

### The Blessing After Service.

'Twas within the house of prayer,  
And many a wounded heart was there;  
And many an aching head was bowed  
Humbly amidst the kneeling crowd.  
Nor marvel where earth's children press  
There must be thoughts of bitterness.

O! in the change of human life—  
The anxious wish, the toil, the strife—  
How much we know of grief and pain  
Ere our short week comes round again.  
'Tis our brief life that we must live;  
We need God's blessing ere we part.

Then sweetly through the hallowed ground  
We seek the calm voice of solemn sound;  
And gladly many a kneeling ear  
Watched, the pure tone of love to hear;  
And on each humble heart and true,  
God's holy blessing fell like dew.

Like dew on summer's thirsty flowers;  
On tender grass like soft showers;  
On the parched earth like blessed rain,  
That calls the spring-bloom back again;  
O! to how many a weary sigh  
Did that sweet benison reply.

"The peace that God bestows,  
Through him who died and rose  
The peace the Father giveth through the Son,  
Be known in every mind  
The broken heart to bind;  
And bless ye, travellers, as ye journey on!

"Ye who have known to weep  
When your beloved sleep;  
Ye, who have poured the bitter cry,  
'God's blessing be as balam  
The fever'd soul to calm,  
And wondrous peace each troubled mind supply.

"Young men whose cheek is bright  
With nature's warmest light;  
Whit youth and health thy veins with pure  
Blood swell;  
Let the remembrance be  
Of thy God led to thee,  
Peace, passing understanding, guard thee well.

"Parents, whose thoughts are,  
'Turn where your children are  
In their still graves, or beneath foreign skies;  
This hour God's blessing come,  
O'er the deserted home,  
And peace with dove-like wings around you rise.

"Ere this week's strife begins,  
The war without, within,  
The trine God, with spirit and with power,  
His wondrous blessings shed,  
And keep us all through every troubled hour."

"And then within the holy place,  
Was silence for a minute's space;  
Such silence, that you seemed to hear  
The holy Dove's wing hovering near;  
And the still blessing far and wide,  
Fell like the dew at evening tide.

And ere we left the house of prayer  
We knew that peace descended here;  
And through the week of strife and din,  
We rose his wondrous seal within.

### Whitefield.

The following is from J. C. Ryle's excellent work, "The Priest, the Parian, and the Preacher":—

Whitefield was born in 1714. Like many other great men, he was of very humble origin. His father and mother kept the Bell Inn, in the city of Gloucester. Whether there is such an inn now, I do not know. But, judging from Whitefield's account of his circumstances, it must formerly have been a very small concern.

Whitefield's early life seems to have been anything but religious. He had occasional fits of devout feeling. He speaks of himself as having been addicted to lying, filthy talking, and foolish jesting. He confesses that he was a Sabbath-breaker, a theatre-goer, a card-player, and a romance reader. All this went on till he was twelve or fifteen years old.

At the age of twelve he was placed at a grammar-school in Gloucester. Little is known of his progress there, excepting the curious fact, that even then he was remarkable for his good education and morality, and was selected to make speeches before the corporation at their usual vestments.

At the age of fifteen he appears to have become tired of Latin and Greek, and to have given up all hopes of ever becoming more than a tradesman. He ceased to take lessons in anything but writing. He began to assist his mother in the public house that she kept.

"At length," he says, "I put on my blue apron, washed my face, cleaned my shoes, and, in one word, became a professional common drawer for nine years and a half."

But God who ordered all things in heaven and earth, called David from keeping sheep to be a king, had provided some better thing for Whitefield than the office of a pot-boy. Family disagreements interfered with his prospects at the Bell Inn. An old school-fellow stirred again within him the desire of going to the University. And at length, after several providential circumstances had smoothed the way, he was launched, at the age of eighteen, at Oxford, in a position at that time much more humbling than it is now—as a servant at Pembroke College.

Whitefield's Oxford career seems to have been a turning point in his life. According to his own journal, he had not been without religious convictions for two or three years before he went to Oxford. From the time of his entering Pembroke College, these convictions rapidly ripened into decided Christianity. He became marked for his attendance on all means of grace within his reach. He spent his leisure time in visiting the city prison and doing good. He formed an acquaintance with the famous John Wesley and his brother Charles, which gave a color to the whole of his subsequent life. At one time he seems to have had a narrow escape from becoming a semi-papist, an ascetic, or a mystic. From this he seems to have been delivered, partly by the advice of wiser and more experienced Christians, and partly by reading such books as Noongall's "Life of God in the Soul of Man," Law's "Serious Call," Baxter's "Call to the Unconverted," Alleine's "Alarm to Unconverted Sinners,"

At length, in 1736, at the early age of

twenty-two, he was ordained deacon by Bishop Benson, of Gloucester, and began to run that ministerial race in which he never drew breath till he was laid in the grave.

His first sermon was preached in St. Mary-le-Crypt, Gloucester. It was said to have driven fifteen persons mad. Bishop Benson remarked, that he only hoped the madness might continue. He next accepted temporary duty at the Tower Chapel, London. While engaged there, he preached continually in many of the London churches, and among others, in the parish churches of Blington, Bishopsgate, St. Dunstan's, St. Margaret, Westminster, and Bow, Chesapeake. From the very beginning he obtained a degree of popularity such as no preacher, probably before or since, has ever reached.

To say that the churches were crowded when he preached, would be saying little. They were literally crammed to suffocation. An eye witness said, "You might have walked on the people's heads."

From London he removed for a few months to Dummer, a little rural parish in Hampshire, near Haslemere. From Dummer he sailed for the colony of Georgia, in North America, after visiting Gloucester and Bristol, and preaching in crowded churches in each place. The object of his voyage was to assist the Wesleyans in the care of an Orphan House which they had established in Georgia for the children of colonists who died there. The management of this Orphan House ultimately devolved entirely on him, a world of responsibility and anxiety all his life long. Though well meant, it seems to have been a design of very questionable wisdom.

Whitefield returned from Georgia after about two years' absence, partly to obtain priest's orders, which were conferred on him by Bishop Benson, and partly on business connected with the Orphan House. And now we reach the era in his life when he was judged, by circumstances, to take up a line of conduct as a minister which he probably at one time never contemplated, but which was made absolutely necessary by the treatment he received.

It appears that on arriving at London, after his first visit to Georgia, he found the countenance of many of the clergy no longer toward him as they were before. They had taken fright at some expressions in his published letters, and reports of his conduct in America. They were scandalized at his preaching the doctrine of regeneration in the way that he did, as a thing which many of the parsons considered blasphemous. Many churches were shut against him. Churchwardens, who had no eyes for heresy and drunkenness, were filled with virtuous indignation about what they called Arrianism or Socinianism, and would not tolerate his preaching. He was obliged to leave the city, and to preach in the open air.

The step which seems to have decided Whitefield's course of action at this period of his life, was his adoption of open-air preaching. He had gone to Kingston, on a Sunday in April, 1739, to preach for the vicar, his friend, Mr. Stonehouse. In the midst of the prayers, the churchwarden came to him and demanded his license for preaching in the London diocese. This Whitefield of course had not got, any more than any clergyman not regularly officiating in the diocese has at this day. The upshot of the matter was, that being forbidden to preach in the pulpit, he went outside, after the service, and preached in the church-yard. From that day he regularly took up the practice of open-air preaching. Wherever there were large open fields around London; wherever there were large bands of idle, church-despising, Sabbath-breaking people gathered together, there went Whitefield and lifted up his voice. The gospel proclaimed was listened to, and greedily received by hundreds who had never dreamed of visiting a place of worship. In Moorfields, in Hackney Fields, Mary-le-bone Fields, in May Fair, in Smithfield, on Kennington Common, on Blackheath, Sunday after Sunday, Whitefield preached to admiring masses. Ten thousand, fifteen thousand, twenty thousand, thirty thousand, were invited sometimes to have heard at once. The cause of pure religion, beyond doubt, was advanced. Souls were plucked from the hands of Satan as heads from the necks of serpents. It was going much too fast for the church of those days. The clergy, with very few exceptions, would have nothing to do with this strange preacher. In short, the ministrations of Whitefield in the pulpits of the Establishment, with an occasional exception, from this time ceased. He preached in the open air, and in the streets, and in the fields, and in the woods, and in the mountains, and in the sea-shore, to hear the new apostle who had found a live coal from God's altar whilst the clergy of the establishment were rehearsing their privileged dillness to scanty and nodding congregations. Mark that multitude by the sea-shore, spell-bound by the preacher, who seemed to awe down the wind and the waves, for he afterwards said, "I did give me so clear and strong a voice, that I believe scarce one word was lost." The sermon closes, and the great company are subdued, melted to contrition by the pathetic cadence of John Wesley's manly word. Then rises, first from a few voices, then with increasing volume from the great company, a strain of praise and reverent adoration, a strain that Archangel had sent it down to rally to their allegiance the battalions of the militant church. It sings not of earthly glory, but of heavenly life—

"A charge to keep I have,  
A never-dying soul to save,  
And in His glory to appear,  
And in His glory to appear,  
And in His glory to appear,  
And in His glory to appear."

The winds and the waves join like deep-toned organs in the worship, and the voices of the multitude are as the sound of the many waters; yet, above the rushing wind, above the swelling waves, above the sound of the great multitude, rises the sweet, clear voice of Mary and her children, singing their praise and honor to "Him upon the throne, and to the Lamb for ever and ever."

It is one of Charles Wesley's hymns, so familiar in our own worship,—not inaptly to be called the Marcelline Hymn of Christian England,—and why not of Christian America!

### The Irish Apple Woman.

BY KIRWAN.

The effect of our institutions, and of the Protestant atmosphere of the United States, upon the minds of the papal immigrants from Ireland is scarcely any longer a question. Their liberalizing and demoralizing effect has been roundly denied; but it is denied no longer. The witnesses to it are multiplied by the ten thousand; and the priests have become so alarmed, that in order to stop the process they have set themselves to work to stop the emigration from that down-trodden island which they have made a by-word in all the earth. A priest, distressed beyond measure at the change which so rapidly passes on the immigrants, in a letter to Ireland, in which he would dispense all good papists from coming here, says: "It is better to live and die at home, faithful Catholics, than come here with a change of being better, and in danger of becoming lax in faith and morals. Better it is that the Irish should leave their sons and daughters behind them with the precious gift of faith, than come here and leave them exposed to the evils of indifference and infidelity. . . . The greater number of children born of Irish parents in this country have more of antipathy to the Irish, and more irreligion, than the Americans." This is the confession of a priest who says he knows as to what he affirms. So that the thing is confessed; and the controversy is ended. The Irish in this country become liberal and enlightened, and under the genial influence of our institutions become "Protestants"; or, as the howling priest above quoted puts it; "they become so degenerate as to chime in with that republicanism run mad which makes them lack reverence for the 'man of God.'" And all this from a priest!

The process is a very simple one. As soon as they reach our shores it commences. They exchange their brogues for dresses; their rags for decent clothing—their potatoes and cabbage for nutritious food. This change brings its reward. They become industrious, frugal, independent; and they rise from the state of tenants and slaves, to be the owners of their own houses, to be freemen. And as the stagnation produced by ignorance and terrorism is the element in which popery obtains its most luxuriant growth, all this has an evident tendency to Protestantism.

"They neglect the sacraments," as the priest says; "they lose their respect for the clergy; they scorn the making of God out of water; the idea of priestly pardon for sin—they will not submit to be lampooned in the chapel, nor to be robbed of their money, nor to be flogged in the streets. Emigration does not increase the titles of the priests; it does not give them more powerful agents; it does not give them the priest's robe in the Atlantic will, ere long, unite in their efforts to keep the Irish in Ireland. The priests measure the rapid progress of 'infidelity' among their people, by the lightness of their sign; they scorn the making of God out of water; the idea of priestly pardon for sin—they will not submit to be lampooned in the chapel, nor to be robbed of their money, nor to be flogged in the streets. 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