

chaplains, and the trembling plumes on the heads of the court dames in the elegant *salons* of the mansion of Chelsea, no less than the tear-washed furrows on the grimy faces of the Cornish miners, attested the power of his message. High-born and titled hearers were now brought under the influence of the simple Gospel story, and not unfrequently, with saving and sanctifying results. Lord St John became a convert from the fashionable skepticism of the times to the faith of Christ. His brother, the witty Bolingbroke, complimented the preacher, but despised his message. The wife of Lord Chesterfield and her sister, the Countess of Delitz, received the Gospel and died in the triumph of faith. Many "elect ladies" of the highest rank became devout and humble Christians, adorning with their holy and useful lives the doctrines of the Lord Jesus.

Many of Whitefield's courtly hearers were doubtless attracted by the fashionable character of the assemblage, as they would be to the opera; and others were fascinated by the eloquence of the preacher, as they would be by the skill of an actor. The skeptical Hume, for instance, said that he would go twenty miles to hear him; and Garrick, the actor, who doubtless took lessons in style from his matchless elocution, declared that he could make one weep by the way in which he pronounced the word *Mesopotamia*. Chesterfield paid his courtly compliment, and Horace Walpole employed his keen wit upon the earnest preacher whose solemn messages they both neglected and despised. The notorious Countess of Suffolk, the fair and frail favourite of George II., procured admission to one of the fashionable religious services. Mr. Whitefield's burning denunciations of sin, which probed her guilty conscience to the core, were an unwonted and unwelcome experience to the proud court beauty. She flew into a violent passion, abused the Countess to her face, and declared that she had been deliberately insulted. Deeply mortified she went her way and returned no more.

Nor was the zeal of this high-born and pious lady, whose life and character are the subject of our present study, restrained to mere passive patronage of those zealous evangelists—a sort of dilettante piety that cost her little. She proved her sincerity by her self-sacrifice and by her generous donations to the cause of