

admitted to Holy Orders. He received the Rectory of Houghton-le Spring, and is described as a good country pastor. Through the ill health of his wife, however, he exchanged his rectory for a prebend in Durham. George II., probably by the advice of Archbishop Wake, appointed him one of his chaplains, and in May, 1733, he became rector of St. James'. Two years afterwards he was elevated to the episcopate, becoming Bishop of Bristol. In 1737 he was made Bishop of Oxford, and addressed himself assiduously to the reformation of abuses and slovenly habits among the clergy. Many of his charges have come down to us, and from them it is evident that he was not satisfied with the condition of religion as practised in his day and felt constrained to arouse the clergy, if possible, to a more active interest in it. He was in favour with Caroline, the exemplary Queen of the somewhat worthless little King George II., but at times he found himself in a doubtful situation, owing to the interest he took in the unhappy disputes rampant between the King and his son, Frederick, the Prince of Wales. In 1750, however, he was made Dean of St. Paul's, from which position he was elevated to the Primacy in the year 1758.

He owed his advancement to his moderation and to his devotion to the House of Hanover. He had, however, powerful friends in the Duke of Newcastle and the Earl of Hardwicke. He kept pretty clear of political parties, and was largely conciliatory in his character. He never lost sight of his early associations, but continued to cultivate the acquaintance of distinguished dissenters, men like Watts, Doddridge, Leland and Lardner.

He was a keen observer of the drift of events in his own day. He noted the rise of Methodism and kindred evangelizing sects, and in his charge to the Diocese of Canterbury, in 1758, wisely urged his clergy "to emulate what is good in them, avoiding what is bad, to edify their parishioners with awakening but rational and Scriptural discourses, to teach the principles not only of virtue and natural religion, but of the Gospel, not as almost refined away by the modern refiner, out the truth as it is in Jesus and as it is taught by the Church." In this charge the new Archbishop deplored the fact that "wickedness of almost every kind had made dreadful progress, and that ecclesiastical authority was not only too much hindered but too much despised to do almost anything to any purpose;" but he hoped that whatever vestige of authority was left might be usefully exerted. It may be noted that the cope was occasionally worn about this time, in some of the cathedral and collegiate towns. It is related of Warburton, when Prebendary of Durham, in 1759, that he threw off his cope in a pet and never wore it again, because it disturbed his wig!

Quebec was taken by Wolfe in 1759, and in the following year the Conquest of Canada was secured. King George II. passed away and his grandson, the son of the unfortunate Frederick, Prince of Wales, became King at the age of twenty-two, with the title of George III. Archbishop Secker had much to do with the guiding of the early footsteps of this good and religious young King, who commenced his long reign under happy auspices. He was the first of the Georges who was really English. English born and speaking English, the people began to feel that once more they had a King of their own, and that the reign of stupid foreigners was over. In 1761 he married Charlotte of Mecklenburg-Strelitz, and commenced that pure, domestic court life which formed such a happy contrast to the shamefully licentious careers of the two Georges that had preceded him. He showed a strong disposition and ability to exercise governing power. He dismissed the great minister, William Pitt, and in 1762 placed the Scotch Earl of Bute in his place as Premier.

About this time Bishop Warburton made an attack upon Methodism, in the form of combatting its distinctive practices and teaching, but without naming it. This religious movement had made a distinct advance in the direction of separation and self-government, having commenced in 1760 to administer through its preachers the sacraments which had hitherto been considered the exclusive prerogative of the Church. This movement filled Charles Wesley with horror and indignation. "The Methodists," he declared, "are no longer members of the Church of England. They are as real a body of dissenters from her as the Presbyterians, Baptists, Quakers, or any body of Independents." John Wesley, however, tacitly assented to the movement and thus sanctioned the separation of his Society from the Church. It may be said though that indirectly the plain preaching of the Gospel by the Methodist preachers began (as the Archbishop hoped it would) to tell for good upon many of the Church clergy, whose sermons were too frequently but "Stoical essays, imitations from a Christian pulpit of Seneca and Epictetus."

In fact, Methodism, even at this stage, might have been kept within the Church, to give it warmth and zeal, if the Church had had some means of assembling her bishops and clergy for synodical action. But no synods were held. Convocation had long been suspended, and events drifted on to the great loss of a power which would have been of immense value to the Church, and to the formation of a schism which wise men have ever since deeply deplored.

In Archbishop Secker's time John Wilkes, the obnoxious publisher, began his career, having as one of his friends of no very savory repute Thomas Potter, son of a former Archbishop of