

written and which is associated with so many of the great ceremonies of the church, is a large and very gloomy hall, chiefly interesting to strangers from the grotesque painting of "The Last Judgment" by Michael Angelo, which covers one of the walls, in which the Judge of all the earth, angels, prophets, martyrs, saints and sinners are depicted in wonderful confusion. The dead are rising out of their graves. Old Charon is ferrying some across the dark river. Some are falling headlong into the lake of fire, while others are flying through the air to their appropriate place in heaven. The museum—I dare not say a word about it, except that it is an endless maze of splendid statuary, and of monumental tablets and other antiquities—Roman, Grecian, and Egyptian, of surpassing interest and of priceless value.

Missionary Cabinet.

GEORGE WHITEFIELD—EVANGELIST AND FIELD-PREACHER.*

SCHELDOM have there been concentrated in one man so many qualities that are associated with the ideal evangelist as were united in this gifted preacher. In person he was above the middle size, well proportioned, graceful in his movements, having a fine manly countenance and a wonderful voice. He was a born orator, but one who studied his sermons with constant care both as to the subject matter of discourse and the style of delivery. The natural volume of his voice was such that thirty thousand people could hear distinctly every word he uttered, yet it was sweet and musical, and under perfect control. His fertility of illustration was as remarkable as it was spontaneous—the most ordinary incidents of every day life being used with consummate skill and irresistible effect.

George Whitefield was born in Gloucester, England, in December, 1714. His grandfather and great-grandfather were clergymen of the Established church. His father, who kept the Bell Inn of Gloucester, died when he was two years of age, so that his early training devolved upon his mother,

who continued the same business. His surroundings were, therefore, not of the most favourable description, though he says his mother was careful of his education, and eventually persuaded him to go to Oxford. Here he met with the Wesleys, joined the famous "Holy Club," whose rules he observed rigorously, and after a severe conflict was the first, it is said, of the "Oxford Methodists" to profess conversion. He fell into ill-health and returned to Gloucester, where his devout piety attracted the notice of Bishop Benson, who ordained him as a deacon in 1836, at the age of twenty-one. He returned to Oxford, took his degree of B.A., and began the work of an evangelist. During two succeeding years he preached in London, Bath, Bristol and other places, and at once rose into prominence as a pulpit orator. Immense multitudes attended upon him everywhere. He received an appointment to an English parish, but being invited to join the Wesleys, who had gone out as missionaries to Georgia, he went to London to consult with his friends. He preached in the metropolis with wonderful power and success to crowded assemblies. So great was the fame of his eloquence that on Sunday mornings, long before day, the streets were filled with people going to hear him with lanterns in their hands. He finally resolved to go to America, but did not sail until December, 1737, reaching Georgia just as John Wesley was returning to England. At the end of three months Whitefield found it necessary to return to England also that he might receive ordination to priest's orders. In the meantime the Wesleys were preaching very earnestly the doctrine of justification by faith; the separation of the "Methodists as a new sect was daily becoming more inevitable, and Whitefield, maintaining his intimacy with them, received a cold reception from the "churchmen," and was excluded from most of the parochial pulpits. He busied himself preaching in such churches as still remained open to him, and in visiting and working among the Moravians and other religious societies in London. After a conference with the Wesleys and other Oxford Methodists, he resolved to go out into the "highways and hedges" and to preach in the open air. He commenced at Bristol, among the colliers—a class that had been

* THE LIFE AND TIMES OF REV. GEORGE WHITEFIELD, by Robert Philip, London, 1838.