



ST. PAUL'S CHURCH, HALIFAX, N.S., IN OLDEN DAYS.

THE ARCHBISHOPS OF CANTERBURY.

BY THE REV. CANON MOCKRIDGE, D.D.

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UNDER GEORGE II.—Continued.

CHARLES WESLEY was a man of no ordinary kind. He was the "sweet singer" of the Methodist movement, and his beautiful hymns, some of which, like "Jesu, Lover of my soul," "Hark, the herald angels sing," "Hail the day that sees Him rise," will last as long as Christianity itself. The influence of hymns upon the religious life is great, and while Charles Wesley was scarcely equal to his brother as a preacher and a revivalist, he was immeasurably above him in his power to touch the heart through Christian song. His capacity for this was unbounded. He is said to have composed over six thousand hymns, four thousand one hundred of which were published. Charles Wesley was a strong Churchman, and constantly opposed anything which looked like aiming at a separate existence for Methodism. Thus in 1744, John Wesley wrote an address to the King (George II.), setting forth the loyalty of the Methodists, but his brother objected to it because it looked as if the desire existed to constitute Methodism a sect, distinct from the national Church. The address, therefore, was not presented.

Such was the position of affairs regarding the great revival movement, as it continued during the time of Archbishop Potter. It was an event of large importance in the history of the Church of England, and ought to have been more closely watched and less despised than it was by the clergy and dignitaries of the Establishment. But it was an age when but little respect was shewn for religion. There were many unbelievers who held up Christianity to scorn, and delighted in the writings of Hume and Voltaire, as from time to time they appeared. Deism, however, was not left unanswered. William Warburton, afterwards Bishop of Gloucester, published, in 1738, an instalment of his "Divine Legislation of Moses," the object of which was to prove that the Jewish religion was under the guidance of an extraordinary Providence. The tastes of the people, as manifested by the character of the stage, and by such brutal pastimes as bull-baiting and cock-fighting, were licentious and coarse. The attendance at Church was small, as a rule, and the services somewhat tedious and dull. Though the best of sacred music was being published at the time, such as Handel's "Israel in Egypt"—his "Messiah" and "Judas Mac-cabæus" were first published in Archbishop Potter's time,—still the singing in the Churches was not of a high standard. It was largely the custom of the people to remain seated during the singing. The Holy Communion was very seldom administered. The Bishop of Oxford (Secker) mildly suggests to his clergy that there ought to be an administration "during the long interval between Whitsuntide and Christmas," thus making a quarterly celebration,—but the bishop even goes so far as to hope that celebrations may yet be held at least once a month. Wesley, on the other hand, as a High Churchman, advocated weekly communion. Though it is true that the Church was not aglow with religion, yet there were some pious souls that adorned it, even in Archbishop Potter's day. Such was James Hervey, who was ordained to the ministry in the same year in which Dr. Potter was elevated to the Primacy. Hervey at first favored Methodism, but afterwards clung strongly to the Church alone. His influence for good was widespread, and his