

organizing into churches the multitudes of converts quickened into spiritual life by his apostolic labours.

In this good work the Countess of Huntingdon, and the elect ladies who journeyed with her, took a profound interest, though never transcending what was deemed the bounds of decorum for her sex, by taking any part in the public assemblies. While she counselled the converts privately, and assisted the evangelists in planning their labours, she was only a quiet hearer at the public preaching.

Notwithstanding the growing divergence of doctrine between the two branches of Methodists, yet so deep was the piety that animated both parties, and so catholic their charity, that, as the devoted Grimshaw expresses it, "it is difficult for either themselves or their enemies to distinguish between them." In the year 1762, with Whitefield, Venn, and others, Lady Huntingdon visited Wesley's Conference at Leeds. They were received with the utmost cordiality, and Wesley records his gratitude to God for the rich spiritual influences and Christian fellowship that prevailed.

The record of a grand "field day," on one of those preaching excursions, is preserved. It was at Cheltenham, in Gloucestershire. The use of the parish church was refused for preaching, but Whitefield mounted a tombstone in the churchyard, and addressed the assembled thousands from the words, "Ho! every one that thirsteth, come ye to the waters!" Many of the hearers fell prostrate on the graves, others sobbed aloud, and all seemed stricken with a solemn awe. Whitefield himself, under the stress of his intense feelings, burst into tears. His word of exhortation, says Venn, cut like a sword. Many of the people cried out in their anguish of soul. The zealous evangelists present went among the crowd to comfort and counsel the penitent seekers of salvation; and each was soon surrounded by an eager audience anxious to learn the way of life. "A remarkable power from on high," wrote the Countess concerning these services, "accompanied the message, and many felt the arrows of distress."

But though excluded from the parish church, the Methodist evangelists were not unbefriended. A nobleman of the highest rank, the friend of his sovereign, a member of the Privy Council