

"Meditations," published in 1746, found a ready entrance into many a home.

Queen Caroline died in the same year that Dr. Potter was made Archbishop. Carlyle says of her: "There is something stoically tragic in the history of Caroline, with her flighty, vamping little king: seldom had foolish husband so wise a wife." With all his faults, George II. was truly grieved at the loss of this good woman, on whose advice he greatly relied. The government of Sir Robert Walpole came to an end in 1742, and Sir H. Pelham became Prime Minister. In 1744, Charles Edward Stuart, the "Young Pretender," held his court at Edinburgh, but in the following year his prospects were all blighted by the battle of Preston Pans.

Archbishop Potter died in the year 1747, leaving behind him two sons and three daughters. Hanging in Lambeth palace there is a picture of a child—a fine, intelligent boy of six years of age—representing "the son of the linen draper, who afterwards became Archbishop of Canterbury." This, from the dates assigned in connection with the picture, and from the traditions regarding it, is clearly John Potter, who at six years of age was said to be able to read the Greek Testament. Perhaps he would have been a more vigorous man if he had not been thus urged to advanced studies at such a tender age.

The next Archbishop of Canterbury, Thomas Herring, was born in 1691, when William III. was king, and in the year when Archbishop Sancroft was deposed and Tillotson took his place. Thomas Herring was the son of a clergyman, the Rev. John Herring, Rector of Walsaken, Norfolk. He was educated at Wisbeach school, and afterwards at Jesus College, Cambridge. He became a Fellow of Corpus Christi in 1716, when Dr. Wake was Archbishop. He was ordained in 1719, and became minister of Sheeford, and then of Stow. He then held an appointment at Trinity, Cambridge, and was afterwards *maître* Domestic Chaplain to Dr. Fleetwood, Bishop of Ely—one of the most noted preachers of the day,—who presented him to the rectories of Rettenden, in Essex, and Barclay, in Hertfordshire. We find him Lincoln's-inn preacher in 1726, and soon afterwards Chaplain in Ordinary to the King (George I.). In 1737, the year when Dr. Potter became Archbishop of Canterbury, Herring was made Bishop of Bangor, from which he was promoted to the Archbishopric of York, in 1743. From this position he was called to be Archbishop of Canterbury, in 1747. He was not, however, the first choice for the position, for, on the death of Archbishop Potter, the primacy was offered to Dr. Sherlock, Bishop of London, who, however, declined the high honor, as also did Dr. Butler, Bishop of Bristol. It was then offered to Archbishop

Herring and accepted by him. He was chosen more for his political record and position than for any other reason, he having made himself well known as a staunch supporter of the House of Hanover—especially in the troublesome days of 1745, when the attempt was made to place Charles Edward Stuart upon the throne. It was therefore a satisfaction to him when the "Pretender," in the same year that saw him Archbishop of Canterbury, escaped from the country and took up his abode in France. It was at the beginning of Dr. Herring's rule that the Shakers originated in England.

There was much room for improvement in many of the practices as then in vogue in the Church. Confirmation, for instance, had become a mere holiday ceremony, and a game for boys. Indeed it was more often omitted than performed. Methodism on the other hand continued to flourish. Whitefield had been in Georgia, and many parts of America, where he made a great name for himself as a preacher. On his return to England, in 1748, he found himself in very straitened circumstances, and was obliged to sell everything that he had. It was then, however, that he met with a powerful patron and friend in Selina, Countess of Huntingdon. This lady was the daughter of Washington Shirley, second earl of Ferrers, and she became the wife of Theophilus, ninth earl of Huntingdon. On her husband's death, in 1746, she was deeply moved by the preaching of Wesley and Whitefield, and connected herself with the great religious movement represented by them, and on learning Whitefield's forlorn condition, in 1748, she appointed him her Chaplain, giving him a silk scarf to mark the appointment. While remaining a member of the Church, she promoted the interests of Methodism in every way, both by building chapels and obtaining, when possible, friends for it among the great and the wealthy. At her house some of the ministers of state and of the nobility listened from time to time to the stirring sermons of Whitefield. The influence of the Countess, however, does not seem to have extended to the clergy and the bishops of the Church, or to the sedate prelate who held the reins of power at Canterbury.

At this time the Episcopal Church of Scotland was in a most woeful plight. The members of that Church were most unpopular in Scotland, and were branded as traitors in England, because of their loyalty to the House of Stuart. An endeavor was made to crush them out of existence, and laws were enacted from time to time—the severest of which was passed in 1748—prohibiting them from holding any meetings or from exercising any rights as a Church. The Archbishop and bishops of the Church seem to have been supremely indifferent to this state of things, and not to have shewn the least care as to whether the Church should die out