

wholly neglected, "as ignorant and savage as heathens." He had no lack of hearers. His audiences increased till they reached 20,000 persons. "The first discovery of their being afflicted," says Whitefield, "was by seeing the white gutters made by their tears, which plentifully fell down their black faces." He now began his career as an itinerant evangelist. He visited Wales and gave an impulse to the revival movement that had already commenced there. He was invited to Scotland by the "Seceders," and accordingly we find him at Dunfermline, in the house of Ralph Erskine, the most liberal-minded man of them all. What would the Seceders have Whitefield to do? Must he sign the solemn League and Covenant? Well, "not until he got more light." But he was told that he must confine his preaching to the Secession church, because, forsooth, they were "the Lord's people." But Whitefield thought the Devil's people had far more need to be preached to, and so the conference terminated in an open rupture—the itinerant preacher being denounced as an emissary of Satan. But he went on preaching in Scotland, as elsewhere, in whatever pulpit he found open to him, in the fields and in the market-places, multitudes gathering around him who were swept along by "the gushing tide of his oratory." He visited all the large towns and was presented with the freedom of the cities of Edinburgh, Glasgow, Aberdeen and other places. From Scotland he went again to Wales, where he married a widow lady, Mrs. Elizabeth James. But his marriage was not a happy one, and the death of his wife is said to have "set his mind at liberty." In 1744, he embarked a third time for America, where he preached without intermission for three years and then returned to his native country with a shattered constitution. The Countess of Huntingdon took him by the hand, appointed him one of her chaplains, and supported his cause by building and endowing chapels, and by erecting a college for training young men for the ministry of the "Calvinistic Methodist Church." It may be mentioned here that a sharp contention had arisen between Whitefield and John Wesley in regard to the doctrines of election and free-will, which led to a temporary

alienation, but as the two men really loved each other and respected their differences of opinion on these matters, a reconciliation soon took place, although Whitefield continued to the end of his life an avowed Calvinist, while Wesley held as tenaciously his Arminian views.

Seven times in all Whitefield visited America. Thrice he visited Scotland, and Ireland twice, "with a catholicity as broad as the Gospel, he gave his wonderful labours to all denominations." These unremitting labours made him prematurely an old man. He died suddenly at Newburyport, New England, on the 29th of September, 1770, and was buried in front of the pulpit of the Presbyterian church in which he had intended to preach on the 30th. It is said that his preaching melted the great Jonathan Edwards to tears. Benjamin Franklin went to hear him in Philadelphia and was captivated. Perceiving that Whitefield would finish his eloquent address with "a collection" he had resolved beforehand to give him nothing. But as the orator went on pleading for an Orphan Asylum at Savannah, he gradually began to relent, and concluded to give what coppers he had in his pocket; another stroke of oratory made him resolve to give him all his silver coin; and the speaker wound up with such thrilling eloquence that old Ben actually emptied his pockets wholly into the collecting dish—gold and all.

Presbyterianism on the Prairie.

CALGARY.*

IN the year 1882, from a small settlement on the banks of the Bow River went forth a request to the authorities of the Presbyterian Church in Winnipeg for supply of religious services. The settlement was then known as Fort Calgary, and was a trading point into which converged wide-drawn interests connected with the North-West Mounted Police, the Hudson's Bay Co., and the American firm of J. G. Baker & Co.; followed by the development of ranching and then by the Railway. In the spring of 1883, Rev. Angus Robertson,

* From the book kept by the Presbytery, entitled "Record of the Congregations and Mission Stations of the Presbytery of Calgary."