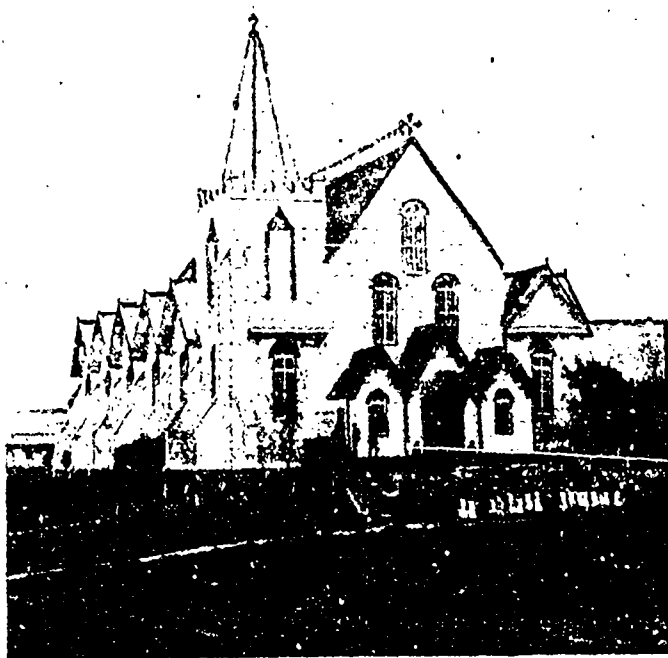




THE CATHEDRAL CHURCH, METLAKATLA, B.C.

(See page 5.)

was appointed preacher to the Society of Gray's Inn. He became somewhat famous as a writer against Romanism, and obtained successively the degrees of B.D. and D.D. The banishment of King James and the accession to power of William Prince of Orange did much, of course, for Dr. Wake, who speedily became one of the royal chaplains, deputy clerk of the closet, a canon of Christ Church Cathedral, Oxford, and subsequently rector of St. James', Westminster. During this time and afterwards he wrote "An English Version of the Genuine Epistles of the Apostolic Fathers," "The Authority of Christian Princes over their Ecclesiastical Synods," and "Vindication of the King's Supremacy against both Popish and Fanatical Opposers." These last two works were particularly pleasing to King William, whose policy was to rule the Church without the interference of the bishops or clergy in synod or convocation. The result was the speedy promotion of Dr. Wake, in 1701, to the Deanery of Exeter.

The new Dean was a decidedly Low Churchman, and, of course, met with much opposition, especially from the great Dr. Atterbury, an able though somewhat fiery and dangerous advocate of High Church principles. Against him Dr. Wake wrote a book entitled "The State of the Church and the Clergy of England Considered," a book which brought the author into much favor, and procured for him, in 1705, the bishopric of Lincoln. He upheld, of course, the

Whig administration and the principles and struggles of Archbishop Tenison, and, for his reward, received at the hands of the dominant party the offer of the primacy on the death of its occupant, an offer which he accepted.

The accession of George I. to the throne of Great Britain had been a severe blow to the Jacobite clergy, who, therefore, showed much opposition to the foreign King, the Whig government and the Low Church Archbishop. At their head was Dr. Atterbury, Dr. Wake's former opponent. He had risen to be Dean of Carlisle, and in 1713, shortly before the death of Queen Anne, to be Bishop of Rochester. He was an eloquent preacher and vigorous writer. His published sermons, such as have come down to us, are fine efforts of composition and arrangement. In the second year of Archbishop Wake's rule (1717) he formally professed allegiance to the House of Stuart and announced himself as a supporter of "the Pretender,"

in doing which he stood, of course, on dangerous ground. He used his great powers of speech in the House of Lords to weaken the government measures. It will be remembered that the custom of "occasional conformity" had grown very prevalent in England. By it dissenters came occasionally to receive the Holy Communion at the hands of the Church clergy. High Churchmen inveighed against this, and in 1711 got an act passed forbidding it. Dr. Wake, as Bishop of Lincoln, though a Whig, assisted the Tory Churchmen in this, and when he became Archbishop he still held the same ground, pronouncing occasional conformity as "a scandalous practice, condemned even by the soberest part of the dissenters themselves." The act, however, was repealed (1718), so that no legal bar remained against dissenters receiving Holy Communion in the churches if they so desired. In this matter Archbishop Wake and Bishop Atterbury seem to have worked together, but without effect, the feeling of the day being against laws bearing too rigidly upon dissenters.

Two events occurred under Archbishop Wake which had a tendency to emphasize the ancient and apostolic character of the English Church. The French divines of the Sorbonne (the theological faculty of France) became much offended at Pope Clement XI. for a bull which he published called "Unigenitus"; which was a bitter condemnation of everything in the