

by virtue of an Act of Parliament. Some of the purest and ablest of the Church's sons could not conscientiously swear allegiance to the new sovereigns. They either resigned their positions and withdrew into private life, or they were ejected from their sees and livings. They are known as non-jurors. However mistaken their policy, their sincerity and self-denial deserve our highest admiration. Among the number were the saintly Bishop Ken, now best known as the author of our Morning and Evening Hymns, and Robert Nelson, who subsequently became one of the Church's most active and useful members. Unfortunately, at a later date, some of the non-jurors intrigued with James and the Court of France, with a view to the return of the Stuarts, and what is, perhaps, still more to be deplored, some of them tried to create and perpetuate a schism, by the consecration of bishops to succeed those who had been ejected. This feeling of devotion to a lost cause lingered on till near the close of the eighteenth century. It sometimes caused alarm and sometimes danger to the reigning house, but in course of time it became a mere sentiment, and finally died out under the stable government of the Georges.

The bulk of the clergy, however, actuated chiefly by the fear of popery, were sincere in their allegiance to the constitutional rulers. It is only natural to find that, in such a vast body of men, some few would be merely self-seekers and time-servers. These were destitute of political and religious principles, and were ready to follow any ruler, and to profess any opinion that would give them preferment. What they professed with ardour yesterday they were ready to combat with equal ardour to-morrow. They became Romanists under James and they returned to Protestantism under William. Those were times that placed a very great strain upon the principles of men. It is a credit to human nature and to the clergy of the Church of England that of so few men it could truthfully be said, that "Whatsoever king might reign still they would be Vicar of Bray."

It is to these days of conflicting opinions and of divided allegiance, that we must look for the advance and the establishment of the vital principles of the freedom of the press, and of religious toleration. These principles have only reached maturity in the age in which we live; but they made such strides under the broad statesmanship of William III. that England became the envy of the other nations of Europe.

It is very satisfactory to turn from matters of strife and controversy, where we always see the worst side of the Church, to questions of Christian activity and of practical benevolence. Moved by the evils of the times, men of earnest spirit banded themselves together to stem the rising tide of scepticism and immorality, and to teach the true principles of religion and virtue. They met together in one another's

houses for mutual help and encouragement; and they began to set to work the varied machinery of the Church. Public services, preaching and the frequent administration of the Holy Communion were resorted to; by word of mouth, by example, of life and by the dissemination of a wholesome literature, those noble men began to do the work of God and of the Church. They were thus led, step by step, to the discovery and establishment of those great missionary, educational and philanthropic organizations which are the glory of the Church of the nineteenth century. The charity schools which they established were the first serious attempt to cope with national ignorance, and eventually resulted in the national schools, which, for nearly a century, have carried on the work of popular education in England. They felt that religion must go hand in hand with education. This led them to found a society for the spread of religious truth, and under the name of the "Society for the Promotion of Christian Knowledge" it has become an agency of world-wide influence. With the truest instinct they felt that the living agent must accompany the printed page. This led them to the formation of the venerable "Society for the Propagation of the Gospel," which, for nearly two centuries, has been one of the most successful missionary agencies in the world, and which has contributed so largely to the planting and the building up of the Church in Canada and in all the colonies. So also the society called the "Associates Dr. Bray" spread its ramifications into many of the poorer parishes of England and into nearly every corner of our vast colonial Empire. As a counterpoise to the activity of the Deists the Hon. R. Boyle endowed the Lectureship on Christian Evidences that still bears his name. To meet the wants of the poorer clergy in England, Queen Anne was induced to create a fund, now known as "Queen Anne's Bounty," out of the first fruits and tenths, which, till the Reformation were the property of the Pope, and which, since the Reformation belonged to the Crown of England. This fund, which is now enormous, has been and is still one of the most important sources of revenue of the Church in the motherland. This active and aggressive spirit was seen also in the more material province of Church building. A great impetus was given to the erection of Churches throughout the land, and the great Cathedral of St. Paul's began to raise its massive structure and its lofty dome above the smoke, and the noise and the traffic of the metropolis of the world. These are very remarkable facts, each of which would almost suffice to stamp with greatness the age in which it occurred.

This period abounds in curious practices connected with public worship. High pews had become fashionable. Sometimes they were even provided with fire-places, and sometimes