

tion of the tower, which was of wood, and stood for ten years, when, in the great conflagration of 1849, it, like its predecessor, was destroyed by fire. Undaunted, the congregation speedily set on foot the reconstruction of their church on a grander scale than any yet attempted in the country. The result was the present handsome structure, which strikes with admiration everyone that sees it. It was not, however, built in a day. Begun in 1853, it was not completed till 1874. The Rev. H. J. Grasett, B.D., was Bishop Strachan's assistant in the parish for many years. He afterwards became rector, and in 1867 was made Dean of Toronto. On his death the Rev. John Philip DuMoulin was appointed in 1882 rector, and held the position till May, 1896, when he was elected Bishop of Niagara. Bishop Sullivan was then called upon to take up the work in St. James' parish as its rector, and his eloquence as a preacher and devotion to the work of the Church will prove of great service in this historic church of Canada.

THE ARCHBISHOPS OF CANTERBURY.

BY THE EDITOR.

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UNDER WILLIAM AND MARY.—(Continued.)

 HE resolute action of the House of Commons in refusing to ratify the bill of "Union," or "Comprehension," as it was called, opened the eyes of King William to the fact that the Church was a stronger factor in the land than he had supposed. The House of Commons maintained that no sweeping measure such as the Lords had proposed against the Church should be allowed to become law without the Church herself having the chance to pronounce upon it in her own legislative capacity. This was a very fair and statesmanlike view to take of the matter. It is not too much to say that by it the House of Commons stepped in to save the prestige and proper autonomy of the Church. When the king and the Lords would have weakened it, the Commons protected it. Such is the grand check that any one body possesses over the other two in the British constitution.

It is at this juncture that the misfortune of what has been called a "romantic view of loyalty" was apparent, in that some of the best leaders of the Church, among them Archbishop Sancroft of Canterbury, stood aloof at a time when every aid was needed. Because they considered James, with all his faults, their lawful sovereign, they let the Church which had espoused another cause drift on as it might.

The king saw, however, that he must have advice from the Church in the grave position

of affairs that had set in. As the Archbishop of Canterbury was not available for this purpose, William sought the aid of some divine who entertained friendly feelings towards himself. Such a man he found in the Very Rev. Dr. Tillotson, Dean of St. Paul's, an ecclesiastic of whom we shall hear more presently. This very excellent and decidedly Protestant divine advised that Convocation should be assembled, with a view to altering the Prayer Book and making other changes which might lead to the result which the Bill of "Union" had hoped to bring about.

Great preparations were made for this Convocation. Ten bishops and twenty other divines were appointed a commission to prepare for the sweeping changes that were contemplated. Gilbert Burnet, one of the most violent political partisans of King William, was advanced to the episcopate, that his aid might be the more efficacious. Archbishop Sancroft refused to consecrate him, but he gave official permission for others to do so. Burnet was therefore consecrated Bishop of Salisbury. With him on the commission were Stillingfleet, Bishop of Worcester; Patrick, Bishop of Chichester; Tillotson, Dean of St. Paul's; Tenison, Rector of St. Martin's in the Fields; Dean Sharp, and others. These were eminent men of the day. Some of them as writers are known yet, and two of them (Tillotson and Tenison) afterwards became Primates of England, and one (Sharp) Archbishop of York.

Such sweeping changes were proposed by Tillotson, and others like-minded with himself, that some of the commissioners refused to act. All ceremonies were to be made indifferent, the Prayer Book was to be written anew, long verbose compositions were to take the place of the devout and dignified collects, foreign orders were to be admitted, and a form of conditional ordination adopted. This was a time of intense anxiety on the part of all true Churchmen. In Scotland, the Episcopal Church was being silenced and persecuted. Its members were chiefly Jacobites or non-jurors, and King William was determined to wipe it out of existence, and in this he almost succeeded. Churchmen in England feared that he would attempt the same with the English Church. The new commission seemed to them but an attempt to reduce the Church to the level of the dissenting chapel. Men who adhered to the old principles of the Church and loved the pure and terse English of the Prayer Book, and trembled lest the threatened changes should be made, were called High Churchmen, while Tillotson, Burnet, and others of that kind, who were ready to lay to the hatchet and cut down ancient institutions, were termed Low Churchmen. Archbishop Sancroft, Bishop Ken, Rev. John Kettlewell, Mr. Robert Nelson, and many others of that kind, as "non-jurors" were higher