

or not. It is but fair, however, to bear in mind the strong political feelings that existed at the time, owing to the attempt on the part of Scotland to bring back the exiled House of Stuart.

While Methodist preachers were endeavoring to infuse some spiritual life into the souls of men within the Church, the great body of non-conformists seemed to shew a desire for union with the established body, and various bases on which this might be effected were debated. In this, Archbishop Herring and Dr. Doddridge, a leading nonconformist minister, took part. It was thought that the dissenting ministers would even consent to a form of Episcopal ordination "if it did not suggest any invalidity in previous orders." This also brought with it the idea of the revision of the Prayer Book, many suggestions for which were made. This, however, unhappily all came to nothing, owing chiefly to the way in which the Church was connected with the state. The policy of the government of the day, under Sir Henry Pelham, was that of letting a sleeping dog lie. Its motto was, "Stir not what is at rest," and this lethargy the Church leaders—themselves none too active—were unable to move.

In 1749, Swedenborg published his "Arcana Cœlestia," and in the following year Hume's Essays appeared. Fielding published his "Tom Jones" in 1750, and Johnson his "Rambler." In 1751, Frederick, Prince of Wales, died, unmourned by his father, who had taken some great dislike to him. This dislike also had been shared by the young man's mother, the pious Caroline, but the cause of it seems to be unknown. His death, however, left the way to the throne open to his son, another George. In 1753 Wesley's hymns were published. Some progress was also made in learning and research by the founding of the British Museum. Sir Henry Pelham died in 1754, and in 1755 Johnson's famous dictionary was published.

The rule of Archbishop Herring will always be memorable as marking the dawn of life in the colonial Church. Many churches had been built in Virginia, and other parts of what is now known as the United States, and many congregations were formed, but as these colonies in time became independent, and formed themselves into a new and vigorous nation, the Church, in its relation to them, will have to be considered at another time. In 1849, however, a colony was founded on the banks of the harbor of Chebucto, Nova Scotia, and named Halifax. In laying out the town a lot was reserved for a church, and St. Paul's Church was determined upon. The timbers and material for it were brought from Boston, Massachusetts, and the church, in rough form, was ready for divine worship in 1755, the year when the unhappy Acadians were expelled from Nova Scotia, and when General Braddock was killed in the forest near what is now called Pittsburg,

U.S., and his army hewn to pieces by savages. St. Paul's Church—built of wood—remains in Halifax still, with additions and alterations which from time to time were made to it and in it, but substantially the same church—the first among the colonial churches of Great Britain, whose name is now legion.

Archbishop Herring died in 1757, after having been Archbishop of Canterbury for ten years. Matthew Hutton, his successor, was a descendant of Matthew Hutton, who was Archbishop of York in the days of Queen Elizabeth. He was born at Marske, Yorkshire, on the 3rd of January, 1692, the second son of John Hutton, of that place. He went to school at Kirby Hall, near Richmond, and afterwards at Ripon. He graduated from Jesus College, Cambridge, in 1713, and was elected a Fellow of Christ Church College in 1717; was appointed Rector of Trowbridge in 1726, and in 1728 took the degree of Doctor of Divinity. In 1729, through the Duke of Somerset, he was appointed Rector of Spofforth. In 1734 he was made a Prebendary of York, and one of the Royal Chaplains of George II., whom he accompanied to Hanover in 1736. He was afterwards made Canon of Windsor. The rest of his career was spent in succeeding Dr. Herring in the various places vacated by him—first as Bishop of Bangor, in 1743; then as Archbishop of York, in 1747, thus making the second Matthew Hutton holding that position; and finally as Archbishop of Canterbury, in 1757. This last position, however, he held scarcely a year. He never occupied Lambeth Palace, owing to a dispute with the executors of his predecessor regarding repairs to the fabric. He died on the 18th of March, 1758, at his house on Duke street, Westminster, and was buried at Lambeth. He was a calm, dignified man, but was cheerful and amiable. Towards the end of his life he became anxious as to the provision for his family, and correspondingly saving.

(To be continued.)

CANADIAN MISSION IN JAPAN.

BY ARCHDEACON SHAW.



THE readers of the *Mission Field* are doubtless aware that the Canadian Church has now, in connection with S.P.G., a vigorous mission in this, the central, part of Japan. The work of the Mission centres in and about two large towns of Shinshu, an inland province of the main island. In October last I was able to pay the workers a promised visit, and some details of my journey and of the manner in which the work is being carried on may not be without interest. Travelling in Japan is much more easy and rapid than it was a few years since, owing to the development of a railway system, and I was able to make a considerable part of the journey