



PEEL RIVER MISSION (DIOCESE OF MACKENZIE RIVER).

THE ARCHBISHOPS OF CANTERBURY.

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UNDER GEORGE I.—Continued.

THE Bishop of Rochester (Dr. Atterbury) still made himself obnoxious to the powers of the day by his steady adherence to the House of Stuart. Some letters, alleged to have been written by the Bishop to the Pretender, were intercepted and made a ground of charge against him. He was arrested, examined, and sent to the Tower, where he was treated with a harshness unworthy of his opponents. In May, 1723, he was tried by parliament, found guilty, deprived of his see and banished for life. He died in Paris, 1732, a devoted friend of the Stuarts, but also a true member of the Church of England. This, of course, was a great blow to Jacobitism in England and to the non-jurors—two problems which added much to the difficulties of Dr. Wake's rule as Archbishop.

The inactivity and even darkness of the Church during his time was relieved by a few bright lights, kindled mainly by the deistic controversy. Among these was Joseph Butler, afterwards Bishop of Durham, who at the age of twenty-six was made preacher of the rolls, and in 1726 published fifteen sermons, which attract-

ed much attention and prepared the way for his "Analogy." This was his great work. It has remained ever since a book of acknowledged power and exceptional ability. Bishop Butler was one of the greatest philosophical reasoners of the eighteenth century.

Archbishop Wake's rule was marked by the dawn of Methodism, which took place towards the end of his career. It seemed to be a necessity of the times. Religion cannot remain long pent up in dead formalities. It must break out somewhere with its true and beaming light. Whatever form it may assume, it must make itself felt. It was this undoubted feature of the case which led to that movement which, at first small and insignificant, became in time a remarkably strong and vigorous power in the religious world. John and Charles Wesley, sons of the Rev. Samuel Wesley, rector of Epworth, Lincolnshire, were young men of a decidedly religious cast of mind. They were not satisfied with dead formalities. They yearned for something more than that. They were both at Oxford, where, in 1727, Charles Wesley gathered around him some students for prayer and other religious exercises. John Wesley, having graduated and having been invested with holy orders, served for a time at Epworth as his father's curate, and then returned to Oxford, where he gladly helped his brother in his religious meetings. Oxford was by no means