

him a valuable collection of books, manuscripts, and coins, which he bequeathed to the Society of Christ Church, Oxford.

It was generally believed that the Bishop of London, the good and learned Dr. Gibson, would have been promoted to the primacy. He had already acted as ecclesiastical adviser to Sir Robert Walpole, and was generally in accord with him; but there were times when he prevented unsuitable men from procuring high appointments in the Church. Queen Caroline, who always took great interest in Church matters, preferred Whig divines and Low Churchmen for high places. Bishop Gibson was more conservative in his Churchmanship, and, therefore, was not in high favor with Her Majesty. He lost also the good opinion of the king, though not of the community at large, by denouncing the shameless masquerades which had been set up at court. Bishop Gibson was too good a man to occupy a position so high as the primacy in the days of such a king as George II. and such a minister as Walpole. Therefore he was passed over, and John Potter, Bishop of Oxford, was appointed Archbishop.

He was the son of a Yorkshire linen draper, and was born in 1674 at Wakefield, where also he received his early education. At fourteen he went to Oxford, where he distinguished himself in Greek. When twenty years old he was chosen Fellow of Lincoln College, and in 1697 produced his beautiful edition of Lycophron (a Greek poet of Alexandria, who flourished about 250 years B.C.), and the first volume of his *Archæologica Græca*, which he completed the following year. In 1704 Potter, still quite a young man, received the degree of B.D., and was appointed chaplain to Archbishop Tension. Two years afterwards he was made a Doctor of Divinity and Chaplain-in-Ordinary to Queen Anne. He published "A Discourse on Church Government," in which he advocated the divine right of Episcopacy. In 1708 he was made Regius Professor of Divinity in Oxford, a post obtained for him through the influence of the Duke of Marlborough. In 1715 he was made Bishop of Oxford, and published his edition of *Clemens Alexandrinus*, which is considered his greatest literary effort.

Bishop Potter, as a spiritually-minded man and a conservative Churchman, upheld with force and dignity the principles of the Church against utterances which he deemed hostile to her. When, therefore, Dr. Hoadly, Bishop of Bangor, preaching before King George I. in 1717, set forth views which undoubtedly curtailed the powers of the Church, he, with Sherlock and others, assailed the preacher in no measured terms. Indeed Hoadly was threatened with accusation before convocation, and was only saved from it by the king's party hastily dissolving the great council itself. A flood of pamphlets followed, and England was dis-

tracted with what is called in history the "Bangorian Controversy." Among all his opponents Hoadly dreaded most Dr. Potter, the Bishop of Oxford. The Bishop also wrote strongly and effectively against the writings of Dr. Samuel Clarke, who in the year 1712 published a book on the "Scripture Doctrine of the Trinity," which was pronounced to be an absolutely Arian production.

At the coronation of George II. it was Dr. Potter who preached the sermon. He was thus in every respect a prominent man, and, as the claims of the Bishop of London were not to be regarded, probably a better man than he could not well have been found for the primacy. He was made Archbishop of Canterbury in 1737.

Archbishop Potter is said to have devoted himself to the spiritual part of his duties more than most of his predecessors. He was not unmindful of the great movement that was going on in the Church through the Wesleys and the Moravian preachers. There were men in Germany at this period who were not unlike the Wesleys in England. They saw much that was formal and dead in the Lutheranism of their country, and endeavored to arouse their countrymen to a more earnest and devotional form of religion. Among these, Count Zinzendorf was a prominent man, who, possessed apparently of large means, travelled to many places in the interest of his religious principles. Archbishop Potter looked kindly upon his work, and welcomed his workers, chiefly Moravian "bishops and clergy," as brethren.

Wesley, on his return from Georgia, in 1738, began in the following year to preach in the open air. But there arose about this time one of the most remarkable preachers England had ever seen. This was George Whitefield, the son of an innkeeper at Gloucester. At Pembroke College, Oxford, he met, in 1733, the Wesleys, by whom his religious life was greatly influenced. He was ordained deacon by Dr. Benson, Bishop of Gloucester, in 1736, and in the following year, on John Wesley's invitation, went out to Georgia. In 1738 he returned to England, hoping to obtain priest's orders, but the clergy received him coldly, with the result that he took to the free and open air as his place of preaching. Possessed of a marvelously strong voice, and fired by his intense earnestness, he attracted immense crowds of British workmen, chiefly colliers, whose emotions sometimes were stirred till their cheeks were streaked with tears, which, unbidden, rolled down their grimy faces.

Up to this time the mind of John Wesley had not been altogether settled regarding the great question of religion. He had officiated and preached as a High Church clergyman, and had been most particular as to the fasts and festivals and rules of the Church. But in 1738,