipends. The reception of the Holy

Communion was held a necessity by law for all persons who wished to hold civil or temporal offices of any kind. This led, as might be expected, to frightful profanation and was finally abolished by the Repeal of the Test Act in 1828. This was followed by a statute forbidding one man to hold more than one benefice, and this by degrees gave resident clergy to the parishes.


It was in Yorkshire that John Wesley did much of his most laborious work. With the Church in the dull condition in which it then was, is it any wonder that a movement such as his, all aglow with spiritual warmth and fire, should alienate from him many of the clergy and attract crowds of people hungering for the bread of life? There can be no doubt that this movement shook up the Church more than appeared to be the case at the time, and led to the evangelical revival and afterwards to the Oxford movement, both of which have had a tendency to revolutionize the Church and start her upon a more efficient course of work. The reign of Queen Victoria seemed to bring light out of darkness in almost every department of life, religious and secular, and the Church has made strides in usefulness and progress equal to anything else that has marked this glorious age. She has not only revived her work at home and set it aglow with true spirituality and zeal, but has extended herself into all parts of the world, her Foreign Missionary work itself being one of the wonders of modern times.

Thomas Musgrave became Archbishop of York in 1847 and Charles T. Longley in 1860; William Thomson, who died last December, was elevated to that high position in 1863 and occupied it twenty-seven years, a man of unblemished life and scholarly attainments. His successor, the Right Rev. W. C. Magee, recently appointed from the diocese of Peterboro,' an Irishman of brilliant eloquence and power, well tried and never found wanting, promises well for the ancient Archbishopric of York.

## A TRIP THROUGH OUR MISSION FIELDS.

BY MRS. WILLOUGHBY CUMMINGS.

### VI.—DIOCESE OF NEW WESTMINSTER.

66  HIGHWAY shall be there, and a way, and it shall be called the way of holiness," were the words which kept ringing through my mind as one morning in July, in the early grey dawn, we sped along and fast approached the apparently impassible barrier of the Rockies. We had left Calgary at three a.m., and wisely determined to sit up for the remainder of the night so as to see the wonderful entrance whereby the Canadian Pacific has found a way across the mountains, a sight so well worth seeing that one