

a place of piety, especially among the students, and it is not to be wondered at that these enthusiastic gatherings brought down ridicule on the heads of those who formed them. They were called "godly club," and, because of their rigid rules, "Methodists," a name which has clung to them and to their descendants ever since.

About the same time as the rise of this movement, Mr. William Law wrote two books which had a great effect upon the Wesleys, and did much to stimulate true spirituality in many parts of England. These were "Christian Perfection" and "The Serious Call," books which advocated intense earnestness in the religious life and presented it somewhat in the form of asceticism and gloom. Yet they became very popular books, especially the "Serious Call," which ran through several editions and influenced a great many minds for good; and this, be it remembered, among the Church people of the day. While, then, there was much that was dead and formal in the Churchmanship of the period, there was also much that was good, especially among the masses of the people.

UNDER GEORGE II.

In 1727 King George I. died. He had cared but little for Archbishop, Bishop, or Church. He was a foreigner, full of German habits and tastes, which, at the time, were none of the best. He led a shamefully immoral life, and because this was distasteful to the English he lived out of his island kingdom as much as he could. He hated the Tories, and placed himself unreservedly in the hands of the Whigs. But he did not care much for English politics. He could not speak English, and his ministers could not speak German. Sir Robert Walpole came into power in 1722, and succeeded in conciliating the Tories, while adhering to the Whigs, and this state of things continued till the dull old German monarch departed this life. He had been on bad terms with his son, the Prince of Wales, a strange little man of but small brains, religion, or wit, who ascended the throne as George II. Through the influence of his wife, Queen Caroline, Walpole, whom George II. hated as much as he did his father, was continued in office. But the England of the period, especially in high places, was grossly immoral. The king gave himself up, as his father had done, to unlawful pleasures. The chief minister, Walpole, was little better. The great men of the day made no secret of their immoral practices. Many of the bishops were simply political officers, whose sole anxiety seemed to be promotion. Some of them did no episcopal work, and never even visited their dioceses. Clergymen obtained livings and then absented themselves, letting their parishes get on as best they could. These were glaring evils, and there were many others,

yet testimony is not wanting that many of the clergy lived good and upright lives.

The Archbishop of Canterbury was not equal to producing a reform amidst such gross irregularities. It was left for a few young men at Oxford to begin a movement which showed that true, vital religion was not dead in the land. To them also it was encouraging to know that Queen Caroline did not share the dissolute life of her husband, but favored the practice of religion. In 1728 she assisted in establishing in England a missionary college of Moravians, but the influence of these great evangelists was never much felt there.

In 1735 John and Charles Wesley left Oxford and sailed for Georgia, an infant colony founded by General Oglethorpe in America as a refuge for some debtors whose release from imprisonment he had procured. Charles did not find ministering to Indians and colonists a pleasant work and soon returned to England. John also was glad soon to return, for he met with difficulties in his work which involved him even in some unpleasant legal proceedings. He escaped secretly, and was soon again in England. The religious movement inaugurated by the Wesleys in Oxford collapsed on their departure from that seat of wisdom and learning; but it spread to other parts of England and took deep root in many places even before the death of Archbishop Wake. In Georgia John Wesley met with some Moravian missionaries, whose extravagant preaching made a deep impression upon him.

The Archbishop, however, was a man who, in his own way, had at heart the welfare of the Church and of Christianity at large. In addition to his attempts at union with the French Catholics, he did his best to promote union among the Protestant or Reformed Churches. He tried to urge upon them the adoption of "a moderate episcopal government, according to the primitive model." It has been said of him that no prelate since the Reformation had so extensive a correspondence with the Protestants abroad, and none could have a more friendly one. Still the attitude of the Archbishop towards dissenters in his own country was quite different. Their attempts to overthrow the national Church were most irksome to him, and kept him, much against his nature, on unfriendly terms with them.

During the latter years of his life Archbishop Wake was so feeble that he was unable to attend to his duties, which, however, were ably performed by the Lord Bishop of London, the Right Rev. Edmund Gibson. The Archbishop, during his ten years' occupancy of the see, had amassed considerable wealth, some of which he used lavishly upon Christ Church, Oxford, and the palaces of Lambeth and Croydon. He lingered till the 24th of January, when he expired at Lambeth Palace. He left behind