

not brook opposition. After waiting another week he caused Sancroft and his six suffragans to be arrested. Refusing to give bail, acting on legal advice, they were committed to the tower. Crowds of people attended them as they were conveyed to their prison, and many knelt for their blessing. On the day of their trial the whole city was moved with intense excitement, and crowds thronged the streets, awaiting the verdict. The charge against them was that of having written "a certain false, pernicious, and scandalous libel." This was simply the document in which they had stated, with every expression of loyalty and respect, their inability for conscience sake to comply with the king's demand. Of the four judges that presided, two pronounced the document a libel and two declared it no libel. The jury were locked up all night. At ten o'clock the next morning they delivered a verdict of "not guilty." A wild cheer burst from the court room. It was taken up by the crowd outside. It reverberated through the streets of London. Horsemen galloped in all directions and to distant places proclaiming the good news. The Church and the nation had alike achieved a great victory.

But the king refused to see the handwriting on the wall. He pursued his policy of repression and proceeded to punish those numerous clergy who had refused to read the declaration.

In the meantime those who were negotiating with William, Prince of Orange, had completed their work. James was informed that the husband of his own daughter was marching to take possession of the throne. In his extremity he consulted with Sancroft and other bishops, who advised him to reverse his policy in several specified particulars, and to return, if possible, to the bosom of the Church of England. To some of these the king consented and the bishops remained, somewhat to the dislike of the people, in and about the palace. James knew well the blind devotion of bishops and Churchmen generally to royalty, and therefore tried hard to persuade the bishops to resent the coming of the Prince of Orange. But events had gone too far. Some of the bishops were already committed to the coming of William, not as king, but as regent. They felt that the distress of the nation demanded it. William came and the nation flocked to his standard. James, on December 10th, 1688, fled for his life. His other daughter, Anne (afterwards queen), joined the supporters of William and her sister. "God help me," said the unfortunate king, "for my own children have deserted me." He returned, however, to England and was met in friendly mood by Archbishop Sancroft and other loyal bishops, who, having found out that nothing would satisfy William but that he should be king, returned with feelings of loyalty to their lawful sovereign.

But the temper of the nation generally was

unmistakable, and James finally quitted England on the 23rd of December (1688).

UNDER WILLIAM AND MARY.

William, Prince of Orange, was not in great sympathy with the Church of England. He was a Protestant, and that the nation wanted. They wanted someone, at least, who would not undo the work of the Reformation. Yet there were Churchmen who were not satisfied at the turn things had taken. There were many of them who believed honestly in the "divine right of kings," and who looked upon James Stuart, with all his faults, as their true sovereign. At the head of these was Sancroft, Archbishop of Canterbury. From him there was no enthusiastic welcome for William, Prince of Orange. He would have been willing to recognize him as regent; but when parliament declared him king, his sympathies with him were gone. He regarded him simply as a stranger and usurper. Other bishops shared this feeling, and among them Ken, the eloquent and energetic Bishop of Bath and Wells. Many dignitaries, rectors, and vicars also took the same view. They therefore stood quietly by, distressed in mind, yet powerless, while William, Prince of Orange and Mary Stuart his wife received ovations from the people.

Religion received early attention from the new sovereign. He was a man of ability and energy, and quite capable of grasping the new reins which fortune had placed in his hands. "The Bill of Rights" was drawn up in February (1689). In it the Prince of Orange is referred to as one "whom it hath pleased Almighty God to make the glorious instrument of delivering this kingdom from popery and arbitrary power," the oppressive actions of James II. are recited and pronounced illegal, William and Mary are proclaimed king and queen of "England, France and Ireland and the dominions thereunto belonging," oaths of allegiance were required to be taken to their majesties, and a king or queen that was a Papist, or married to a Papist, was for all time debarred the crown. In May (1689) the "Toleration Act" was passed through both Houses of Parliament and became law. The object of the act was "to unite Protestant subjects." The laws against religious nonconformity were not to extend to Dissenters who should take the oath of allegiance and supremacy, provided that the act should not be construed "to give any ease, benefit, or advantage to any papist or popish recusant whatever, or any person that shall deny the doctrine of the blessed Trinity." The "Bill of Rights" also became law in December (1689).

Now all this placed a great many of the bishops, clergy, and laity of the Church of England in great perplexity. Many declared that they could not and would not take the new oaths of allegiance. Though perfectly sound in the