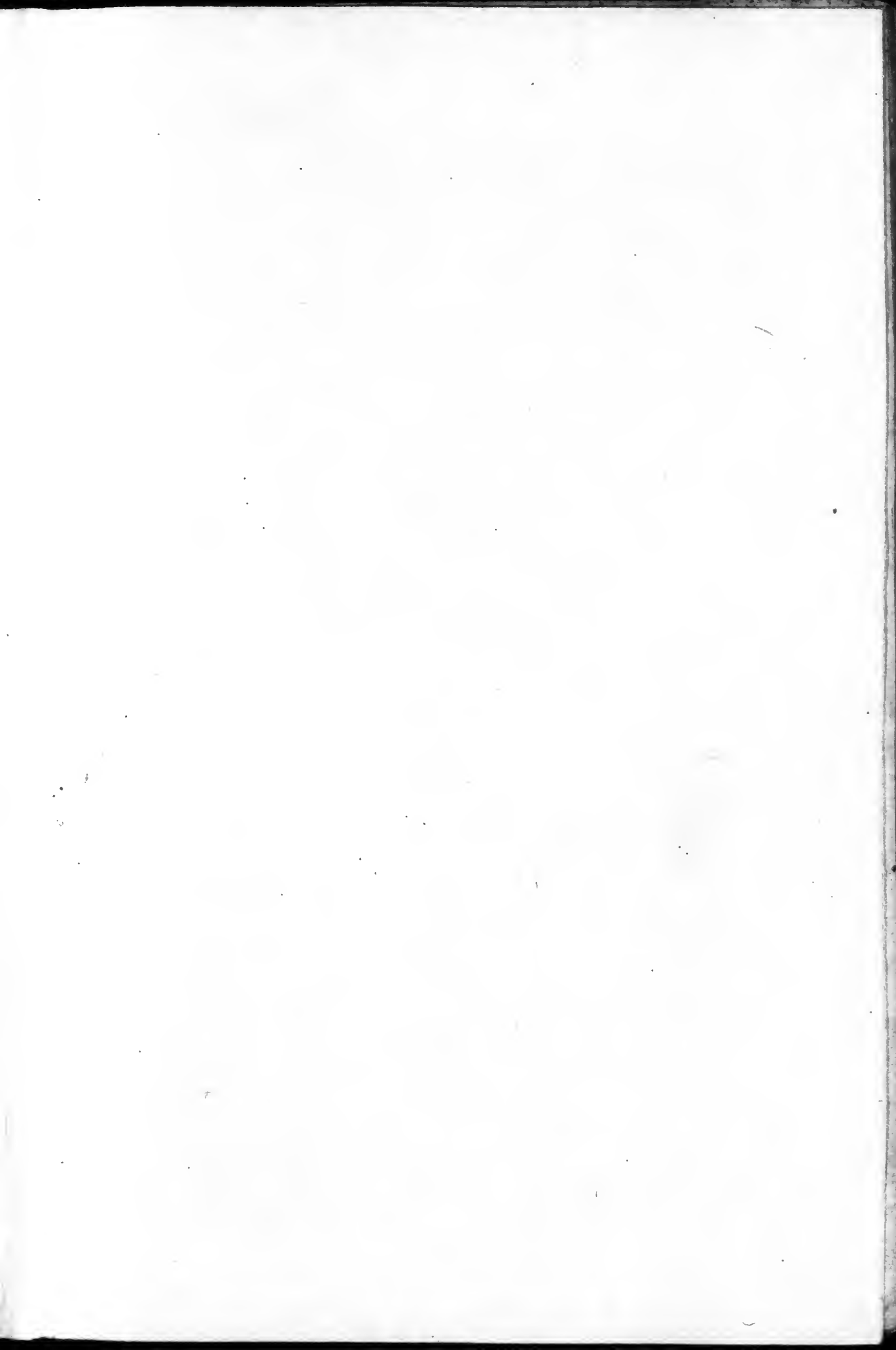


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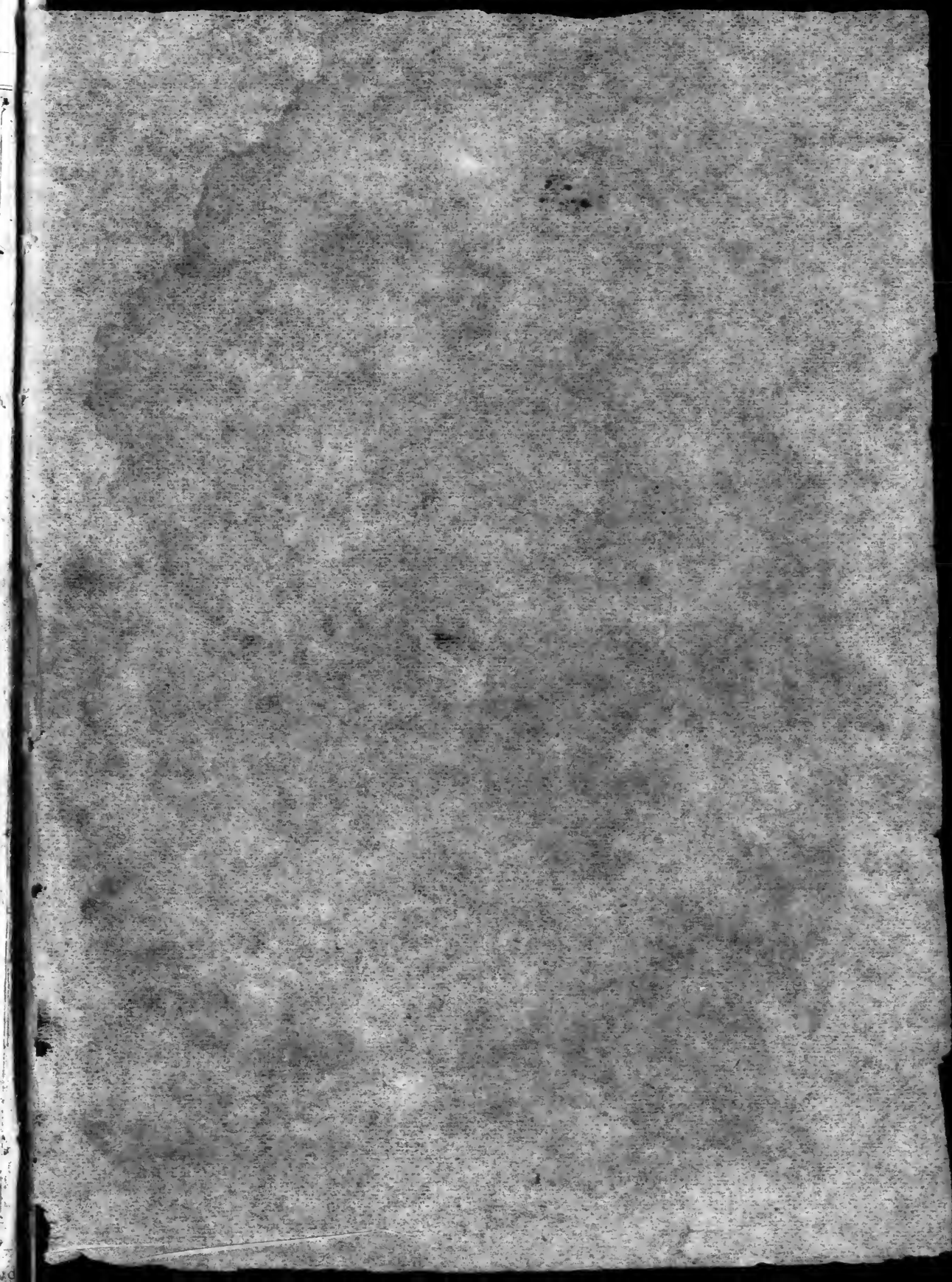




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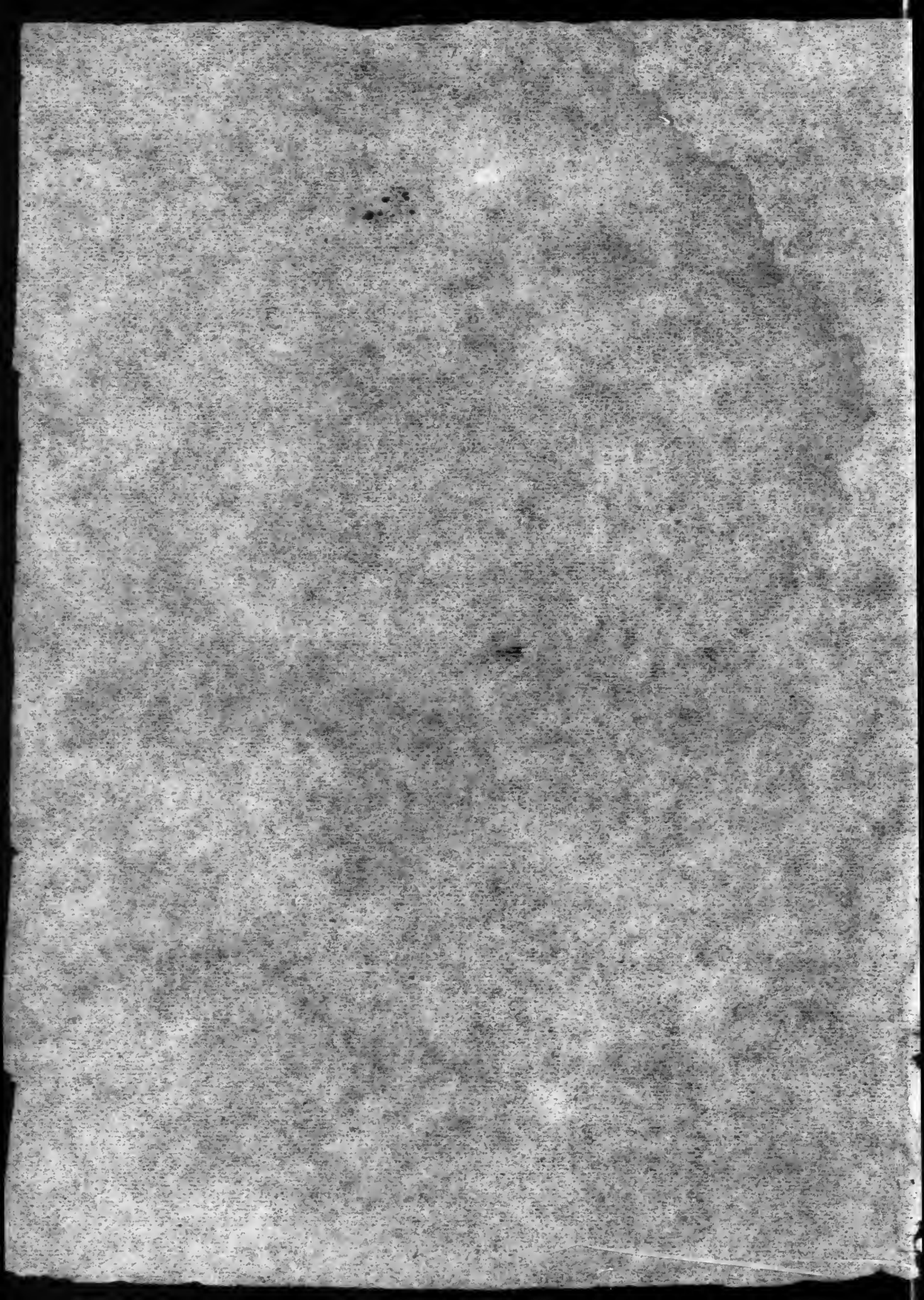




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REV. GEORGE WHITEFIELD.



THE

LIFE OF

REV. GEORGE WHITEFIELD.

BY REV. D. NEWELL

WITH ENGRAVINGS.

NEW YORK:

PUBLISHED BY D. NEWELL,

OFFICE OF THE FAMILY CIRCLE,

126 NASSAU-STREET.

PREMIUMS OFFERED.

Any person who will send two subscribers, or \$2,00, FREE OF POSTAGE, to this Office, shall not only have two copies of the MONTHLY FAMILY CIRCLE and PARLOR ANNUAL, but also the Life of the Rev. George Whitefield, or the "Skilful Housewife's Book," embracing 659 Receipts, etc., 208 pages, as a PRESENT, and free of Postage.

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TO THE READER.

SINCE the editor contemplated publishing a new Life of Whitefield, he has had an opportunity, both at home and in England, to know that a profound veneration for this extraordinary man is still cherished. "His memory is an enshrined star, and his name a watch word, in the Evangelical churches, through the christian world." Long may the heralds of the gospel and people of God be quickened in their holy work, by contemplating the memorials of his ardent piety, successful labors, and triumphant death!

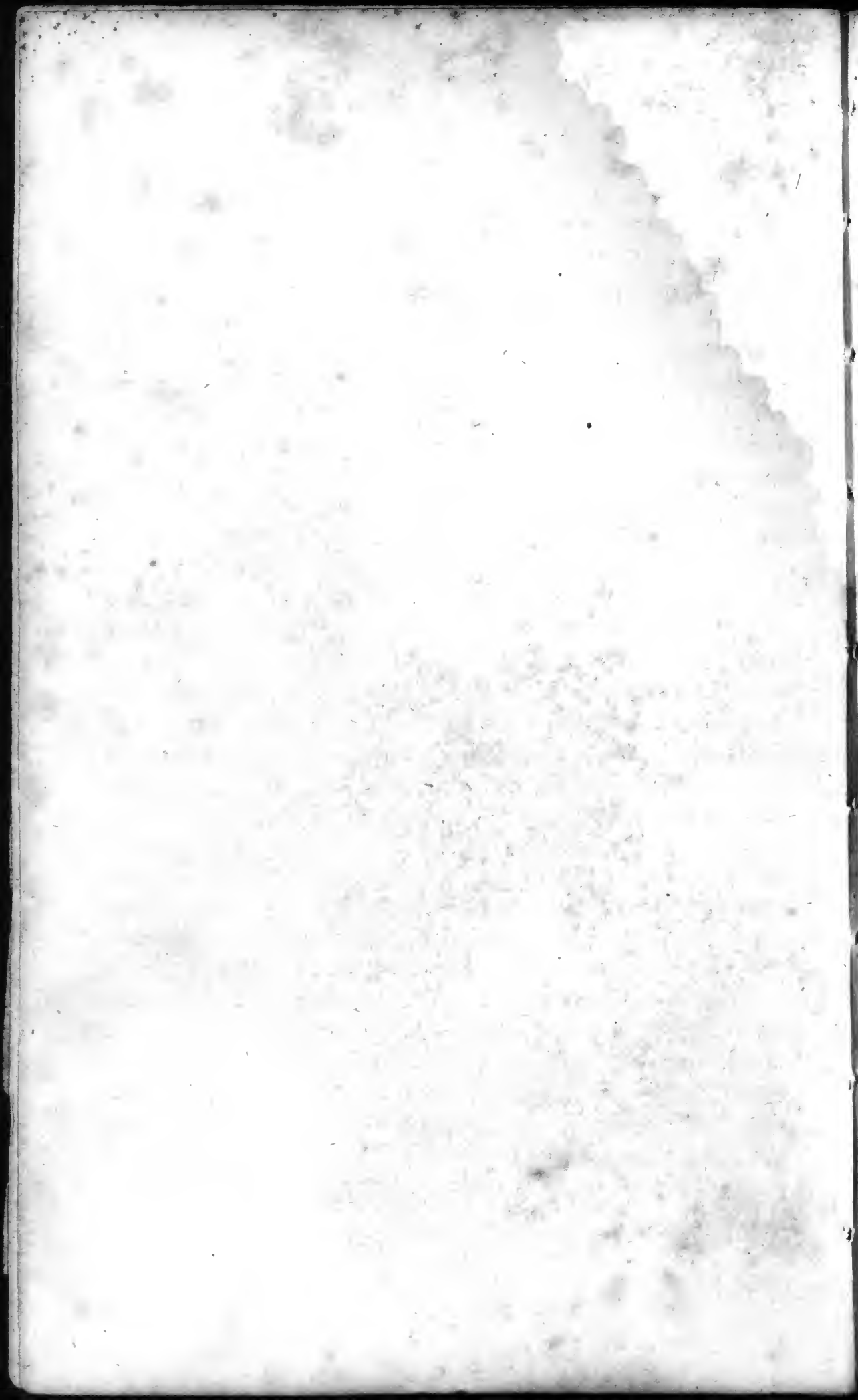
In most of the memoirs of Whitefield extant, especially those of our trans-atlantic brethren, a remarkable deficiency is seen by the American reader; I mean a disposition to say too little of Whitefield's labors and success in this country. To supply this deficiency, I have consulted, as far as practicable, all the original sources of information, in connection with cotemporaneous Biography.

It gives me pleasure to acknowledge my indebtedness to the London Tract Society's Life of Whitefield; to Rev. Dr. Philip's, and others; from whose memoirs large portions have been taken to fill out the orb of Whitefield's glory.

This work is chiefly from Whitefield's own pen, and in his own catholic spirit.

We offer no apology for the publication of this new Life. Long has it been needed in a cheap and attractive form, that all may possess it, and especially the youth of our country.

THE PUBLISHER



INTRODUCTION.

It has been said that, at every revival of Popery in England, a new edition of Fox's Book of the Martyrs has been brought out to stay the plague. In a time of religious declension, when every thing seems tending to a heartless Formalism, or a dead, inoperative Orthodoxy, new editions of the Biography of such men as the apostolic Whitefield should be published, to rouse the zeal of ministers, and infuse new life into the followers of Jesus.

God does not act blindly in bringing his purposes to pass, but on a fixed and determinate plan, wisely adapting means to ends. His agents are all, in due time, raised up and qualified for their work—a Bacon to effect a change in the reigning philosophy—a Luther and a Melancthon to rekindle the lights of Science and Religion, and overthrow the Empire of Ignorance and Superstition—a Bonaparte to break down despotic governments and humble the pride of kings—a Washington to achieve the liberty of his country, and establish a Free government. When the church is to be emancipated from the benumbing influence of the spirit of Formalism, and the pride of human learning and warmed into spiritual life and activity, a Whitefield appears on the stage to sound the alarm trumpet and publish the gospel in strains as "sweet as angels use." Previous to the appearance of Whitefield and Wesley, the Protestant Church had sunk into a state of Laodicean indifference; a state more injurious to vital piety than that of contentment in error, or of bloody persecution. At this critical period, a youth is seen emerging from the shades of Oxford, clad in the Christian panoply, and every way qualified for the arduous and

difficult work assigned him, which was TO PROMOTE A REVIVAL OF VITAL PIETY and turn many to righteousness.

What sight was ever presented so full of moral sublimity, as to see a youth so modest and yet so resolutely bent on his purpose, so distrustful of himself and yet relying so firmly on God, surrounded by such vast crowds of human beings, at early dawn and in the dead hour of night—thousands on thousands, trembling under the weight of his denunciations or melted under his tender appeals, as though the hidden springs of thought and emotion were all under his control—multitudes crying after him, besieging him in his retirements, and at times giving him no rest, night or day. No speaker ever had greater power over his auditories, and, probably, no man had such immense concourses to address.

When the largest churches were too small for him, or jealousy and a worldly policy excluded him, he took to the fields, where alone the perishing throng could find ample room, and he could find full scope for the exertion of his mighty powers. His very youthful appearance sometimes raised the smile of contempt; but ere he had advanced far in his discourse the thoughtless multitude were astonished—~~amazed~~—convicted. He arraigned and tried the sinner, and found him wanting; but before he delivered him over to justice, he exhibited the Savior in all his fulness and glory.

He improved every passing circumstance, and converted every thing into gold. Every motion and word seemed to have its effect. The uplifted hands, the tearful, heaven directed eye, and the rich tones of his majestic voice, were signs in him not to be misinterpreted. No man ever met with more violent opposition, yet this only served to kindle his zeal into an intenser flame, and gird him to higher efforts. On

wings of love he flew from place to place, and every where religion was revived, and the victories of the cross were celebrated.

The eloquence of Whitefield was always well adapted to his auditory, and varied much in original feeling, as well as mental power ; yet his words were as the arrow of the skilful archer, the arrow drawn to the head and sent home to the heart. One great faculty of his mind consisted in seizing the interesting events of the passing moment, catching the manners as they rose before him and embodying them in his discourses, so that every vital feeling should rally round the truth which he designed to inculcate, and impress them on the heart with eloquence of soul.

“ The true idea of Whitefield is that of a man peculiarly endowed to effect a great revival of spiritual piety. The indications of Providence marked him out for an extraordinary work. The opinions of evangelical Christians generally harmonized with his own convictions of duty. Almost every sermon that he preached corroborated his appointment to a great task. His acute sensibility, intensity of passion, diffusive sympathy and popular adaptations, gave him peculiar advantages in the sphere to which he was chosen. Gifted with unrivalled histrionic talents, the grandeur of pulpit themes called them into full requisition. Never were such powers more needed—never were they more sacredly employed. The tide of spiritual life had become stagnant in its channels ; the celestial flame was left to languish. A great speaker was wanted. There was no charm in orthodox creeds to invigorate the spirit of piety. A voice of eloquent majesty and tenderness was demanded. A heart overflowing with benevolent sympathies for a lost world, and acutely sensible to the

divine glory, was required for the work of reformation. Ignorant mortals would say, that the occasion provided the man; our faith teaches us that God called and qualified him for it. The training of the schools had not abated the warmth and energy of his nature. Possessing an active imagination, he held its wayward tastes subservient to conscientious impression, and framed its imagery so that it could arouse the dormant feelings of the heart. The passing thunder-storm could be introduced into the scenery of a sermon, and its darkness lowered upon the frightened hearers. A merry-andrew at Moorfield's could be employed to promote his purposes. If his subject required it, the flight of the angel Gabriel could be arrested, and his pinions be made to droop over the wrapt audience until, by the grace of God, the momentous question of redemption was decided. The range of his fancy was so extensive, its perceptions so minute, its activity so unwearied, that he converted every thing into the material of eloquence. Added to these rare qualifications of an eminent preacher, were the attractions of voice, look and manner, so happily adjusted and so admirably controlled, as to represent every style of thought and emotion. A quickened sensibility was no sooner felt than the eye and lip disclosed it. Never did an aspen leaf more promptly obey the gentlest breeze, than did his countenance and gesture respond to a change of sentiment and passion. The sympathies of his hearers accompanied him."

By such as hated the truth, as well as by those who were infected with the Laodicean spirit, who were great sticklers for forms or mere doctrinal soundness, Whitefield was accused of being a fanatic and an enthusiast. But neither his principles, spirit or measures, justified such allegations. His principles were

drawn from the pure fountains of revelation—his spirit was habitually kind and gentle, calculated to conciliate and attract rather than repel his auditors—his measures were such as Jesus Christ and his Apostles used for the conversion of men. Whitefield had neither the blind fury of the fanatic, nor the false fire of the enthusiast. He was “a man of enlarged social sympathies, disinterested affections, and self-renouncing spirit; and loved the world that hated him, and blessed those who cursed him.” He commenced his labors with the resolution that he “would make neither a PARTY nor a PURSE,” and the resolution did not fail of accomplishment. He was at an equal remove from a bigoted sectarian spirit, and the liberalizing spirit of the latitudinarian. Neither the venerated church in which he was born and ordained, nor the Seceders of Associate Presbytery, could circumscribe his labors to any one denomination of Christians. He was willing to be the servant of all. Wherever he found souls perishing, there he was in his element; whether in England, Scotland, Wales, or America. An eminent English Divine, Dr. Toplady, one of his own converts, denominated him “THE APOSTLE OF THE BRITISH EMPIRE.” And truly, since the days of the Apostle Paul, no minister of the gospel has attracted more attention, or his labors been crowned with such wonderful success. In the graphic language of Cowper—

Paul's love of Christ and steadiness unbribed,
Were copied close in him and well transcribed;
He followed Paul—his zeal a kindred flame,
His apostolic charity the same.
Like him crossed cheerfully tempestuous seas,
Forsaking country, kindred, friends and ease;
Like him he labored, and like him content
To bear it, suffered shame where'er he went.

Whitefield early felt a deep interest in the spiritual condition of the American Colonies, and longed to trace the footsteps and labors of the men who had left all dear to them in England for the love of God and his word, to find a home and freedom in the wilderness. Neither his growing popularity nor the golden harvest which every where waved before him, could detain him in England. The day of his landing on our shores may almost be said to form an era in the history of America. The sorrow he felt at seeing the low state of religion, wrought powerfully upon his mind. With few exceptions, the symptoms of spiritual decay and ruin every where met his eye; this, however, fired his zeal—a glance at the field was sufficient. He visited all the principal places from Georgia to Maine. The spirit of God descended—the church awoke from its slumbers, and thousands were converted. Thirteen times he crossed the Atlantic, and every time he witnessed the progress of the work of God. “The memorials of his ministry are with us.” While his sepulchral dust is in our land, a still holier monument perpetuates his name and worth. We realize to-day, as American Christians, the value of his arduous exertions, and hence we may recur with profit to his illustrious history. Of his devotion to the cause of Jesus Christ, of his patient toils in the great spiritual vineyard, of his endurance of opposition and contempt, of his heroic sacrifices, of his unobtrusive piety, of all the attributes of character that endeared him to the church, we need not now write. The following pages will present them to the reader.

LIFE OF THE
REV. GEORGE WHITEFIELD.

CHAPTER I.

TO HIS ENTRANCE INTO OXFORD UNIVERSITY.

THIS extraordinary man, and very successful preacher of the gospel, was born on the 16th of December, 1714, at the Bell Inn, Gloucester, which was then kept by his father. He was one of the great instruments, if not the chief, in effecting that revival of religion, both in England and America, which took place in the last century, and the benefits of which are felt to this day. His name, therefore, deserves to be had in "everlasting remembrance," as one of those who "turn many to righteousness;" and his biography must be interesting to all who rejoice in the extension of true religion. His great-grandfather, the Rev. Samuel Whitefield, was rector of North Ledyard, in Wiltshire, and afterwards of Rockhampton, in Gloucestershire. His grandfather, Mr. Andrew Whitefield, was a private gentleman, who lived retired on his own estate; but having a large family, his son Thomas, the eldest of fourteen, the father of Mr. George Whitefield, was brought up as a wine-merchant in Bristol. Having taken the inn at Gloucester, he married Mrs. Elizabeth Edwards, by whom he had one daughter and six sons, of whom George was the youngest. His father died when he

was only two years old; and on this account, perhaps, he was regarded by his mother with peculiar tenderness, and received the best education it was in her power to bestow. She suffered much, however, on his account, from her inability to educate and support him according to her wishes, and the sanguine hopes which she entertained concerning him. But Providence granted to her a full compensation for all her sufferings; for she lived to see him universally esteemed and honored, far above, perhaps, the most elevated hopes which she had at any time indulged. She died in December, 1751, in the 71st year of her age, when her son had been many years most successfully employed in advancing the noblest and best cause which can possibly engage the heart, or demand the exertions of man. She often used to say to him, when he was a child, "I expect more comfort from you, than from any of my other children," and she was not disappointed. Her remark, he says, was often useful to him, exciting him to endeavor to make good his mother's expectations.

In one of his journals, which he commenced at an early part of his ministry, he has detailed, with great artlessness and simplicity, many incidents of his childhood and youth, from which it appears that, though he had at times serious thoughts and impressions, the general course of his life, till the age of sixteen, was irreligious. Happy those who at that, or at any age, are induced to forsake the world as their idol and their portion, and to seek their joys in the comforts of religion and the service of Christ. The history of the church, however, in all ages, shows that early piety is the surest way to eminent piety.

He tells us, that, in early youth, he was "so

brutish as to hate instruction, and used purposely to shun all opportunities of receiving it," and that he spent much money in plays, cards, and romances, which were his heart's delight. His confessions on these accounts are very affecting, and should operate as a caution to all young persons to beware of such temptations. When he was about ten years of age, his mother married a second time, but unhappily; however, he was continued at school, and, at the age of twelve, he was placed at the grammar-school of St. Mary de Crypt, in Gloucester, where he remained about three years. Having a graceful elocution, and a good memory, he gained much credit for delivering speeches before the corporation at their annual visitation of the school, and received pecuniary rewards for his performances on these occasions. With some of the money thus obtained he purchased bishop Ken's "Manual for Winchester Scholars," which he describes as a book that had much affected him when his brother used to read it in his mother's troubles; and as having been, for some time after he bought it, "of great benefit to his soul."

His skill in elocution, though afterwards devoted to so noble a purpose, was for some time a snare to him, as it made him "very fond of reading plays," and induced him to spend many hours in preparing to act them with his school-fellows. His master, perceiving their propensity, set about preparing several dramatic pieces for their representation, and thus encouraged the habit.

He continued at school till he was about fifteen years of age, when, having attained, as he supposed, learning enough for any ordinary occupation, and his mother's business falling off, he remained at home to assist her in the management of the inn. Here, in

the midst of the activity called for in such a situation it pleased God to renew his religious impressions, which induced him, at least at intervals, to attend with much earnestness to the concerns of his soul.

“Notwithstanding,” he observes, “I was thus employed in a large inn, and had sometimes the care of the whole house upon my hands, yet I composed two or three sermons, and dedicated one of them to my elder brother. One day, I remember, I was very much pressed to self-examination, and found myself very unwilling to look into my heart. Frequently I read the bible when sitting up at night. And a dear youth, now with God, would often entreat me, when serving at the bar, to go to Oxford. My general answer was, ‘I wish I could.’”

His mother’s difficulties increasing, it became desirable for her to leave the inn, in which she was succeeded by one of her married sons, with whom George for some time remained, to assist him in his business. Some disagreement arising between them, he finally took his departure from the inn; and, after spending a month with his eldest brother at Bristol, he returned to Gloucester, and resided with his mother, until the desire of his heart to go to Oxford was attained in the following manner. While thus living unemployed, without any definite object before him, and waiting the openings of Providence, his mother was visited by an Oxford student, a servitor of Pembroke College, in that University. In the course of their conversation, he told her, that, after all his expenses at college for the quarter were discharged, he had one penny remaining. She immediately exclaimed, “This will do for my son;” and, turning to him, said, “Will you go to Oxford, George?” He replied, “With all my heart.” Ap-

plication was immediately made to some friends, who had influence at the college. They pledged themselves to serve her; and, in this confidence, her favorite son returned to the grammar-school, where he not only resumed his studies with greater diligence, but also endeavored, not altogether in vain, to promote virtue and religion among his associates.

Before this step was taken, being much at leisure, he felt himself in the utmost danger from the influence which some wicked, but engaging young men had over his susceptible mind. But it pleased God to break the snares laid for him, by filling his soul with an abhorrence of their ungodly deeds. Early religious impressions regained their influence; he began to watch his heart and conduct, prayed and fasted, partook of the sacrament, read much in devotional books, attended public worship twice every day, and so intensely were his affections set on religion, that his thoughts seldom turned to any other subject.

Having spent a sufficient time in literary preparation for his entrance into the University, he removed to Oxford in his eighteenth year, and was immediately admitted as a servitor into Pembroke College. But he soon found that the seat of learning was also a scene of danger. When Whitefield entered the University of Oxford, that seat of learning had not shaken off the moral lethargy which followed the ejection of the two thousand non-conformists. From that time down to the year 1734, when Whitefield entered at Pembroke College, the motto of the University might have been, "We care less for character than for conformity." Strong temptations beset him, from the examples of other students, but being shocked at their impiety and im-

morality, and being kept by the mighty power of God, he was enabled to escape the snares of Satan. His activity, obliging manners, diligence, and sobriety, procured him many friends; but, being solicited by some of the students to join them in their riotous mode of life, he sometimes suffered not a little to avoid their persecutions, and was often obliged to shut himself up alone in his study. When they perceived that his mental energy and determination were as vigorous as his manners appeared to them singular, they permitted him to pursue his own way in peace, and continued to render him assistance, without attempting to turn him aside from his purpose. This decision of character is the best method of putting to "silence the ignorance of foolish men," and affords a useful lesson to young persons on entering their religious career.

CHAPTER II.

FROM HIS ENTRANCE INTO THE UNIVERSITY TO HIS
ORDINATION.

Soon after Mr. Whitefield had taken up his residence in the University, he obtained the friendship of the tutor of his college, who behaved very kindly to him, and rendered him many important services. Acting upon the principles he had imbibed, he avoided, as much as possible, the society of worldly men, and associated himself, by degrees, with the most thoughtful, diligent, and pious of his fellow-students. About the time of his admission, a few young gentlemen, of different colleges, had formed themselves into a society for mutual improvement and edifica-

tion, and were soon distinguished, by their habits and character, from the rest of the University. The original members of this society, were Mr. Morgan, of Christ Church; Mr. Kirkham, of Merton; the celebrated John Wesley, then fellow of Lincoln, and his brother Charles, of Christ Church. From the regularity of their pursuits, or the strictness of their lives, the name of METHODISTS was applied to them, a term by which they and their successors have ever since been designated. Their number was soon increased by the addition of several others to their society. Mr. Whitefield had not resided long in Oxford before he heard of these young men, and of the reproaches that were cast upon them for their piety. From what he had heard of them, he loved them in his heart, defended their characters on all occasions, and earnestly desired to follow their example; but diffidence, or a sense of his inferior condition, kept him a long time from uniting himself with them. He, however, determined to seize the first favorable opportunity of obtaining their acquaintance; and an incident at length occurred which enabled him to do so. A pauper had attempted suicide, and Mr. Whitefield sent a poor woman to request Mr. Charles Wesley to visit this forlorn being, and administer to her spiritual instruction. The messenger was charged not to say who sent her; but she chose to disobey, and Mr. Wesley, who had often seen him walking alone, and had heard something of him, invited him to breakfast on the following morning. An introduction to the select society of these despised students soon followed; and Mr. Whitefield now, like them, "began to live by rule, and to pick up the very fragments of time, that not a moment of it might be lost." Nothing, perhaps, contributed more to the formation

of this union, than the advice given to Mr. John Wesley by a plain christian whom he had travelled many miles to visit. "You wish, sir," said the good man, "to serve God, and go to heaven: remember that you cannot serve him alone; you must, therefore, find companions, or make them. The bible knows nothing of solitary religion." Wesley never forgot this; and he used his utmost exertions, both now and at every future period of his life, to promote christian fellowship and united effort. "My soul at that time was athirst for some spiritual friends to lift up my hands when hung down, and to strengthen my feeble knees. He soon discovered it, and, like a wise winner of souls, made all his discourses tend that way. And when he put into my hands Professor Frank's 'Treatise against the fear of Man,' and 'The Country Parson's Advice to his Parishioners,' I took my leave."

The number of the little society now amounted to fifteen. For some time they met for their mutual improvement, in literature and science as well as in religion; reading, on Sunday evenings, books on Theology, and, on other nights, the Greek and Latin classics. But, after no long period, religion became their chief concern at every meeting. They read and examined the New Testament in Greek, and conversed on the all-important subjects which it reveals. Rules were drawn up to guide them in self-examination, prayer, and meditation, by which they hoped to attain the love of God. With a view to the same object, they observed the fasts of the ancient church, received the Lord's supper every week, and practised acts of self-denial, not much less rigorous than the penances of the Romish Church. Nor was the fervor of this zeal long restricted to themselves, what-

ever errors or imperfections might be attached to it: they united to seek the welfare of all men, as well as to promote their own spiritual advantage. To Charles Wesley he afterwards felt himself to be so deeply indebted, as to denominate him his spiritual father. He persevered for several weeks in abstinence and fasting, till he could not walk, from extreme weakness. Some idea may be formed of the conflict he endured, from his own language: "When I knelt down, I felt great pressures both on soul and body, and have often prayed under the weight of them, till the sweat came through me. God only knows how many nights I have lain upon my bed, groaning under what I felt. Whole days and weeks have I spent in lying prostrate on the ground, in silent and vocal prayer."

His kind and benevolent tutor, perceiving that his health was sinking under the continued severity of these exercises, called in a physician to attend him, from whose care he derived considerable benefit. With restored bodily health, his mind was also strengthened, and, through the abundant grace of God, enlightened to behold and receive the revelation of mercy by Jesus Christ. Of this happy change he thus records his grateful acknowledgment: "Notwithstanding my fit of sickness continued six or seven weeks, I trust I shall have reason to bless God for it through eternity; for, about the end of the seventh week, after having undergone innumerable buffetings of Satan, and many months' inexpressible trials by night and day, under the spirit of bondage, God was pleased at length to remove the heavy load, to enable me to lay hold on his dear Son by a living faith, and, by giving me the Spirit of adoption, to seal me, as I humbly hope, to the day of redemption. But, oh!

with what joy, joy unspeakable, even joy that was full of, and big with glory, was my soul filled, when the weight of sin went off, and an abiding sense of the pardoning love of God, and a full assurance of faith, broke in upon my disconsolate soul! Surely it was the day of my espousals, a day to be had in everlasting remembrance. At first my joys were like a spring-tide, and, as it were, overflowed its banks. Go where I would, I could not avoid singing psalms aloud. Afterwards they became more settled, and, blessed be God, saving a few casual intervals, have abode and increased in my soul ever since." It is evident, from the brief account which he published of his temptations at this time, that his affections were highly excited, and his judgment but partially informed; while yet it is equally clear that he was sincerely desirous to know the will of God, and felt deeply the importance of eternal truth. The grace which he sought was vouchsafed to him, and the God whom he faithfully served wrought effectually his deliverance, "made darkness light before him," and "crooked things straight, and rough places plain."

Such is the history of Whitefield's conversion; in this manner was he rescued from the malignant snares of the devil, and from the blind guidance of friends, who were, unconsciously, strengthening these snares, and, unintentionally, enabling the arch-deceiver to keep this brand in the burning. His CONVERSION would not have been less genuine, if he had never gone through the exercise of mind produced by THESE causes. The horror, the depression, the despair, which preceded his being born again, were neither elementary nor necessary parts of regeneration. Humanly speaking, a clear exhibition of the plan of

salvation, if presented to him, when he entered Oxford, would have relieved his mind at once, and introduced him into the liberty of the sons of God.

When his health was sufficiently established to bear removal, his physician and friends advised him to resort to his native air for its complete confirmation. Leaving, therefore, the University for a time, he retired to Gloucester, where he gradually gained his former health and vigor. As his efforts and usefulness, during the period of this visit to Gloucester, may be viewed as the DAWN of his future zeal and success, it will be proper, before enumerating more instances, to record, distinctly, the manner in which he prepared himself for doing good to others. "My mind being now more open and enlarged, I began to read the Holy Scriptures upon my knees; laying aside all other books, and praying over, if possible, every line and word. This proved meat indeed, and drink indeed, to my soul. I daily received fresh life, light, and power from above. I got more true knowledge from reading the book of God, in one month, than I could EVER have acquired from all the writings of men. In one word, I found it profitable for reproof, for correction, for instruction; every way sufficient to make the man of God perfect, thoroughly furnished for every good work and word. About this time God was pleased to enlighten my soul, and bring me into the knowledge of his free grace—and the necessity of being JUSTIFIED IN HIS SIGHT BY FAITH ONLY. This was more extraordinary, because my friends at Oxford had rather inclined to the MYSTIC DIVINITY. Burkitt's and Henry's Expositions were of admirable use, to lead me into THIS and all other gospel truths." To these habits of reading, Whitefield added much secret prayer. "Oh, what

sweet communion had I daily vouchsafed with God in prayer after my coming to Gloucester! How often have I been carried out beyond myself, when meditating in the fields! How assuredly I felt that Christ dwelt in me and I in Him, and how daily did I walk in the comforts of the Holy Ghost, and was edified and refreshed in the multitude of peace! I always observed that as my inward strength increased, so my outward sphere of action increased proportionably." Happy in himself, and thankful to the gracious Being who made him so, his affectionate soul ardently desired others to participate in his sacred joys. For this purpose he mixed in the society of young persons, and endeavored to awaken them to a just sense of the nature of true religion. Some were convinced of the truth, and joined him in religious exercises; and these were some of the first-fruits of his pious labors. His discovery of the necessity of regeneration, like Melancthon's discovery of the truth, led him to imagine, that no one could resist the evidence which convinced his own mind. "Upon this, like the woman of Samaria, when Christ revealed himself to her at the well, I had no rest in my soul, till I wrote letters to my relations, telling them there was such a thing as the NEW BIRTH. I imagined they would have gladly received it: but alas! my words seemed to them as idle tales. They thought I was going beside myself." He visited the jail every day; read and prayed with the prisoners; attended public worship very frequently; and read twice or thrice a-week to some poor people in the city. "During my stay here, God enabled me to give a public testimony of my repentance,—as to seeing and acting plays; for, hearing the strollers had come to town, and knowing what an egregious

offender I had been, I was stirred up to extract Mr. Law's excellent treatise, entitled, 'The Absolute Unlawfulness of the Stage entertainment.' The printer at my request put a little of it in the news, for six weeks successively; and God was pleased to give it his blessing." In this manner Whitefield employed himself during nine months; and one effect of pursuing such plans was, that "the partition-wall of bigotry and sect religion was soon broken down" in his heart. "I loved all, of whatever denomination, that loved the Lord Jesus in sincerity." This acknowledgment stands, in his diary, connected with an account of the benefit he derived from studying the works of the non-conformists. Baxter's "Call" and Allein's "Alarm," accorded so with his own ideas of fidelity and UNCTION, that wherever he recognized THEIR SPIRIT, he acknowledged "a brother beloved." Upon this portion of his history the mind dwells with almost unmixed delight; the only drawback is, the undue importance attached by him to dreams; and even those, considered as an INDEX to his waking thoughts, are interesting; revealing, as they do, his deep solicitude on behalf of souls. His zeal was now according to knowledge;—his object, at once, definite and scriptural;—his measures direct and rational,—and his motives truly evangelical. Drawing his own hope and consolation immediately from the oracles of God, he led others direct to the same source; shutting up to the faith those he associated with.

A course so exemplary, and exertions so benevolent and so useful, could not fail to attract much attention, and to be spoken of in various quarters. They were reported to Dr. Benson, the bishop of Gloucester, then resident in the city, who sent for

him, and encouraged him in his generous labors, giving him money, at one time five guineas, when he had not one in the world, and taking a lively interest in his welfare, which he showed himself in various instances ready to promote. Mr. Whitefield was now about twenty-one years of age, and was so highly esteemed by the bishop, that, though he had resolved generally to ordain none under twenty-three years of age, he told Mr. W. that he judged it his duty to ordain him whenever he wished it, and also to give him a cure. This approbation of his conduct must have greatly encouraged him, and especially the prospect of being thus enabled to glorify God in a sphere of wider influence and exertion; but, so deep was his sense of the awful responsibility of the ministerial office, that he almost shrunk from the idea of undertaking it. The proposal thus made to him, excited in his mind the most serious and solemn consideration, and induced him to examine his motives and intentions with renewed diligence and jealousy, that he might not enter, uncalled, upon an office of such unspeakable importance. The encouragement and persuasion of his friends at length enabled him to overcome his hesitation, and he set about preparing himself for the interesting service with all humility and devotion. Happy would it be for the church, if every candidate for the ministerial office were equally conscientious. Sunday, the 20th of June, 1736, was the day appointed for his ordination in the cathedral at Gloucester. On the preceding evening he spent two hours in prayer for himself and those who were to be set apart to the sacred office with him; and, on the day itself, he rose early, and passed the morning in prayer and meditation on the qualifications and duties of the office he was about to undertake. On a review of the

services of this day, he says: "I trust I answered every question from the bottom of my heart, and heartily prayed that God might say, Amen. And when the bishop laid his hands upon my head, if my vile heart do not deceive me, I offered up my whole spirit, soul, and body to the service of God's sanctuary. Let come what will, life or death, depth or height, I shall henceforward live like one, who, this day, in the presence of men and angels, took the holy sacrament, upon the profession of being inwardly moved by the Holy Ghost, to take upon me that ministration in the church. I call heaven and earth to witness, that, when the bishop laid his hands upon me, I gave myself up to be a martyr for Him who hung upon the cross for me. Known unto Him are all future events and contingencies; I have thrown myself blindfold, and I trust without reserve, into His Almighty hands. When I went up to the altar, I could think of nothing but SAMUEL'S standing, a little child, before the Lord, with a linen ephod.

Such were his feelings at the hour, as recorded by himself; "and they were not belied by the tenor of his after life."

CHAPTER III.

PREACHES HIS FIRST SERMON IN HIS NATIVE CITY.—
RETURNS TO OXFORD.—PREACHES IN LONDON, AT
BRISTOL, AND VARIOUS OTHER PLACES, WITH GREAT
ACCEPTANCE AND SUCCESS.—FIRST VOYAGE TO
GEORGIA.

HAVING thus received ordination, as a deacon of the Church of England, he delayed not to enter upon

the work to which he was appointed, and accordingly, on the sabbath following that on which he took orders, he preached his first sermon, in his native city, Gloucester, selecting for his subject, "The necessity and benefit of religious society." He had purposed to prepare at least one hundred sermons before he commenced his ministry, but this was in reality the only one he had. Still fearing himself incompetent to his great work, he had sent this sermon to a neighboring minister, to show how ill qualified he was to preach, as he unfeignedly supposed himself to be. His friend, after preaching it to his own congregation, returned it with a guinea, a seasonable gift to one who was as poor in pecuniary wealth as in his stock of sermons. At the appointed time, he ascended the pulpit in the church of St. Mary de Crypt: the following is his own record of the service. "Last Sunday, in the afternoon, I preached my first sermon in the church where I was baptized, and also first received the sacrament of the Lord's supper. Curiosity drew a large congregation together. The sight, at first, a little awed me; but I was comforted with a heartfelt sense of the Divine presence, and soon found the advantage of having been accustomed to public speaking when a boy at school, and of exhorting and teaching the prisoners, and the poor people at their private houses, while at the University. By these means, I was kept from being daunted overmuch. As I proceeded, I perceived the fire kindled, till at last, though so young, and amidst a crowd of those who knew me in my childish days, I trust I was enabled to speak with some degree of gospel authority. Some few mocked, but most, for the present, seemed struck; and I have since heard, that a complaint had been made to the bishop, that I drove

fifteen people mad the first sermon! The worthy prelate, as I am informed, wished that the madness might not be forgotten before the next Sunday. Before then, I hope my sermon upon 'He that is in Christ is a new creature,' will be completed. Blessed be God, I now find freedom in writing. Glorious Jesus!

'Unloose my stammering tongue to tell
Thy love immense, unsearchable!'"

Wishing now to enjoy the benefit of leisure and retirement, and to improve himself farther by resuming his studies, he determined to return to Oxford, whither he went the following week, declining to accept the charge of a parish which the bishop had offered him. Here he took his degree of bachelor of arts; and, continuing to reside in the University; he added to his other employments, that of attending to the spiritual wants of the prisoners and the poor. Not long, however, after his removal to Oxford, he was invited to serve the cure of a friend going into the country. The new scene of his labor was the chapel in the Tower; but his first sermon in London was preached at Bishopsgate church, in August, 1736. Having a very young appearance, the people were surprised, and seemed to sneer, as he went up to the pulpit; but they had not heard him long, when their contempt was turned into respect, and their smiles into grave attention. His residence was in the Tower, where he continued two months, and where he exhibited a specimen of that laborious diligence in his ministerial work, and that power of oratory in his preaching, which were so conspicuous in his future course. The congregations he attracted by his preaching were very numerous and attentive,

and continued to increase, wherever he officiated, to the end of his stay in the metropolis.

The two Wesleys and Mr. Ingham had been some time in Georgia, with a view of promoting religion in the colony, and especially of giving instruction to the Indians. About this time letters were received from these gentlemen, containing an account of the colony, and of their proceedings in it, which excited in Mr. Whitefield's mind a strong desire to go thither and help them; but not seeing his call clear, at the expiration of his engagement in London, he returned again to Oxford. There he devoted the chief part of his time to the study of Henry's Commentary; which seems to have been a favorite book among his associates in the University. "God," says he, "works by him, Henry, greatly here." How highly he prized his own copy, may be judged from his gratitude when he was able to pay for it. To the friend who furnished it, he writes, "Herewith I send you seven pounds to pay for Mr. Henry's Commentary. Dear Esq. Thorold made me a present of ten guineas, so that now, for ever blessed be divine goodness! I can send you more than I thought for." In a former letter he had said, "I hope to send you, in a short time, two guineas towards paying for Henry's Exposition." This excellent work was always a favorite with him, and he perused it several times in the course of his life with deep seriousness and devotion.

In November, 1736, he was again called from Oxford, to officiate for Mr. Kinchin, at Dummer, in Hampshire. This was a new sphere of action, among a poor and illiterate people. Though irksome to him at first, he soon became reconciled to the situation, and thought he reaped no small benefit by conversing with the poor of Christ's flock.

Here he read prayers twice a day, early in the morning, and in the evening; he also daily catechised the children, and, in addition to his public ministration, visited from house to house, "speaking of the things pertaining to the kingdom of God." He also continued his studies with great application, dividing the day into three parts, allotting eight hours for sleep and meals, eight for study and retirement, and eight for public prayers, catechising, and visiting the people. During his stay here, he was invited to a very profitable curacy in London, but he declined it, as he still retained his inclination for going abroad. The chord touched by the spiritual wants of Georgia, had not ceased to vibrate in his inmost soul. From the moment it was struck, Oxford had no magnet, Hampshire no charms, the metropolis no fascination, for the young evangelist. He promptly and decidedly declined the lucrative and attractive curacy, being intent on going abroad. And an opportunity of gratifying his truly missionary spirit soon presented itself. "He received letters," says Dr. Gillies, containing what HE THOUGHT TO BE an invitation to go to Georgia, from Mr. John Wesley, whose brother came over about this time to procure more laborers." The doctor might have said "letters containing what WAS an invitation:" for although, at a future period, it was insinuated that Whitefield had intruded himself upon the sphere of the Wesleys in America, the imputation is unwarranted. Charles Wesley both urged and encouraged him to leave England. The following extracts are from a poem addressed to Whitefield by Charles Wesley, at the time.

"Servant of God, the summons hear;
Thy Master calls—arise, obey!

The tokens of his will appear,
His providence points out the way.

* * * * *

“Champion of God, thy Lord proclaim;
Jesus alone resolve to know:
Tread down thy foes in Jesus’ name;
Go! conquering and to conquer, go.

“Through racks and fires pursue thy way;
Be mindful of a dying God;
Finish thy course, and win the day;
Look up—and seal the truth with blood!”

This impassioned adjuration to proceed to America, proves that Whitefield did not intrude himself on the mission, nor run unsent. Had Dr. Southey observed those lines, he would not have said, that “Charles did not invite him to the undertaking.” The truth is, both brothers appealed to him in the form most likely to win his consent; making the call appear to be from God. “Only Mr. Delamotte is with me,” says John, “until God shall stir up the hearts of some of his servants to come over and help us. What if thou art the man, Mr. Whitefield? Do you ask me what you shall have? Food to eat, and raiment to put on; a house to lay your head in, such as your Lord had not; and a crown of glory that fadeth not away.” This is a REAL invitation, or mockery; and precisely in that spirit which Whitefield could not resist. Accordingly, on reading it, “his heart,” he says, “leaped within him, and as it were, echoed to the call.” Having once resolved, “he conferred not with flesh and blood,” as to the part he ought to take. He wrote to his relations that he would visit them before he took his departure, if they engaged not to dissuade him from his purpose. But he was not to leave his native land

without exciting extraordinary interest in every part of the kingdom which he visited, and displaying, before increasing multitudes, astonishing qualifications as a preacher of the gospel, and receiving many tokens of the Divine blessing on his labors.

Having settled his affairs in Oxford, he set out in January, 1737, to take leave of his friends in Gloucester and Bristol. It was in this journey that God began to bless his ministry in an uncommon manner. Wherever he preached, amazing multitudes flocked together, in Gloucester, Stonehouse, Bath, and Bristol, so that the heat of the churches was scarcely supportable; and the impressions made on the minds of many were no less extraordinary. He did not, however, remain long at any of these places, being obliged to return to Oxford in February, and thence to proceed to London, to wait upon General Oglethorpe, the governor, and the trustees, of Georgia. Being introduced to the archbishop of Canterbury and the bishop of London, they both approved of his going abroad. The bishop of Gloucester had previously received him as a father, and expressed his confidence that God would bless him. He preached several times in London to exceedingly large auditories; sometimes delivering four sermons on a Sunday, beside reading prayers twice or thrice, and walking ten or twelve miles. Finding that the general would not sail for some months, and being under particular obligations to the Rev. Samson Harris, of Stonehouse, in Gloucestershire, he went, at his request, to supply his charge, while he dispatched some affairs in London. Here new scenes of usefulness and enjoyment opened before him, and he diligently and gratefully employed them to the noblest purposes. His happiness, on some occasions, was unspeakable.

“ Sometimes, as I have been walking,” he writes, “ my soul would make such sallies, that I thought it would go out of the body. Could the trees speak, they would tell what sweet communion I and my christian brethren enjoyed under their shade.” One night was never to be forgotten. “ There was an awful thunder-storm. I had been expounding to many people; and some being afraid to go home, I thought it my duty to accompany them, and improve the occasion, to stir them up in prayer for the coming of the Son of man. While others were rising from their beds, and frightened almost to death to see the lightning run upon the ground, and shine from one part of the heaven to the other, I and another, a poor pious countryman, were in the field, praying, praising, and exulting in our God, and longing for that time when Jesus shall be revealed in a flame of fire. O, that my soul may be in a like frame when he shall actually call me!”

“ This,” says Mr. Cornelius Winter, who knew him intimately, and has described more of his private life and character than any other individual, “ Is perfectly in character with Mr. Whitefield: he turned every thing into gold; he improved every thing for good: passing occurrences determined the matter of his sermons, and, in some degree, the manner of his address. Thus, if he had read on astronomy in the course of the week, you would be sure to discover it. He knew how to convert the centripetal motion of the planets to the disposition of the christian towards Christ; and the fatal attraction of the world was very properly represented by a reference to the centrifugal. If he attended any extraordinary trial, he would avail himself of the formality of the judge in pronouncing sentence. It would only be by hearing him, and

by beholding his attitude and tears, that a person could well conceive the effect; for it was impossible but that solemnity must surround him, who, under God, became the means of making all solemn."

His code of morals embraced the whole law of God, and was found in the "love of God, and faith in the Lord Jesus Christ." This he states explicitly, in a letter to a young friend, who had complained to him that the prosecution of learning tended to withdraw his heart from God:—"You seem uneasy that your school-business draws you too much from your duty, as you term it, etc.; by which I suppose you mean private prayer, reading, etc. But here, dear sir, lies your mistake, in imagining that going to school is not as much your duty, at its proper time, as going to prayer; supposing you go, not to be critics, or make your fortunes in the world, but to get such a stock of solid learning, as will make you, through the grace of God, able ministers of the New Testament, if so be He should ever call you to that function. No; christianity, dear sir, does not put a stop to, but only regulates our common vocations, by teaching us to pursue them in such a measure and manner, as most conduces to the glory of God, and the good of souls. Go to school on this principle, and you may be as easy when you are at your common book, as if you were at your bible. Only observe this caution—never to let your studies so far interfere as to prevent your private retirements. For you must always remember, that it is better to be a saint than a scholar; and, indeed, the only way to be a true scholar, is to be striving to be a true saint."

He seized every event that occurred to promote the piety of his hearers. One morning, while exhorting christians not to cease from endeavoring to

save the souls of relations, but with their lives, he enforced his exhortation by remarking, that he had a brother, for whose salvation he had long prayed and labored in vain, till within these few weeks past. He then said, "To my astonishment, he came to my house, and, with tears in his eyes, said to me, that he had come to London to tell me what God had done for his soul, and to express to me his gratitude for all I had done to reclaim him."

The return of Mr. Harris to his charge, left Mr. Whitefield at liberty to comply with the wishes of many in Bristol for a second visit. He was met, about a mile from the city, by multitudes on foot, and some in coaches; and the people saluted and blessed him as he passed along the streets. He preached, as usual, five times a-week, attended by immense crowds of all ranks. Collections were made for poor prisoners; societies were formed; and great inducements were offered to persuade him to remain in his native land. The congregations were overpowering. Some, as he himself remarks, "hung upon the rails, others climbed up the leads of the church; and altogether the church was so hot, with their breath, that the steam would fall from the pillars like drops of rain." During his stay at Bristol, which was from the end of May to the 21st of June, he paid a second short visit to Bath, where the people crowded and were seriously affected, as at Bristol; and one hundred and sixty pounds were collected for the poor of Georgia. June 21, he preached his farewell sermon at Bristol; and toward the end of the discourse, when he came to tell them, "it might be they would see him no more," the whole congregation was exceedingly affected; high and low,

young and old, burst into a flood of tears ; and, at the close, multitudes followed him home, weeping.

The next day was spent in giving advice, or talking with those concerned for their soul's salvation, till midnight, when he left Bristol secretly, to avoid the ceremony of being accompanied by coaches or horses. From Bristol he went to Gloucester, and preached to a very crowded auditory ; and, after staying a few days, went to Oxford, where he had an agreeable interview with his old companions, and came to London about the end of August. Here the same flood of popularity followed him. He was invited to preach, and assist in administering the Lord's supper, in a great many churches. The number of his hearers increased, and his exertions kept pace with the voice of the public, so much so, that his friends became, not without cause, afraid lest he should injure himself ; but his only reply to their caution was, " I find, by experience, the more I do, the more I am able to do, for God." During the three months he was detained in London, he was unceasingly engaged. His name was published in the newspapers without his knowledge, and contrary to his wish. The managers of public charities requested his aid ; and larger collections were made than had ever before been known on similar occasions. Above a thousand pounds were collected for charity children. He preached generally nine times a-week, and yet so numerous were his assemblies, that thousands could not gain admittance to the largest churches of the city ; and, to prevent accidents from the pressure of the crowd, constables were placed at the doors. The Lord's supper was administered often on Sunday morning, when, long before day, in the winter months, the streets were seen filled with people,

carrying lights, and conversing on religion as they proceeded to church. His increasing popularity roused the jealousy of many of the clergy, and some refused to give him their pulpits, unless he disavowed what he had written in the preface of his sermon on Regeneration, in which he expresses a wish that "his brethren would oftener preach on the new birth." "At first, many of the clergy were my hearers and admirers; but some soon grew angry, and complaints were made that there was no room for the parishioners, and that the pews were spoiled. Some called me a spiritual pickpocket, and others thought I made use of a charm to get the people's money."

He had now recourse to prayer, which he experienced to be the most effectual means of support to his soul. Every morning, he and several friends met to pray for Divine aid, and the advancement of the gospel. They spent once a whole night in prayer and praise; and often in the night, though exhausted by the labors of the day, communion with God and his brethren strengthened his soul. This led him to compose his sermon on Intercession.

As the time approached when he was to leave England, the people showed their esteem for him by many expressive tokens. They followed him so closely, and in such numbers, for advice, that he could scarcely command a moment of retirement. They begged to receive from him religious books, and to have their names written with his own hands, as memorials of him. The final separation was to him almost insupportable.

It was, undoubtedly, a surprising thing, that a young man, scarcely more than twenty-two years of age, and previously unknown to the world, should be able

to collect such immense congregations, and rouse and command their attention, multitudes hanging on his lips and receiving instruction from his mouth. But God had endowed him with a singular union of qualities, which most eminently fitted him for the work of an evangelist. He was faithful to his trust, and his Divine Master abundantly blessed and honored him in the discharge of its momentous duties.

Having thus traced the amazing effects of Whitefield's FIRST sermons, it will now be interesting to examine their general character, and to ascertain what were the truths which thus aroused the public mind. Three of these successful sermons can, happily, be identified with these "times of refreshing;" and they may be depended on, as specimens of both the letter and the spirit of his preaching, because they were printed from his own manuscripts: that "On Early Piety;" that "On Regeneration;" and that "On Intercession." Whoever will read these appeals, realizing the circumstances under which they were made, will hardly wonder at the effect produced by them; the topics of the second and third, and the tone of all the three, are so different from the matter and manner of sermonizing, to which the public had been long accustomed. They do not surprise us at all; because, happily, neither the topics nor the tone of them are "strange things to our ears." Both were, however, novelties, even in the metropolis, at that time. When—where had an appeal like the following been made in London? "I beseech you, in love and compassion, to come to Jesus. Indeed, all I say is in love to your souls. And if I could be but an instrument of bringing you to Jesus, I should not envy but rejoice in your happiness, however much you were exalted. If I was to make up the LAST of

the train of the companions of the blessed Jesus, it would rejoice me to see you above me in glory. I would willingly go to prison or to death for you, so I could but bring one soul from the devil's strong holds, into the salvation which is by Christ Jesus. Come then to Christ, every one that hears me this night. Come, come, my guilty brethren: I beseech you for your immortal souls' sake, for Christ's sake, come to Christ! Methinks I could speak till midnight unto you; I am full of love towards you. Would you have me go and tell my Master, that you will not come, and that I have spent my strength in vain? I cannot bear to carry such a message to him! I would not, indeed I would not, be a swift witness against you at the great day of account: but if you will refuse these gracious invitations, I must do it."

In this spirit, not very prevalent even now, Whitefield began his ministry. And there is a fascination as well as fervor in some of his early sermons. How bold and beautiful is the peroration of that on Intercession! Referring to the holy impatience of "the souls under the altar," for the coming of the kingdom of God, he exclaims, "And shall not we who are on earth, be often exercised in this divine employ with the glorious company of the spirits of just men made perfect? Since our happiness is so much to consist in the communion of saints, in the church triumphant above, shall we not frequently intercede for the church militant below; and earnestly beg, that we may be all one? To provoke you to this work and labor of love, remember, that it is the never-ceasing employment of the holy and highly exalted Jesus himself: so that he who is constantly interceding for others, is doing that on earth, which the eternal son of God is always doing in heaven. Ima-

gine, therefore, when you are lifting up holy hands for one another, that you see the heavens opened, and the Son of God in all his glory, as the great High Priest of your salvation, pleading for you the all-sufficient merit of his sacrifice before the throne. Join your intercessions with His! The imagination will strengthen your faith, and excite a holy earnestness in your prayers.”

At length, having preached in a good part of the London churches; collected about a thousand pounds for the charity schools, and got upwards of three hundred pounds for the poor in Georgia, Whitefield left London on December 28th, 1737, in the twenty-third year of his age, and went in the strength of God, as a poor pilgrim, on board the Whitaker.

CHAPTER IV.

VOYAGE TO GEORGIA, IN 1737-8.—HIS EXERTIONS ON SHIP-BOARD, AND AT GIBRALTAR.—HIS ARRIVAL IN AMERICA, AND PROCEEDINGS THERE.—RETURNS TO ENGLAND.—TAKES PRIEST'S ORDERS, IN 1739, AND PREACHES WITH WONDERFUL SUCCESS IN VARIOUS PLACES.

THE departure of Mr. Whitefield to a foreign land, was doubtless a matter of rejoicing to those who disliked what they deemed his enthusiasm, or were annoyed by his self-denying and zealous labors. An impression, however, had been made by his ministry, which tended materially to rouse the apathy of the age, and the good effects of which remain to this day. These were increased by the return of Mr. Wesley, who arrived almost immediately after Mr. Whitefield

had embarked, and who commenced his ministry in London with a sermon on regeneration. After coming on shore several times, and preaching as usual, Mr. Whitefield finally set sail in January.

The captain of the ship Whitaker, in which Mr. Whitefield sailed, and the officers of the regiment, with the surgeon, and a young cadet, gave him to understand that they looked upon him as an impostor, and for a while treated him as such. The first Lord's-day one of them played on the hautboy, and nothing was to be seen but cards, and little heard, but cursing and blasphemy. This was a very disagreeable situation; but it is instructive to observe, with what prudence he was enabled to behave among them, and how God was pleased to bless his patient and persevering endeavors to do them good.

He began with the officers in the cabin, in the way of mild and gentle reproof; but this had little effect. "I could do no more for a season, than, whilst I was writing, now and then to turn my head, by way of reproof, to a lieutenant of the soldiers, who swore, as though he was born of a swearing constitution. Sometimes he would take the hint, return my nod, with a 'Doctor, I ask your pardon;' and then to his cards and swearing again." He therefore tried what might be done between decks, among the soldiers. And, though the place was not very commodious, he read prayers, and expounded twice a-day. When the soldiers could not or would not attend, he devoted himself to the religious education of their children. At first he could not see any fruit of his labor, yet it was encouraging to find it kindly received by his "new red-coat parishioners," as he calls them, many of whom submitted cheerfully to be catechized about the lessons they had heard expounded.

In this situation things continued for some time. But all this while he had no place for retirement, and there was no service in the great cabin, both which he greatly desired. At last he obtained his wish. One day, finding the ship-captain a little inclined to favor him, he asked him to suffer him now and then to retire into the round-house, where the captain slept, and offered him money for the loan of it. The captain would not take the money, but readily granted his request. Soon afterwards, the military captain, having invited him to a dish of coffee, he took the liberty to tell him, "that, though he was a volunteer on board, yet, as he was on board, he looked upon himself as his chaplain, and, as such, he thought it a little odd to pray and preach to the servants, and not to the master;" and added, "that, if he thought proper, he would make use of a short collect now and then to him, and the other gentlemen in the great cabin." After pausing awhile, and shaking his head, he answered, "I think we may, when we have nothing else to do." This awkward hint was all he got for the present; yet he was encouraged thereby to hope that the desired point would be soon gained.

They were detained in the Downs, by contrary winds, for near a month; the soldiers, by this time, became more and more civilized, and the people at Deal heard him gladly. There he preached thrice, at the invitation of the ministers; and often expounded in the house where he lodged. This work was very delightful to him; but he was suddenly called away by a fair wind, about the end of January, 1738, just after he had preached in Upper Deal church.

Being again on board, he was much comforted with the hope of doing good in the great cabin. Having

no better place, he generally every night retired with his friend, the honorable Mr. Habersham, and his brother, and two servants, behind the round-house, for prayer and other religious exercises: sometimes he perceived captain Whiting was hearkening within. One day, finding on the captain's pillow, "The Independent Whig," he exchanged it for a book entitled, "The Self-Deceiver." Next morning the captain came, smiling, and inquired who made the exchange. Mr. Whitefield confessed that he did, and begged his acceptance of the book, which he said he had read, and liked very well. From thenceforward, a visible alteration was seen in him. The other captain also, about the same time, met him as he was coming from between decks, and desired "that they might have public service, and expounded twice a-day." In April following, he thus mentions the happy effects produced during a very slow passage:—"Blessed be God, we now live very comfortably in the great cabin. We talk of little else but God and Christ, and scarce a word is heard among us, when together, but what has reference to our fall in the first, and our new birth in the second, Adam."

Mr. Whitefield was equally favored at Gibraltar, where the vessel stopped some time. Major Sinclair had provided a lodging for him, and the governor and military invited him to their table. Being apprehensive that, at a public military table, he might be more than hospitably treated, to prevent any thing disagreeable, he reminded his excellency, that, at the court of Ahasuerus, "none did compel." He took the hint, and pleasantly replied, "No compulsion of any kind shall be used at my table;" and every thing was conducted with the greatest propriety. Here he preached often, and was heard by all. Strange and unusual

was the scene, both with respect to the place and the people. The adjacent promontories, and the largeness of the rock of Gibraltar, helped him to enlarge his ideas of Him, who "in his strength setteth fast the mountains, and is girded about with power." And the place being, as it were, a public rendezvous of all nations, he thought, he says, "he saw the world in epitome."

Leaving Gibraltar, affairs assumed a still more promising appearance. When the weather permitted, he taught and prayed aboard the ships accompanying his own, when the attendance on public worship was so regular, that the whole company resembled a church. A great moral change seemed already effected. Bad books and cards were cast into the sea; the bible and other useful books were preferred. A fever prevailed, which increased serious reflections. For many days and nights he crept about between decks, to minister medicines and cordials to the bodies and minds of the sick; and in this good work he was joined by captain Whiting, who appeared truly converted. Whitefield was himself attacked, but God was pleased to restore him soon. The voyage was tedious, yet not to him uncomfortable. After the lapse of many years, he thus speaks of it:—"A long, and, I trust, not altogether an unprofitable voyage. What shall I render to the Lord for all his mercies? Besides being strengthened to go through my public work, I was enabled to write letters, and compose sermons, as though I had been on land. The remembrance of the happy hours I enjoyed on deck, is refreshing to my soul. Though nature sometimes relented at the loss of absent friends, and the inconveniences of a sea life, yet a consciousness that I had

the glory of God in view, and the good of souls, afforded me unspeakable satisfaction."

At length, on May 5th, they came in sight of Savannah river, and sent off for a pilot; and such was the joy of all when they came to anchor at Tybee island, that he could not help exclaiming, "How infinitely more joyful will the children of God be, when, having passed through the waves of this troublesome world, they arrive at the haven of everlasting rest!" Though still weak, he preached a farewell sermon to his "red-coated and blue-jacketed parishioners," as he called his military and naval congregation. It was heard with floods of tears.

Mr. Wesley had met with such harsh treatment in Georgia, that, on reaching the Downs, and learning that his friend had sailed in a vessel which was yet in the offing, he dispatched a letter to prevent his proceeding. It contained these remarkable words:—"When I saw that God, by the wind which brought you out, carried me in, I asked counsel of God. His answer you have, enclosed." The enclosure was a slip of paper, on which was written, "Let him return to London." This had been drawn by lot, as the only method which Wesley could think of trying, to decide what was the duty of his friend. But Whitefield was not disposed to submit to such a doubtful rule. He prayed for direction, seriously considered the subject, and then proceeded to Georgia. Nor had he any cause to regret it. He saw; indeed, that the colony was in a declining state, nor could he perceive how it could prosper, unless its constitution was altered. "But," he says, "through Divine mercy, I met with respectful treatment from magistrates, officers, and people; and among some the word took effectual root. I was really happy in

my little foreign cure, and could have cheerfully remained among them, had I not been obliged to return to England, to receive priest's orders, and make a beginning towards laying a foundation for the orphan-house. And thus the place I intended to hide myself in, became, through these causes, a means of increasing that popularity which was already begun, but which, by me, was absolutely unforeseen, and as absolutely undesigned."

The first thing he did after his recovery was to visit TOMO-CHICHI, the Indian king, then on his death-bed. This was the micoe, or king, whom Oglethorpe brought to England, in 1734, and introduced to George II. He was accompanied by his wife and son, and seven other Indians of the Creek nation. His eloquent speech to the king and queen is well known; and was so well received at court, that he was loaded with presents, and even sent in one of the royal carriages to Gravesend when he had to embark again. He now lay, says Whitefield, "on a blanket, thin and meagre; little else but skin and bones. Senanki, his wife, sat by, fanning him with Indian feathers. There was no one could talk English, so I could only shake hands with him and leave him." A few days after Whitefield went again to visit Tomo-Chichi, and found that his nephew, Tooanoowee, could speak English. "I desired him to ask his uncle, whether he thought he should die; who answered, I cannot tell. I then asked, where he thought he should go after death? He replied, to heaven. But alas! how can a drunkard enter there! I then exhorted Tooanoowee, who is a tall, proper youth, not to get drunk; telling him, that he understood English, and therefore would be punished the more, if he did not live better. I then asked him, whether he believed in a heaven?

He said, Yes. I then asked, whether he believed in a hell? and described it by pointing to the fire. He replied, No. From whence we may easily gather, how natural it is to all mankind to believe there is a place of happiness, because they wish it to be so; and on the contrary, how averse they are to believe a place of torment, because they wish it may not be so. But God is just and true; and as surely as the righteous shall go away into everlasting happiness, so the impenitently wicked shall go into everlasting punishment."

The proposal of an orphan-house originated, some time before, with Charles Wesley and General Oglethorpe, and the number of orphans in the colony led Mr. Whitefield to approve of it. "And having heard," he says, "and read, of what professor Franck had done in that way in Germany, I confidently hoped that something of the like nature might succeed in Georgia." From this moment he set his heart upon founding one, as soon as he could raise funds. In the mean time, he did what he could: he opened a school for the villages of Highgate and Hampstead, and one for girls at Savannah. He then visited the Saltzburghers' orphan school at Ebenezer; and if any thing was wanting to perfect his own design, or to inflame his zeal, he found it there. The Saltzburghers themselves were exiles for conscience sake, and eminent for piety and industry. Their ministers, Grenaw and Boltzius, were truly evangelical. Their asylum, which they had been enabled to found by English benevolence, for widows and orphans, was flourishing. Whitefield was so delighted with the order and harmony of Ebenezer, that he gave a share of his own "poor's-store" to Boltzius, for his orphans. Then came the scene—which com-

pleted Whitefield's purpose. Boltzius "called all the children before him: catechised and exhorted them to give God thanks for his good providence towards them: then prayed with them, and made them pray after him: then sung a psalm. Afterwards, the LITTLE LAMBS CAME AND SHOOK ME BY THE HAND, ONE BY ONE, AND SO WE PARTED!" From this moment Whitefield made his purpose his fate.

After spending a few weeks at Savannah, laboring as hard as his health would permit, he went to Frederica, where he was gladly received; the people having "had a famine of the word for a long season." They had no sanctuary, and therefore he had to preach under a tree, or in Habersham's house. This visit, although short, endeared him to all the people; and he had the satisfaction, before he left, to see them "sawing timber for a commodious place of worship, until a church could be built."

His return to Savannah was hastened by a circumstance which Gillies overlooked. One of his friends, he does not say which, had lost himself in the woods, and was missing from Tuesday to Friday. The great guns had been fired in vain to direct the wanderer. Some of the people had searched day and night for him, without success. This report was sent to Whitefield, and it hurried him away from Frederica. He had the pleasure, however, on his arrival at Savannah, to find his "lost sheep."

Here an instance of refusing to read the burial service occurred, which is more creditable to him than its omission in the case of the poor negro boy. It will be best told in his own words. "I was obliged to-day to express my resentment against infidelity, by refusing to read the Burial Office over the most professed unbeliever I ever yet met with. God was

pleased to visit him with lingering illness; during which I went to see him frequently. About five weeks ago, I asked him, what religion he was of? He answered, 'Religion was of so many sects, he knew not which to choose.' Another time, I offered to pray with him, but he would not accept it. Upon which I resolved to go to see him no more. But being told, two days before he died, that he had an inclination to see me, I went again, and, after a little conversation, put the following questions to him: 'Do you believe Jesus Christ to be God, and the one Mediator between God and man?' He said, 'I believe Jesus Christ was a good man.' 'Do you believe the holy Scriptures?' 'I believe something of the Old Testament: the New I do not believe at all.' 'Do you believe, sir, a judgment to come?' He turned himself about and replied, 'I know not what to say to that.' 'Alas, sir!' said I—'if all these things should be true, what—?' which words, I believe, gave him great concern; for he seemed after to be very uneasy, grew delirious, and in a day or two departed. Unhappy man—how quickly he was convinced! The day after his decease he was carried to the ground, and I refused to read the office over him;—but I went to the grave, and told the people what had passed between him and me: and, warning all against infidelity, I asked them, whether I could safely say,—'As our hope is, this our brother doth?' Upon which, I believe, they were thoroughly satisfied that I had done right." "This," says Dr. Philips, "was equally creditable to the preacher and the people!"

The colonists were blessed with some worthy ministers, and in the German congregation were many praying persons. This, with the consideration that so

many charitable people in England had been stirred up to contribute to Georgia, and such faithful laborers as Messrs. Wesleys and Ingham had been sent, gave him great hopes, that, unpromising as the aspect at present might be, the colony might emerge in time out of its infant state. Some small advances Mr. Ingham had made in teaching the Indians, who were at a small settlement about four miles from Savannah. He lived among them for a few months, and began to compose an Indian grammar, but he was soon called away to England, and the Indians were, in a few years, scattered or dead. Mr. Charles Wesley had chiefly acted as secretary to General Oglethorpe, but he also went to England to engage more laborers; and not long after, his brother, Mr. John Wesley, having met with unworthy treatment, both at Frederica and Georgia, followed.

During Mr. Whitefield's stay, the weather was intensely hot, sometimes burning him almost through his shoes. Seeing others do it, who were as unable, he determined to inure himself to hardiness, by lying constantly on the floor; which, by use, he found to be so far from being a hardship, that afterwards it became so to lie on a bed. He was not more ready to deny himself than he was assiduous to do good; preaching often, catechising the young, visiting the sick, and exhorting from house to house. Reflection on the character, labors, and success of his predecessors, stimulated his zeal, as well as encouraged his hope. "Surely," he observes, "I must labor most heartily, since I come after such worthy men. The good Mr. J. Wesley has done in America is inexpressible. His name is very precious among the people; and he has laid such a foundation, that I hope

neither men nor devils will be able to shake it. O, that I may follow him as he has Christ!"

Mr. Whitefield having as yet only received deacon's orders, and wishing to be ordained priest, for the more complete performance of his duty as a minister of the church of England, it became necessary for him to return to England for that purpose; and being also desirous of making collections for his Orphan-house, he left Mr. Habersham at Savannah, and preaching at Charlestown, in South Carolina, he embarked for London on the 6th of September, 1738. The voyage was perilous in the extreme, tossed about with bad weather, in a ship out of repair, and in want of provisions. When one-third over the Atlantic, a vessel from Jamaica would have gladly received him, but he chose to share the lot of his shipmates. They valued his services, and one of the passengers, Captain Gladman, became a truly pious man: he, at a future period, at his own earnest request, became the fellow-traveller of his teacher. After nine weeks they made Limerick. "I wish," he remarks, "I could never forget what I felt when water and provisions were brought us from the shore. Mr. M'Mahon, a country gentleman, came from his seat at midnight, on purpose to relieve us, and most kindly invited me, though unknown, to his house, to stay as long as I pleased." At Limerick he was kindly received by that worthy prelate, Bishop Burscough, who engaged him to preach at the cathedral. From thence he went to Dublin, where he preached, and was entertained most cordially by Archbishop Bolton, Bishop Rundel, and Doctor Delany.

Remaining but a short time in Ireland, he proceeded to London, where he arrived on the 8th of December, 1738. Here he had the pleasure of convers-

ing with some of the Moravian brethren, whose faith and love refreshed his spirit, though he could not approve altogether of their mode of expressing themselves on religious subjects. He had not been in the metropolis above two days, when five churches were shut against him. He called on the primate and the bishop of London, whose reception of him was civil, but cold. The latter inquired "if his journals were not tinged with enthusiasm?" He replied, with his usual meekness and candor, that they were written only for his own use, and that of his private friends, and published without his knowledge. So solicitous was he to avoid giving offence, that he took the earliest opportunity to expunge from his Journals whatever he discerned erroneous, or whatever he had said without imperative necessity, that was calculated to injure the character or the feelings of any one.

The trustees of Georgia received him cordially, and, in compliance with the wishes of the colonists, they presented him with the living of Savannah, the salary of which he would not receive; but he thankfully accepted five hundred acres of land, on which he proposed to raise the orphan-house.

While waiting for the decision of the trustees, he and his brethren embraced every opportunity of preaching, wherever the churches were open to them. Societies were formed in various parts of the town. At a large room in Fetter-lane, often referred to in his journals, they had frequent meetings, and much delight in social prayer. On Sunday, January 14, 1739, being then in his twenty-fifth year, he was ordained priest, at Oxford, by his good friend Bishop Benson. Having preached twice to very crowded congregations, and administered the sacrament at the castle, he returned to London the

next day. There was a report in circulation, that Dr. Benson once expressed a momentary regret at having ordained Mr. Whitefield; and, as it has sometimes been construed to the disadvantage of both parties, it may be proper to explain the matter, that it may be viewed in its true light. Shortly after the late countess of Huntingdon was brought to the knowledge of the truth, Bishop Benson, who had been lord Huntingdon's tutor, was sent for in order to remonstrate with her ladyship. But she pressed him so hard with articles and homilies, and so plainly and faithfully urged upon him the awful responsibility of his station, that for the moment he was hurt, and rose up to depart, lamenting that he had ever laid his hands upon George Whitefield, to whom he imputed, though without cause, the change that had been wrought in her ladyship. She called him back. "My lord," said she, "mark my words: when you come upon your dying bed; that will be one of the few ordinations you will reflect upon with pleasure." This prediction appears to have been realized; for we are told that the bishop, on his dying bed, sent ten guineas to Mr. Whitefield, as a token of his favor and approbation, and begged to be remembered by him in his prayers.

On his return to London, he was alternately in the pulpit, and at these private meetings: and it is difficult to say which of the two spheres of labor had most influence upon his mind and movements at this time. The influence of these meetings upon Whitefield has never been fully appreciated. They were to him, however, what the wilderness was to John the Baptist; the school of his spirit. There he caught the holy and heroic impulse, which prepared him to challenge the Scribes and Pharisees, any where,

and determined him to warn them, in common with publicans and sinners, every where, to "flee from the wrath to come." I might go further, and without extravagance say, that prayer-meetings were to Whitefield what the "third heavens" were to Paul; the FINISHING school of his ministerial education. He was as much indebted to them for his unction and enterprise, as to Pembroke Hall for his learning; or as to the Oxford methodists for his piety; or as to Benson for his ordination to the priesthood; for what other bishop would have laid his hands on him then? WESLEY also caught the primitive flame of evangelization, in one of these private societies at Bristol: for until he saw how "the Spirit moved on the face" of these meetings, he was so tenacious of every thing relating to clerical order and decorum, that he would have counted it "almost a sin to save souls out of a church." Watson, without seeming at all struck by the coincidence, says, "Mr. Wesley first expounded to a little society in Nicholas-street,—and NEXT DAY he overcame his scruples, and preached abroad, on an eminence near Bristol, to more than two thousand persons!" In all this, indeed, he was only following the example of Whitefield, who had just preceded him, as well as proved both the safety and the success of the experiment: but still if these things encouraged Wesley, it was the social meeting that convinced and determined him. "I have SINCE," he says, "seen abundant reason to adore the wise providence of God herein, in thus making a way for myriads of people, who never troubled any church, or were likely to do so, to hear that word which they soon found the power of God unto salvation." These facts are as instructive as they are interesting. Private devotional meetings were thus the cradle of field

preaching, as surely as field preaching was the morning star of England's SECOND reformation! How often, in grace as in nature, God hangs the greatest weights on the smallest wires! I mean, on wires ACCOUNTED the smallest by the wisdom of this world, and by the folly of the church: for social prayer-meetings are the strongest wires in all the machinery of the moral universe. God hung upon them all the weighty gifts, and all the weightier grace and glory, of PENTECOST! God hung upon them all that is great and good in the American revivals, and all that is amazing in the success of foreign missions.

The interim between his taking priest's orders, and embarking a second time for Georgia, was employed by Mr. Whitefield, with his usual energy and success, in preaching the gospel of the kingdom in London and various parts of England, and in making collections for his orphan-house. Having, in the last year, made considerable collections for the charity-schools in the metropolis, he naturally expected that the pulpits would not be denied him for a similar purpose now; but his preaching had produced a sensation so general and so strong, that he found himself excluded from most of the churches in London. A few, however, were yet open to him for his benevolent designs. The Rev. Mr. Broughton behaved nobly. Having been urged to refuse Mr. Whitefield his pulpit, he boldly replied, that, "having obtained the lectureship of St. Helen's by Mr. Whitefield's influence, he should have the pulpit if he desired it." Mr. Whitefield preached, but Mr. Broughton losing the lectureship, he blamed himself for having done so. Whatever he might be willing to suffer himself, he wished not to bring others into trouble on his account. Proceeding to Bristol, he obtained the

use of the churches for two or three Sundays, but afterwards they were closed against him. The chancellor of the diocese threatened to suspend him. Every place was closed against him at Bristol, except Newgate, from which also he was soon excluded by orders from the Mayor.

These impolitic prohibitions, however, had a very different effect from that which they were intended to produce. So far from checking his ardor, they only increased it, and soon gave a new direction to his exertions, which characterized the whole of his future life. Feeling it imperative upon him to preach the gospel, and burning with an inextinguishable zeal to convert sinners from the error of their way, he determined to resort to the primitive mode of proclaiming the truth. "I thought," says he, "it might be doing the service of my Lord, who had a mountain for his pulpit, and the heavens for his sounding board; and who, when his gospel was refused by the Jews, sent his servants into the highways and hedges." He had frequently, in the course of the preceding year, on witnessing the crowds that were unable to gain admittance into the churches where he preached, felt a wish to preach to them in the open air, but his friends did not think it then advisable. And now, in the prospect of his second voyage to America, he was urged to remain at home, from the consideration that there was more than a sufficiency of work for him in England; and, in particular, that among the colliers at Kingswood, near Bristol, there was much need of Spiritual instruction. These motives impelled him to make the experiment, and feeling his duty to be no longer doubtful, he proceeded to Kingswood for that purpose. The colliers were without any church, and so notorious for their wicked and

brutal manner, that, when provoked, they were a terror to all the neighborhood. On Saturday afternoon, the 17th of February, he preached at Rose Green, his first field pulpit, to as many as the novelty of the scene collected, which were about two hundred. Adverting to this, he exclaims, "Blessed be God, that the ice is now broken, and I have taken the field. Some may censure me; but is there not a cause? Pulpits are denied, and the poor colliers ready to perish for lack of knowledge." Every time he went to Kingswood, the number of his hearers increased. His first audience amounted to nearly two thousand, who heard him with great attention and decorum for nearly an hour. His third audience increased to five thousand; and thus they went on increasing to ten, fourteen, and twenty thousand. Thousands of all ranks flocked from Bristol and the neighborhood. On one of these occasions, he says, "The day was fine—the sun shone very bright—and the people, standing in such an awful manner around the mount, in the profoundest silence, filled me with holy admiration. Blessed be God for such a plentiful harvest. Lord, do thou send forth more laborers into thy harvest." With what gladness and eagerness many of these despised outcasts, who had never been in a church in their lives, received the word, is beyond description. "Having," as he writes, "no righteousness of their own to renounce, they were glad to hear of a Jesus who was a friend to publicans, and came not to call the righteous, but sinners to repentance. The first discovery of their being affected, was to see the white gutters made by their tears, which plentifully fell down their black cheeks, as they came out of their coal pits. Hundreds and

hundreds of them were soon brought under deep convictions, which, as the event proved, happily ended in a sound and thorough conversion. The change was visible to all, though numbers chose to impute it to any thing rather than the power of God. As the scene was quite new, and I had just begun to be an extempore preacher, it often occasioned many inward conflicts. Sometimes, when twenty thousand people were before me, I had not, in my own apprehension, a word to say, either to God or them. But I was never totally deserted, and frequently, for, to deny it, would be lying against God, so assisted, that I know, by happy experience, what our Lord meant by saying, 'Out of his belly shall flow rivers of living water.' Though somewhat embarrassed at first by his novel situation, Whitefield soon found himself in his native element. In churches, however large, there was not room for his mighty voice, and thus, not full scope for his mightier feelings. Both were cramped, although he knew it not, until the horizon was their circle, and the firmament their roof. Immensity above and around him, expanded his spirit to all its width, in all its warmth; whilst the scenery touched all his sensibilities. Then he knew both his power and his weakness. "The open firmament above me, the prospect of the adjacent fields, with the sight of thousands and thousands, some in coaches, some on horseback, and some on the trees, and at times all affected and drenched in tears together, to which sometimes was added, the solemnity of the approaching evening, was almost too much for, and quite overcame me."

Some of the most respectable inhabitants of Bristol soon requested him to preach in a large bowling-green of the city. Many of the people sneered, to

see a stripling with a gown mount a table on unconsecrated ground; even this excited once or twice the laugh of some of the higher ranks, who had admired him in the churches. But he was unmoved, and his preaching was so blessed, that many were awakened. Sometimes he was employed almost from morning to night, answering those, who, in distress of soul, cried out, "What shall I do to be saved?" He sought the help of Mr. John Wesley, who, after many reasonings in himself, complied with the invitation, and followed the example of his friend, who immediately committed the work to him. Before leaving Bristol, Mr. Whitefield had the satisfaction of laying the foundation-stone of a school for Kingswood; for the support of which, the colliers liberally and cheerfully subscribed. Taking an affectionate leave of his Bristol friends, he made a second excursion into Wales, where an awakening had begun some years before, by the instrumentality of the Rev. Griffith Jones, and was now carried on by the ministry of Mr. Howel Harris, a man of energetic powers, great zeal, and considerable learning. They met at Cardiff. Travelling together, they preached from town to town, Mr. Whitefield in English, and Mr. Harris afterwards in Welsh; to many thousands, meeting with much opposition, and many threats; but enabled to bear all injuries with patience, and to rejoice in many instances of good which attended their labors. When Wesley came into Wales, he found the ignorance of the people so great, that he pronounced them "as little versed in the principles of Christianity, as a Creek or Cherokee Indian." To this declaration he adds the striking expression, that, notwithstanding their superstition and ignorance, the people "were ripe for the gospel," and most enthusi-

astically anxious to avail themselves of every opportunity of instruction. It is when such men as George Whitefield and Howel Harris meet and blend their hallowed fires, to set a "whole principality in a blaze," that the wall of bigotry is shaken, by the numbers which climb over from both sides to hear the gospel. From the moment these champions of the cross joined issue in Cardiff, Wales began to be evangelized. Returning to Gloucestershire on the 8th of April, he soon found all the churches closed against him, and preached in Boothall, where the judges used to sit, and in his brother's field at Gloucester, to numerous congregations. After visiting several other places for the same benevolent purpose, he went forward to Oxford, to see his old friends there, and then returned to London. He obtained permission to preach in Islington church, but during the reading of prayers, the churchwarden forbade his preaching in the pulpit. He might have insisted on his right to preach, yet, for the sake of peace, he declined; and after the communion service, he preached in the church-yard.

From this time he preached every where, regardless of places. To wander thus from place to place, to stand in the high-ways and market-crosses, in his own country, where, had he consulted his own ease or honor, he might have attained both; to be blamed by friends, and reviled every where, was trying, especially as his spirits were depressed, and his body weak; but he was inwardly supported. "This is," he remarks, "my comfort—the doctrines I have taught are those of the scriptures, and the reformed churches. If I suffer for preaching them, so be it. I rejoice in the prospect of it; and beseech Thee, my dear Redeemer, to strengthen me in the suffering

hour. I have no objection against, but highly approve of the excellent liturgy of our church, would ministers lend me their churches to use it in; if not, let them blame themselves that I pray and preach in the fields."

On Sunday, the 29th of April, he preached for the first time in Moorfields, then the resort of the baser class of society. Public notice having been given, and the thing being new and singular, upon coming out of the coach he found an incredible number of people assembled. Many had told him that he would never come again out of that place alive. He entered, however, between two of his friends, who, by the pressure of the crowd, were soon separated entirely from him, and were obliged to leave him to the mercy of the rabble. But these, instead of injuring him, formed a lane for him, and carried him along to the middle of the fields, where a table had been placed, which was broken in pieces by the crowd, and afterwards brought back again to the wall that then parted upper and lower Moorfields, from which he preached, without molestation, to an exceedingly great number in the lower fields. Finding such encouragement, he went that same evening to Kensington Common, a large open place, nearly three miles distant from London, where he preached to a vast multitude, who were all deeply attentive, and behaved with as much regularity and decorum, as if they had been in a church. As the ship in which Mr. Whitefield was to return to America, was not to sail for several months, he employed this interval in the continuance of his indefatigable and useful labors in the neighborhood of London, preaching the glorious gospel with his usual vigor and animation, and with increasing success, in various places, more particularly

Moorfields, on Kensington Common, and on Blackheath; making excursions to Gloucester, Bristol, and other towns. Immense crowds attended his ministry, and many souls were converted to God. From twenty to forty thousand persons were frequently assembled on these occasions; and it was not unusual to see nearly a hundred carriages, and a great number of persons on horseback, in these assemblies. The singing, it has been said, could be heard more than two miles, and so clear and powerful was Mr. Whitefield's voice, that he could be heard in preaching, when circumstances were favorable, for nearly a mile. "I preach," says Whitefield in his Journal, "until I sweat through and through." The rising ground on Blackheath, from which Whitefield preached, is still known as "Whitefield's Mount." After his death, one of his NOBLE friends planted it with fir-trees. Many spots in the country, also, are thus hallowed by his name: and of these, none is more hallowed than a field at Gornal in Staffordshire. When I visited that "hill of Zion," Whitefield's Park was the first object pointed out to me, although the hill of Gornal is crowned with the most complete establishment for religious instruction I have ever seen in a rural district. The reason was obvious: Whitefield had laid the foundation of that establishment. And Gornal is just the spot that was sure to arrest him! He could not have looked down from that mount, into the vast CUP of the surrounding valley, without weeping over the population. He must have wished his mighty voice mightier, that he might CRY down to them all! He did what he could;—set a lamp upon the hill. On one occasion he preached to nearly sixty thousand people in Moorfields. Again to thirty thousand people.

We should form a very inadequate idea of the amount of his labors in the cause of Christ, if we confined our attention to these more public services. He expounded the lessons of the day to smaller societies, much more frequently than he preached to the larger assemblies. His pious zeal was "instant in season and out of season;" if, indeed, he considered any thing out of season which could promote the honor of his Lord, and the salvation of souls. The following is rather a specimen of the ordinary course of his proceedings, than an instance of unusual diligence. "Sunday, December 30, 1738.—Preached nine times this week, and expounded nearly eighteen times, with great power and enlargement. Blessed be God! I am every moment employed, from morning till midnight. There's no end of people's coming and sending to me, and they seem more and more desirous, like new born babes, to be fed with the sincere milk of the word. What a great work has been wrought in the hearts of many within this twelve-month! Now know I, that though thousands might come at first out of curiosity, yet God has prevented and quickened them by his free grace. O that I could be humble and thankful!" Whatever was the number of his converts then, **TOPLADY**, who was not inclined to give an exaggerated answer to the question, "Are there many that be saved?" gave Whitefield credit for having been, in the course of his entire ministry, useful to "TENS of thousands, besides" himself. **YES, TENS OF THOUSANDS!!**

With his sincere conviction of the benefit of these out-door exertions, and of the blessing with which God had accompanied them, it is no wonder that Mr. Whitefield, in the prospect of leaving such scenes of labor and of promise, should be desirous of providing

a successor before he returned to America. He wrote, therefore, to Mr. Wesley, and with some difficulty prevailed upon him to follow his example of preaching in the fields near London. He thus records his feelings on the success of his application: "I had the pleasure," he says, "of introducing my honored and reverend friend, Mr. John Wesley, to preach at Blackheath. The Lord give him ten thousand times more success than he has given me. I rejoice that another inroad is made into Satan's territories, by Mr. Wesley's following me in field-preaching in London as well as at Bristol."

In various parts of his Journal, Mr. Whitefield assigns his reasons for adopting this mode of proclaiming the gospel to sinners, and states that he was compelled to do so by those who excluded him from the churches. If all mankind are to be converted to the faith of Christ by preaching "the gospel to all nations," it is difficult to conceive how this can be accomplished, by human instrumentality, without resorting to some such methods of proclaiming the truth. How else can those who never enter a place of worship be brought within the sound of the gospel? If the enemy's territories are to be invaded, the soldiers of the cross must occasionally go forth "without the camp," and adopt some aggressive means, or the world can never be subdued to the obedience of faith.

In the course of Mr. Whitefield's journeys this year, he visited Dr. Watts at Stoke Newington, and Dr. Doddridge at Northampton. Although "courteously received by Dr. Doddridge," he had to preach upon the common, "from the starting post."

CHAPTER V.

SECOND VOYAGE TO GEORGIA IN 1739.—LAYS THE FOUNDATION OF THE ORPHAN-HOUSE.—PREACHES IN VARIOUS PARTS OF AMERICA.—RETURNS TO ENGLAND IN 1741.

MR. WHITEFIELD pleaded the cause of his American orphan so successfully, that, in his various journeys this year, he collected upwards of one thousand pounds towards building the house he intended to erect for their accommodation. With this sum in his possession, he set sail the second time for America, on the 14th of August, 1739, accompanied by his friend Mr. Seward, eight men, one boy, and two children. Not only was he anxious to establish the orphan-house for the benefit of the whole colony of Georgia, but having been ordained priest for the purpose of instructing the inhabitants of the town of Savannah, he was desirous of making full proof of his ministry among them. After a passage of nine weeks, he landed at Philadelphia, and was immediately invited to preach in the churches, to which people of all denominations thronged as in England. He was especially pleased to find that they preferred sermons when "not delivered within the church walls." It was well they did; for his fame had reached the city before he arrived, and thus collected crowds which no church could contain. "The court-steps" became his pulpit; and neither he nor the people wearied, although the cold winds of November blew upon them night after night.

Old Mr. Tennent, of Neshaminy, the father of the Tennents, came to visit and hear him; and thus paved his way to New Brunswick, where he became ac-

quainted with Gilbert, the oldest son of the "good old man," as Whitefield always called him. Gilbert Tennent and George Whitefield were just the men to meet at this time. Both were popular, and both had been persecuted. Accordingly, they understood and appreciated each other at once. Tennent readily entered into Whitefield's views; and Whitefield, nobly despising all the abominable imputations which the world cast upon Tennent, identified himself with him in America; and told England that he was "a son of thunder, whose preaching must either convert or enrage hypocrites." This was no ordinary magnanimity; for, at the time, Tennent's name was loaded with reproach, and the grossest immoralities were attributed to him. He outlived them all, however, and closed a life of signal usefulness by a death of signal peace. How much Whitefield was both struck and humbled by his preaching, will be seen from the following record:—"Never before heard I such a searching sermon. He went to the bottom indeed, and did not daub with untempered mortar. He convinced me more and more, that we can preach the gospel of Christ no further than we have experienced the power of it in our hearts. I found what a BABE and NOVICE I was in the things of God." After preaching together in various places they went to Neshaminy, to visit the good old patriarch; and to see the log-house, so like "the schools of the ancient prophets!" where Mr. Tennent had, by himself, trained for the ministry, Rowland, Campbell, Lawrence, Beatty, Robinson, and Samuel Blair, besides his four sons. Whitefield was delighted with the scene, and predicted the result of the patriarch's enterprise: "The devil will certainly rage against the work, but I am persuaded it will not come to naught."

It did not. It became Princetown College. The effects produced by his preaching were truly astonishing. "Numbers of all classes, and many who had no connexion with any denomination of christians, were brought to inquire, with the utmost earnestness, what they should do to be saved. Such was the eagerness of the multitude to listen to spiritual instruction, that there was public worship regularly twice a day for a year; and on the Lord's day it was celebrated generally thrice, and frequently four times. An aged man, deeply interested in the scenes which then were witnessed, and who was living in 1805, has informed the writer, that the city, not then probably a third so large as it now is, contained twenty-six societies for social prayer and religious conferences, and probably there were others not known to him."

From Philadelphia he was invited to New York, by Mr. Noble, the only person with whom he had an acquaintance in that city. Upon his arrival, they waited on the commissary, but he refused him the use of his church. The commissary of the bishop, he says, was "full of anger and resentment, and denied me the use of his pulpit, before I asked for it! He said, they did not want my assistance. I replied, If they preach the gospel, I wish them good luck: I will preach in the fields; for all places are alike to me." Mr. Whitefield, therefore, preached in the fields; and, on the evening of the same day, to a very thronged and attentive audience, in the Rev. Mr. Pemberton's meeting-house, Wall street; and continued to do so twice or thrice a day for above a week, with apparent success.

On his way to and from Philadelphia, he also preached at Elizabethtown, Maidenhead, Abingdon,

Neshaminy, Burlington, and New Brunswick, in New Jersey, to some thousands gathered from various parts, among whom there had been a considerable awakening, by the instrumentality of a Mr. Freelinghausen, a Dutch minister, and the Messrs. Tennents, Blair, and Rowland. He had also the pleasure of meeting with the venerable Mr. Tennent, as well as his sons, and with Mr. Dickinson. It was no less pleasing than strange to him, to see such gatherings in a foreign land; ministers and people shedding tears; sinners struck with awe; and serious persons, who had been much run down and despised, filled with joy. Meantime the orphan-house affairs went on well. The cargo brought from England was sold for their benefit. About the end of November, he took his leave of his family, and ordered them to proceed on their voyage to Savannah, while he himself, with Mr. Seward, and two more, determined to go thither by land.

Numbers followed, some twenty, some sixty miles out from Philadelphia. He arrived at Charleston in good health and high spirits. "Here," says Gillies, "he soon found that, by field-preaching, he had lost his old friend the commissary, who once promised to defend him with life and fortune." The commissary had shame enough to keep out of the way, whilst Whitefield staid; and the curate said, he could not admit him into the pulpit whilst Garden was absent. The people, however, had not forgotten him. All the town were clamorous for him to preach somewhere. Accordingly, he accepted invitations to both the French church and the independent chapel. The congregations were large and polite; but presented "an affected finery and gaiety of dress and deportment, which," he says, "I question if the court-end

of London could exceed." Before he left, however, there was what he calls "a glorious alteration in the audience." Many wept; and the light and airy had a visible concern in their faces. Such was their urgency to hear more, that they won him back from the boat, after he had gone to the shore to sail for Georgia, and prevailed on him to preach again. Here he formed an intimate friendship with the independent minister, Josiah Smith, the first native of South Carolina, who received a literary degree. MILLER'S RETROSPECT. Smith published a remarkable sermon soon after, entitled, "The Character and Preaching of Whitefield, impartially represented and supported." Smith's defence of Whitefield's doctrine is masterly. His account of his MANNER is the best I have ever met with. "He is certainly a finished preacher. A noble negligence ran through his style. The passion and flame of his expressions will, I trust, be long felt by many. My pen cannot describe his action and gestures, in all their strength and decencies.

He appeared to me, in all his discourses, very deeply affected and impressed in his own heart. How did THAT burn and boil within him, when he spake of the things he had made 'touching the King!' How was his tongue like the pen of a ready writer, touched as with a coal from the altar! With what a flow of words—what a ready profusion of language, did he speak to us upon the great concerns of our souls! In what a flaming light did he set OUR eternity before us! How earnestly he pressed Christ upon us! How did he move our passions with the constraining love of SUCH a Redeemer? The awe—the silence—the attention which sat upon the face of the great audience, was an argument how he could reign over all their powers. Many thought

he spake as never man spake before. So charmed were the people with his manner of address, that they shut up their shops, forgot their secular business, and laid aside their schemes for the world; and the oftener he preached, the keener edge he seemed to put upon their desires to hear him again. How awfully—with what thunder and sound—did he discharge the artillery of heaven upon us! And yet, how could he soften and melt even a soldier of ULYSSES, with the mercy of God! How close, strong, and pungent were his application to the conscience; mingling light and heat; pointing the arrows of the Almighty at the hearts of sinners, while he poured in the balm upon the wounds of the contrite, and made broken bones rejoice. Eternal themes, the tremendous solemnities of our religion, were all ALIVE upon his tongue! So, methinks, if you will forgive the figure, St. Paul would look and speak in a pulpit. In some such manner, I am tempted to conceive of a seraph, were he sent down to preach among us, and to tell us what things he had seen and heard above. How bold and courageous did he look! He was no flatterer; would not suffer men to settle on their lees; did not prophesy smooth things, nor sow pillows. He taught the way of God in truth, and regarded not the persons of men. He struck at the politest and most modish of our vices and at the most fashionable entertainments, regardless of every one's presence, but His in whose name he spake with this authority. And I dare warrant, if none should go to these diversions, until they have answered the solemn questions he put to their consciences, our theatres would soon sink and perish. I freely own he has taken my heart!" Travelling through Pennsylvania, New Jersey, New York, and back again to Maryland, Virginia,

North and South Carolina, he preached all along to immense congregations. He left Charleston in an open canoe, with five negro rowers, and reached Savannah in safety. "In their way," says Dr. Gillies, "they lay, for the first time, in the woods, upon the ground, near a large fire, which keeps off the wild beasts:" "An emblem," says Whitefield, "of the divine love and presence keeping off evils and corruptions from the soul."

On his arrival, he was very happy to meet his family, who had got there three weeks before him; and to find by letters from England, New York, etc., that the work of God prospered. But it was a melancholy thing to see the colony of Georgia reduced even to a much lower state than when he left it, and almost deserted by all except those who could not well go away. Employing these, therefore, he thought would be of singular service, and the money expended might be also a means of keeping them in the colony.

Before his arrival, Mr. Habersham had pitched upon a plot of ground for the orphan-house, of five hundred acres, about ten miles from Savannah, and had already begun to clear and stock it, the orphans being accommodated in a hired house. The first collection Mr. Whitefield made in America, was at the Rev. Mr. Smith's meeting-house in Charleston, whither he went about the middle of March to see his brother, the captain of a ship from England. He was desired by some of the inhabitants to speak in behalf of the poor orphans, and the collection amounted to about three hundred and fifty dollars.

Having returned to Savannah, he went to the spot of ground where he intended the Orphan-house should be built; and upon the 25th of March, 1740,

laid the first brick of the great house, naming it Bethesda, that is, a house of mercy. By this time, nearly forty children were taken in, to be provided with food and raiment; and, counting the workmen, he had almost a hundred to be daily fed. He had but very little money in hand, and yet he was not discouraged, being persuaded that the best thing he could do at present for the infant colony was, to carry on the work. Long after this he writes, "Blessed be God, I have not been disappointed in the hope, that it would be a house of mercy to many, both in respect to body and soul." To provide, however, for its present wants, he set off for Newcastle, in Pennsylvania, where he arrived in ten days, in weak health and depressed spirits; yet he was so far relieved as to be able, for the space of two months, to preach two or three times every day. Returning to Philadelphia, he found the churches now closed against him, through the opposition that his preaching had excited among those who loved not the gospel. He, therefore, resorted once more to the fields, where the congregations were numerous, and large collections were made for the orphan-house, once to the amount of about five hundred dollars. Societies for praying and singing were formed, and so great a revival took place, that in every part of the town many were concerned about their salvation. A church was formed by the Rev. Gilbert Tennent, out of those who were denominated the followers and converts of Mr. Whitefield. One hundred and forty individuals were received at first, after a strict examination, as members of this newly-constituted church; and so carefully was the examination conducted, that the admission of a large number was delayed merely because they did not appear to have attained so much maturity

of christian character as to afford satisfaction to themselves, or to the officers of the church.

Sometimes he was almost ready to expire with heat and fatigue. Thrice a day he was lifted up upon his horse, unable to mount otherwise; then rode and preached, and came in and laid himself along upon two or three chairs. He did not doubt but such a course would soon take him to his desired rest. Yet he had many delightful hours with Messrs. Tennents, Blair, etc. "Night," says he, "was, as it were, turned into day, when we rode singing through the woods. I could not help recommending these men, wherever I went, in the strongest manner, because I saw they gloried in the cross of Christ."

Mr. Whitefield reached Savannah on the 5th of June, bringing his orphans, in money and provisions, upwards of two thousand five hundred dollars. Next day, when they came to public worship, young and old were all dissolved in tears. Some, who came to visit them, were also deeply impressed, particularly Mr. Hugh Bryan and his family, and some of his relations. Several from Beaufort, in South Carolina, then received their first impressions. All these things gave him great encouragement. And though he had a large company to support, by this time nearly a hundred and fifty, including workmen, his friends, believing the work to be of God, continued cheerfully to assist him.

Though he was in a state of great exhaustion and weakness, yet the cry from various quarters for more preaching, and the necessity of supplying so large a family, induced him to go again to Charleston, where, as well as at Dorchester, Ashley Ferry, Pompon, and John's Island, he preached to very attentive and affected auditories. Charleston was the place of the greatest success, and of the greatest opposition

The commissary, who had formerly befriended him, and promised him protection, not only forsook him, but opposed him, and published some letters against him, on account of his field-preaching, but all in vain. He preached twice almost every day, to great crowds, in the independent and baptist meeting-houses, besides expounding in the evening in merchants' houses. Thus he went on successfully, though often ready to die with the excessive heat, till the end of August; when, having received most pressing invitations from the Rev. Dr. Colman, and Mr. Cooper, ministers in Boston, and being desirous of seeing the descendants of the good old puritans, and their seats of learning, and having encouragement that something might be done for the orphan-house, he embarked in the orphan-house sloop for New England, in company with several Charleston friends, and arrived at Rhode Island, September 14.

Here several gentlemen soon came to visit him, among whom was the Rev. Mr. Clap, an aged dissenting minister, in whom he thought he saw what manner of men the old puritans were, who first settled in New England, and was much delighted with his conversation. They went together to the incumbent's house, to ask the use of the church, which was granted; and in it he preached three days, twice a-day, to deeply affected congregations.

This, he thought, was a happy entrance into New England. But he was still more agreeably surprised, when, before he got to Boston, he was met, several miles from the city, by the governor's son, and some of the ministers and principal inhabitants, who conducted him to Mr. Stanford's, brother-in-law to Dr. Colman, who, with his colleague, Mr. Cooper, and many others, came and joined in prayer.

Jonathan Belcher, Esq., was then governor of the Massachusetts's colony, and Josiah Willard, secretary. Both these gentlemen were his sincere friends; so were the ministers, Messrs. Web, Foxcraft, Prince, Dr. Sewall, Gee, etc. To avoid, however, giving any just offence, he went to the English church to morning prayers; but finding, by conversation with the commissary, and some other clergy, that there was no access there, he began preaching, in the afternoon, at Dr. Colman's meeting-house, and so went round, except when he preached on the common, to the other meeting-houses, especially the largest of them, for some time in succession.

Governor Belcher generally attended; secretary Willard, and several of the council, set the same example, and all seemed to vie who should show him the greatest respect. The congregations were exceedingly large, both within and without, and were much affected. Old Mr. Walter, who succeeded Mr. Eliot, commonly called the apostle of the Indians, at Roxbury, said it was puritanism revived: and Dr. Colman said, when preaching at his meeting-house the Sunday following, that "it was the happiest day he ever saw in his life."

He preached also in many other towns to large congregations. Gentlemen of the greatest repute had their houses open in every place; collections were readily made for the orphans; and, in about a week, having preached sixteen times, and rode a hundred and seventy miles, he returned to Boston, October 6.

Here the congregations still increased. At his farewell sermon it was supposed there were nearly twenty thousand people. He received a great number of letters, and could have spent whole days in

conversing with those that came to him under concern for their souls. Ministers and students attended; little children were impressed. The contributions for the orphans were very considerable, amounting, in town and country, to nearly two thousand five hundred dollars.

He set out next for Northampton, having read, in England, an account of a remarkable work of conversion there, published by their pastor, the Rev. Jonathan Edwards, and having a great desire to see him, and to hear the account from his own mouth.

On his arrival at Northampton, that cradle of revivals, he was at home at once with Jonathan Edwards. Their meeting, as Gillies says, "was like putting fire to tinder." So it was, in the best sense. Edward's family and flock soon glowed with the warmth of their first love, and melted to their first penitence. But while these two eminent ministers esteemed, and even loved each other, as servants of God, Edwards did not think that Whitefield regarded him as a CONFIDENTIAL friend exactly. The fact is, Edwards had cautioned him upon the subject of impulses, and guarded him against the practice of judging others to be unconverted. This was touching sore places, at the time. Whitefield seems to have winced a little, with impatience, under the metaphysical probe of Edwards; but to have conceded nothing then. They parted, however, with mutual love; and whatever difference existed between their theories of impulses, both soon rejoiced equally in "a glorious progress of the work of God," at Northampton, that year.—DR. DWIGHT'S LIFE OF EDWARDS.

At Concord, Sudbury, Marlborough, Worcester, Leicester, Hadley, places all lying in the way, pulpits

and houses were every where opened, and a continued influence attended his preaching. At Northampton, when he came to remind them of what God had formerly done for them, both minister and people were much moved, as were the children of the family, at an exhortation which their father desired Mr. Whitefield to give them.

After leaving Northampton, he preached on his way to New Haven, where he was affectionately received by his friends. His visit to New Haven, also deserves to be recorded. It had not a little to do with the conversion of the celebrated Dr. Samuel Hopkins, then a student; although not so much connected with it as the subsequent appeals of Brainerd to him. Hopkins says, that he was "somewhat impressed" by what Whitefield said, both in public and private: and that he "justified him" in his own mind, while many "condemned him" for his severe attacks upon the "mixed dancing and frolicking," then so prevalent in New England. Here, also, he was much refreshed with the conversation of several gospel ministers. It being assembly time, and the governor and burgesses then sitting, he stayed till Lord's-day, and had the pleasure to see numbers daily impressed. The good old governor was, particularly, much affected, and, at a private visit which Mr. Whitefield paid to him, said, "Thanks be to God for such refreshings in our way to heaven."

On Monday morning he set forward on his way to the city of New York. His former visit to that city disappointed him. He could not forget this by the way. "My heart was somewhat dejected. I told Mr. Noble, his companion, I expected but little movings in New York; but Mr. Noble bid me expect great things from God; and told me of several who

were, as he hoped, savingly wrought upon by my ministry, when there last." Accordingly, the impression was great FOR New York—then. It made him cry out in his chamber, "Lord, why did I doubt?" Under his first sermon, a few cried out; and even his friend Noble could hardly refrain. On the Sabbath, however, he was much dejected, before the evening sermon. "For nearly half an hour, I could only lay before the Lord, saying,—I was a miserable sinner, and wondered that Christ would be gracious to such a wretch. As I went to meeting, I grew weaker; and when I came into the pulpit, I could have chosen to be silent, rather than speak." As might be expected, this self-emptying was followed by a rich unction from on high. "After I had begun, the whole congregation was alarmed. Crying, weeping, and wailing, were to be heard in every corner; and many seen falling into the arms of their friends. My own soul was carried out, till I could scarce speak any more." Still the COMMON was not needed at New York. At New Brunswick he found, if not a warmer, a more influential friend, in Aaron Burr, afterwards the president of New Jersey College; one of the master-spirits of his age and country. Whitefield owed much to this friendship, besides the degree of A. M. in 1754. It was mainly through Burr's influence that Gilbert Tennent was induced to go to Boston, to water the seed Whitefield had sown there. At Trenton he had a long conference with some ministers about Mr. Gilbert Tennent's complying with an invitation to go and preach in New England. After prayer, and considering the arguments both for and against this proposal, they thought it right that he should go; which, however diffident of himself, he was persuaded to do, and his

ministrations were attended with an extraordinary blessing to multitudes. Mr. Whitefield, returning in November to Philadelphia, preached to several thousands, in a house erected for that purpose, one hundred feet long and seventy broad. Here he met with several whose conversion was the fruit of his former ministrations, and continued preaching among them twice a-day. At Reedy Island he preached frequently, and a number of ships being detained there, all the captains and crews of the vessels constantly attended, and great numbers crowded out of the country, and from Philadelphia, to hear the words of eternal life. After preaching again at Charleston, he returned to Savannah, where he found his family comfortably settled in the orphan-house. Leaving the spiritual concerns of the establishment in the hands of Mr. Jonathan Barber, whom he met with in Rhode Island, and its temporal affairs to the care of Mr. Habersham, he again visited Charleston, where he spent about a fortnight, preaching twice a-day to most attentive and affected auditories, embarked for England on the 16th of January, 1741, arrived at Falmouth on the 11th of March, and preached on the Sunday following at Kensington Common.

The impression produced by Mr. Whitefield's preaching, in these two visits to America, was so extraordinary, that a clergyman of Charleston, the Rev. Joseph Smith, was induced, in the spring of the year 1740, to preach and publish a sermon, expressly for the purpose of calling the public attention to the labours of this eminent man. It was entitled, "The Character, Preaching, etc., of the Rev. George Whitefield, impartially represented and supported," etc.; and, on its appearance, was accompanied by a

recommendatory preface, in the joint names of Dr. Colman and Mr. Cooper, of New England. So unusual a testimony, voluntarily tendered, and confirmed by that of several other ministers in different states, to the astonishing success of a young man scarcely five-and-twenty years of age, shows the manner in which he was received wherever he went, and proves that the blessing of God accompanied him in his devoted efforts for the salvation of souls. Mr. Smith considers, 1. the doctrines preached by Mr. Whitefield; 2. the manner of his preaching; and 3. his personal character; and on all these points he speaks in the highest terms of Mr. W. and his labours, though with great prudence and discrimination. And that, these impressions, in New England at least, were so far from subsiding, that they continued to increase during his stay in America, appears from several letters published afterwards by Mr. Smith in the Carolina Gazette. One minister writes, October 1, 1740, "Your kind letter by Mr. Whitefield, and your other, are both now before me. You raised our expectations of him very much, as did his Journals more, and Mr. P., of New York, concurred with them; but we own, now that we have seen and heard him, that our expectations are all answered and exceeded, not only in his zealous and fervent abounding labors, but in his command of the hearts and affections of his hearers. He has been received here as an angel of God, and servant of Jesus Christ. I hope this visit to us will be of very great use and benefit to ministers and people."

Another, in a letter, October 22, 1740, expresses himself thus:—Though it is always a singular pleasure to me to hear from you, yet your two letters by Mr. Whitefield had a new circumstance of pleasure,

from the dear hand that presented them. I perceive you were impatient to know what sort of entering in he had among us. We, ministers, rulers, and people, generally received him as an angel of God. We are abundantly convinced that you spoke the words of truth and soberness in your sermon relating to him. Such a power and presence of God with a preacher, and in religious assemblies, I never saw before ; but I would not limit the Holy One of Israel. The prejudices of many are quite conquered, and the expectations of others vastly outdone, as they freely own. A considerable number are awakened, and many christians seem to be greatly quickened. He has preached twice at Cambridge ; he has one warm friend there, Mr. —, the tutor, who has followed him to Northampton, and will, for aught I know, to Georgia. But Mr. Whitefield has not a warmer friend any where, than the first man among us. Our governor has showed him the highest respect, carried him in his coach from place to place, and could not help following him fifty miles out of town. I hope the religion of the country will fare the better for the impressions left on him." The same gentleman writes, Dec. 2, 1740 :—"The man greatly beloved, I suppose, may be with you before now. That his visit here will be esteemed a distinguishing mercy of Heaven by many, I am well satisfied. Every day gives me fresh proofs of Christ speaking in him. A small set of gentlemen amongst us, when we saw the affections of the people so moved under his preaching, would attribute it only to the force of sound and gestures ; but the impressions on many are so lasting, and have been so transforming, as to carry plain signatures of a Divine hand going along with him."

Another writes, that he had conceived very highly

of him by some clauses in Mr. Smith's private letters, and the sermon he preached by way of apology, etc., but confesses he had "not gone high enough in his opinion of him, and that his expectations are more than answered in him." Another, November 21, 1740, "blesses God that he was sent thither; that he had so many opportunities of seeing him, and sitting under his ministry; that he appeared to him a wonderful man indeed; that his preaching was accompanied with a Divine power and energy, beyond any man's he had ever heard before, and the effects of his ministry were very marvellous among them." Another observes:—"I coveted a great deal more private conversation with him than I had opportunity for, by reason of the throngs of people almost perpetually with him. But he appears to be full of the love of God, and fired with an extraordinary zeal for the cause of Christ, and applies himself with the most indefatigable diligence that ever was seen among us, in promoting the good of souls. His head, his heart, his hands seem to be full of his Master's business. His discourses, especially when he goes into the expository way, are very instructive; every eye is fixed upon him, and every ear chained to his lips; most are very much affected; many awakened and convinced; and a general seriousness excited. His address, more especially to the passions, is wonderful, and beyond what I have ever seen. I think I can truly say, that his preaching has quickened me, and I believe it has many others besides, as well as the people. Several of my flock, especially the younger sort, have been brought under conviction by his preaching; and there is this remarkable among them, of the good effect of his preaching, that the word preached now by us seems more

precious to them, and comes with more power upon them. My prayer for him is, that his precious life may be lengthened out, and that he may be an instrument of reviving dying religion in all places whithersoever he comes."

Thus abundantly did the great Head of the church prosper the labors of his faithful servant, and by his means stir up other ministers to increased exertions in proclaiming the truth as it is in Jesus.

CHAPTER VI.

ON HIS RETURN FROM AMERICA FINDS HIS POPULARITY AT HOME MUCH DIMINISHED.—SEPARATES FROM THE WESLEYS.—BUILDS THE TABERNACLE.—VISITS SCOTLAND.—HIS RECEPTION AND USEFULNESS THERE.

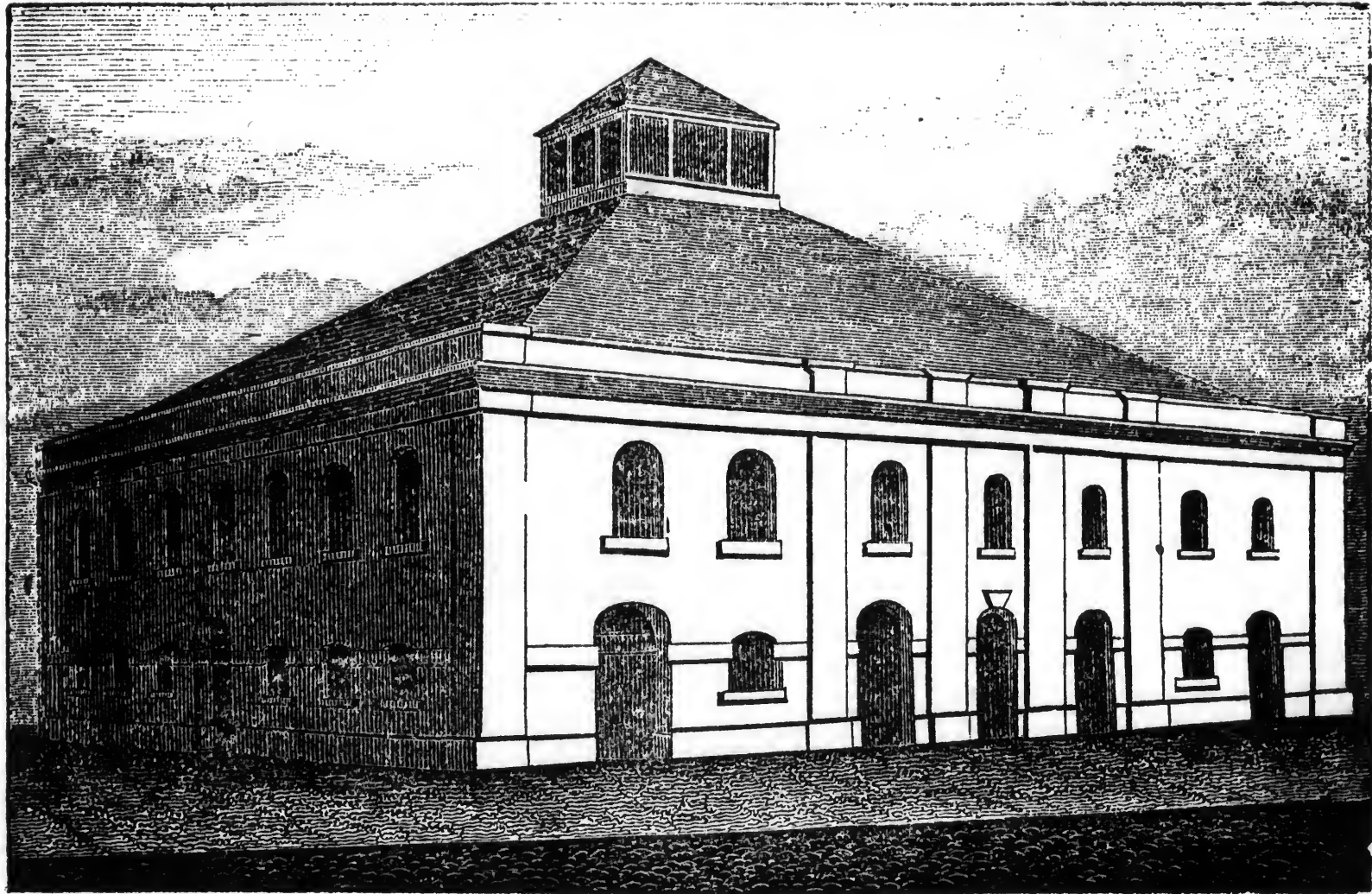
AFTER the amazing success which had followed Mr Whitefield's efforts to propagate the gospel in America, and the recollection of what he had previously witnessed at home, it must have been peculiarly painful and discouraging to him, to find, on his return, that many of his former friends had been alienated from him. The causes of this defection were various ; and, in his description of the " trying scene" which awaited him on regaining his native shore, he thus affectingly and candidly remarks upon them :—" In my zeal, during my journey through America, I had written two well-meant, though injudicious letters, against England's two great favorites. The Whole Duty of Man, and archbishop Tillotson, who, I said, knew no more of religion than Mohammed. The Moravians had made inroads upon the societies. Mr. John Wesley, some way or other,

had been prevailed upon to preach and print in favor of perfection, universal redemption, and very strongly against election; a doctrine which I thought, and do now believe, was taught me of God, therefore could not possibly recede from it. Thinking it my duty, I had written an answer at the orphan-house, which, though revised and much approved of by some good and judicious divines, I think had some too strong expressions about absolute reprobation, which the apostle leaves rather to be inferred than expressed. The world was angry at me for the former, and numbers of my own spiritual children for the latter. One that got some hundreds of pounds by my sermons, being led away by the Moravians, refused to print for me any more; and others wrote to me that God would destroy me in a fortnight, and that my fall was as great as Peter's. Instead of having thousands to attend me, scarce one of my spiritual children came to see me from morning to night. Once, at Kensington Common, I had not above a hundred to hear me. At the same time, I was much embarrassed in my outward circumstances. Five thousand dollars I owed for the Orphan house; one thousand two hundred and fifty dollar bills drawn upon Mr. Seward, now dead, were returned upon me. I was also threatened to be arrested for one thousand dollars more. My traveling expenses also to be defrayed. A family of a hundred to be daily maintained, four thousand miles off, in the dearest place of the king's dominions. Ten thousand times would I rather have died, than part with my old friends. It would have melted any heart to have heard Mr. Charles Wesley and me weeping, after prayer, that, if possible, the breach might be prevented. Once I preached in the Foun-

dry, a place which Mr. John Wesley had procured in my absence, on Gal. iii., but no more. All my work was to begin again. One day, I was exceedingly refreshed in reading Beza's Life of Calvin, wherein were these words: 'Calvin is turned out of Geneva, but behold a new church arises.' A gentlewoman lent me one thousand five hundred dollars to pay the present orphan-house demand; and a serious person, whom I never saw or heard of, giving me one guinea, I had such confidence, that I ran down with it to a friend, and expressed my hope that God, who sent this person with the guinea, would make it up fifteen hundred, which was the sum I thought would be wanted.

"Never had I preached in Moorfields on a week day. But, in the strength of God, I began on Good-Friday, and continued twice a-day, walking backward and forward from Leadenhall, for some time, preaching under one of the trees, and had the mortification of seeing numbers of my spiritual children, who, but a twelvemonth ago, could have plucked out their eyes for me, running by me while preaching, disdainingly so much as to look at me, and some of them putting their fingers in their ears, that they might not hear one word I said.

"A like scene opened at Bristol, where I was denied preaching in the house I had founded: busy bodies, on both sides, blew up the coals. A breach ensued. But, as both sides differed in judgement, and not in affection, and aimed at the glory of our common Lord, though we hearkened too much to tale-bearers on both sides, we were kept from anathematizing each other, and went on in our usual way; being agreed in one point, endeavoring to convert souls to the ever blessed Mediator." Oh that all Christians might do this!

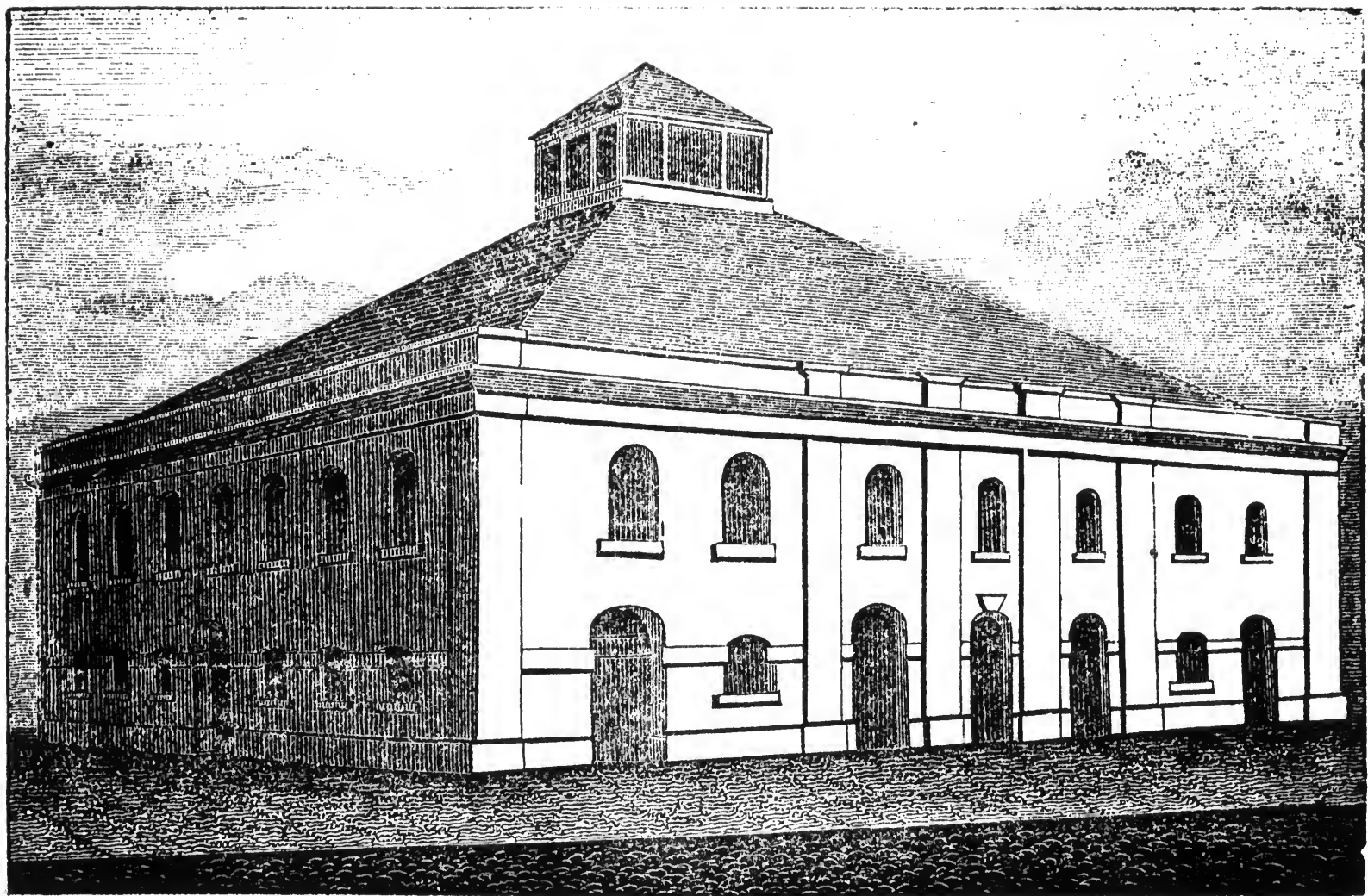


TABERNACLE, MOORFIELD'S, ENG

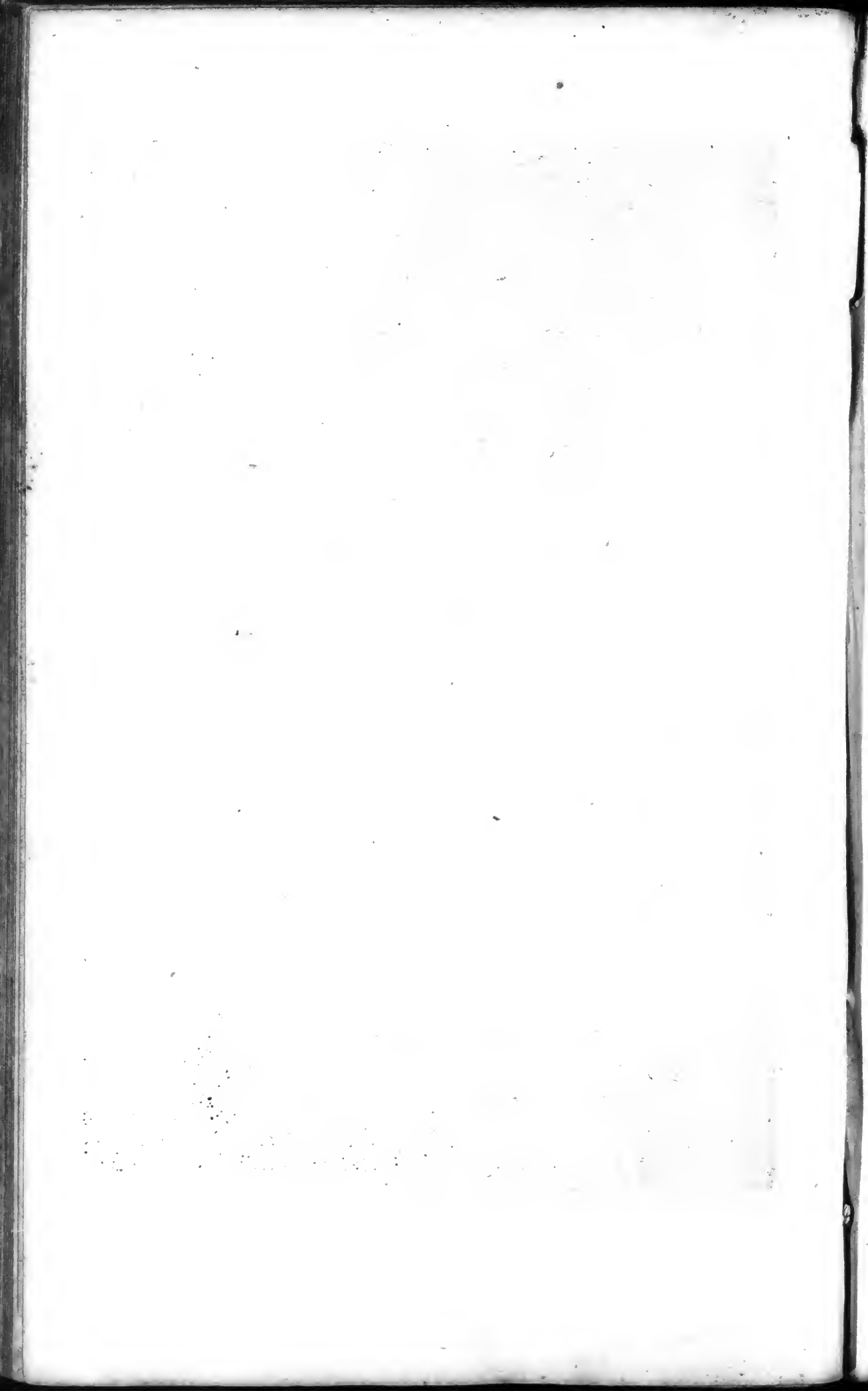
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TABERNACLE. MOORFIELDS, ENG



In consequence of this separation in the field of action, these devoted men, Whitefield and Wesley, in future each pursued their great object in the manner which corresponded to their respective sentiments. They might, it is probable, not be altogether free from the influence of party spirit; but they were careful, and were enabled, to suppress this feeling, or at least to prevent it from interfering with their nobler purpose of converting souls to God. Some preachers, who could not unite with Mr. Wesley in sentiment, having joined Mr. Whitefield, began a new place of worship at Kingswood, and soon established a school upon their own principles. Here, and in several other places, they preached to very large and serious congregations, in the same manner as Mr. W. had done in America.

While, however, he remained in London, intending, as soon as possible, to return to Bristol, it was found inconvenient, on account of the weather, to preach morning and evening in Moorfields. A few dissenters, who adhered to him on this occasion, obtained the loan of a piece of ground in the neighborhood, and erected a large temporary shed, to screen the auditory from cold and rain. To this, Mr. Whitefield gave the name of a Tabernacle, as it was only intended to be made use of for a few months, during his stay in his native country. On the site which this occupied, the present building, which retains the same name, was some years afterwards erected. The place fixed upon was very near the Foundry,* which Mr. Wesley had previously occupied as a preaching house; and on this account Mr. Whitefield disliked the situation, because he thought it looked like

* Formerly a large foundry, now the City-road chapel.

erecting altar against altar. But he remarked afterwards, upon this circumstance, "All was wonderfully overruled for good, and for the furtherance of the gospel. A fresh awakening immediately began. Congregations grew exceedingly large, and, at the people's desire, I sent, necessity reconciling me more and more to lay-preaching, for Messrs. Cennick, Harris, Seagrave, Humphreys, and others, to assist." In this manner originated the practice, which was afterward more extensively adopted by both the leaders of the methodists, Mr. Whitefield and Mr. Wesley, of employing, to supply the increasing services of their congregations, many persons as ministers who had not been previously ordained.

Scenes of usefulness were now opened to him in various directions, and invitations were sent to him from many places where he had never been. At Braintree, and various other parts of Essex, and in the principal towns of Suffolk, large congregations were assembled to hear him, and were much affected by his preaching. Many religious persons, also, of different persuasions, strongly solicited him to visit Scotland. But here a difficulty arose, which it required both prudence and decision to surmount. The associate presbytery, at the head of which were the Rev. Messrs. Ralph and Ebenezer Erskine, were desirous of confining his ministrations to themselves, and several letters had passed between these gentlemen and Mr. Whitefield. To avoid misunderstanding, Mr. W explicitly stated his views. In his last letter to Mr., afterwards Dr. Ebenezer Erskine, previously to his journey, he thus expresses himself:—

"May 16, 1741. This morning I received a kind letter from your brother, who thinks it best for me wholly to join the associate presbytery, if it should

please God to send me into Scotland. This I cannot altogether come into. I come only as an occasional preacher, to preach the simple gospel to all that are willing to hear me, of whatever denomination. It will be wrong in me to join in a reformation, as to church government, any further than I have light given me from above. If I am neutral, as to that, in my preaching, I cannot see how it can hinder or retard any design you may have on foot. My business seems to be, to evangelize, to be a presbyter at large. When I shall be sent into your parts I know not. I write this, that there may not be the least misunderstanding between us. I love and honor the associate presbytery, in the bowels of Jesus Christ: but let them not be offended, if, in all things, I cannot immediately fall in with them."

With these sentiments he took a passage for Leith, where he arrived on the 30th of July, 1741, employing the time of his voyage in writing letters to his orphans in Georgia. He was received most cordially by many persons of rank and eminence, who were desirous that he should preach at Edinburgh immediately; but he preferred seeing the Erskines first, and accordingly proceeded to Dunfermline, where he preached in Mr. Erskine's place of worship. Efforts were made to detain him here, and to prevent him from preaching for other ministers, who did not adhere to the solemn league and covenant. Mr. Whitefield not being able to enter into these distinctions, or not approving of them, a meeting of the presbytery was called to instruct him on the subject. Meanwhile he went to Edinburgh, in company with Mr. Ralph Erskine, and preached in the Orphan-house park, in the west kirk, and in the Cannongate church, to numerous congregations, and with the

effect which usually accompanied his preaching. Returning to Dunfermline, he found several members of the associate presbytery already assembled. When Mr. Whitefield came, they soon proposed to proceed to business. He asked them, For what purpose? They answered, to discourse, and set him right about church government, and the solemn league and covenant. He replied, they might save themselves that trouble, for he had no scruple about it; and that settling church government, and preaching about the solemn league and covenant, were not his plan. He then told them something of his experience, and how he was led into his present way of acting. One of them, in particular, said he was deeply affected; and Mr. E. Erskine desired they would have patience with him, for that, having been born and bred in England, and never studied the point, he could not be supposed to be perfectly acquainted with it. But some one insisted that this was the more unlikely, as England had been much interested in the question of church government; and that he, being born and educated there, could not but be acquainted with the matter in debate. Mr. Whitefield told him, he had never yet made the solemn league and covenant the subject of his study, being too busy about matters which he judged of greater importance. Several replied, that every pin of the tabernacle was precious. He answered, that, in every building, there were outside and inside workmen; that the latter, at present, was his province; that, if they thought themselves called to the former, they might proceed in their own way, and he would proceed in his. He then asked them seriously, what they would have him to do. The answer was, that he was not desired to subscribe immediately to the solemn league and

covenant, but to preach only for them, till he had further light. He asked, Why only for them? Mr. R. E. said, "They were the Lord's people." He then asked, Were no other the Lord's people but themselves? If not, and if others were the devil's people, they had more need to be preached to; that, for his part, all places were alike to him, and that if the Pope himself would lend him his pulpit, he would gladly proclaim in it the righteousness of the Lord Jesus Christ. Something passed about taking two of their brethren with him to England, to settle presbytery there; and then, with two more, to go and settle presbytery in America. But he asked, Suppose a number of independents should come, and declare, that after the greatest search, they were convinced that independency was the right church government, and would disturb nobody, if tolerated, should they be tolerated? They answered, No. Soon after this the company broke up. Mr. Whitefield then heard a sermon preached by one of the party, which contained reflections upon himself, and the church of which he was a minister, and retired, thoughtful and uneasy, to his closet. After preaching in the fields, he returned to dine with them; and, perceiving a separation to be inevitable, took a final leave, regretting that a too rigid attention on their part to external matters, should present an obstacle to their hearty co-operation with him.

After preaching at Inverkeithing and the Queen's-ferry, he returned to Edinburgh, where he continued for some weeks, preaching always twice, often thrice, and once seven times, a-day. The latter circumstance is thus noticed in the diary of an excellent man of that time:—"Yesterday, Mr. Whitefield left this place to return to England. His departure was a great grief

to many whom the Lord has mercifully awakened under his ministry, the number of which, I believe, is very great. On Tuesday last, he preached and exhorted seven times. I heard him, to my great satisfaction, the fourth time, in the park. From that he went to the Old People's Hospital, to give them an exhortation; but, indeed, I never was witness to any thing of the kind before." The churches were open, but not being able to hold half the congregations, he generally preached twice a-day, in the Orphan-house Park, to many thousands. Many persons of the highest rank constantly attended; among them were the marquis of Lothian, the earl of Leven, lord Rae, lady Mary Hamilton, lady Frances Gardener, lady Jane Nimmo, and lady Dirleton; and at some of their houses he expounded almost every evening. Numbers of ministers and students came to hear him; and aged and experienced christians told him they could set their seal to what he preached.

In connexion with this first visit to Edinburgh, two incidents are related, one of which shows the power that accompanied his preaching, and the other displays the skill with which he could seize upon passing circumstances, and apply them to the purpose he had in view. A gentleman, on returning from one of Mr. W's sermons, was met, on his way home, by an eminent minister whom he usually heard, and who expressed great surprise that he should go to hear such a man. The gentleman replied, "Sir, when I hear you, I am planting trees all the time; but, during the whole of Mr. Whitefield's sermon, I never found time to plant one." A similar instance is related of a ship-builder, who usually could "build a ship from stem to stern during the sermon, but, under Mr. Whitefield, could not lay a single plank."

The other circumstance has thus been told:—Soon after his arrival, an unhappy man, who had forfeited his life to the offended laws of his country, was to be executed. Mr. Whitefield mingled with the crowd that was collected on the occasion, and was struck with the solemnity and decorum with which so awful a scene was conducted. His appearance, however, drew the eyes of all upon him, and raised a variety of opinions as to the motives which led him to join in the crowd. The next day being Sunday, he preached to a very large congregation in a field near the city, and, in the course of his sermon, he adverted to the scenes of the preceding day. “I know,” said he, “that many of you will find it difficult to reconcile my appearance yesterday with my character. Many of you, I know, will say, that my moments would have been better employed in praying for the unhappy man, than in attending him to the fatal tree, and that, perhaps, curiosity was the only cause that converted me into a spectator on that occasion; but those who ascribe that uncharitable motive to me, are under a mistake. I went as an observer of human nature, and to see the effect that such an example would have on those who witnessed it. I watched the conduct of almost every one present on that awful occasion, and I was highly pleased with their demeanor, which has given me a very favorable opinion of the Scottish nation. Your sympathy was visible on your countenances, particularly when the moment arrived that your unhappy fellow-creature was to close his eyes on this world for ever; then you all, as if moved by one impulse, turned your heads aside, and wept. Those tears were precious, and will be held in remembrance. How different was it when the Saviour of mankind

was extended on the cross ! The Jews, instead of sympathizing in his sorrows, triumphed in them. They reviled him with bitter expressions, with words even more bitter than the gall and vinegar which they handed him to drink. Not one of all that witnessed his pains, turned his head aside, even in the last pang. Yes, my friends, there was one ; that glorious luminary, pointing to the sun, veiled his brightness, and travelled on his course in tenfold night."

In this journey Mr. Whitefield visited many of the principal cities and towns in Scotland, and proclaimed in or near them, wherever he went, the glorious tidings of salvation through Christ. To the wonderful and happy effects attending his labors, many unexceptionable testimonies were given at the time, and are still on record. From them the following are selected. One of the ministers of Dundee, who had frequently heard him with profit and delight, thus writes of him to a person of distinction :—

“ OCTOBER 8, 1741.

“ Honored Sir,—I am favored with yours, wherein you desire my thoughts of Mr. Whitefield, and an account of his labors and success with us. I look upon this youth, as raised up of God for special service, and spirited for making new and singular attempts, for promoting true christianity in the world, and for reviving it where it is decayed ; and I see him wonderfully fitted and strengthened, both in body and mind, for going through with his projects, amidst the greatest discouragements and difficulties. I see the man to be all of a piece ; his life and conversation to be a transcript of his sermons. It is truly a rare thing, to see so much of God about any one man.

To see one so eminent for humility, in the midst of applause ; for meekness and patience, under reproaches and injuries ; for love to enemies ; for desire to glorify Christ, and save souls ; contentment in a mean lot ; acquiescing in the will of God in all cases ; never fretting under any dispensation, but still praising and giving thanks for every thing. It is rare to see, in a man, such a flaming fire for God, and against sin, when in the pulpit, and yet most easy and calm in conversing with men out of it ; careful not to give offence to them, and yet never courting the favor of any. God has bestowed a large measure of gifts and graces upon him, for the work he is engaged in ; and has made him a chosen vessel, to carry his name among the gentiles, and to revive his work in several other churches. O that God may order his coming to poor Scotland, in such a cloudy time, for the same end ! And who knows but God may be entreated, if we could wrestle with him, notwithstanding all our provocations ! Things appeared most unlikely, in other places, some time since, where now Christ is riding in triumph, going forth conquering and to conquer. This worthy youth is singularly fitted to do the work of an evangelist ; and I have been long of opinion, that it would be for the advantage of the world, were this still to be a standing office in the church. And seeing the Lord has stirred him up to venture his life, reputation, and his all for Christ, to refuse the best benefices in his own country, and run all hazards by sea and land, and travel so many thousand miles, to proclaim the glory of Christ, and riches of his free grace, of which he himself is a monument ; and, especially, seeing God has honored him to do all this with such surprising success, among sinners of all ranks and persuasions, and even many of the

most notorious, in awakening and turning them to the Lord, I truly think we are also bound to honor him, and to esteem him highly, in love for his Master's, and for his work's sake.

“God, by owning him so wonderfully, is pleased to give a rebuke to our intemperate bigotry, and party-zeal, and to tell us, that neither circumcision availeth anything, nor uncircumcision, but the new creature.”

Another, a clergyman of Aberdeen, thus remarks upon his calm and liberal spirit: “His calmness and serenity, under all he meets with, yea, his joy in tribulation, is to me so surprising, that I often think the Lord sent him to this place, in particular, to teach me how to preach, and especially how to suffer. His attachment to no party, but to Christ and true grace alone, has long appeared to me a peculiar excellency in him. Christianity has been so long broken into so many different sects and parties, that an honest pagan might justly be at a loss, were he among us, where to find the religion of Jesus.”

“What is surprising,” another writer observes, “is, that numbers of all ranks, all denominations, and all characters, come constantly to hear him, though his sermons abound with those truths which would be unwelcome from the mouth of others. He is indefatigable in his work. Three hours before noon he appoints, for people under distress to converse with him, when he is much confined. Then he writes numbers of letters. And this week he is to add a morning lecture to his work. I have reason, among many others, to bless God for sending him to this place.”

Thus, by the fervour of his piety, his unwearied

diligence, his apostolic zeal, the plainness and simplicity, the affection and warmth of his sermons, together with his meekness, humility, and truly candid and catholic spirit, did this excellent and energetic man continue to enforce, and recommend, and adorn the doctrine of his God and Savior. And though "some mocked," and others rejected his message, and many remained careless and wordly, in numerous, yea, innumerable instances, did the power of God evidently accompany his labors, and endear him to the hearts of the truly pious wherever he went.

The respect with which he was treated in Scotland is farther demonstrated by the fact, that he was presented with the freedom of some of the principal cities and towns which he visited. The freedoms of Stirling, Glasgow, Paisley, and Aberdeen, were conferred upon him during this visit in 1741, and that of Irvine and Edinburgh some years afterwards.

CHAPTER VII.

RETURNS TO ENGLAND, OCT. 1741.—HIS MARRIAGE.—
PREACHES IN MOORFIELDS IN THE HOLIDAY SEASON.—
SECOND VISIT TO SCOTLAND IN 1742.

BESIDE the success of his preaching, in a moral and spiritual sense, Mr. Whitefield had the pleasure of collecting above two thousand five hundred dollars, in money and goods, for his orphans, and with these contributions he left Edinburgh in the month of October, 1741. Returning through Wales, he married, at Abergavenny, in his twenty-seventh year, Mrs. Elizabeth James, a widow, whose maiden name was Burnell, and who was now between thirty and forty years of

age. From Abergavenny he went to Bristol, where he preached twice a day with his usual energy and success, and arrived in London in the beginning of December, where he received discouraging intelligence from Georgia, as to the affairs of the orphan-house; but from Scotland he received accounts of a very different character, informing him of the fruits of his ministry there. Referring to these, and to the success of his labors in England, he remarks in a letter, "We shall never know what good field-preaching has done till we come to judgment."

On his way to London, February 23, he was still farther encouraged, by receiving letters from America, informing him of the remarkable success of the gospel there, and that God had stirred up some wealthy friends to assist his orphans in their late difficulties. Upon his return to London, he went on with greater zeal and success, if possible, than ever. "Our Savior," says he, writing to a brother-minister, April 6, 1742, "is doing great things in London daily. I rejoice to hear that you are helped in your work—let this encourage you: go on, go on: the more we do, the more we may do, for Jesus. I sleep and eat but little, and am constantly employed from morning till midnight, and yet my strength is daily renewed. O free grace! It fires my soul, and makes me long to do something for Jesus. It is true, indeed, I want to go home; but here are so many souls ready to perish for lack of knowledge, that I am willing to tarry below as long as my Master has work for me."

From this principle of compassion to perishing souls, he now ventured to take a very extraordinary step. It had been the custom, for many years past, in the holiday seasons, to erect booths in Moorfields, for mountebanks, players, puppet-shows, etc., which

were attended, from morning till night, by innumerable multitudes of the lower sort of people. He formed a resolution to preach the gospel among them, and executed it. On Whit-Monday, at six o'clock in the morning, attended by a large congregation of praying people, he began. Thousands who were waiting there, gaping for their usual diversions, all flocked round him. His text was, John iii. 14. "They gazed, they listened, they wept, and many seemed to be stung with deep conviction for their past sins." All was hushed and solemn. "Being thus encouraged, says he, I ventured out again at noon, when the fields were quite full; and could scarce help smiling, to see thousands, when a merry-andrew was trumpeting to them, upon observing me mount a stand on the other side of the field, deserting him, till not so much as one was left behind, but all flocked to hear the gospel. But this, together with a complaint that they had taken near twenty or thirty pounds less that day than usual, so enraged the owners of the booths, that when I came to preach a third time, in the evening, in the midst of the sermon a merry-andrew got up upon a man's shoulders, and, advancing near the pulpit, attempted to slash me with a long heavy whip, several times. Soon afterwards they got a recruiting serjeant, with his drum, etc., to pass through the congregation. But I desired the people to make way for the king's officer, which was quietly done. Finding these efforts to fail, a large body, quite on the opposite side, assembled together, and having got a great pole for their standard, advanced, with sound of drum, in a very threatening manner, till they came near the skirts of the congregation. Uncommon courage was given both to preacher and hearers. I prayed for support and deliverance, and was heard. For just as they

approached us, with looks full of resentment, I know not by what accident, they quarrelled among themselves, threw down their staff, and went their way, leaving, however, many of their company behind, who, before we had done, I trust, were brought over to join the besieged party. I think I continued in praying, preaching, and singing, for the noise was too great, at times, to preach, about three hours. We then retired to the Tabernacle, where thousands flocked: we were determined to pray down the booths; but, blessed be God, more substantial work was done. At a moderate computation, I received, I believe, a thousand notes from persons under conviction; and soon after, upwards of three hundred were received into the society in one day. Some I married, that had lived together without marriage; one man had exchanged his wife for another, and given fourteen shillings in exchange. Numbers, that seemed, as it were, to have been bred up for Tyburn, were, at that time, plucked as firebrands out of the burning.

“I cannot help adding, that several little boys and girls, who were fond of sitting round me on the pulpit, while I preached, and handing to me people's notes, though they were often pelted with eggs, dirt, etc., thrown at me, never once gave way; but, on the contrary, every time I was struck, turned up their little weeping eyes, and seemed to wish they could receive the blows for me. God make them, in their growing years, great and living martyrs for Him, who, out of the mouths of babes and sucklings, perfects praise.”

This devoted servant of Christ, having thus attacked vanity and wickedness in their chosen seats, and most threatening forms, again changed his scene of action, and embarked a second time for Edinburgh, where he

arrived on the 3d of June, 1742. It had pleased God to bless his first visit to Scotland, not only for the conversion of particular persons, and the comfort and quickening of private christians, but to rouse them to more than ordinary concern about the salvation of their neighbors, and to excite pious and conscientious ministers to greater diligence in their work. Prayers were put up, with some degree of faith and hope, that God would now give success to their labors, and not suffer them always to complain, that they spent their strength in vain. Nor were these prayers long unanswered; for, in the month of February, 1742, an extraordinary religious concern began to appear publicly at Cambuslang, before Mr. Whitefield had visited that place; and soon after at Kilsyth, and other places; the intelligence of which quickly spread through the land, and engaged general attention. The Rev. Mr. Hamilton, afterwards a minister in the high church at Glasgow, having noticed the blessed effects of Mr. Whitefield's former visit to Edinburgh and Glasgow, where a considerable number of persons were brought under such impressions of religion, as had engaged them to be still following on to know the Lord, proceeds to relate, that "this was only the beginning of far greater things, for that a very great concern had appeared among the people of Cambuslang, a small parish four miles south-east of Glasgow, under the pastoral care of the Rev. Mr. M'Culloch, a man of considerable parts and great piety. In less than two months after the commencement of it," he adds, "there were few parishes within twelve miles of Cambuslang but had some, more or fewer, awakened there, to a very deep, piercing sense of sin, and many at a much greater distance. The same work is spreading in other parishes, and under their own

ministers ; and I doubt not there have been upwards of two thousand persons awakened, and almost all of them in a promising condition, there being very few instances of impostors, or such as have lost their impressions, and many whom we are bound to think are true scripture-converts, and evidencing it by a suitable walk and conversation. There is evidently a greater seriousness and concern about religion appearing in most of our congregations, than formerly : a greater desire after the word ; people applying themselves more closely to their duty, and erecting new societies for prayer and spiritual conference, which gives us the joyful prospect of a considerable enlargement of the Messiah's kingdom."

"My parish has likewise had some share in this good work," etc. Others give a similar testimony ; and though the revival at Cambuslang began before he had visited it, yet he had been in the neighborhood the year before ; and there is no doubt that in Edinburgh, and most of the other places in Scotland, it began with his first visit, and through his instrumentality. The Rev. Mr. Willison, of Dundee, observes, "The magistrates and ministers of Edinburgh are beginning to set up societies for reformation of manners, and new lectures on week-days. May all our cities follow their example."

The greatest strangers to religion could not avoid hearing of these things, but they were very differently affected by them. While some mocked, and others raged, the temper and behavior of those who were the subjects of this remarkable work, was the strongest of all arguments that it came from above. Their earnest desire to be rightly directed in the way to heaven ; their tender and conscientious walk ; their faithfulness in the duties of their stations ; their

readiness to make ample restitution for any act of injustice they had formerly committed ; their disposition to judge mildly of others, but severely of themselves ; their laying aside quarrels and law-suits, and desiring to be reconciled, and to live peaceably with all men : such amiable and heavenly qualities, especially when appearing in some who had formerly been of a very opposite character, could not fail to strike every serious observer. In short, it was such a time for the revival of religion, as had never before been seen in Scotland.

Mr. Whitefield was gratified, on his return to that country, with the accounts he received, and with what he himself witnessed, of this remarkable change, and was not surprised to find that worldly men not only misunderstood, but misrepresented it. He was, however, both surprised and grieved to learn, that ministers, whom, on many accounts, he so highly esteemed, as he did the seceders of the associate presbytery, should continue to entertain a prejudice, if not an aversion, against himself, and give an ill report of the revival which had taken place. With respect to himself, the feeling may be accounted for by what took place at Dunfermline the preceding year. The nature of their objections, and of his opinion of them, will appear from the following letter to one of the party, which he wrote at Cambuslang, in August, 1742 :—“ I heartily thank you for your concern about unworthy me. Though I am not very solicitous what the world say of me, yet I would not refuse to give any one, much less a minister of Jesus Christ, and such a one I take you to be, all reasonable satisfaction about any part of my doctrine or conduct. I am sorry that the associate presbytery, besides the other things exceptionable in the grounds of their late

fast, have done me much wrong. As to what they say about the supremacy, my sentiments, as to the power and authority of the civil magistrate, as to sacred things, agree with what is said in the Westminster Confession of Faith, chap. xxiii., paragraphs 3 and 4. And I do own the Lord Jesus to be the blessed Head and King of his church.

“The solemn league and covenant I never abjured: and, as for my missives, if the associate presbytery will be pleased to print them, the world will see that they had no reason to expect I would act in any other manner than I have done. What that part of my experience is, that savors of the grossest enthusiasm, I know not, because not specified; but this one thing I know—when I conversed with them, they were satisfied with the account I then gave of my experience, and also of the validity of my mission; only, when they found I would preach the gospel promiscuously to all, and for any minister that would invite me, and not adhere only to them, one of them, particularly, said, ‘They were satisfied with all the other accounts which I gave of myself, except of my call to Scotland at that time.’ They would have been glad of my help, and have received me as a minister of Jesus Christ, had I consented to preach only at the invitation of them and their people. But I judged that to be contrary to the dictates of my conscience, and therefore I could not comply. I thought their foundation was too narrow for any high house to be built upon. At the same time, they knew very well I was far from being against all church government; for how can any church subsist without it? I only urged, as I do now, that since holy men differ so much about the outward form, we should bear with and forbear one another, though, in

this respect, we are not of one mind. I have often declared, in the most public manner, my high opinion of the church of Scotland. At the same time, I would bear with, and converse freely with all others, who do not err in fundamentals, and who give evidence that they are true lovers of the Lord Jesus. This is what I mean by a catholic spirit. Not that I believe a jew or a pagan, continuing such, can be a true christian, or have true christianity in him; and if there be any thing tending that way in the late extract which I sent you, I utterly disavow it. And I am sure I observed no such thing in it when I published it, though, upon a closer review, some expressions seem justly exceptionable. You know how strongly I assert all the doctrines of grace, as held forth in the Westminster Confession of Faith, and the doctrinal articles of the church of England. These, I trust, I shall adhere to, as long as I live, because I verily believe they are the truths of God, and I have felt the power of them in my own heart. I am only concerned that good men should be guilty of any misrepresentations. But this teaches me more and more to exercise compassion towards all the children of God, and that we should be more jealous over our own hearts, knowing what fallible creatures we all are. I acknowledge that I am a poor blind sinner, liable to err, and would be obliged to an enemy, much more to so dear a friend as you are, to point out to me my mistakes, as to my practice, or unguarded expressions in my preaching or writing. At the same time, I would humble myself before my Master, for any thing I may say or do amiss, and beg the influence and assistance of his blessed Spirit, that I may say and do so no more."

Notwithstanding this difference with the seceders,

he was received by great numbers, among whom were some persons of distinction, with great cordiality and much joy, and had the satisfaction of hearing more and more of the happy fruits of his ministry. At Edinburgh he again preached twice a-day, as before, in the Hospital-park, where a number of seats and shades, in the form of an amphitheatre, were erected for the accommodation of his hearers. On the day of his arrival at Cambuslang, he preached three times to an immense body of people, although he had preached that same morning at Glasgow. The last service continued till eleven; and so much were the people interested, that Mr. M'Culloch, after preaching till past one in the morning, could scarcely persuade them to depart. Mr. Whitefield thus describes the scene:—"Persons from all parts flocked to see, and many, from many parts, went home convinced and converted unto God. A brae, or hill, near the manse at Cambuslang, seemed to be formed by Providence for containing a large congregation. People sat unwearied till two in the morning, to hear sermons, disregarding the weather. You could scarce walk a yard, but you must tread upon some, either rejoicing in God for mercies received, or crying out for more. Thousands and thousands have I seen, before it was possible to catch it by sympathy, melted down under the word and power of God. At the celebration of the holy communion, their joy was so great, that, at the desire of many, both ministers and people, in imitation of Hezekiah's passover, they had, a month or two afterwards, a second, which was a general rendezvous of the people of God. The communion was in the field; three tents, at proper distances, all surrounded with a multitude of hearers; above twenty ministers,

among whom was good old Mr. Bonner, attending to preach and assist, all enlivening and enlivened by one another."

In addition to his labors at Glasgow and Cambuslang, it is surprising to observe the number of places in the west of Scotland which he visited in the course of a few weeks, preaching, wherever he went, with his usual frequency, energy, and success. A gentleman of piety and intelligence thus refers to one of them, several years afterwards: "When Mr. Whitefield was preaching at Kilmarnock, on the 23d of August, from these words, 'And out of his fulness have all we received, and grace for grace,' I thought I never heard such a sermon; and, from the era above mentioned, I have always looked upon him as my spiritual father, and frequently heard him afterwards in Edinburgh and Glasgow with much satisfaction. When Cape Breton was taken, I happened to be at Edinburgh, and being invited to breakfast with Mr. Whitefield, I never, in all my life, enjoyed such another breakfast. He gave the company a fine and lively descant upon that part of the world, made us all join in a hymn of praise and thanksgiving, and concluded with a most devout and fervent prayer."

While he remained in Edinburgh, he received accounts that the Spaniards had landed in Georgia. Upon this occasion he wrote to Mr. Habersham, "I am glad my dear family is removed to Mr. Bryan's, and rejoice that our glorious God had raised him and his brother up, to be such friends in time of need. My thoughts have been variously exercised, but my heart kept steadfast and joyful in the Lord of all lords, whose mercy endureth for ever. I long to be with you, and methinks could willingly be found at the

head of you, kneeling and praying, though a Spaniard's sword should be put to my throat. But, alas ! I know not how I should behave if put to the trial ; only we have a promise that, as our day is, so our strength shall be. The thoughts of Divine love carry me above every thing. My dear friend, the Spaniards cannot rob us of this, nor can men nor devils. I humbly hope that I shall shortly hear of the spiritual and temporal welfare of you all." He was not disappointed ; for a few weeks after he was informed that the Spaniards had been repulsed, the colony delivered, and his family reinstated at Bethesda.

About this period he wrote and published "A Vindication of the work of God in New England ;" and addressed letters to some of his friends at Savannah on the affairs of the orphan-house, some of them having been harshly treated by the magistrates.

About the end of October he left Scotland, and returned to London.

CHAPTER VIII.

RETURNS TO LONDON.—VISITS GLOUCESTERSHIRE.—
DEATH OF HIS SON.—PROSECUTION OF RIOTERS AT
GLOUCESTER, 1744.—ATTEMPT AT ASSASSINATION.—
THIRD VOYAGE TO AMERICA, 1744.—DIFFICULTIES
AND ENCOURAGEMENTS.—VISITS THE BERMUDAS FOR
THE BENEFIT OF HIS HEALTH, 1748.

THE liberal spirit, and christian fortitude and forbearance of Mr. Whitefield, have been shown in several of the preceding incidents of his life, and

will be still further evinced in the narrative which follows. No sooner had he returned to London from his northern tour, than he resumed his labors at the Tabernacle, and found much to encourage him. The preaching of the gospel here had been attended with so much success, that the Tabernacle was enlarged in his absence. Here he was soon employed from morning to night in preaching, and instructing the various inquirers who applied to him; and he describes himself as going through the laborious duties of each day with cheerfulness, and almost uninterrupted tranquillity. He represents the society as large, but in good order, and celebrates with gratitude the gracious presence of "his Master," both in his public and private ministrations. From March, 1743, until May the same year, he appears to have divided his time chiefly between Gloucestershire and Wales, where he itinerated with his usual activity, and with the same blessing of God upon his labors. He, during this journey, instituted at Waterford, in Wales, an association of societies and ministers, "which he and his brethren had agreed upon," for their mutual edification and encouragement; and spent several days among them in settling the necessary arrangements. In Wales he continued some weeks; and while at Carmarthen, it happening to be the time of the great sessions, the magistrates desired he would wait till they rose, promising to attend the service: they did so, with many thousands more, including several "people of quality." Mr. Jones, and Mr. Howel Harris, a gentleman of great abilities and zeal, had previously been very useful, both in North and South Wales; and the latter had been honored as the instrument of bringing many clergymen, as well

as laymen, to the knowledge of the truth. The power of God was also remarkably displayed under the ministry of Mr. Rowland; and all these operations contributed to the establishment of monthly and quarterly meetings, by which a closer connexion was formed and cemented between the English and the Welsh. Mr. Whitefield travelled, in about three weeks, in the month of April, about four hundred miles, spent three days in attending associations, and preached about forty times. At one of these meetings, a proposition was made to separate formally from the established church; "but," says Mr. Whitefield, "the far greater part strenuously opposed it, and with good reason; for, as we enjoy such great liberty under the mild and gentle government of his present majesty, king George, I think we can do our country, and the cause of God, more service in ranging up and down, preaching repentance towards God, and faith in our Lord Jesus Christ, to those multitudes who would come neither into church nor meeting, but who are led by curiosity to follow us into the fields. This is a way to which God has affixed his seal for many years past."

In May he returned to London, "once more," as he expresses it, "to attack the prince of darkness in Moorfields," during the holidays. The congregations were amazingly large, and much affected; and by the collections made now, and formerly, he had the pleasure of paying all that he owed in England, and of making a small remittance to his friend, Mr. Habersham, for Georgia.

Leaving London, he preached as usual for some time in Bristol; and afterwards at Exeter to large congregations, where many of the clergy attended. It was here that, while the Rev. J. Cennick, then

in connexion with Mr. Whitefield, was preaching on a large open spot of ground, surrounded by a great multitude, by some of whom he had been previously ill-treated, the following circumstance occurred. Mr. Cennick, was speaking on the efficacy of the blood of Christ, when a profane butcher, who was among the crowd, exclaimed, "If you love blood, you shall presently have enough," and ran to procure some to throw upon him. A Mr. Sanders, who for several years drove what was called road-work, post-chaises not then being much in use, was also a by-stander; and, though at that time an entire stranger to divine things, from a sense of the ill-usage Mr. Cennick had received, and was likely to receive, felt an inclination to defend him. Seeing the man come with a pail nearly full of blood, he calmly went to meet him, and when he came even with him, suddenly caught hold of the pail, and poured it over the man's head. This drew the attention of the riotous part of the people from the preacher to Mr. Sanders, who with some difficulty escaped their rage. Mr. Sanders was afterwards awakened to a true sense of his condition under the ministry of Mr. Romaine, at St. George's, Hanover-square. He continued his occupation till about 1746, when he was made body-coachman to his majesty; retained his situation till the year 1780, when he obtained his dismissal, and died happily on the 13th of August, 1799, at the advanced age of eighty-nine. He was much esteemed by king George the third, and the other branches of the royal family.

Mr. Whitefield returned to London in August, and remained there but a short time, for the reason which he assigns in one of his letters. "I thank

you," says he, "for your kind caution to spare myself; but evangelizing is certainly my province. Every where effectual doors are opened. So far from thinking of settling in London, I am more and more convinced that I should go from place to place." In this judgment of his qualifications and his duties he was certainly correct, as will appear still more plainly in the sequel of his history.

In accordance with this conviction, we find him, in the last three months of the year, preaching and travelling through the country, as if it had been the middle of summer. He visited a multitude of places; and among them Bideford, in Devonshire, where the excellent Hervey had formerly preached. He speaks of a clergyman here, about eighty years of age, "but one year old in the school of Christ," who preached three times, and rode forty miles the same day. A young Oxonian who came with him, and many others, were deeply affected. "I cannot well describe," he observes, "with what power the word was attended. Dear Mr. Hervey, one of our first methodists at Oxford, and who was lately a curate here, laid the foundation." At Kidderminster he was kindly received by Mr. Williams, the author of the well-known "Diary, Meditations, and Letters." Mr. Whitefield was greatly delighted to find that a "sweet savor of good Mr. Baxter's doctrine, works, and discipline remained to this day." Of Mr. Williams, who was many years a respectable tradesman at Kidderminster, and an ornament to the religion he professed, Mr. Pearsall, himself a most excellent man, gives the following character—"Mr. Williams was one of the most extraordinary persons I was ever acquainted with. I compare him to a valuable ring, where grace, or the Divine nature, is placed like a large

refulgent brilliant in the centre ; while good temper, lively spirits, a constant cheerfulness, a ready utterance, and a pleasant wit, as so many gems, surround it ; and altogether make as complete a jewel as ever I knew."

In February, 1744, Mr. Whitefield met with a great trial in the death of his son, an only child. Concerning this child, he had, in the ardor of his feelings, cherished and expressed expectations far too sanguine. These were speedily blasted by the death of the infant, when but four months old. However humbling and distressing this might be to the father, he was enabled to make the wisest and best improvement of it. "Though I am disappointed of a living preacher by the death of my son, yet," says he, "I hope what happened before his birth, and since at his death, has taught me such lessons, as, if duly improved, may render his mistaken parent more cautious, more sober-minded, more experienced in Satan's devices, and consequently more useful in his future labors to the church of God."

In March he was obliged to attend the assizes at Gloucester, for the prosecution of some rioters, who, in the preceding summer, had disturbed and injured many of the methodists, and threatened the lives of the preachers, especially at Hampton. It was not by a vindictive feeling that this measure was suggested, but solely with the view of claiming and asserting the protection of the law against violence and insult. Other means having been tried in vain, Mr. Whitefield, with the advice and assistance of his friends, resolved to appeal to the law, and lodged an information against the Hampton rioters in the court of King's Bench. The facts being proved, and the defendants making no reply, the rule was made ab

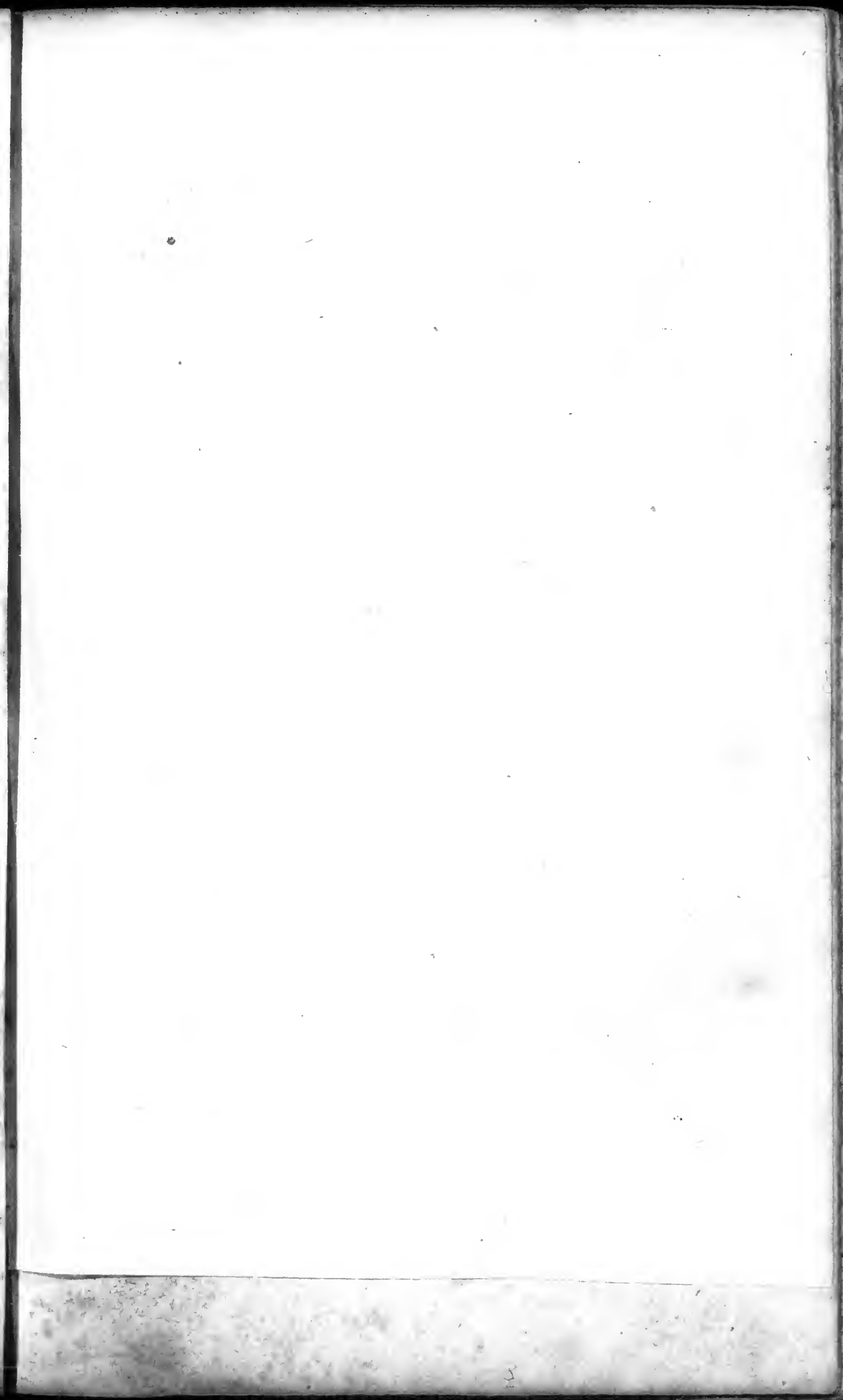
solute, and an information filed against them. They pleading "Not guilty," the cause was referred to the assizes at Gloucester. After a full hearing, a verdict was given for the plaintiffs, and all the defendants were brought in guilty. This prosecution had a very good effect: the rioters were greatly alarmed. But the intention of the methodists was only to show them what they could do, and then forgive them.

As the progress of methodism was sometimes opposed by the mob, it was not likely to pass unobserved by those in higher stations. About this time, several anonymous papers, entitled "Observations upon the conduct and behavior of a certain Sect, usually distinguished by the name of Methodists," were printed and handed about in various parts of London and Westminster, with strict injunctions to those who received them not to part with them. Mr. Whitefield having accidentally seen them, and finding them to contain many queries concerning him and his conduct, applied for a copy, which was refused him. Not knowing how soon he might embark for Georgia, he thought it his duty to publish an advertisement, desiring a speedy, open publication of the said papers, that he might have an opportunity of publicly replying to them. His answer occasioned the Rev. Mr. Church's expostulatory letter to Mr. Whitefield, to which he soon replied, with thanks to the author for prefixing his name.

Having resolved to make another visit to America, whither Mr. Smith, a merchant, then in England, in the name of thousands had invited him, he took a passage with him in a ship going from Portsmouth; but being informed that the captain refused to take him, through fear of his "spoiling the sailors," he

was obliged to go as far as Plymouth to obtain a passage. In his way he preached at Wellington, where Mr. Darracott had been the instrument of doing much good. On revisiting Bideford, he was again reminded of the admirable Hervey, of whom he remarks, "He is my old friend, a most heavenly-minded creature, one of the first of the methodists, who is contented with a small cure, and gives all that he has to the poor. He is very weak, and daily waits for his dissolution." He lived fourteen years after this, and died in 1758. Though Mr. Whitefield preached, as usual, wherever he went, the chief scene of his success in this journey was at Plymouth, where he expected least. It is remarkable, that just before he was thus gratified, he was in the utmost danger of assassination. While remaining in Plymouth, four gentlemen, it seems, came to the house of one of his particular friends, kindly inquiring after him, and desiring to know where he lodged. Soon afterwards, Mr. Whitefield received a letter, informing him that the writer was a nephew of Mr. S—, an attorney at New York; that he had the pleasure of supping with Mr. Whitefield at his uncle's house, and desired his company to sup with him and a few friends at a tavern. Mr. Whitefield sent him word, that it was not customary for him to sup abroad at taverns, but he should be glad of the gentleman's company to eat a morsel with him at his lodging; he accordingly came and supped, but was observed frequently to look around him, and to be very absent. At last he took his leave, and returned to his companions in the tavern; and on being asked by them what he had done, he answered, "That he had been used so civilly, that he had not the heart to touch him." Upon which, it seems, another of the company, a lieutenant of a man-of-war,

laid a wager of ten guineas that he would do his business for him. His companions, however, had the precaution to take away his sword. It was now about midnight, and Mr. Whitefield, having that day preached to a large congregation, and visited the French prisoners, was gone to bed, when the landlady came and told him that a well-dressed gentleman desired to speak with him. Mr. Whitefield, imagining it was somebody under conviction, desired him to be brought up. He came, and sat down by the bed-side, congratulated him upon the success of his ministry, and expressed much concern at being detained from hearing him. Soon after, he broke out into the most abusive language, and, in a cruel and cowardly manner, beat him in his bed. The landlady and her daughter hearing the noise, rushed into the room and seized upon him; but he soon disengaged himself from them, and repeated his blows on Mr. Whitefield, who, being apprehensive that he intended to shoot or stab him, underwent all the surprise of a sudden and violent death. Afterwards, a second came into the house, and cried out from the bottom of the stairs, "Take courage, I am ready to help you." But, by the repeated cry of "murder!" the alarm was now so great, that they both made off. "The next morning," says Mr. Whitefield, "I was to expound at a private house, and then to set out for Bideford. Some urged me to stay and prosecute, but, being better employed, I went on my intended journey, was greatly blessed in preaching the everlasting gospel, and, upon my return, was well paid for what I had suffered, curiosity having led perhaps two thousand more than ordinary to see and hear a man that had like to have been murdered in his bed. And, I trust, in the five weeks that I waited for the





WHITEFIELD ASSAULTED IN BED

convoy, hundreds were awakened and turned unto the Lord. Could the fields between Plymouth and the Dock, now Devonport, speak, they could tell what blessed seasons were enjoyed there." A remarkable effect of his preaching here is recorded by himself:—"There is a ferry over to Plymouth, and the ferrymen were now so much attached to him, that they would take nothing of the multitudes that crossed to hear him preach, saying, 'God forbid that we should sell the word of God.'"

The instance of christian forbearance just referred to, has not many parallels in modern times, and proves that this extraordinary man was deeply imbued with the spirit of his Master, in one of the most trying parts of christian practice. The assault was of a nature so atrocious, and committed under circumstances of aggravation so peculiarly offensive in the eye of the law, that vindictive damages would undoubtedly have been awarded. The aggression was without the slightest provocation; indeed, so gentle were the manners of the man whom his enemies had made the object of their brutality, that one of their company, we find, had been totally confounded in his intention, merely by his kindness and urbanity. A more wanton assault never was conceived, or attempted in a more cowardly manner: and we can only account for Mr. Whitefield's declining to prosecute, from the prevalence of those religious principles which seem to have invariably directed his conduct from the first moment of his adopting them.

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gious services on board the ship, neglecting no opportunity of making serious impressions on the crew. In about eleven weeks he arrived at York, in New England. Colonel Pepperell went in his own boat, with some friends, to invite him to his house; but he was too ill to accompany them, and was obliged to retire to bed as soon as he landed. His friends were apprehensive for him, but he enjoyed much inward peace. A friendly physician attended him with great care. This gentleman had been a notorious deist, but was awakened to a sense of his condition, and led to embrace the gospel, by Mr. Whitefield's last visit to New England. Ardent zeal, christian fortitude, burning love, and heroic energy, were perhaps never more signally displayed than on this occasion. For some time he was indeed very weak, "yet," he writes, "in three weeks I was enabled to preach; but imprudently going over the ferry to Portsmouth, N. E., I caught cold, immediately relapsed, and was taken, as every one thought, with death, in my dear friend Mr. Shelbourne's house. What gave me most concern was, that notice had been given of my intention to preach. While the doctor was preparing a medicine, feeling my pains abated, I, on a sudden, cried: 'Doctor, my pains are suspended; by the help of God, I will go and preach, and then come home and die.' In my own apprehension, and in all appearance to others, I was a dying man. I preached—the people heard me—as such. The invisible realities of another world lay open to my view. Expecting to launch into eternity, and to be with my Master before the morning, I spoke with peculiar energy. Such effects followed the word, I thought it was worth dying for a thousand times. Though wonderfully comforted within,

at my return home, I thought I was dying indeed. I was laid on a bed upon the ground, near the fire, and I heard my friends say, 'He is gone.' But God was pleased to order it otherwise. I gradually recovered; and soon after, a poor negro woman would see me. She came, sat down upon the ground, and looked earnestly in my face, and then said, in broken language, 'Massa, you just go to heaven's gate, but Jesus Christ said, Get you down, get you down; you must not come here yet; but go first, and call some more poor negroes.' I prayed to the Lord, that, if I was to live, this might be the event." Different opinions will probably be formed as to the prudence of his conduct in these circumstances; but all true christians will admire the spirit which prompted him to such exertions. The narrative thus proceeds:—
"In about three weeks I was enabled, though in great weakness, to reach Boston, and every day was more and more confirmed in what I had heard about a glorious work that had been begun and carried on there, and in almost all parts of New England, for two years together. Before my last embarkation from Georgia, Mr. Colman and Mr. Cooper wrote me word, that, upon Mr. Tennent's going out as an itinerant, the awakening greatly increased in various places, till at length the work so advanced every where, that many thought the latter-day glory was indeed come, and that a nation was to be born in a day. But as the same sun that enlightens and warms the earth, gives birth to noxious insects, so the same work, that for a while carried all before it, was sadly blemished through the subtlety of Satan, and the want of more experience in ministers and people, who had never beheld such a scene before. Opposers, who waited for such an occasion, did all they could to ag-

gravate every thing. One rode several hundred miles, to pick up all the accounts he could get of what was wrong in what he called only a 'religious stir.' And God having been pleased to send me first, all was laid upon me. Testimonies, signed by various ministers, came out against me almost every day. And the disorders were also at the highest, so that, for a while, my situation was rendered uncomfortable. But, amidst all this smoke, a blessed fire broke out. The awakened souls were as eager as ever to hear the word. Having heard that I had expounded early in Scotland, they begged that I would do the same in Boston. I complied, and opened a lecture at six in the morning. I seldom preached to less than two thousand. It was delightful to see so many of both sexes neatly dressed, flocking to hear the word, and returning home to family prayer and breakfast, before the opposers were out of their beds." While some were induced, by their fear for the honor of religion, some from ignorance, and some, it is probable, from a worse motive, to publish testimonials against Mr. Whitefield, others as readily, from a more intimate knowledge of all the circumstances, sent forth testimonials in his favor, and in support of the great work he was carrying on. In a periodical account published in America, entitled "Prince's Christian History," there are very satisfactory attestations, from above a hundred and twenty ministers, "to the goodness of the work;" and the following passage describes, as accurately as can be desired, the character of Mr. Whitefield's preaching at the period alluded to. "He comes," says the writer, "with the same extraordinary spirit of meekness, sweetness, and universal benevolence, as before. In opposition to the spirit of separation and bigotry, he

is still for holding communion with all protestant churches. In opposition to enthusiasm, he preaches a close adherence to the scriptures, the necessity of trying all impressions by them, and of rejecting whatever is not agreeable to them as delusions. In opposition to antinomianism, he preaches up all kinds of relative and religious duties, though to be performed in the strength of Christ; and, in short, the doctrines of the church of England, and of the first fathers of this country. As before, he first applies himself to the understandings of his hearers, and then to the affections. And the more he preaches, the more he convinces people of their mistakes about him, and increases their satisfaction." Surely there is nothing in this mode of preaching to excite alarm in the breast of the most cautious and timid christian, whatever perversion might be made of it by ungodly men, hypocritical professors, and the enemy of souls, whose fears for his usurped dominion might impel him to obstruct the work, or endeavor to mar its consequences.

The following is one fact among many that occurred in America, which showed how Mr. Whitefield's persecutors were turned into his friends:—A black trumpeter, belonging to an English Regiment, resolved to interrupt him while delivering an expected discourse in the open air. At the hour appointed for the sermon, he repaired to the field where it was to be preached, carrying his trumpet with him, on purpose to blow it with all his might, about the middle of the sermon. He took his stand in front of the minister, and at no great distance. The concourse that attended became very great, and those who were towards the extremity of the crowd, pressed forward in order to hear more distinctly, and caused such a

pressure at the place where the trumpeter stood, that he found it impossible to raise up his arm which held the trumpet, at the time he intended to blow it. He attempted to extricate himself from the crowd, but found this equally impossible, so that he was kept within hearing of the gospel as securely as if he had been chained to the spot. In a short time his attention was arrested, and he became so powerfully affected by what the preacher presented to his mind, that he was seized with an agony of despair, and was carried to a house in the neighborhood. When the service was over, he was visited by Mr. Whitefield, who tendered some seasonable counsels, and the poor trumpeter, from that time, became an altered character.

In the spring of 1745, an expedition was set on foot against Cape Breton. Colonel Pepperell, who was then at Boston, and constantly attended Mr. Whitefield's lecture, was pleased, the day before he accepted a commission to lead that enterprise, to ask Mr. Whitefield's opinion of the matter. He told him, with his usual frankness, that he did not think the scheme for taking Louisbourg very promising; that the eyes of all would be upon him: if it did not succeed, the widows and orphans of the slain soldiers would be like lions robbed of their whelps; but, if it pleased God to give him success, envy would endeavor to eclipse his glory; he had need, therefore, if he went, to go with a single eye, and then there was no doubt but, if Providence really called him, he would find his strength proportioned to the day. About the same time, Mr. Sherburne, another of Mr. Whitefield's friends, being appointed one of the commissaries, told him he must favor the expedition, otherwise the serious people would be discouraged

from enlisting; not only so, but insisted he should give him a motto for his flag, for the encouragement of his soldiers. This he refused to do, as it would be acting out of character. But the commissary taking no denial, he gave him, at last, "NIL DESPERANDUM, CHRISTO DUCE:" "If Christ be captain, no fear of a defeat." Many enlisted, and before they embarked Mr. Whitefield gave them a sermon, by desire of the officers. The general invited him to become one of his chaplains, but he declined it, remarking, that he should think it an honor, but believed, as he generally preached three times a-day, in various places, to large congregations, he could do more service by stirring up the people to pray, and thereby strengthening his and his soldier's hands. And in this practice he persisted during the siege of Louisbourg. "I believe," adds he, "if ever people went with a disinterested view, the New Englanders did then. Though many of them were raw and undisciplined, yet numbers were substantial persons, who left their farms, and willingly ventured all for their country's good. An amazing scene of providences appeared; and, though some discouraging accounts were sent during the latter end of the siege, yet, in about six weeks, news was brought of the surrender of Louisbourg. Numbers flocked, from all quarters, to hear a thanksgiving sermon upon the occasion. And, I trust, the blessing bestowed on the country, through the thanksgivings of many, redounded to the glory of God."

The New England people had, some time ago, offered to build him a large house to preach in, but, as this scheme might have abridged his liberty of itinerating, he thanked them for their kind offer, and, at the same time, begged leave to decline it. As his

bodily strength increased, and his health grew better, he began to move farther southward, and, after preaching eastward as far as Cascobay and North Yarmouth, he went through Connecticut, Plymouth, and Rhode Island, preaching to thousands, generally twice a-day. "And though," says he, "there was much smoke, yet every day I had more and more convincing proof, that a blessed gospel-fire had been kindled in the hearts both of ministers and people. At New York, where I preached as usual, I found that the seed sown had sprung up abundantly; and, at the east end of Long Island, saw many instances. In my way to Philadelphia, I had the pleasure of preaching, by an interpreter, to some converted Indians, and of seeing near fifty young ones in one school, near Freehold, learning the Assembly's Catechism. A blessed awakening had been begun, and carried on, among the Delaware Indians, by the instrumentality of Mr. David Brainerd, such a one as had not been heard of since the awakening in New England by the venerable Mr. Eliot, who used to be styled the apostle of the Indians: his brother followed him. Mr. William Tennent heartily encouraged their endeavors.

"The gentlemen offered me eight hundred pounds a-year, only to preach among them six months, and to travel the other six months where I would. Nothing remarkable happened during my way southward. But, when I came to Virginia, I found that the word of the Lord had run and was glorified. During my preaching at Glasgow, some persons wrote some of my extempore sermons, and printed them almost as fast as I preached them. Some of these were carried to Virginia, and one of them fell into the hands of Samuel Morris. He read and found benefit. He then read them to others; they were awakened and

convinced. A fire was kindled; opposition was made; other laborers were sent for; and many, both white people and negroes, were converted to the Lord.

“In North Carolina, where I stayed too short a time, little was done. At Georgia, through the badness of the institution, and the trustees’ obstinacy in not altering it, my load of debt and care was greatly increased, and, at times, almost overwhelmed me. But I had the pleasure of seeing one, who came as a player from New York, now converted unto God, and a preacher of Jesus Christ. As itinerating was my delight, and America, as being a new world, particularly pleasing, I now began to think of returning no more to my native country. But travelling, care, and a load of debt contracted, not for myself, but the orphan-house, weighed me down. And, being much troubled with stitches in my side, I was advised to go to the Bermudas, for the recovery of my health.” He, accordingly, embarked, and landed there the 15th of March, 1748.

The Bermudas are a group of small islands, four in number, lying in the Atlantic Ocean, about 900 miles east of Georgia. The largest of the islands is called St. George’s, with a capital of the same name; the climate is remarkably fine, and well adapted for the temporary residence and recovery of invalids. Here Mr. Whitefield met with the kindest reception, and remained on the island more than a month, with signal benefit to his health. He did not continue idle, however, during his residence, but traversed the island from one end to the other, preaching generally twice a-day. But his activity, usefulness, and treatment will best appear by an extract from his journal of that period.

“The simplicity and plainness of the people,

together with the pleasant situation of the island, much delighted me. The Rev. Mr. Holiday, minister of Spanish-point, received me in a most affectionate and christian manner, and begged I would make his house my home. In the evening I expounded at the house of Mr. Savage, of Port Royal, which was very commodious, and which also he would have me make my home. I went with Mr. Savage, in a boat lent us by captain ——, to the town of St. George's, in order to pay our respects to the governor. All along we had a most pleasant prospect of the other part of the island; but a more pleasant one I never saw. One Mrs. Smith, of St. George's, for whom I had a letter of recommendation from my dear old friend, Mr. Smith, of Charleston, received me into her house. About noon, with one of the council, and Mr. Savage, I waited upon the governor. He received us courteously, and invited us to dine with him and the council at a tavern. We accepted the invitation, and all behaved with great civility and respect. After the governor rose from table, he desired, if I staid in town on the Sunday, that I would dine with him at his own house.

“Sunday, March 27. Glory be to God! I hope this has been a profitable sabbath to many souls; it has been a pleasant one to mine. Both morning and afternoon I preached to a large auditory, for Bermudas, in Mr. Paul's meeting-house, which I suppose contains about four hundred. Abundance of negroes, and many others, were in the vestry, porch, and about the house. The word seemed to be clothed with a convicting power, and to make its way into the hearts of the hearers. Between sermons, I was entertained very civilly in a neighboring

house. Judge Bascom, and three more of the council, came thither, and each gave me an invitation to his house. How does the Lord make way for a poor stranger in a strange land! After the second sermon, I dined with Mr. Paul; and in the evening expounded to a very large company at counsellor Riddle's. My body was somewhat weak, but the Lord carried me through, and caused me to go to rest rejoicing. May I thus go to my grave, when my ceaseless, uninterrupted rest shall begin!

“Thursday, March 31. Dined on Tuesday at Colonel Corbusier's, and on Wednesday at Colonel Gilbert's, both of the council; and found, by what I could hear, that some good had been done, and many prejudices removed. Who shall hinder, if God will work? Went to an island this afternoon, called Ireland, upon which live a few families; and to my surprise found a great many gentlemen, and other people, with my friend, Mr. Holiday, who came from different quarters to hear me. Before I began preaching, I went round to see a most remarkable cave, which very much displayed the exquisite workmanship of Him, who in his strength setteth fast the mountains, and is girded about with power. While I was in the cave, quite unexpectedly I turned and saw counsellor Riddle, who, with his son, came to hear me; and while we were in the boat, told me that he had been with the governor, who declared he had no personal prejudices against me, and wondered I did not come to town, and preach there, for it was the desire of the people; and that any house in the town, the court-house not excepted, should be at my service. Thanks be to God for so much favor! If his cause requires it, I shall have more. He knows my heart: I value

the favor of man no farther than as it makes room for the gospel, and gives me a larger scope to promote the glory of God. There being no capacious house upon the island, I preached for the first time here in the open air. All heard very attentively; and it was very pleasant after sermon to see so many boats full of people returning from the worship of God. I talked seriously to some in our own boat, and sung a psalm, in which they readily joined.

“Wednesday, April 6. Preached yesterday at the house of Mr. Anthony Smith, of Baylis Bay, with a considerable degree of warmth, and rode afterwards to St. George’s, the only town on the island. The gentlemen of the town had sent me an invitation by judge Bascom, and he, with several others, came to visit me at my lodgings, and informed me that the governor desired to see me. About ten I waited upon his excellency, who received me with great civility, and told me he had no objection against my person, or my principles, having never yet heard me; and he knew nothing in respect to my conduct in moral life, that might prejudice him against me. I told his excellency, I was satisfied with the liberty he allowed me, and would not act contrary to his injunction. I then begged leave to be dismissed, because I was obliged to preach at eleven o’clock. His excellency said, he intended to do himself the pleasure to hear me. The governor, several of the council, the minister of the parish, and assembly-men, with a great number of the town’s-people, assembled in great order.

“After sermon, Dr. F—bs, and Mr. P—t, the collector, came to me, and desired me to favor them and the gentlemen of the town with my company to dinner. I accepted the invitation. The governor,

and the president, and judge Bascom were there. All wondered at my speaking so freely and fluently, without notes. The governor asked whether I used minutes. I answered, No. He said it was a great gift. At table, his excellency introduced something of religion, by asking me the meaning of the word HADES. Several other things were started about free-will, Adam's fall, predestination, etc., to all which God enabled me to answer so pertinently, and taught me to mix the UTILE and DULCE so together, that all at table seemed highly pleased, shook me by the hand, and invited me to their respective houses. The governor, in particular, asked me to dine with him on the morrow; and Dr. F—bs, one of his particular intimates, invited me to drink tea in the afternoon.

“Saturday, April 30. Preached, since Lord's day, two funeral sermons, and at five different houses in different parts of the island, to still larger and larger auditories, and perceived the people to be affected more and more. Twice or thrice I preached without doors. Riding in the sun, and preaching very earnestly, a little fatigued me, so that this evening I was obliged to lie down for some time. ‘Faint, yet pursuing,’ must be my motto still.

“Sunday, May 1. I trust God gave us a happy beginning of the new month. I preached twice with power, especially in the morning, to a very great congregation in the meeting-house; and in the evening having given previous notice, I preached about four miles distant, in the fields, to a large company of negroes, and a number of white people who came to hear: I believe, in all, near fifteen hundred people. As the sermon was intended for the negroes, I gave the auditory warning, that my discourse would be

chiefly directed to them, and that I should endeavor to imitate the example of Elijah, who, when he was about to raise the child, contracted himself to its length. The negroes seemed very sensible and attentive. When I asked, if they all did not desire to go to heaven, one of them, with a very audible voice, said, 'Yes, sir.' This caused a little smiling, but, in general, every thing was carried on with great decency; and I believe the Lord enabled me so to discourse as to touch the negroes, and yet not to give them the least umbrage to slight, or behave imperiously to their masters. If ever a minister, in preaching, need the wisdom of the serpent to be joined with the harmlessness of the dove, it must be when discoursing to negroes. Vouchsafe me this favor, O God, for thy dear Son's sake!

"Monday, May 2. Upon inquiry, I found that some of the negroes did not like my preaching, because I told them of their cursing, swearing, thieving, and lying. One or two of the worst of them, as I was informed, went away. Some said they would not go any more. They liked Mr. M—r better, for he never told them of these things. They expected, they said, to hear me speak against their masters. Blessed be God, that I was directed not to say any thing, this first time, to the masters at all, though my text led me to it. It might have been of bad consequences, to tell them their duty, or charge them too roundly with the neglect of it, before their slaves. They would mind all I said to their masters, and, perhaps, nothing that I said to them. Every thing is beautiful in its season. Lord, teach me always that due season, wherever I am called, to give either black or white a portion of thy word! However, others of the poor creatures, I hear, were

very thankful, and came home to their masters' houses, saying, that they would strive to sin no more. Poor hearts! These different accounts affected me; and, upon the whole, I could not help rejoicing, to find that their consciences were so far awake.

“Sunday, May 15. Praise the Lord, O my soul, and all that is within me praise his holy name! This morning I preached my farwell sermon at Mr. Paul's meeting-house: it was quite full, and, as the president said, above one hundred and fifty whites, besides blacks, were round the house. Attention sat on every face; and, when I came to take my leave, oh! what a sweet unaffected weeping was there to be seen every where; I believe there were few dry eyes. The negroes likewise, without doors, I heard weep plentifully. My own heart was affected; and though I have parted with friends so often, yet I find every fresh parting almost unmans me, and very much affects my heart. Surely, a great work is begun in some souls at the Bermudas. Carry it on, O Lord; and, if it be thy will, send me to this dear people again. Even so, Lord Jesus. Amen!

“After sermon, I dined with three of the council, and other gentlemen and ladies, at Captain Bascom's; and from thence we went to a funeral, at which Mr. M—r preached; and after that I expounded at the house of Mrs. Harvey. The house was exceedingly full, and it was supposed above three hundred stood in the yard. The Lord enabled me to lift up my voice like a trumpet. Many wept. Mr. M—r returned from the funeral with me, and attended the lecture, as did the three counsellors, with whom I conversed freely. May God reward them, and all the dear people of the island, for those many favors conferred on

me, who am the chief of sinners, and less than the least of all saints!

“Sunday, May 22. Blessed be God! the little leaven begins to ferment. I have conversed with souls loaded with the sense of their sins, and, as far as I can judge, really pricked to the heart. I preached only three times, but to almost three times larger auditories than usual. Indeed the fields are white ready unto harvest. God has been pleased to bless private visits. Go where I will, upon the least notice, houses are crowded, and the poor souls that follow are soon drenched in tears. This day I took, as it were, another farewell. Abundance of prayers and blessings were put up for my safe passage to England, and speedy return to the Bermudas again. May they enter into the ears of the Lord of sabaoth! With all humility and thankfulness of heart, will I here, O Lord, set up my Ebenezer; for hitherto surely thou hast helped me! Thanks be to the Lord for sending me hither. I have been received in a manner I dared not expect, and have met with little, very little opposition indeed. The inhabitants seem to be plain and open-hearted. They have also been open-handed, for they have loaded me with provisions for my sea-store, and in the several parishes, by a private voluntary contribution, have raised me upwards of five hundred dollars. This will pay a little of Bethesda's debt, and enable me to make such a remittance to my dear yoke-fellow, as may keep her from being embarrassed, or too much beholden in my absence. Blessed be God for bringing me out of my embarrassments by degrees. May the Lord reward all my benefactors a thousand fold. I hear that what was given was given very heartily, and people only lamented that they could do no more.”

The benevolent interest which Mr. Whitefield took in the welfare of the negroes will have been noticed with pleasure by every pious reader. The account of his ministrations to them does equal honor to his head and his heart. The zeal and judgment displayed in his mode of addressing them, evince the excellence of his ministerial qualifications, a very prominent feature of which seems to have been, a singular versatility of style, by which he arrested the attention of all classes of people, and, to use his own expression, contracted and dilated himself to their various "length."

CHAPTER IX.

RETURNS TO ENGLAND, 1748.—THIRD VISIT TO SCOTLAND.—VARIOUS EXCURSIONS.—VISIT TO IRELAND, 1751.—FOURTH VOYAGE TO AMERICA.—RETURN.—OPENS THE NEW TABERNACLE, 1753.

THE short residence of Mr. Whitefield in the Bermudas contributed materially to the restoration of his health, though he did not fully recover it; and the reader has seen how diligently he employed the hours of his retreat in promoting the Redeemer's cause and the salvation of men. He now wished to return to America, but as summer was advancing, he feared the heat of the climate would occasion a relapse; and having pressing calls to England, he transmitted to Georgia what had been given him for the orphan-house, embarked on board a brig which was sailing homeward, and in twenty-eight days arrived at Deal. During the voyage he employed much time in revising all his journals, and, with his characteristic mod-

esty and candor, tells us that he found many hasty expressions in them which needed correction, and some statements which had better have been suppressed. "At the same time," he adds, "I cannot but praise God, who filled me with so much of his holy fire, and carried me, a poor, weak youth, through such a torrent both of popularity and contempt, and set so many seals to my unworthy ministrations. I bless Him for ripening my judgment a little more, for giving me to see and confess, and I hope, in some degree, to correct and amend some of my mistakes."

On his arrival in his native land, in July, 1748, after an absence of four years, he hastened to visit his friends, from whom he received intelligence that was far from encouraging. He learned with regret that his congregation at the Tabernacle had been sadly scattered in his absence. His outward circumstances, too, were very unfavorable, for he soon found himself obliged to dispose of his household furniture towards paying off the orphan-house debt, which, notwithstanding all his exertions and success, was far from being cancelled: But under all these discouragements he was still supported. His congregation was soon re-united, and received him with the greatest joy. An incident, too, occurred in a short time, which was very unexpected, and which led, in its results, to many important consequences.

Selina, countess of Huntingdon, whose name has occurred before in this history, as a pious and benevolent christian, had, previously to Mr. Whitefield's arrival, desired Mr. Howel Harris to bring him to her house at Chelsea, as soon as he could meet with him after he came on shore. She became his steady friend, and chose him for one of her chaplains.

This excellent lady was the daughter of the earl of Ferrers, and, at this time, widow of the earl of Huntingdon, both bearing the royal arms of England, as descendants of the ancient monarchs. Seriously disposed from her youth, it pleased God to give her peace in the faith of Christ. On her recovery from a dangerous illness, she sent for the Wesleys, and wished them good speed in the name of the Lord, to whose service she professed her purpose to devote her future life. On some points, however, she differed from them in sentiment, and it gave her therefore unspeakable satisfaction to unite with Mr. Whitefield in the work of the Lord, for with him her sentiments were quite in unison. Her change of mind was soon observed by her exalted associates, who endeavored in vain to turn her aside from the path she had chosen. One day, at court, the then prince of Wales asked lady Charlotte E., "Where is my lady Huntingdon, that she is so seldom here?" The lady of fashion replied, with a sneer, "I suppose, praying with her beggars." The prince shook his head, and said, "Lady Charlotte, when I am dying, I think I shall be happy to seize the skirt of lady Huntingdon's mantle, to carry me up with her to heaven." At the death of lord Huntingdon, she was entrusted, by his will, with the entire management of the children and their fortunes, a duty discharged by her with her usual fidelity. She now became the avowed patroness of those ministers who suffered loss for the gospel's sake; built or rented chapels in London, and many of the most populous places in England, Wales, and Ireland; and established a seminary in Wales, to prepare young men of piety for the ministry, not a few of whom became useful ministers in the church, or among the dissent-

ers. She reached the age of more than eighty years, and continued to the very last days of her life devising more extensive plans of usefulness. The chapels more immediately under her care were left to trustees and executors appointed to pursue the same plans. The splendor of lady Huntingdon's birth was eclipsed by her personal and mental excellences. Her singular accomplishments in early life were celebrated in the forty-second number of the *Tatler*, under the name of "Aspasia." But what things were gain to her, she counted loss for Christ. She was esteemed by the pious, and respected even by infidels. Her son was, unhappily, an unbeliever, but he revered his venerable mother. "I wish," said a peer to him, "you would speak to lady Huntingdon; she has just erected a preaching-place close to my residence." His lordship replied: "Gladly, my lord; but you will do me the favor to inform me what plea to urge, for my mother really believes the bible." The poor heard the gospel in her house, and the rich and noble were politely invited to enjoy the same privilege.

Mr. Whitefield having preached twice at her house, the countess soon afterward wrote to say that some of the nobility desired to hear him. In a few days the earl of Chesterfield and a whole circle of them attended, and having heard once, desired to hear him again. "I therefore preached again," says he, "in the evening, and went home never more surprised at any incident in my life. All behaved quite well, and were in some degree affected. The earl of Chesterfield thanked me, and said, 'Sir, I will not tell you what I shall tell others, how I approve of you;' or words to that purpose. At last lord Bolingbroke came to hear, sat like an archbishop, and was pleased

to say, I had done great justice to the Divine attributes in my discourse. Soon afterwards her ladyship removed to town, where I preached generally twice a-week to very brilliant auditories: blessed be God, not without effectual success on some."

In September 1748, Mr. Whitefield made a third visit to Scotland, where he met with a cordial welcome, and where his labors continued to be increasingly valued. Some of the clergy attempted, in the synods of Glasgow and Perth, and in the presbytery of Edinburgh, to exclude him from their pulpits; but the majority proved his friends, and voted in his favor; so that, after a minute and extended examination of the question "anent employing Mr. Whitefield," what was designed for his reproach turned out to his honor. His character was vindicated, and his real excellences more generally known. The disciple must be as his Lord. Many scandalous stories were circulated to his injury, in Scotland, as well as in other places, and, as usual, believed by many without examination or proof; but his whole behavior was so open to the eyes of the world, that it required only to be investigated to be approved. Having stood and overcome so many attacks from various quarters, his character at length became so firmly established, that several of his opposers in Scotland were converted into friends and adherents. It ought to be observed, that some of the objections brought against him were personal or sectarian, arising from mistaken views of religious liberty, without any reference to moral conduct. The debates of the synod of Glasgow were published at the time, but are of no further interest now. All who were inclined to invite Mr. Whitefield to preach for them, felt themselves quite at liberty to do so,

except in the presbytery of Edinburgh; but he was here accommodated by the magistrates with a church to preach in whenever he came.

Great multitudes flocked to hear him, both at Edinburgh and Glasgow; and in stating the manner in which he was received, he thus briefly alludes to the circumstance above related:—"I have reason to believe, that some have been awakened, and many quickened and comforted. My old friends are more solidly so than ever; and a foundation, I trust, has been laid for doing much good, if ever the Lord should call me thither again. Two synods and one presbytery brought me on the carpet, but all has worked for good." While he was in Scotland, he endeavored to render all the service he could to the New Jersey college, and advised that a minister should be sent over from America to plead its cause in person, which was afterwards done, in 1754, when Mr. Tennent and Mr. Davies applied to the general assembly, and obtained a collection. He began also to think of adding to the orphan-house an academy for literature, which was then much needed in the southern colonies. Mean time he went on in his usual way, and with his usual success, at London, Bristol, and Gloucester. In February, 1749, he made an excursion to Exeter and Plymouth. London not agreeing with his health, he loved to "range," as he called it, "after precious souls," though he never wanted to make a sect, or to place himself at the head of a party, his only object being to convert sinners to Christ, to bring them out of nature's darkness to the "marvellous light" of the gospel. At Plymouth he was delighted to observe a great improvement in the people since his last visit to them five years before. He was received here

most cordially by persons of all ranks, and by none more so than by the Rev. Andrew Kinsman, at whose house he resided during the present and every subsequent visit.

The feeble state of Mr. Whitefield's health often made him feel weary even in his success. "I have seen enough of popularity," says he, "to be sick of it; and did not the interest of my blessed Master require my appearing in public, the world should hear but little of me henceforward." Yet his zeal abated not. "I dread the thoughts of flagging in the latter stages of my road," is an expression that he often used in his letters to his friends. He was frequently indisposed, but he thought preaching and travelling did him service. "Fear not your weak body," says he, in a letter to Mr. Hervey, "we are immortal till our work is done. Christ's laborers must live by miracle; if not, I must not live at all, for God only knows what I daily endure. My continual vomitings almost kill me, and yet the pulpit is my cure; so that my friends begin to pity me less, and to leave off that ungrateful caution, 'Spare thyself.' I speak this to encourage you." In May, he preached at Portsmouth daily, for more than a week, to very large and attentive auditories; and here was shown another remarkable instance of the power that attended his preaching, for many that a few days before were speaking all manner of evil against him, were very desirous of his longer stay to preach the gospel among them.

From Bristol he writes, June 24:—"Yesterday, God brought me here, after a circuit of about eight hundred miles, and enabled me to preach to, I suppose, upwards of a hundred thousand souls. I have been in eight Welsh counties, and I think we have

not had one dry meeting. The work in Wales is much upon the advance, and likely to increase daily."

Returning to London, he was visited by two German ministers, who had been laboring among the Jews with apparently good effect, the account of which refreshed his spirits. Nor was he a little comforted by an interview, in September, with that eminently pious minister of Christ, the Rev. W. Grimshaw, at Haworth, in Yorkshire, for whom he preached. In the church they had above a thousand communicants; and in the churchyard Mr. Whitefield preached to more than ten thousand hearers. His visits to Haworth were repeated in some future years; and on one of these occasions the following circumstance occurred. In the course of his sermon he spoke to this effect:—"I am willing to hope, in the judgement of charity, that most of my hearers are good people, converted people, truly possessed of the grace of God." This roused Mr. Grimshaw's spirit, and, notwithstanding his great regard for the preacher, he stood up and interrupted him, saying, with a loud voice, "Oh, sir, do not speak so; I pray you do not flatter them; I fear the greater part of them are going to hell with their eyes open."

He was invited, by some of Mr. Wesley's societies and ministers, to Leeds, where he preached to more than ten thousand hearers. Mr. Charles Wesley gave notice of his coming to the people, and also introduced him to the pulpit in Newcastle, where he preached four times, and twice out of doors. It being now late in the year, he did not go forward to Scotland, but returned to London.

The unusual exertions of the methodists, their zeal in preaching the gospel, and their great success in the conversion of sinners, had naturally excited much

attention throughout the kingdom, and were viewed with various feelings by different classes of the community. The lethargy which had so long prevailed was broken in upon, and many were effectually aroused from their torpor, and led to seek in earnest the salvation of their souls. In this the friends of religion rejoiced, while the ungodly and the careless opposed the work of reformation, and, taking advantage of the occasional irregularities which sometimes accompany a religious revival, and which the enemy of souls is ever anxious to promote, endeavored, by misrepresentation, exaggeration, and rebuke, to bring the whole work into discredit. Some, from ignorance and prejudice, totally misconceiving the object and end of these devoted servants of the truth, and the character of their operations, took an erroneous view of the subject, and opposed them by ridicule and invective. An anonymous publication had made its appearance, afterwards known as the work of Dr. Lavington, bishop of Exeter, entitled, "The Enthusiasm of Methodists and Papists compared." To this attack, Mr. Whitefield, in the present year, 1749, wrote and published a dignified and spirited reply, "wherein," to use his own candid statement, "several mistakes in some parts of my past writings and conduct are acknowledged, and my present sentiments concerning the methodists explained." He meets his antagonist on his own ground, and successfully refutes most of his charges in a truly christian spirit, at the same time justly blaming him for quoting from his earlier publications, when newer and corrected editions were before the world. He acknowledges that in his Journals, which "were some of his most early performances," he had inserted some things "which after-experience and riper

judgment had taught him to correct; and refers to the letter written on his voyage to England, in 1748, from which a quotation, honorable to his candor, has been given. Afterwards he observes, "I think we may rationally allow, that there may be much light and assistance given from God, though at the same time something of our own imaginations may possibly be blended with it. This I take to be true with respect to the methodists. That imagination has mixed itself with the work cannot be denied, and is no more than what must necessarily be expected; for who ever saw fire without some smoke? But that the work is of God I fully believe; and, as good bishop Latimer said, when the papists laid a lighted fagot at Dr. Ridley's feet, so we may venture to affirm, 'a candle is lighted in England,' through the instrumentality of the methodists, 'which will not easily be put out.'"

The following passage is very important, as illustrating the sentiments, and displaying the spirit and object of the writer:—

"The doctrines which they chiefly insist upon, are the great doctrines of the reformation: 'That man is very far gone from original righteousness. That he cannot turn and prepare himself, by his own natural strength and good works, to faith and calling upon God. That we are accounted righteous before God, only for the merit of our Lord and Savior Jesus Christ, by faith, and not for our own works or deservings. That, albeit, good works, which are fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do, necessarily, spring out of a true and lively faith; insomuch that by them a lively

faith may be as evidently known, as a tree is discerned by its fruits.' These are doctrines as diametrically opposite to the church of Rome, as light to darkness. They are the very doctrines for which Ridley, Latimer, Cranmer, and so many of our first reformers were burned at the stake. And, I will venture to say, are doctrines which, when attended with a Divine energy, and preached with power, 'without taking to their assistance the several arts of management and craft,' always have, and always will, maugre all opposition, make their way through the world, however weak the instruments that deliver them may be, and whatever offences and divisions about some non-essentials may arise among themselves.

“ These are things which always did, and always will happen in the purest ages of the church. Paul and Barnabas were permitted not only to fall out, but to separate from each other, merely on account of a dispute that arose about taking with them one John, whose surname was Mark. And yet this was overruled for the furtherance of the gospel. There was an incestuous person in the church of Corinth, when under even a truly apostolical inspection. And to what heights the contentions arose between Luther, Calvin, and Zuinglius, at the first dawns of the reformation, about predestination and the sacrament; and that of bishop Cranmer, Ridley, and Hooper, many years after, about the vestments, is too notorious to be mentioned. It must needs be that such offences come, while good men carry about with them the remains of indwelling sin, prejudices of education, blindness in their understandings, and have an artful enemy always at hand, and always ready to blow up the coals of contention,

to raise a smoke, to blacken or blemish the work of God. The blessed Jesus wisely permits such things, to cure us of spiritual pride ; to remind us of the necessity of looking to himself ; to teach us to cease from man, by convincing us, that the best of men are but men ; to excite in us a more eager desire after heaven, where these disorders will be at an end ; and for a more glorious display of his infinite wisdom and power at the day of judgment, when he will convince the wondering world, that, in spite of all the subtlety, malice, and rage of his enemies, together with the weaknesses, blindnesses, and jar-rings of his friends, he has fully accomplished that glorious work for which he came to shed his blood ; I mean the renewal of a multitude of souls, which no man can number, out of every nation, language, and tongue, by making them partakers of his righteousness, and, through the powerful operations of his blessed Spirit, bringing them back to, and re-instamping upon them, that Divine image, in which they were originally created.

“ To awaken a drowsy world to a sense of this, to rouse them out of their formality, as well as profaneness, and put them upon seeking after a present and great salvation, to point out to them a glorious rest, which not only remains for the people of God hereafter, but which, by a living faith, the very chief of sinners may enter into even here, and without which the most blazing profession is nothing worth, is, as far as I know, the one thing, the grand and common point, in which all the methodists' endeavors centre.

“ This is what some of all denominations should be reminded of ; and to stir them up to seek after the life and power of godliness, that they may be chris-

tians, not only in word and profession, but in spirit and in truth, is, and, through Jesus Christ strengthening me, shall be the sole business of my life."

In pursuance of this determination, we find him again in motion as early as the month of February, 1750, travelling to Gloucester, Bristol, Cornwall, and numerous other places, on his errand of mercy. Invitations were sent to him which he could not comply with. "I want," says he, "more tongues, more bodies, more souls, for the Lord Jesus. Had I ten thousand, he should have them all." On his journey to Ashby to visit lady Huntingdon, who had been ill, he had a most comfortable interview with Dr. Doddridge, Mr. Hervey, and other friends. The estimate which Mr. Hervey formed of it, may be learned from the following letter: "I have seen, lately, that most excellent minister of the ever blessed Jesus, Mr. Whitefield. I dined, supped, and spent the evening with him, at Northampton, in company with Dr. Doddridge, and two pious, ingenious clergymen of the church of England, both of them extensively known to the world by their learned writings. And surely I never spent a more delightful evening, or saw one that seemed to make nearer approaches to the felicity of heaven. A gentleman of great worth and rank in the town invited us to his house, and gave us an elegant treat; but how mean was his provision, how coarse his delicacies, compared with the fruit of my friend's lips: they dropped as the honey-comb, and were a well of life. Surely people do not know that amiable and exemplary man, or else I cannot but think, instead of depreciating, they would applaud and love him. For my part, I never beheld so fair a copy of our Lord, such a living image of the Savior, such exalted delight in God, such enlarged benevo-

lence to man, such a steady faith in the Divine promises, and such a fervent zeal for the Divine glory; and all this, without the least moroseness of humor, or extravagances of behavior; sweetened with the most engaging cheerfulness of temper, and regulated by all the sobriety of reason, and wisdom of scripture; insomuch that I cannot forbear applying the wise man's encomium of an illustrious woman, to this eminent minister of the everlasting gospel: "Many sons have done virtuously, but thou excellest them all." Mr. Hervey has elsewhere expressed his obligations to Mr. Whitefield, by stating that his journals and sermons, especially the sermon on "What think ye of Christ?" were a means of leading him to a knowledge of the truth.

Proceeding onward, and having preached nearly a hundred times since he left London, and addressed the word of life to at least a hundred thousand souls, he reached Edinburgh on the 6th of July, and spent the remainder of the month in that city and Glasgow. He was received in the most affectionate manner, and preached generally twice a-day to great multitudes. The effect of these laborious exertions upon his health he thus notices: "By preaching always twice, once thrice, and once four times a-day, I am quite weakened, but I hope to recruit again. I am burning with a fever, and have a violent cold; but Christ's presence makes me smile at pain, and the fire of his love burns up all fevers whatsoever." Exercise on horseback was of much service to him, and enabled him to pursue his course of benevolence. After much "ranging about," as he terms it, in different counties, "to see who would believe the gospel report," he spent the winter in London in his usual manner.

In the spring of 1751, he made another circuit in

Gloucester, Devonshire, and other counties; spent about three weeks in Wales, preaching with his accustomed frequency, energy, and success, and proceeded thence to Dublin, where he arrived in June. This visit to Ireland occupied about six weeks, during which the blessing of God attended his preaching in the various places where he proclaimed the gospel of peace. Wishing to embark for America before winter, and to renew his visit to Scotland previously, he landed at Irvine, where, at the desire of the magistrates, he preached to a great congregation, and then proceeded to Glasgow. From this place he writes, July 12: "Though I preached nearly eighty times in Ireland, and God was pleased to bless his word, yet Scotland seems to be a new world to me. To see the people bring so many bibles, turn to every passage when I am expounding, and hanging, as it were, upon me to hear every word, is very encouraging. I feel an uncommon freedom here; and talking with the winter as well as the summer saints, feeds and delights my heart."

To prevent an unnecessary and tedious repetition in describing journeys so similarly excellent in their design, and beneficial in their result, it may be proper, once for all, to notice some particulars relative to his successive visits to Scotland, which he continued till within a few years of his death. It has been remarked, that, though after the years 1741 and 1742 there were no such extensive new awakenings, Mr. Whitefield's coming was always refreshing to serious persons, and seemed to put new life into them, and also to increase their number. His preaching was still eminently useful in various respects. In the first place, it had an excellent tendency to destroy the hurtful spirit of bigotry, and excessive zeal

for smaller matters, and to turn men's attention to the great and substantial things of religion. Another good effect was, that it drew several persons to hear the gospel, who seldom went to hear it from other ministers. Again: young people in general were much benefited by his ministry, and particularly young students, who became, afterwards, serious evangelical preachers. Lastly, his morning discourses, which were mostly intended for sincere, but disconsolate souls, were particularly fitted and directed to encourage all such in the christian life. And his addresses in the evening, to the promiscuous multitudes who then attended him, were often of a very alarming kind. There was something exceedingly striking in the solemnity of his evening congregations, in the Orphan-house Park at Edinburgh, and the High-church Yard at Glasgow, especially towards the conclusion of his sermons, which were generally long, though they seemed short to the hearers, when the whole multitude stood fixed, and, like one man, hung upon his lips with silent attention; and many were under deep impressions of the great objects of religion, and the concerns of eternity.

His conversations were no less reviving than his sermons. Many, says a contemporary writer, were witnesses of this; and one might challenge the sons of pleasure, with all their wit, good humor, and gaiety, to furnish entertainment so agreeable. At the same time, every part of it was not more agreeable than it was useful and edifying. His friends, among whom were many of all ranks, were very constant and steady in their great regard for him.

An extraordinary attestation to his excellence as a preacher was furnished by Hume, the historian, well known for his infidelity. An intimate friend having

asked him what he thought of Mr. Whitefield's preaching, "He is, sir," said Mr. Hume, "the most ingenious preacher I ever heard: it is worth while to go twenty miles to hear him." He then repeated the following passage, which occurred towards the close of the discourse he had been hearing: "After a solemn pause, Mr. Whitefield thus addressed his numerous audience, 'The attendant angel is just about to leave the threshold, and ascend to heaven. And shall he ascend, and not bear with him the news of one sinner, among all this multitude, reclaimed from the error of his ways?' To give the greater effect to this exclamation, he stamped with his foot, lifted up his hands and eyes to heaven, and with gushing tears, cried aloud, 'Stop, Gabriel! Stop, Gabriel! Stop, ere you enter the sacred portals, and yet carry with you the news of one sinner converted to God.' He then, in the most simple, but energetic language, described what he called a Saviour's dying love to sinful man, so that almost the whole assembly melted into tears. This address was accompanied with such animated, yet natural action, that it surpassed any thing I ever saw or heard in any other preacher."

Happy had it been for Mr. Hume, if, in addition to his admiration of the preacher, he had received the doctrine which he taught, and afforded one instance of that conversion to God which Mr. Whitefield so ardently longed for on behalf of his hearers.

Here we may insert another anecdote, showing the readiness, as well as power of Mr. Whitefield's eloquence:—"The famous comedian, Shuter, who had a great partiality for Mr. Whitefield, showed him friendship, and often attended his ministry. At one period of his popularity he was acting in a drama under the character of Ramble. During the run of the

performance he attended service on sabbath morning at Tottenham-Court chapel, and was seated in the pew exactly opposite to the pulpit, and while Mr. Whitefield was giving full sally to his soul, and in his energetic address, was inviting sinners to the Savior, he fixed himself full against Shuter, with his eye upon him, adding, to what he had previously said, 'And thou, poor Ramble, who hast long rambled from him, come you also. O end your rambling by coming to Jesus.' Shuter was exceedingly struck, and coming in to Mr. Whitefield, said, 'I thought I should have fainted; how could you serve me so?'"

Mr. Whitefield left Edinburgh in August, having thrown up much blood while there; but his journey was of service to him, and his spirits were much refreshed, as he passed along, with the accounts he received of the happy fruits of his ministry at Kendal, the year before.

He soon after set out on his fourth voyage to America, and arrived at Savannah on the 27th of October, finding the orphan-house in a flourishing condition. At the beginning of the following year, 1752, he thus records his own view of his past exertions: "I intend, by God's assistance, now to begin; for as yet, alas! I have done nothing. O! that I may begin to be in earnest. God quicken my tardy pace, and help me to do much work in a little time! This is my highest ambition." He passed only the winter in America, fearing the effect of that climate, in the summer, upon his health. On his return to England, he learned with pleasure that Georgia was about to be taken into the hands of government, and be put on the same footing with other colonies.

Mr. Whitefield had formed an acquaintance with Dr. Franklin, the American philosopher, who fre-

quently heard him preach, though not, it is to be feared, with the same benefit which so many others had derived from it. "Not many wise are called." He wrote, amongst many other letters, one to Dr. FRANKLIN. Franklin, as well as Hume, admired him; and for much the same reason,—his genius and power as an orator. They cared equally little for the grand TRUTH which fired his eloquence, and made him WISE to win souls. It is painful to state this, but it is too true. Franklin was, indeed, friendly to the moral and philanthropic tendency of Whitefield's doctrine, and had abandoned the rabid infidelity of Shaftesbury and Collins: but still all the Christianity he put into his own epitaph, was only the hope of a resurrection; and all he put into his confession, a few weeks before his death, in answer to President Stiles, was, that he had doubts as to the divinity of Jesus of Nazareth, and thought his system of religion, although the best, not free from "various corrupting changes." In this opinion, he claimed kindred with most of the dissenters in England! To the credit of Dr. Priestley, he contradicted Franklin, and set the Americans right on this point. In a letter, dated August 17, 1752, he thus exhorts his philosophical correspondent to still higher pursuits: "I find you grow more and more famous in the learned world. As you have made a pretty considerable progress in the mysteries of electricity, I would now humbly recommend to your diligent, unprejudiced pursuit and study, the mystery of the new birth. It is a most important, interesting study, and, when mastered, will richly answer and repay you for all your pains. One, at whose bar we are shortly to appear, hath solemnly declared, that, without it, we cannot enter into the kingdom of heaven. You will excuse this freedom:

I must have ALIQUID CHRISTI something of Christ in all my letters." This honest letter ought to have delighted the philosopher in his closet, even more than the eulogium he heard whilst standing behind the bar of the house of Lords, when CHATHAM said of him, "Franklin is one whom Europe holds in high estimation for his knowledge and wisdom; one who is an honor, not to the English nation only, but to human nature."

The following anecdote, related by Dr. Franklin, which is equally characteristic of the preacher and himself, illustrates the power of Mr. Whitefield's eloquence. "I happened," says the doctor, "to attend one of his sermons, in the course of which I perceived he intended to finish with a collection, and I silently resolved he should get nothing from me. I had in my pocket a handful of copper money, three or four silver dollars, and five pistoles in gold. As he proceeded, I began to soften, and concluded to give the copper. Another stroke of his oratory made me ashamed of that, and determined me to give the silver; and he finished so admirably, that I emptied my pocket wholly into the collector's dish—gold and all. At this sermon there was also one of our club; who, being of my sentiments respecting the building in Georgia, and suspecting a collection might be intended, had, by precaution, emptied his pockets before he came from home. Towards the conclusion of the discourse, however, he felt a strong inclination to give, and applied to a neighbor who stood near him to lend him some money for the purpose. The request was fortunately made to perhaps the only man in the company who had the firmness not to be affected by the preacher. His answer was, 'At any other time,

friend Hodgkinson, I would lend to thee freely ; but not now, for thee seems to be out of thy right senses.”

In the course of this summer, and the following one, he visited Scotland twice, and preached much throughout England and Wales. He enjoyed much delight in the presence and service of God, and never appears to have been more happy than in this period of his life. “Since I left Newcastle,” he remarks, “I have scarcely known, sometimes, whether I have been in heaven or on earth. Thousands and thousands flock twice or thrice a-day to hear the word of life. God favors us with weather, and I would fain make hay while the sun shines. O that I had as many tongues as there are hairs in my head! the ever-loving, ever-lovely Jesus should have them all. Fain would I die preaching.”

About this period Mr. Hervey and he were employed in revising each other's manuscripts ; the former was then preparing his “Theron and Aspasio,” a work which, though too florid in its style, has been eminently useful in conducting many of its readers to a knowledge of the saving doctrines of the gospel. Of his friend's writings Mr. Whitefield says, “For me to play the critic on them, would be like holding up a candle to the sun. However, I will just mark a few places, as you desire. I foretel their fate : nothing but your scenery can screen you. Self will never bear to die, though slain in so genteel a manner, without showing some resentment against its artful murderer.” “I thank you a thousand times for the trouble you have been at in revising my poor compositions, which I am afraid you have not treated with a becoming severity. How many pardons shall I ask for mangling, and I fear murdering your ‘Theron and Aspasio?’ If you think my two sermons

will do for the public, pray return them immediately. I have nothing to comfort me but this, that the Lord chooses the weak things of this world to confound the strong, and things that are not, to bring to nought things that are. I write for the poor; you for the polite and noble. God will assuredly own and bless what you write."

The temporary shed erected in 1741, which had been used for some years as a place of worship in Moorfields, having become unfit for its purpose, a new edifice, eighty feet square, was erected on the same spot, which still retains the name of the Tabernacle. It was opened by Mr. Whitefield on the 10th of June, 1753, and has remained in the same connexion ever since.

Whitefield's work and reward during his revisits in 1753, were much as usual for him;—like that of nobody else. I can scarcely believe my own eyes, as I read the distances, dates, and numbers of his audiences, in his memoranda; connected as these are with frequent and even startling attacks of sickness. If he had not eagles' wings, his strength was certainly renewed like the eagle's, even in a physical sense.

CHAPTER X.

REVISITS SCOTLAND.—FIFTH VOYAGE TO AMERICA, 1754.—LISBON.—PREACHING.—RETURNS TO ENGLAND, 1755.—BUILDS TOTTENHAM-COURT CHAPEL, 1756.—REVISITS IRELAND AND SCOTLAND, 1757–9.

BOTH the inclination and the judgment of Mr. Whitefield concurred to induce him to persevere in his itinerant course, correctly judging, that this was

the way to employ his peculiar talents to the greatest advantage. After preaching, therefore, with his usual fervor and success, for a short time, in his newly-erected Tabernacle, he again set out towards Scotland, where he spent some days at Edinburgh and Glasgow, and preached generally twice, sometimes thrice a-day, and once five times. "Attention sat upon all faces, and friends came round like BEES, importuning him to stay another week." This he found too much for his strength, but still went forward, often expressing his desire to serve his Divine Master to the utmost limit of his power, and his hopes to be with him soon in glory. During this journey, including his return to London, where he arrived the latter end of September, he travelled above twelve hundred miles, and preached one hundred and eighty times, to many thousands of hearers. It would be of trivial consequence to notice the extent of his journeys, or the number of his sermons, if we were not enabled to add, that, wherever he went, in England, Scotland, Ireland, or America, multitudes of all classes assembled to hear him; that the impression produced by his preaching was of a most extraordinary character; that the gospel which he proclaimed with so much energy and affection, became, in innumerable instances, the power of God to salvation, and this, not on rare occasions only, but throughout the whole course of his singular and successful career, with such variations only as might be expected, or allowed for without materially diminishing the aggregate result. His incessant activity and unwearied zeal, his spirituality of mind, and his entire devotedness to the honor of his Lord and Master, were evidently accompanied with the blessing of Him whom he served, and made instrumental in the

conversion of multitudes of sinners from the error of their ways, "from darkness to light," and "from the power of Satan unto God."

It is true, and whoever considers the state of mankind will not be surprised, that he sometimes met with opposition from the prejudiced, the careless, and the profane; but he uniformly sustained it in the spirit of christian meekness, and generally found it, in the result, to be overruled for the "furtherance of the gospel." In the early part of this year, an instance of conversion occurred by a singular process, in connexion with his preaching, though not an immediate consequence of it. While at Rotherham, in Yorkshire, his endeavors to propagate Divine knowledge were treated with contempt, and malicious falsehoods were circulated to counteract the good effects of his ministry. Among the most virulent of his opposers was a Mr. Thorpe, who, with three of his associates, agreed to mimic the preacher for a wager. It was concluded that each should open the bible, and hold forth from the first text that should present itself to his eye. Accordingly, they in their turn mounted the table, and thus profanely entertained their wicked companions. When they had exhausted their little stock of buffoonery, it devolved on Mr. Thorpe to close this very irreverent scene. Much elevated, and confident of success, he exclaimed, as he ascended the table, "I shall beat you all!" The judges were to be the members of the convivial assembly which had met on the occasion. Mr. Thorpe, when the bible was handed to him, had not the slightest pre-conception what part of the scripture he should make the subject of his banter. However, by the guidance of an unerring Providence, it opened at that remarkable passage, "Except ye repent, ye shall all

likewise perish," Luke xiii. 3. No sooner had he uttered the words than his mind was affected in a very extraordinary manner. The sharpest pangs of conviction now seized him, and conscience denounced tremendous vengeance upon his soul. In a moment he was favored with a clear view of his subject, and divided his discourse more like a divine who had been accustomed to speak on portions of scripture, than like one who never so much as thought on religious topics, except for the purpose of ridicule! He found no deficiency of matter, no want of utterance, and he has frequently declared, "If ever I preached in my life, by the assistance of the Spirit of God, it was at that time." The impression that the subject made upon his mind, had such an effect upon his manner, that the most ignorant and profane could not but perceive that what he had spoken was with the greatest sincerity. The unexpected solemnity and pertinency of his address, instead of entertaining the company, first spread a visible depression, and afterwards a deep gloom, upon every countenance. This sudden change in the complexion of his associates did not a little conduce to increase the convictions of his own bosom. No individual appeared disposed to interrupt him; but, on the contrary, their attention was deeply engaged with the pointedness of his remarks; yea, many of his sentences, as he has often related, made, to his apprehension, his own hair stand erect! When he had left the table not a syllable was uttered concerning the wager; but a profound silence pervaded the company. Mr. Thorpe immediately withdrew, without taking the least notice of any person present; and returned home, with very painful reflections, and the deepest distress imaginable. Happily for him, this was his last bac-

chanalian revel! His impressions were manifestly genuine, and from that period, the connexion between him and his former companions was entirely dissolved. The result was his conversion to God, his separation from his former companions, and his entrance into the christian ministry. He became pastor of the church at Masborough, in Yorkshire, where he continued usefully to labor for thirteen years, till his death in 1776.

Travelling in different parts of the country, and returning occasionally to London, every where proclaiming with his usual energy the word of life, Mr. Whitefield passed several of the latter months of this year. On the 25th of November he opened the new Tabernacle at Bristol, which, he observes, was "large, but not half large enough; for, if the place could contain them, nearly as many would attend as in London." He preached in the open air in Somersetshire, several times, at seven o'clock at night. "My hands and body," says he, "were pierced with cold; but what are outward things, when the soul within is warmed with the love of God? The stars shone with exceeding brightness: by an eye of faith I saw Him who 'calleth them all by their names.' My soul was filled with a holy ambition, and I longed to be one of those who shall 'shine as the stars for ever and ever.'"

This year he exhibited his catholic spirit, or rather his christian attachment to his old friends. His fellow-laborer, Mr. John Wesley, had, by a series of extraordinary labors, brought his life into great danger, and Mr. Whitefield, hearing of this at Bristol, wrote a sympathizing letter to his brother Charles, in which he prays for the descending garment of Elijah to rest on the surviving Elisha, and encloses an ardent and

solemn farewell to the invalid, who was supposed to be dying. "The news and prospect of your approaching dissolution," says he, "have quite weighed me down. I pity myself and the church, but not you. A radiant throne awaits you, and ere long you will enter into your Master's joy. Yonder he stands with a massy crown, ready to put it on your head, amidst an admiring throng of saints and angels. But I, poor I, that have been waiting for my dissolution these nineteen years, must be left behind to grovel here below. Well, this is my comfort, it cannot be long ere the chariots will be sent even for worthless me. If prayers can detain them, even you, reverend and very dear sir, shall not leave us yet: but if the decree is gone forth, that you must now fall asleep in Jesus, may he kiss your soul away, and give you to die in the embraces of triumphant love. If in the land of the living, I hope to pay my best respects to you next week. If not, reverend and dear sir, farewell." He had soon the satisfaction of witnessing the recovery of his friend, who was destined long to survive him.

In March, 1754, with twenty-two poor destitute children whom he had taken under his care, he sailed the fifth time for America, by way of Lisbon, where he passed about three weeks. His active mind allowed nothing that he witnessed to pass unimproved. The salutary atmosphere of Lisbon was most beneficial to his feeble frame, and for this he blessed God. He felt still more grateful for the glorious reformation from popery, when he beheld there the most vile and degrading superstitions. "Blessed be God," he says, "the snare is broken, and we are delivered. O! for protestant practices to be added to protestant principles."

There was nothing in the appearance of Whitefield which would lead you to suppose that a Felix could tremble before him. "He was something above the middle stature, well proportioned, and remarkable for a native gracefulness of manner. His complexion was very fair, his features regular, and his dark blue eyes small and lively; in recovering from the measles, he had contracted a squint with one of them; but this peculiarity rather rendered the expression of his countenance more rememberable, than in any degree lessened the effect of its uncommon sweetness. His voice excelled, both in melody and compass; and its fine modulations were happily accompanied by that grace of action, which he possessed in an eminent degree, and which has been said to be the chief requisite for an orator." To have seen him when he first commenced, one would have thought him any thing but enthusiastic and glowing; but, as he proceeded, his heart warmed with his subject, and his manner became impetuous and animated, till, forgetful of every thing around him, he seemed to kneel at the throne of Jehovah, and to beseech in agony for his fellow-beings.

After he had finished his prayer, he knelt for a long time in profound silence; and so powerfully had it affected the most heartless of his audience, that a stillness like that of the tomb pervaded the whole house. Before he commenced his sermon, long, darkening columns crowded the bright, sunny sky of the morning, and swept their dull shadows over the building, in fearful augury of the storm.

His text was, "Strive to enter in at the strait gate; for many, I say unto you, shall seek to enter in, and shall not be able." "See that emblem of human life," said he, pointing to a shadow that was flitting

across the floor. "It passed for a moment, and concealed the brightness of heaven from our view;—but it is gone. And where will ye be, my hearers, when your lives have passed away like that dark cloud? Oh, my dear friends, I see thousands sitting attentive, with their eyes fixed on the poor, unworthy preacher. In a few days, we shall all meet at the judgment-seat of Christ. We shall form a part of that vast assembly that will gather before the throne; and every eye will behold the judge. With a voice whose call you must abide and answer, he will inquire whether on earth ye strove to enter in at the strait gate; whether you were supremely devoted to God; whether your hearts were absorbed in him. My blood runs cold when I think how many will then seek to enter in, and shall not be able. Oh, what plea can you make before the Judge of the whole earth? Can you say it has been your whole endeavor to mortify the flesh, with its affections and lusts? that your life has been one long effort to do the will of God? No! you must answer, I made myself easy in the world by flattering myself that all would end well; but I have deceived my own soul, and am lost.

"You, O false and hollow Christian, of what avail will it be that you have done many things; that you have read much in the sacred word; that you have made long prayers; that you have attended religious duties, and appeared holy in the eyes of men? What will all this be, if, instead of loving Him supremely, you have been supposing you should exalt yourself in heaven by acts really polluted and unholy?

"And you, rich man, wherefore do you hoard your silver? wherefore count the price you have received for him whom you every day crucify in your love of gain? Why, that, when you are too poor to buy a drop

of cold water, your beloved son may be rolled to hell in his chariot pillowed and cushioned around him."

His eye gradually lighted up, as he proceeded, till, towards the close, it seemed to sparkle with celestial fire.

"Oh, sinners!" he exclaimed, "by all your hopes of happiness, I beseech you to repent. Let not the wrath of God be awakened. Let not the fires of eternity be kindled against you. See there!" said he, pointing to the lightning, which played on the corner of the pulpit—" 'Tis a glance from the angry eye of Jehovah! Hark!" continued he, raising his finger in a listening attitude, as the distant thunder grew louder and louder, and broke in one tremendous crash over the building. "It was the voice of the Almighty as he passed by in his anger."

As the sound died away, he covered his face with his hands, and knelt beside his pulpit, apparently lost, in inward and intense prayer. The storm passed rapidly away, and the sun, bursting forth in his might, threw across the heavens a magnificent arch of peace. Rising, and pointing to the beautiful object, he exclaimed, "Look upon the rainbow, and praise him that made it. Very beautiful it is in the brightness thereof. It compasseth the heavens about with glory; and the hands of the Most High have bended it." The effect was astonishing, many shaded their eyes when he pointed to the lightning; and knelt, as they listened to the approaching thunder, and some burst into a flood of tears. Who could resist such eloquence?

He arrived at Beaufort, in South Carolina, May 27, in safety, and greatly improved in health, with a heart burning with love and zeal for his Lord and Master. He says, "O that I may at length learn to begin to

live ! I am ashamed of my sloth and lukewarmness, and long to be on the stretch for God." Thus prepared for his work, he travelled over the principal parts of the United States, preaching every where the word, the Lord working with him. He arrived at New York, by water, July 27, and preached backwards and forwards, from New York to Philadelphia, and Whitely Creek, till the middle of September. "Every where," he observes, "a divine power accompanied the word, prejudices were removed, and a more effectual door opened than ever for preaching the gospel."

From the manner, in which he was received at every town, and from the multitudes who assembled, it is evident that great exertions had been made to prepare them for his coming, and to enable him to keep his appointments. This throws no small light upon the influence he now had in America.

In the latter end of September, he enjoyed the pleasure of meeting his venerable old friend, Governor Belcher, at Elizabethtown, New Jersey. And it being the New Jersey commencement, that College conferred on Mr. Whitefield the degree of A. M. The meeting of the Synod succeeded, before whom he preached several times. He had much satisfaction in their company. "To-morrow," says he, "October 1, God willing, I shall set out with the worthy president, Mr. Burr, for New England, and expect to return back to the Orphan-house, through Virginia. This will be about TWO THOUSAND miles circuit ; but the Redeemer's strength will be more than sufficient." He likewise wished, had it been practicable, to stop some time at the West Indies, before he returned to England.

October 9, he arrived at Boston, accompanied by

President Burr, where he remained a week, preaching with great success. "In Rhode Island and Boston," he says, "souls fly to the gospel, like DOVES TO THEIR WINDOWS. Opposition seems to fall daily." While at Boston, he heard, with great pleasure, that a new governor was appointed for Georgia, and that his dear friend, Mr. Habersham, was appointed secretary. To him he writes: "May the King of kings enable you to discharge your trust, as becomes a good patriot, subject, and christian."

He now travelled north as far as Portsmouth, New Hampshire, always preaching two or three times a day. At Boston he met with a far more agreeable reception than formerly; and his ministry, in general, seemed to be attended with as great a blessing as ever.

November 7, at four o'clock in the morning, he took an affectionate leave of his friends in Boston, proceeded to Rhode Island, and went onward through Maryland and Virginia, with a prospect so pleasing, that he lamented he had not come sooner. The whole country seemed eager to hear the gospel, many coming forty or fifty miles, and a spirit of conviction and consolation appeared in every congregation. Prejudices seemed to have fled—churches were opened to him—high and low, rich and poor, now seemed to think favorably of his ministrations; and many acknowledged what God had done for their souls, through his preaching, when he was there before.

In February, 1755, he went back to Charleston, and then to Savannah, preaching as usual; till in the latter end of March he embarked for England, and arrived safe, on the 8th of May, at New Haven in Sussex, where he beheld with pleasure the grow-

ing progress of the gospel. "The methodists," he remarks, "were as lively as ever, and almost every week I hear of some fresh minister or another, that seems determined to know nothing but Jesus Christ, and him crucified." This appears to have imparted new energy to his zeal, and he went on proclaiming in all parts the unsearchable riches of Christ.

He was particularly moved by the unpropitious aspect of the state of Great Britain. Nothing but war with the French was expected, for they threatened to invade Britain, and were daily making encroachments on her American colonies. "At this time," he says, "next to Jesus Christ, my king and my country were upon my heart. I hope I shall always think it my duty, next to inviting sinners to the blessed Jesus, to exhort my hearers to resist the first approaches of popish tyranny and arbitrary power. O that we may be enabled to watch and pray against all the opposition of antichrist in our own hearts; for, after all, there lies the most dangerous man of sin."

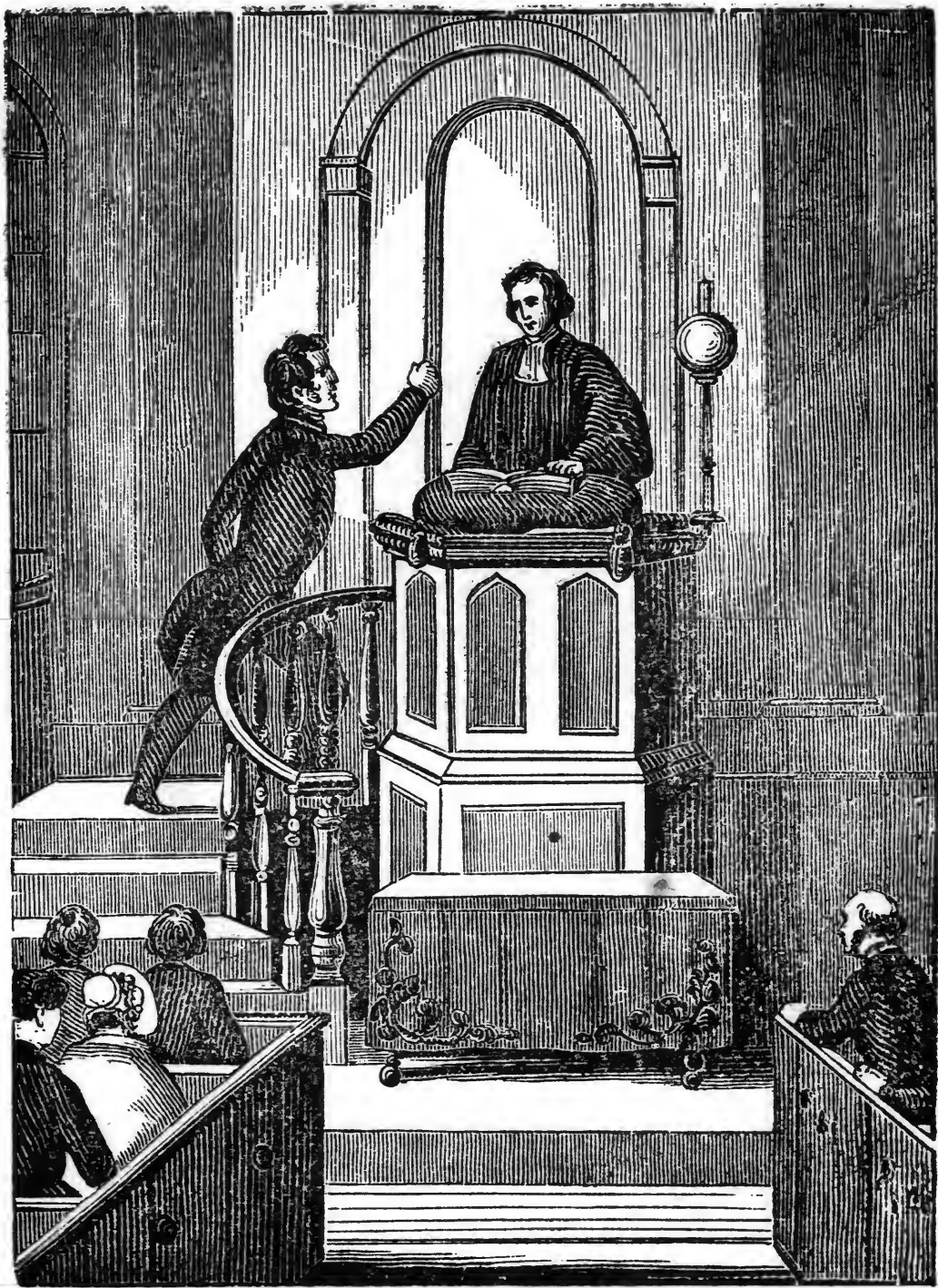
In November, he was obliged, by a sore throat, to desist for a few days from preaching; but soon resuming his labors, he complied with the invitation of many serious persons to preach at Long-Acre chapel, near the theatres. Here he met with many difficulties and much disturbance, but persevered for several months, amidst apprehensions of personal danger, until he obtained a piece of ground, upon which he erected, by subscription, a commodious place of worship in Tottenham-court Road. At the Tabernacle, a man came up to the pulpit, with a threatening aspect, shaking his fist in Whitefield's face.

Previously to this he had visited Edinburgh and

Glasgow, where he preached frequently as usual. Of the value attached to his services at this period, independently of their religious character, the following extract from the "Glasgow Courant" will give some idea:—"Edinburgh, September 9, 1756. For nearly these three weeks, the Rev. Mr. Whitefield has been preaching in the Orphan Hospital Park to very crowded auditories, twice every day. As he was frequently very explicit in opening the miseries of popish tyranny, and arbitrary power, and very warm in exhorting his hearers to loyalty and courage at home, and in stirring them up to pray for the success of his majesty's forces, both by sea and land abroad, we have reason to believe, that his visit at this juncture had been particularly useful." His benevolent attention to the wants of the poor is also mentioned with commendation, and a reference is made to his having collected, after sermon on the preceding Tuesday, "upwards of two hundred and fifty dollars for the poor Highlanders."

The success of his new chapel in Tottenham-court Road, was not only gratifying to Mr. Whitefield, but showed the necessity and propriety of its erection upon that spot. Several persons of distinction came, and engaged permanent seats; and the place was often so crowded, that hundreds were unable to obtain admission. It was usual with him to preach about fifteen times every week, which, with a weak appetite, want of rest, and much care upon his mind, greatly enfeebled him. "But," says he, "the joy of the Lord is my strength; and my greatest grief is, that I can do no more for Him who hath done and suffered so much for me."

During his visit to Edinburgh, in 1757, the General assembly of the church of Scotland was held in that

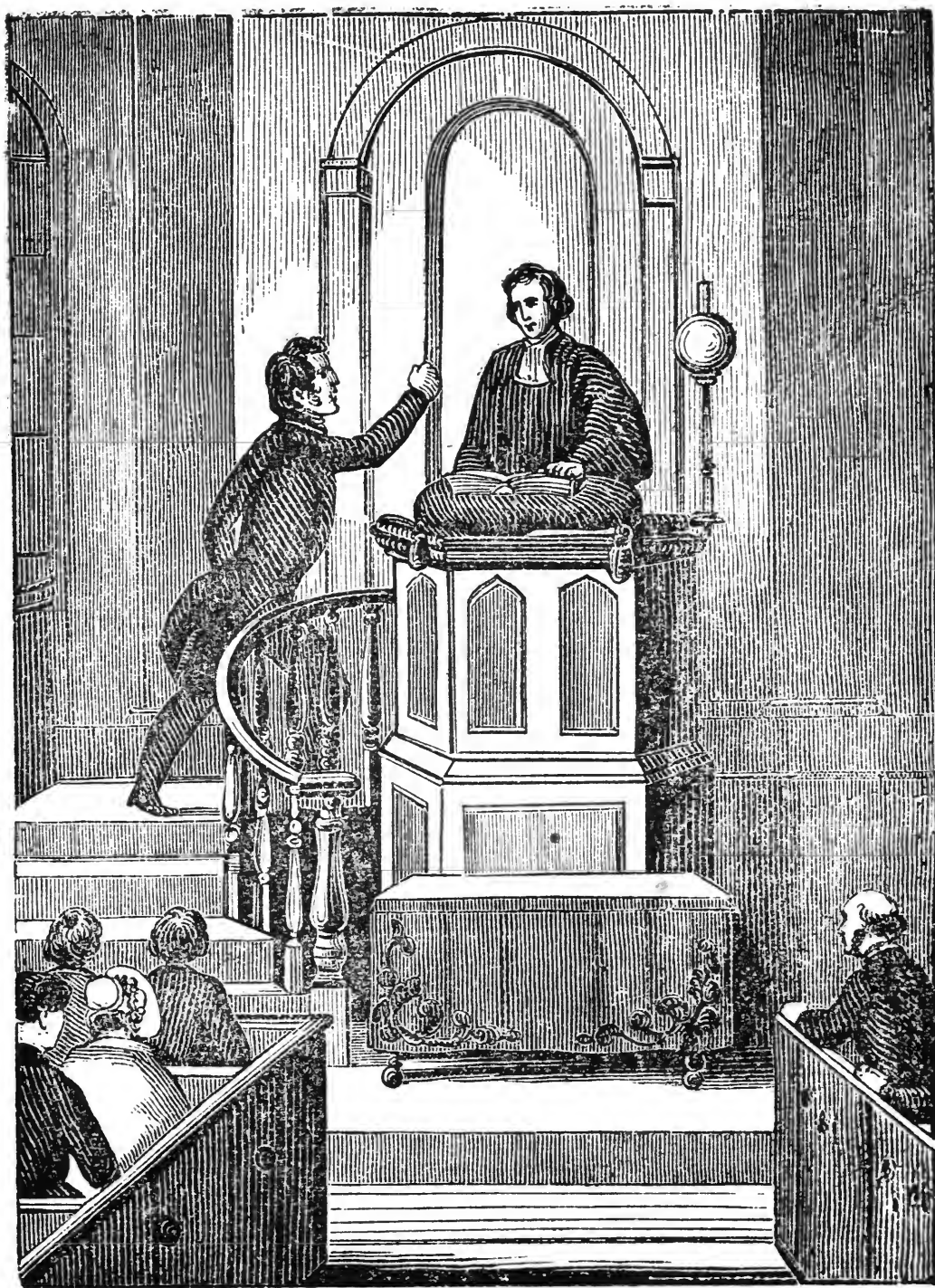


WHITEFIELD ATTACKED IN THE PULPIT.

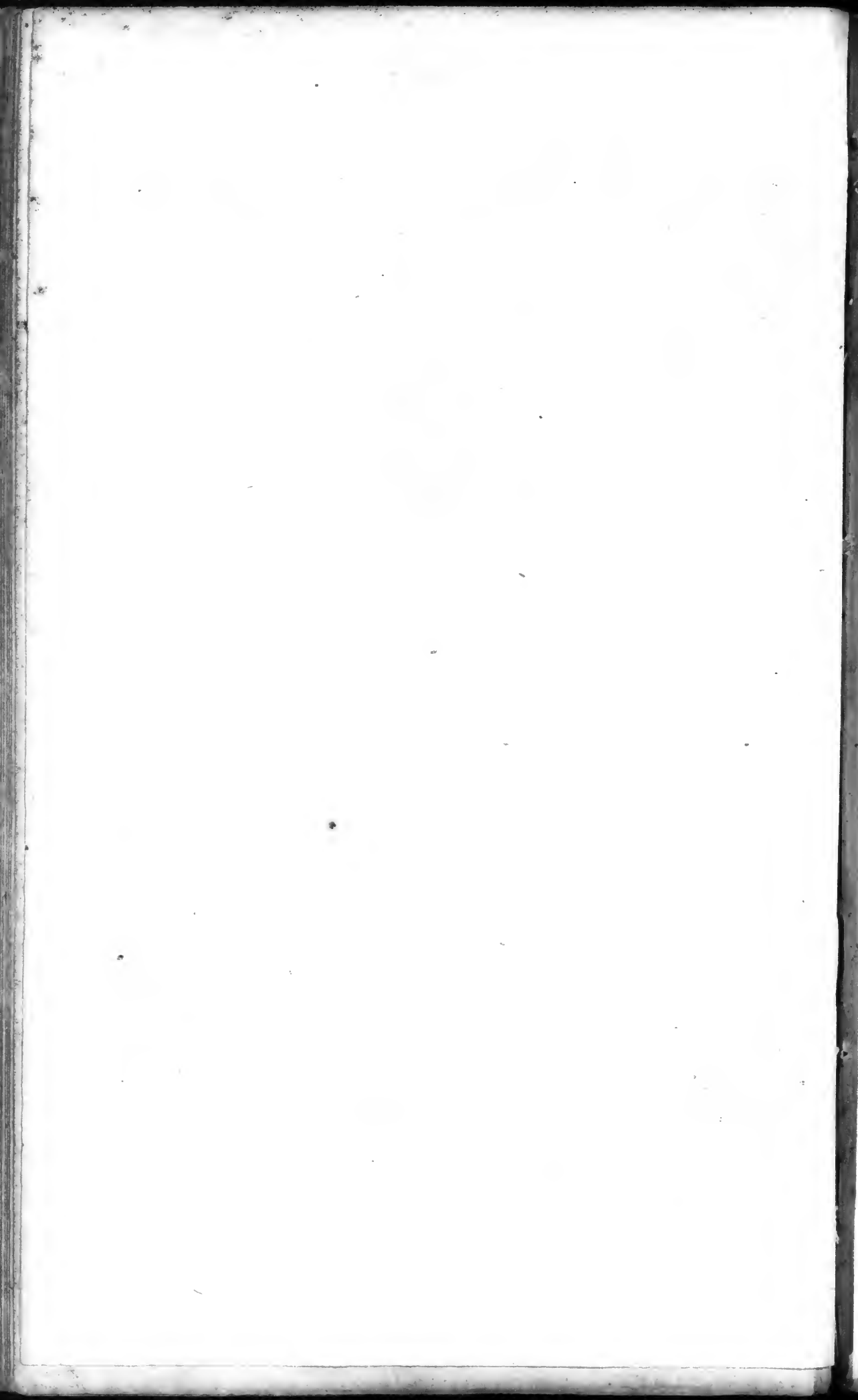
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WHITEFIELD ATTACKED IN THE PULPIT.



city, in consequence of which many ministers attended his sermons. Prejudices were thus removed, and cordiality promoted: several of them invited him to a public entertainment. The king's commissioner also invited him to his table. Thousands, among whom were a great many of the best rank, daily attended his ministrations, and the longer he remained, the more the congregations increased.

From Scotland he proceeded, in June, to Ireland, where his reception was very courteous and encouraging. One of the bishops told a nobleman, who repeated it to Mr. Whitefield, that he was glad he was come to rouse the people. His life, however, was soon afterwards in danger from the attacks of an ignorant rabble on his return from preaching. Volumes of stones were thrown at him from all quarters, till he was covered with blood. At length with the greatest difficulty, he staggered to the door of a minister's house, near the green, which was humanely opened to him. For a considerable time he remained speechless, and gasping for breath; but his weeping friends having given him some cordials, and washed his wounds, procured a coach, in which, amidst volumes of oaths, horrid imprecations, and violent threatenings of the rabble, he came safe home; and joined in a hymn of thanksgiving with his mourning, yet rejoicing friends; of whom he says, "none but spectators could form an idea of the affection with which I was received." His sincerity and the strength of his principles were shown on this occasion, and proved that he had imbibed much of the spirit of his Lord. He says, "I received many blows and wounds; one was particularly large, and near my temples. I thought of Stephen, and was in hopes, like him, to go off in this bloody triumph,

to the immediate presence of my Master." He used to say, in speaking of this event, that in England, Scotland and America, he had been treated only as a common minister of the gospel, but that in Ireland he had been elevated to the rank of an APOSTLE, in having had the honor of being stoned.

Returning to England, his health continued to suffer from his cares and exertions. Having now both the Chapel and the Tabernacle to supply or provide for, he had continual calls for his labor when in London. Being obliged to restrict himself, he was brought, as he says, "to the short allowance of preaching but once a-day, and twice on a Sunday." But when one mode of doing good was abridged, he resorted to another. He projected a plan, which his friends enabled him to adopt, for erecting alms-houses for pious widows on the ground which surrounded his chapel, with a weekly allowance to each. "If this be effected," he remarks, "many godly widows will be provided for, and a standing monument left, that the methodists were not against good works." It was effected to the comfort of many, as well as the honor of religion.

Visiting Scotland again, in 1758, his health, which had been exceedingly reduced, was somewhat improved, and after remaining there a short time, he found it in a great measure restored. He says:—"Scotland, I hoped, would finish my warfare; but it has rather driven me back to sea again." He continued to preach with the same acceptance as before; and a testimony, similar to that which was given two years earlier, was borne to the national benefit of his labors.

He was enabled, about this time, to clear off all the arrears which were due on account of his favorite

object, the orphan-house in Georgia, and was desirous of again visiting America, but was prevented for the present by the war, and the difficulty of getting the Chapel and Tabernacle supplied. He therefore passed the winter of 1758 in London, and several months of the following year in Scotland, where he preached nearly a hundred times, and yet, as an observer remarks, "the congregations were always increasing."

It is difficult, in such a world as this, so to live as that "our good" shall not be "evil spoken of." Mr. Whitefield has been charged with mercenary motives: his whole life shows the fallacy and weakness of such a charge. During his stay in Scotland this year, a young lady, Miss Hunter, who possessed a considerable fortune, made a full offer to him of her estate, both money and lands, amounting to about thirty-five thousand dollars, which he generously refused; and, upon his declining it for himself, she offered it to him for the benefit of his orphan-house. This also he absolutely refused. The incident here recorded is given on the authority of his original biographer, Dr. Gillies, who received it from unquestionable authority.

Those who accused him of selfishness knew not the generous spirit which animated his breast. Of the numerous proofs of this in his life, one anecdote may be related. While preaching one time at Plymouth, he lodged with Mr. Kinsman. After breakfast on Monday, he said to his friend, "Come, let us visit some of your poor people. It is not enough that we labor in the pulpit; we must endeavor to be useful out of it." On entering the dwelling of the afflicted poor, he administered to their temporal as well as spiritual wants. Mr. Kinsman, knowing

the low state of his finances, was surprised at his liberality, and suggested that he thought he had been too bountiful. Mr. Whitefield with some degree of smartness, replied: "It is not enough, young man, to pray and put on a serious face; true religion, and undefiled, is this—To visit the widow and the fatherless in their affliction, and to supply their wants. My stock, it is true, is nearly exhausted; but God, whom I serve, and whose saints we have assisted, will, I doubt not, soon give me a supply." His hopes were not disappointed. A stranger called on him in the evening, who addressed him thus: "With great pleasure I have heard you preach; you are on a journey, as well as myself, and travelling is expensive. Do me the honor to accept of this;" at the same time presenting him with five guineas. Returning to the family, Mr. Whitefield, smiling, held out the money in his hand, saying: "There, young man, God has speedily repaid what I bestowed. Let this in future teach you not to withhold what it is in the power of your hand to give. The gentleman to whom I was called is a perfect stranger to me; his only business was to give me the sum you see." It is remarkable, that this gentleman, though rich, was notorious for a penurious disposition: but Elijah was fed by ravens.

The winter of 1759 he passed also in London, and enlarged his chapel. In the spring of 1760, he made a collection of above two thousand dollars for the distressed Prussians, who had suffered from the cruelty of the Russians; and for this act of generosity he received the thanks of his Prussian majesty.

CHAPTER XI.

VARIOUS INCIDENTS IN 1760, 61, AND 62.—VOYAGE TO HOLLAND.—SIXTH VOYAGE TO AMERICA, 1763.—RETURNS IN 1765.—DEATH OF MRS. WHITEFIELD.—SEVENTH AND LAST VOYAGE TO AMERICA, 1768.—HEALTH IMPROVES, THEN DECLINES.—HIS DEATH, 30TH SEPT. 1770.

THE activity and success of Mr. Whitefield in the neighborhood of the theatres, was not likely to pass unnoticed, or unrevenged by those who were most interested in the support of these establishments. About the year 1760, therefore, a new species of persecution was attempted against him: he was mimicked and ridiculed on the stage, for the entertainment of the audience. Foote, the noted comedian, was engaged for the purpose. He composed and acted the "Minor," an impious farce, for the purpose of bringing Mr. Whitefield and his proceedings into contempt. The writer, either in total ignorance of the word of God, or in spite of it, ridiculed the sentiments and expressions of the sacred volume, as if they were peculiar to the preacher he so vainly attacked. To this the managers of the theatre were probably induced by revenge, having failed to silence him at the chapel of Long-acre. The only consequence of their folly and malice, was a large increase to his congregations. The experiment was also tried in Edinburgh, and failed; for when Foote, as manager, brought his play upon the stage, only ten women attended the second night. One evening while FOOTE was exhibiting Whitefield to public ridicule, in the theatre of Drury lane, the

venerable man himself was engaged in preaching at Tottenham court chapel. His subject was, "THE JOYS OF HEAVEN." Towards the close of his discourse, when his piety, his imagination, and his eloquence were on fire, he cried out in the midst of a melted and enraptured assembly, pointing to the heavens, "THERE, THERE, an ungodly foot tramples on the saints no more." On the following sabbath, Dr. Erskine, Mr. Walker, and other ministers, spoke of the conduct of those connected with the theatre in language strongly expressive of their wickedness and guilt. The Rev. Mr. Baine, of the Kirk of relief, preached a sermon on the occasion, December 2, from Psalm xciv. 16. Towards the conclusion he says, "how base and ungrateful is such treatment of the dead! and that too so very nigh to a family of orphans, the records of whose hospital will transmit Mr. Whitefield's name to posterity with honor, when the memory of others will rot! How illiberal such usage of one whose seasonable good services, for his King and country, are well known; and whose indefatigable labors for his beloved Master, were countenanced by heaven."

No man was more active in relieving the wants of the miserable and unfortunate than Mr. Whitefield, considering benevolence as one of the fruits of faith, and thus proving, that, whatever the enemies of the gospel might say of it, the doctrine he preached was productive of good works. A destructive fire having happened at Boston, in America, by which many families of German protestants, and others, were reduced to great distress, he preached sermons on their behalf, and collected about three thousand five hundred dollars, which were remitted to the sufferers, for which the thanks of the inhabitants,

assembled at a general meeting, were unanimously voted and presented to him.

His health was far from good in the years 1761 and 1762; but he was happy in meeting with several clergymen and other ministers to supply his place in London, particularly the Rev. John Berridge, rector of Everton, in Bedfordshire, a very exemplary man and zealous preacher, who, besides his labors in his own parish, employed himself many years in itinerating in that and the neighboring counties, where he was very successful in turning sinners to God, and where his name will long be held in grateful remembrance. Though reduced in strength, Mr. Whitefield still persevered in his work, preaching, as he was able, in various places throughout the united kingdom. A voyage to Holland, in 1762, was of some advantage to his health, and confirmed his belief, that if ever he were to be useful in London, in future, he must prepare for it by a longer itineration both by land and water. Accordingly, having travelled to Bristol and Scotland, and having left the affairs of the chapel and Tabernacle in London, in the hands of trustees, he sailed from Greenock, where he had been confined six weeks by illness, on his sixth voyage to America, where he arrived in August, 1763. "Thanks to a never-failing Redeemer," he writes, "I have not been laid by an hour, through sickness, since I came on board. A kind captain, and a most orderly and quiet ship's company, who gladly attended when I had breath to preach. Scarcely an oath have I heard upon deck; and such a stillness through the whole ship, both on week-days and the Lord's-day, as has from time to time surprised me." He was much encouraged at Philadelphia by the progress of religion there; and

preached with great acceptance at New York. "It would surprise you," he says, "to see above one hundred carriages at every sermon, in this new world." His favorite Bethesda, too, and all the concerns of his orphan-house, and his intended college, were brought into so favorable a situation as gave him heartfelt delight. In 1765, he returned to England, where he arrived, after a passage of twenty-eight days, on the fifth of July.

The zeal and benevolence of lady Huntingdon had prompted her to hire, purchase, or erect places of worship in different parts of the country which were destitute of religious instruction. Several of these Mr. Whitefield had opened; and, soon after his arrival in England, he was called to open her ladyship's chapel at Bath. The next year he opened another at Brighton. His manner of preaching, as Mr. Winter remarks, was now somewhat changed. "He dealt more in the explanatory and doctrinal mode on the sabbath morning than at any other time, and sometimes made a little, but by no means an improper show of learning. His afternoon sermon was more general and exhortatory. In the evening he drew his bow at a venture; vindicated the doctrines of grace, fenced them with articles and homilies, referred to the martyr's seal, and exemplified the power of Divine grace by quotations from the venerable Fox. Sinners were then closely plied, numbers of whom, from curiosity, coming to hear for a minute or two, were often compelled to hear the whole sermon. How many, in the judgment-day, will rise to prove that they heard to the salvation of the soul! Upon the members of the society, the practice of christianity was then usually inculcated, not without some pertinent anecdote of a character worthy to be

held up for an example, and in whose conduct the hints recommended were exemplified. On Mondays, Tuesdays, Wednesdays, and Thursdays, he preached at six in the morning; and never, perhaps, did he preach greater sermons than at this hour." This, with the frequent administration of the Lord's supper to hundreds of communicants, was his usual plan for many years; but now he became more colloquial in his style, with little use of motion; pertinent expositions, with striking remarks, and short services, all comprehended within the hour. "The peculiar talents he possessed, subservient to great usefulness," adds Mr. Winter, "can be but faintly conceived from his sermons in print; though, as formerly, God has made the reading of them useful, I have no doubt but in future they will have their use." He was himself much displeased with several that had been taken down, and published imperfectly. He continued to make itinerating excursions, and was attended by numerous congregations composed of all ranks. "Last Friday evening, and twice yesterday," he writes, on the 17th of March, 1766, "I preached at Bath to very thronged and brilliant auditories."

About this time the American stamp act was repealed, at which he sincerely rejoiced, hoping, though vainly, that it would put an end to the disputes then existing between the mother-country and the colonies. We find in his letter book, the following memorandum; "March 16, 1767, stamp act repealed!—GLORIA DEO." He was exceedingly anxious for the prosperity of Mr. Wheelock's Indian school, which he had seen in 1764, and viewed as a nursery for future missionaries. To procure aid for this school, Mr. Whittaker, and Mr. Occum, an Indian preacher, had visited England. Mr. Whitefield encouraged

their object, and a very large sum was collected. "The truly noble Lord Dartmouth," says he, "espouses the cause most heartily, and his majesty has become a contributor. The King of kings, and Lord of lords will bless them for it." Mr. Occum was the first Indian preacher that ever visited Europe. He was educated in Mr. Wheelock's school,* and Mr. Whitefield described him as a "settled, humble christian." His preaching at Tottenham-court chapel attracted much attention, and he appears to have been heard with pleasure and advantage. His field of labor in America was among the Oneida Indians.

About this period, the object and plan of the intended college at Bethesda were laid before his majesty's privy council, with a view of obtaining a charter for its erection and management. But the restrictive terms which the archbishop of Canterbury and the president of the council proposed, being such as Mr. Whitefield could not consent to, the design was abandoned in that form, and he resolved to add a public academy to the orphan-house on a plan which should not need a charter.

An event which produced a strong sensation in the country, especially among the religious portion of its inhabitants, took place in the beginning of the year 1768. † Six pious students of Edmund-hall, in Oxford, were expelled from the university for alleged irregularities in using extemporary prayer, reading, and singing hymns, and exhorting one another in private religious meetings. They evidently feared a NEW edition of Whitefield and Wesley! These men, who had "turned the world upside down," and the

* This school, after became Dartmouth College, N. H.

† Of the six exiles from Edmund-Hall, Erasmus Middleton was the most distinguished.

church inside out, had begun with reading, praying, and expounding in private houses; and, if two did so much damage to the old system, what might not six do? To prevent this danger, "each of them, for the CRIMES above mentioned," was deemed, "worthy of being expelled from the Hall!" "I, therefore, by my visitorial power," said the vice-chancellor, "do hereby pronounce them expelled." This was the FORM of the bull! A measure so extraordinary occasioned much controversy at the time, and Mr. Whitefield, among others, engaged in it, by addressing a letter to Dr. Durell, vice-chancellor of the University, in which he observes, "It has gladdened the hearts of many, and afforded matter of uncommon joy and thanksgiving to the Father of mercies and God of all consolation, to hear, that for some time past, there has been a more than common religious concern and zeal for promoting their own and others' salvation among some of the SONS OF THE PROPHETS. What a pleasing prospect has hereby been opened of a future blessing to the rising generation! A blessing which we well hoped would be not less salutary and beneficial to the moral, than the new cruse of salt was to part of the natural world, which the prophet Elisha, when complaint was made that the water was naught and the ground barren, cast into the spring of waters, with a 'Thus saith the Lord, There shall not be from thence any more dearth or barren land; so the waters were healed unto this day.'

"But alas! how is this general joy damped, and the pleasing prospect almost totally eclipsed, by a late melancholy scene exhibited in that very place, from whence, as from a fountain, many of their preachers frequently and expressly pray that pure

streams may for ever flow, to water the city of the living God. You need not be told, reverend sir, what place I mean ; it was the famous University of Oxford. Nor need I mention the scene exhibited :— it was a tribunal, a visitorial tribunal, erected in Edmund-Hall. Six pious students, who promised to be the salt of the earth, and the lights of the world, entire friends to the doctrines and liturgy of our church, by a citation previously fixed upon the college-door, were summoned to appear before this tribunal. They did appear ; and, as some were pleased to term it, were tried, convicted, and—to close the scene—in the chapel of the same hall, consecrated and set apart for nobler purposes, had the sentence of expulsion publicly read and pronounced against them.

“ So severe a sentence, in an age when almost every kind of proper discipline is held with so lax a rein, has naturally excited a curiosity in all that have heard of it, to inquire of what notable crime these delinquents may have been guilty, to deserve such uncommonly rigorous treatment. But how will their curiosity be turned into indignation, when they are told, that they were thus rigorously handled for doing no evil at all, and that ‘ no fault could be found in them, save in the law of their God ? ’

“ It is true, indeed, one article of impeachment was, ‘ that some of them were of TRADES before they entered into the University.’ But what evil or crime worthy of expulsion can there be in that ? To be called from any, though the meanest mechanic employ, to the study of the liberal arts, where a natural genius has been given, was never yet looked upon as a reproach to, or diminution of, any great and public character, whatsoever. PROFANE HISTORY affords

us a variety of examples of the greatest heroes, who have been fetched even from the plough to command armies, and who performed the greatest exploits for their country's good. And if we examine SACRED HISTORY, we shall find, that even David, after he was anointed king, looked back, with sweet complacence, to the rock from whence he was hewn; and is not ashamed to leave it upon record, that 'God took him away from the sheep-folds, as he was following the ewes, great with young ones;' and, as though he loved to repeat it, 'he took him,' says he, 'that he might feed Jacob his people, and Israel his inheritance.'

"But why speak I of David? when Jesus of Nazareth, David's Lord, and David's King, had, for his reputed father, a carpenter, and in all probability, as it was a common proverb among the Jews, that 'he who did not teach his son a trade, taught him to be a thief,' he worked at the trade of a carpenter himself. For this, indeed, he was reproached and maligned; 'Is not this,' said they, 'the carpenter's son?' nay, 'Is not this the carpenter!' But who were these maligners? The greatest enemies to the power of godliness which the world ever saw, the Scribes and Pharisees, that 'generation of vipers,' as John the Baptist calls them; who, upon every occasion, were spitting out their venom, and shooting forth their arrows, even bitter words, against that Son of man, even that Son of God, who, to display his sovereignty, and confound the wisdom of the worldly wise, chose poor fishermen to be his apostles; and whose chief of the apostles, though bred up at the feet of Gamaliel, both before and after his call to the apostleship, labored with his own hands, and worked at the trade of a tent-maker.

“If from such exalted and more distant, we descend to more modern and inferior characters, we shall find that very late, not to say our present times, furnish us with instances of some, even of our DIGNITARIES, who have been called from trades that tended to help and feed the body, not only to higher employments of a spiritual nature, but to preside over those that have the care of souls. And who knows but some of these young students, though originally mechanics, if they had been suffered to have pursued their studies, might have either climbed after them to some preferment in the church, or been advanced to some office in that University from which they are now expelled? One of the present reverend and worthy proctors, we are told, was formerly a lieutenant in the army, and as such a military employ was no impediment to his being a minister or proctor, it may be presumed, that, being formerly of trades could have been no just impediment to these young men becoming, in process of time, true gospel ministers and good soldiers of Jesus Christ.

“Their being accustomed to prayer, whether with or without a form, would by no means disqualify them for the private or public discharge of their ministerial functions. For if it did, what sinners, what GREAT sinners must they have been, who prayed in an extempore way before any forms of prayer could be printed! Why also are not some few others expelled for extempore SWEARING.”—LETT.

In the summer he went once more to Edinburgh, where his congregations were as numerous, attentive, and affectionate as ever. Soon after his return to London, Mrs. Whitefield was attacked with an inflammatory fever, and, after a few days' illness, died on the 9th of August. He preached her funeral ser-

mon on the 14th. In the following month he opened a chapel of lady Huntingdon's, in Wales, in connexion with a place of education which she had established there, for the preparation of young men desirous of entering into the ministry, either in the established church or among the dissenters. The college was afterwards removed to Cheshunt, in Hertfordshire, where it still continues.

Though his health was still feeble, he preached as often as he was able; and having opened a new chapel erected at Tunbridge Wells, he prepared for another voyage, being his eighth and last, to America, whither his concerns in Georgia, and the hope of benefiting his health, concurred to invite him. He had previously, however, the high satisfaction of seeing more of the nobility joined to lady Huntingdon's society, on which he thus expresses himself: "Some more coronets, I hear, are likely to be laid at the Redeemer's feet. They glitter gloriously when set in, and surrounded with, a crown of thorns."

The parting scene at the Tabernacle and Tottenham Court was awful, and seems to have been repeated: for he says, in his own manuscript journal, that he preached on the vision of Jacob's ladder, at both places; and Winter says, that, "The Good Shepherd" was his farewell sermon. Indeed, Whitefield himself, in a letter, calls this his "last sermon." The text is, John x. 27, 28. These words, it will be recollected, were uttered by Christ, at the feast of dedication. "This festival," says Whitefield, "was of bare HUMAN invention; and yet I do not find that our Lord preached AGAINST it. And I believe, that when we see things as we ought, we shall not entertain our auditories about rites and ceremonies—but about the grand thing."

On the words, "My sheep hear my voice, and they follow me," he says, "There are but two sorts of people. Christ does not say, Are you an Independent, a Baptist, a Presbyterian, or are you a church of England man? Nor did he ask, Are you a METHODIST? The Lord divides the whole world into sheep and goats. O sinners, you are come to hear a poor creature take his last farewell: but I want you to forget the creature and his preaching. I want to lead FURTHER than the Tabernacle—even to mount Calvary, to see with what expense of blood, Jesus Christ purchased 'his own.' Now, before I go any further, will you be so good, before the WORLD gets into your hearts, to inquire whether you belong to Christ or not? Surely the world did not get into your hearts before you rose from your beds! Many of you were up sooner than usual." The sermon was preached at SEVEN o'clock in the morning. "I hope the world does not get into your hearts before NINE. Man, woman, sinner! put thy hand upon thy heart, and say, didst thou ever hear Christ's voice so as to follow him?"

On the subject of the ministry, he said, "I am sure I never prayed so much against my infirmities, as against going into HOLY orders so soon. However some may come to preach here and there,—and I know not how much they are concerned,—but I am sure it concerned me greatly. I have prayed hundreds of times, that God would not let me go so soon. I remember once at Gloucester—I know the room—and I cannot help looking up at the window, whenever I am there, and going by: I know the bed-side—I know the floor, on which I have been prostrate for weeks together, crying, I cannot go; I am a novice; I shall fall into the condemnation of the devil.

Yet I wanted to be at Oxford. I wanted to stay there three or four years, that I might make a hundred and fifty sermons at least, for I wished to set up with a stock in trade. I remember wrestling, praying, groaning, striving with God; and said, I am undone, unfit to speak in thy name; my God, send me not. After I had written to all my friends, to pray against the bishop's solicitation, these words came into my mind,—‘My sheep hear my voice, and none shall pluck them out of my hand,’—then I said, Lord, I will go; send me WHEN thou wilt.”

The following remarks are very characteristic. “‘None shall pluck them out of my hand:’ this implies that there is always somebody PLUCKING at Christ's sheep. The lust of the flesh is plucking; the pride of life is plucking; and the devil is continually plucking at them: but nothing shall pluck them out of my hands. I have bought them, and am gone to heaven to prepare a place for them.”—SERMON.

In the beginning of September, 1769, he embarked on his last voyage, but was detained nearly a month in the Downs by contrary winds. In this voyage he was accompanied by the amiable and excellent Rev. Cornelius Winter, afterwards settled at Painswick, in Gloucestershire, to whom we are indebted for some interesting sketches of his personal history and manners. The passage was both long and dangerous, as he did not arrive at Charleston till the 30th of November. Finding his health improved, he first preached here, with as much effect as on former occasions; and, proceeding to Georgia, he found much to encourage him, both in the increasing prosperity of the colony, and the concerns of his own establishment at Bethesda. The eminent services he had rendered to the colony were acknowledged by the com-

mons' house of assembly, who expressed, with the governor and council, their sense of the importance of his exertions by a unanimous vote, which was published in the Georgia Gazette of the 31st January. The inspiring effect of all this was, that his health was better than it had been for many years, and his strength equal to the task of every-day preaching. His MORAL strength was such, that he "annihilated his own name" in the deed of settlement for the college, that trustees might accept the office of wardens, "without suffering contempt for being connected with" him! Thus it was not pretence, nor mere exclamation, when he said, years before this time, "Let the name of George Whitefield perish, if God be glorified." As I have often said, he only spoke strongly, when words could not fully express all he felt and meant. But his name will be imperishable, just by the little care he took to MAKE it so: for he did imperishable work, without calculating upon any lasting reward in this world. No man, indeed, ever understood less, or proved more, the truth of the sacred oracle, "He that loseth his life for my sake shall save it."

Bethesda was now to him "a Goshen—a Bethel." He was almost tempted to say, "It is good to be here;" but he said instead, "No NESTLING on this side eternity: all must give way to that divine employ—gospel ranging." This was his resolution, even while he could say, "Never did I enjoy such domestic peace, comfort, and joy during my whole pilgrimage. It is unspeakable and full of glory!" Strong as this language is, he used still stronger on leaving the institution, although fondly and fully expecting to return to it: "O Bethesda, my Bethel, my Peniel! My happiness is inconceiv-

able. Hallelujah, Hallelujah! Let chapel—tabernacle—earth—heaven, rebound with Hallelujah! I can no more. My heart is too big than to add more than my old name, ‘Less than the least of all,’ G. W.”—LETTERS.

The orphan-house, which, from its commencement in 1737, had been the source of much interest and anxiety to him, and, notwithstanding the support he met with, the occasion of many difficulties, continued to occupy his care, and he expresses himself satisfied with the prospect of its ultimate success, and that of the college in connexion with it. Under these impressions he left his favorite Bethesda, intending to return to it in the autumn, to complete his plans and witness their beneficial operation; but Providence ordered otherwise.

While Whitefield was rejoicing over Georgia, applications were pouring in upon him from all quarters, to hasten again to the cities and wildernesses of America. He hardly knew which call was loudest, or “which way to turn” himself. He went, however, first to Philadelphia, after having preached the gospel fully in Savannah. On his arrival he found, he says, “pulpits, hearts, affections as open and enlarged as ever” towards him. Philadelphia could not have given him a more cordial welcome, had she even foreseen that she was to see his face no more: for all the churches as well as the chapels were willingly opened to him, and all ranks vied in flocking to hear him. This free access to the episcopal churches delighted him much, wherever it occurred. He never fails to record both his gratitude and gratification, when he obtains, on any tour, access even to one church. It always did him good too. I have often been struck with this, whilst tracing

his steps. True ; he was at HOME wherever there were souls around him ; but he was most at home in a church, except, indeed, when he had a mountain for his pulpit, and the heavens for his sounding-board, and half a county for his congregation. Then, neither St. Paul's nor Westminster had any attractions for him. The fact is, Whitefield both admired and loved the liturgy. He had the spirit of its compilers and of its best prayers in his own bosom, and therefore it was no FORM to him. It had been the channel upon which the first mighty spring-tides of his devotion flowed, and the chief medium of his communion with heaven, when he was most successful at Tottenham Court and Bath. All his great "days of the Son of Man" there, were associated with the church service. He was, therefore, most in his element WITH it ; although he was often equally and more successful WITHOUT it. Accordingly, it would be difficult to say, whether the gospel triumphed most, at this time, in the churches or the chapels of Philadelphia. His prayers for the outpouring of the Holy Spirit went, in an equally "direct line, to heaven," and were equally answered, whether with or without the book.

His health being sufficiently established to enable him to travel, he made excursions through many of the States, where his labors were prized more highly, and received with more ardor than ever, while importunate applications were made to him from various quarters, with which he found it impossible to comply. He was now in such good health and spirits, that he preached twice every Sabbath, and three or four times a-week, although the heat was setting in. During an excursion of a hundred and fifty miles in the province, also, he was able to preach every day, and

to "bear up bravely." Indeed, he was so much "better than he had been for many years, that he indulged the hope of returning to Bethesda in the autumn, and of sailing to England again."

In this state of mind and body he arrived at New York, and found not only "congregations larger than ever," but also such a host of invitations from all quarters, that he sent the BUNDLE to England as a curiosity. These numerous and loud calls shook his purpose of returning to Georgia in the autumn. "I yet keep to my intended plan," he says, but "perhaps I may not see Georgia until Christmas." A tempting prospect was now held out to him,—of "FRESH WORK," at Albany, Great Barrington, Norfolk, Salisbury, Sharon, and New Windsor. This was rendered irresistible by the offer of Kirkland, the Oneida missionary, to accompany him, and to take him to "a great CONGRESS of the Indians." It does not appear, however, that he went to the Oneida congress. There are, indeed, the names of some Indian towns in his notes of this tour, but no mention is made of Indians.

Whitefield, as might be expected, enjoyed much the scenery of the Hudson, during his sail to Albany; especially in the pass between the Catskill mountains; and not less when he visited the Cohoes, the falls of the Mohawk, at Schenectady. At both, he could only exclaim, "O thou WONDER-WORKING God!"

Whitefield's route from Albany back to New York, embraced a circuit of more than five hundred miles, and occupied him during the whole of the month of July. All that he himself records of it—and it is the LAST entry in his memoranda—is, "Heard afterwards that the word ran and was glorified. Grace,

grace!" His last letter but ONE to his friend Keene, is a little more explicit. "All fresh work where I have been. Congregations have been very large, attentive, and affected. The divine influence has been as at first. Oh what a scene of usefulness is opening in various parts of the new world! Invitations crowd upon me both from ministers and people, and from many, many quarters. A very peculiar providence led me lately to a place where a horse-stealer was executed. Thousands attended. The poor criminal had sent me several letters, on hearing I was in the country. The sheriff allowed him to come and hear a sermon under an adjacent tree. Solemn, solemn! After being by himself about an hour—I walked half a mile with him to the gallows. An INSTRUCTIVE walk! His heart had been softened BEFORE my first visit.—I went up with him into the cart. He gave a short exhortation. I then stood on the coffin; added, I trust, a word in season, prayed, and took my leave. Effectual good, I trust, was done. Grace, grace!"

From New York he went to Boston, in the middle of September: and again had to say, "Never was the word received with greater eagerness than now. All opposition seems to cease for a while. I never was carried through the summer's heat so well." All this encouraged him to start again upon another circuit. He therefore went to Newbury; but was obliged to return suddenly, in consequence of an attack of cholera in the night. Still, he was not alarmed for his general health. He soon rallied again, and set off to New Hampshire, to "begin to begin," as he said, anew!

I have now to transcribe the LAST letter he wrote to England. It is dated from Portsmouth, SEVEN

days before he died, and addressed to his friend Keene, one of the managers of the Tabernacle. "My very dear friend, you will see by the many invitations, what a door is opened for preaching the everlasting gospel. I was so ill on Friday, that I could not preach, although thousands were waiting to hear. Well; the day of release will shortly come:—but it does not seem YET; for, by riding sixty miles, I am better, and hope to preach here to-morrow. I trust my blessed Master will accept of these poor efforts to serve him. Oh for a warm heart! Oh to stand fast in the faith, to quit ourselves like men, and be strong!" This prayer was answered, but his hope "to see all dear friends, about the time proposed," was not realized. In the beginning of September his health failed, so that he was sometimes obliged to decline preaching, "though thousands were waiting to hear." He resumed his labors, however, and preached once a-day. On the 29th of September, while on the road to Newburyport, where he had engaged to preach the next morning, he was strongly pressed to turn aside and preach at Exeter. He did so, and addressed a large congregation in the open air for nearly two hours. It was his last sermon.

The closing scene of this great and good man's life is thus described by Mr. Richard Smith, who accompanied him from England, and attended him in his journeyings in America:—

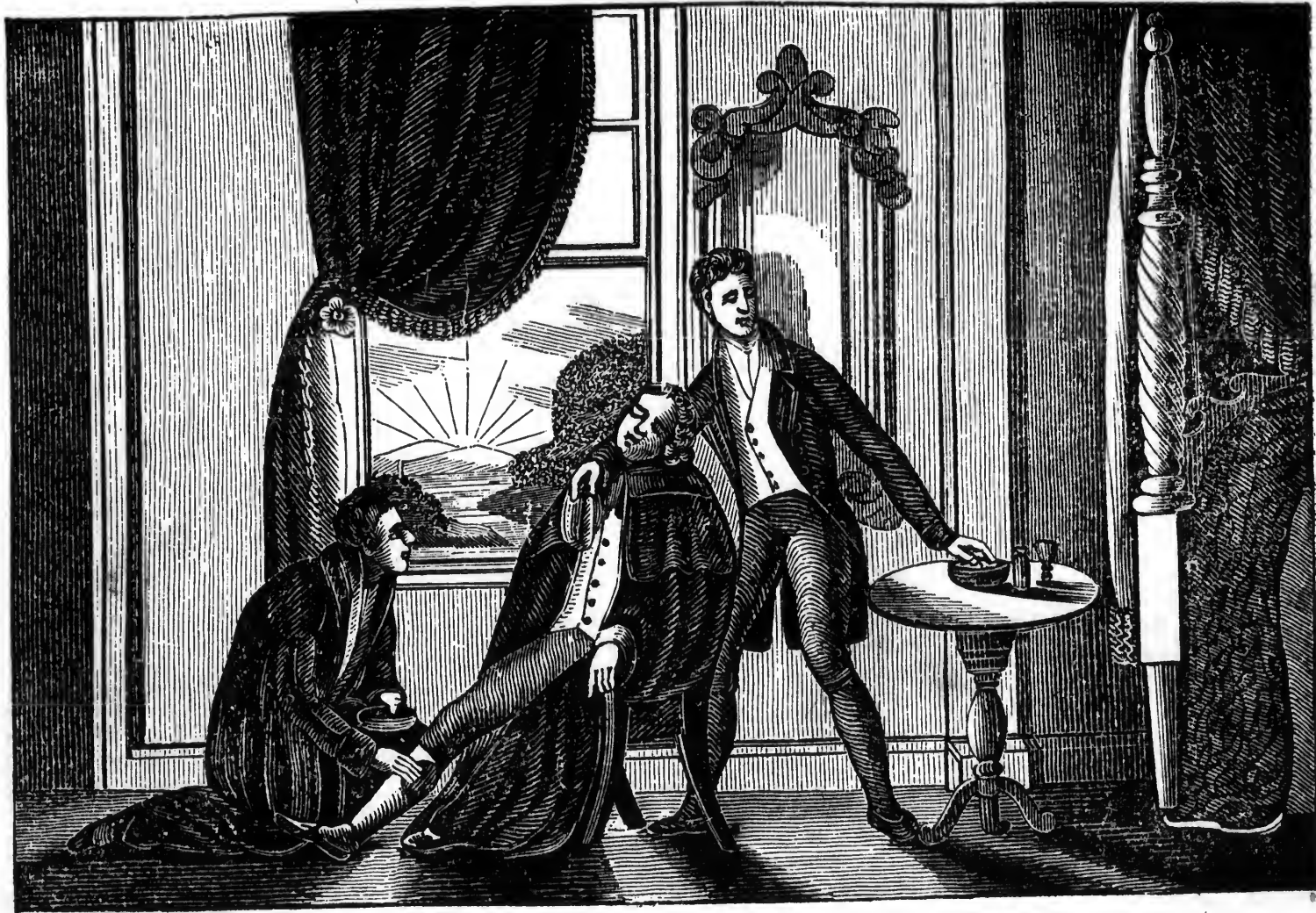
"On Saturday, September 29, 1770, Mr. Whitefield rode from Portsmouth to Exeter fifteen miles in the morning, and preached there to a very great multitude in the fields. It is remarkable, that, before he went out to preach that day, Mr. Clarkson senior, observing him more uneasy than usual, said to him,

'Sir, you are more fit to go to bed than to preach.' To which Mr. Whitefield answered, 'True, sir;' but turning aside, he clasped his hands together, and looking up, said: 'Lord Jesus, I am weary IN thy work, but not OF thy work. If I have not yet finished my course, let me go and speak for thee once more in the fields, seal thy truth, and come home and die.' His last sermon was from 2 Cor. xiii. 5: 'Examine yourselves, whether ye be in the faith; prove your own-selves: know ye not your own-selves, how that Jesus Christ is in you, except ye be reprobates?' He dined at Captain Gillman's. After dinner, Mr. Whitefield and Mr. Parsons rode to Newbury. I did not get there till two hours after them. I found them at supper. I asked Mr. Whitefield how he felt after his journey. He said he was tired, therefore he supped early, and went to bed. He ate a very little supper, talked but little, asked Mr. Parsons to discharge the table, and perform family duty, and then retired up stairs. He said that he would sit and read till I came to him, which I did as soon as possible; and found him reading in the bible, with Dr. Watts's psalms lying open before him. He asked me for some water-gruel, and took about half his usual quantity; and kneeling down by the bed-side, closed the evening with prayer. After a little conversation, he went to rest, and slept till two in the morning, when he awoke me, and asked for a little cider: he drank about a wine-glass full. I asked him how he felt, for he seemed to pant for breath. He said to me, 'My asthma is coming on me again; I must have two or three days rest. Two or three days riding, without preaching, would set me up again.' Soon afterwards, he asked me to put the window up a little higher, though it was half up all night, 'for,' said he, 'I

cannot breathe ; but I hope I shall be better by-and-bye ; a good pulpit sweat to-day, may give me relief : I shall be better after preaching.' I said to him, ' I wish you would not preach so often.' He replied, ' I had rather wear out than rust out.' I then told him, I was afraid he took cold in preaching yesterday. He said, he believed he had ; and then sat up in bed, and prayed that God would be pleased to bless his preaching where he had been, and also bless his preaching that day, that more souls might be brought to Christ. He prayed for direction, whether he should winter in Boston, or hasten to the southward ; and he prayed for a blessing on his Bethesda college, and his dear family there, for the Tabernacle and chapel congregations, and all connexions on the other side of the water ; and then he laid himself down to sleep again. This was near three o'clock. At a quarter past four he awoke, and said, ' My asthma, my asthma, is coming on ; I wish I had not given out word to preach at Haverill, on Monday ; I don't think I shall be able ; but I shall see what to-day will bring forth. If I am no better to-morrow, I will take two or three days ride !' He then desired me to warm him a little gruel ; and, in breaking the fire-wood, I waked Mr. Parsons, who thinking I knocked for him, rose and came in. He went to Mr. Whitefield's bedside, and asked him how he felt. He answered, ' I am almost suffocated. I can scarcely breathe, my asthma quite choaks me.' I was then not a little surprised to hear how quickly, and with what difficulty, he drew his breath. He got out of bed, and went to the open window for air. This was exactly at five o'clock. I went to him, and for about the space of five minutes saw no danger, only that he had a great difficulty in breathing, as I had often seen before.

Soon afterwards, he turned himself to me, and said, 'I AM DYING.' I said, 'I hope not, sir.' He ran to the other window, panting for breath, but could get no relief. It was agreed that I should go for Dr. Sawyer; and, on my coming back, I saw death on his face; and he again said, 'I am dying.' His eyes were fixed, his under lip drawing inward every time he drew breath. I persuaded him to sit down in the chair, and have his cloak on; he consented by a sign, but could not speak. I then offered him the glass of warm wine; he took half of it, but it seemed as if it would have stopped his breath entirely. He went towards the window, and we offered him some warm wine, with lavender drops, which he refused.

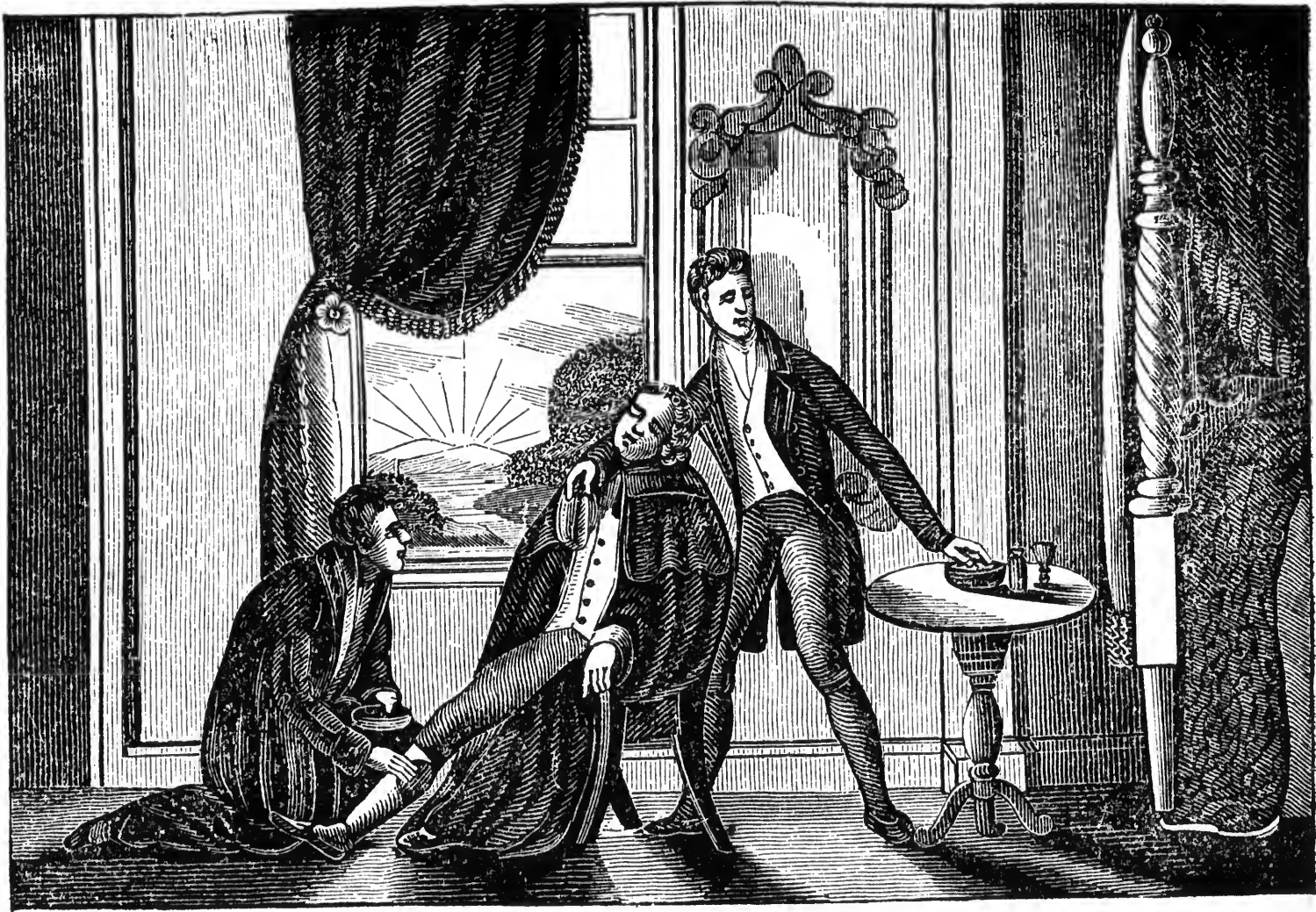
In a little time he brought up a considerable quantity of phlegm. I then began to have some small hopes. Mr. Parsons said, he thought Mr. Whitefield breathed more freely than he did, and would recover. I said, 'No, sir, he is certainly dying.' I was continually employed in taking the phlegm out of his mouth with a handkerchief, and bathing his temples with drops, rubbing his wrists, etc., to give him relief, if possible, but all in vain; his hands and feet were as cold as clay. When the doctor came in, and saw him in the chair leaning upon my breast, he felt his pulse, and said, 'He is a dead man.' Mr. Parsons said, 'I do not believe it; you must do something, doctor!' He said, 'I cannot; he is now near his last breath.' And indeed so it was; for he fetched but one gasp, and stretched out his feet, and breathed no more. This was exactly at six o'clock. We continued rubbing his legs, hands, and feet, with warm cloths, and bathed him with spirits for some time, but all in vain. I then put him into a warm bed, the doctor standing by, and often raised him upright, continued rubbing



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WHITEFIELD DYING.

him and putting spirits to his nose for an hour, till all hopes were gone. The people came in crowds to see him; I begged the doctor to shut the door.

“The Rev. Mr. Parsons, at whose house my dear master died, sent for Captain Fetcomb, and Mr. Boadman, and others of his elders and deacons, and they took the whole of the burial upon themselves, prepared the vault, and sent and invited the bearers. Many ministers of all persuasions came to the house of the Rev. Mr. Parsons, where several of them gave a very particular account of their first awakenings under his ministry, several years ago, and also of many in their congregations, that to their knowledge, under God, owed their conversion to his coming among them, often referring to the blessed seasons they had enjoyed under his preaching; and all said, that this last visit was attended with more power than any other, and that all opposition fell before him. Then one and another of them would pity and pray for his dear Tabernacle and Chapel congregations, and it was truly affecting to hear them bemoan America, and England’s loss. Thus they continued for two hours conversing about his great usefulness, and praying that God would scatter his gifts and drop his mantle among them.”

Dr. Gillies says, “Early next morning, Mr. Sherburn of Portsmouth, sent Mr. Clarkson and Dr. Haven with a message to Mr. Parsons, desiring that Mr. Whitefield’s remains might be buried in his own NEW tomb, at his own expense; and in the evening several gentlemen from Boston came to Mr. Parsons, desiring the body might be carried there. But as Mr. Whitefield had repeatedly desired to be buried before Mr. Parson’s pulpit, if he died at Newbury-

port, Mr. Parsons thought himself obliged to deny both of these requests."

Parsons, in a note to his funeral sermon, says, "At one o'clock all the bells in the town were tolled for half an hour, and all the vessels in the harbor gave their proper signals of mourning. At two o'clock the bells tolled a second time. At three the bells called to attend the funeral. The Reverend Dr. Haven of Portsmouth, and the Reverend Messrs. Rogers of Exeter, Jewet and Chandler of Rowley, Moses Parsons of Newbury, and Bass of Newburyport, were pall-bearers. Mr. Parsons and his family, with many other respectable persons, followed the corpse in mourning.

"The procession was only one mile, and then the corpse was carried into the Presbyterian church, and placed at the foot of the pulpit, close to the vault, the Rev. Daniel Rogers made a very affecting prayer, and openly declared, that, under God, he owed his conversion to the labors of that dear man of God, whose precious remains now lay before them. Then he cried out, 'O my father, my father!' then stopped and wept, as though his heart would break: the people weeping all through the place. Then he recovered, and finished his prayer, and sat down and wept. Then one of the deacons gave out the hymn,

• 'Why do we mourn departing friends?' etc.

some of the people weeping, some sighing, and so on alternately. The Rev. Mr. Jewel preached a funeral discourse; and made an affectionate address to his brethren, to lay to heart the death of that useful man of God, begging that he and they might be upon their watch-tower, and endeavor to follow his blessed ex-

ample. The corpse was then put into the vault, and all concluded with a short prayer, and dismissal of the people, who went weeping through the streets to their respective places of abode." Thus Whitefield died. I need not the apocalyptic voice from heaven in order to "write," nor do you in order to exclaim, "Blessed are the dead who die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

Whitefield was not quite fifty-six years of age at the time of his decease; thirty-four years of which he spent in the work of the ministry. And surely, if life is to be measured by the greatest diligence and enjoyment; as being ever intent upon some praiseworthy design, and zealous in the accomplishment of it; redeeming the time by repeated acts of piety and benevolence, which characterize the worthy man and christian; having a heart constantly flowing with ardent love for the souls of men, and especially a fervent desire to glorify God, accompanied by the deepest humility and self-abasement; Whitefield, in these thirty-four years, may be said to have lived more than most men would do, though their lives were prolonged for many ages.

The effect of his death upon the inhabitants of the province of Georgia, can scarcely be conceived: all the black cloth in the stores was bought up, and the governor and council were anxious to testify, in the strongest manner, their sense of the public loss.

An American gentleman, who heard Mr. Whitefield's last sermon at Exeter, has given the following very affecting account of it, and of the circumstances attending its delivery. The relator was then in his eighty-sixth year, but he retained a strong remem-

brance of the most trivial incidents connected with that extraordinary man.

“ It was usual for Mr. Whitefield to be attended by Mr. Smith, who preached when he was unable, on account of sudden attacks of asthma. At the time referred to, after Mr. Smith had delivered a short discourse, Mr. Whitefield seemed desirous of speaking ; but, from the weak state in which he then was, it was thought almost impossible. He rose from the seat in the pulpit, and stood erect, and his appearance alone was a powerful sermon. The thinness of his visage, the paleness of his countenance, the evident struggling of the heavenly spark in a decayed body for utterance, were all deeply interesting ; the spirit was willing, but the flesh was dying. In this situation he remained several minutes, unable to speak ; he then said, ‘ I will wait for the gracious assistance of God, for he will, I am certain, assist me once more to speak in his name.’ He then delivered, perhaps, one of his best sermons, for the light generally burns most splendidly when about to expire. The subject was a contrast of the present with the future ; a part of this sermon I read to a popular and learned clergyman, in New York, who could not refrain from weeping when I repeated the following : ‘ I go, I go, to rest prepared ; my sun has arisen, and by aid from Heaven, given light to many : ’tis now about to set for—No, it cannot be ! ’tis to rise to the zenith of immortal glory ; I have outlived many on earth, but they cannot outlive me in heaven : many shall live when this body is no more, but then—oh, thought divine ! I shall be in a world, where time, age, pain, and sorrow are unknown. My body fails, my spirit expands ; how willingly would I live for ever to preach Christ ! but I die to be with him. How brief,

comparatively brief, has been my life, compared with the vast labors which I see before me yet to be accomplished ; but if I leave now, while so few care about heavenly things, the God of peace will surely visit you.' These, and many other things he said, which, though simple, were rendered important by circumstances ; for death had let fly his arrow, and the shaft was deep enfixed when utterance was given to them ; his countenance, his tremulous voice, his debilitated frame, all gave convincing evidence that the eye which saw him should shortly see him no more for ever. One day and a half after this, he was numbered amongst the dead. When I visited the place where he is entombed, Newburyport, I could not help saying, ' The memory of the just is blessed ;' few are there like George Whitefield ; however zealous, they do not possess the masterly power, and those who do, too often turn it to a purpose that does not glorify God."

Mr. Whitefield, at his death, left no money, except a little that had lately fallen to him by the death of friends, and which he would probably have expended had he lived to reach Georgia. He left his property in Georgia to lady Huntingdon, to carry on his plans as to the orphan-house and academy.

It is not generally known in this country, that there are free chapels in many parts of the United States, which were purchased by Mr. Whitefield, and left for any one to preach in who possessed suitable credentials.

The melancholy news of Mr. Whitefield's decease, arrived in London, on Monday, November 5, 1770, by the Boston Gazette, and also by several letters from different correspondents at Boston, to his worthy friend, Mr. R. Keene, who received likewise, by the same

post, two letters written with his own hand, when in good health, one seven and the other five days before his death. Mr. Keene caused the mournful tidings to be published the same night at the Tabernacle, and the following evening at Tottenham-Court chapel. His next step was to consider of a proper person to deliver a funeral discourse, when it occurred to his mind, that he had many times said to Mr. Whitefield, "If you should die abroad, whom shall we get to preach your funeral sermon? Must it be your old friend, the Rev. John Wesley?" And his answer constantly was, "He is the man." He was accordingly applied to, and consented without any hesitation. This was as it should be, and is honorable to both parties. Whatever difference of opinion there might be in some points between Mr. Wesley and his departed brother, they were one in heart; they sought the same glorious object, though they could not in this world "see eye to eye." The sermon was preached on the 18th of November, both in the chapel, Tottenham-Court Road, and in the Tabernacle, to immensely crowded congregations. The text he chose was, Numbers xxiv. 10, "Let me die the death of the righteous, and let my last end be like his." Mr. Wesley thus speaks of the character of his departed friend:—

"Mention has been already made of his unparalleled zeal, his indefatigable activity, his tender-heartedness to the afflicted, and charitableness toward the poor. But should we not likewise mention his deep gratitude to all whom God had used as instruments of good to him? of whom he did not cease to speak in the most respectful manner, even to his dying day. Should we not mention that he had a heart susceptible of the most generous and the most

tender friendship? I have frequently thought, that this, of all others, was the distinguishing part of his character. How few have we known of so kind a temper, of such large and flowing affections! Was it not principally by this, that the hearts of others were so strongly drawn and knit to him? Can any thing but love beget love? This shone in his very countenance, and continually breathed in all his words, whether in public or private. Was it not this, which, quick and penetrating as lightning, flew from heart to heart? which gave that life to his sermons, his conversation, his letters? Ye are witnesses.

“Neither was he afraid of labor or pains, any more than of what man could do unto him, being equally

‘Patient in bearing ill, and doing well.’

“And this appeared in the steadiness wherewith he pursued whatever he undertook for his Master’s sake: witness one instance for all, the orphan-house in Georgia, which he began and perfected, in spite of all discouragements. Indeed, in whatever concerned himself, he was pliable and flexible. In this case he was easy to be intreated, easy to be either convinced or persuaded; but he was immoveable in the things of God, or wherever his conscience was concerned. None could persuade, any more than affright him, to vary in the least point from that integrity, which was inseparable from his whole character, and regulated all his words and actions. Herein he did

‘Stand as an iron pillar strong,
And steadfast as a wall of brass.’

“If it be inquired, what was the foundation of this

integrity, or of his sincerity, courage, patience, and every other valuable and amiable quality, it is easy to give the answer. It was not the excellence of his natural temper, not the strength of his understanding, it was not the force of education, no, nor the advice of his friends. It was no other than faith in a dying Lord ; faith of the operation of God. It was a lively hope of an inheritance incorruptible, undefiled, and that fadeth not away. It was the love of God shed abroad in his heart by the Holy Ghost, which was given unto him, that filled his soul with tender disinterested love to every child of man. From this source arose that torrent of eloquence, which frequently bore down all before it. From this, that astonishing force of persuasion, which the most hardened sinner could not resist. This it was, which often made his head as waters, and his eyes a fountain of tears. This it was, which enabled him to pour out his soul in prayer, in a manner peculiar to himself, with such fulness and ease united, with such strength and variety both of sentiment and expression."

The Rev. John Newton, late rector of St. Mary Woolnoth, London, preached a sermon at Olney, November 11, 1770, on John v. 35, "He was a burning, and a shining light," in which he speaks of Mr. Whitefield as follows : "Some ministers are burning and shining lights in a peculiar and eminent degree. Such a one, I doubt not, was the servant of God, whose death we now lament. I have had some opportunities of looking over the history of the church in past ages ; I am not backward to say, that I have not read or heard of any person, since the apostles' days, of whom it may be more emphatically said, He was a burning and shining light, than the late Mr.

Whitefield; whether we consider the warmth of his zeal, the greatness of his ministerial talents, or the extensive usefulness with which the Lord honored him. I do not mean to praise the man, but the Lord who furnished him, and made him what he was. He was raised up to shine in a dark place. The state of religion, when he first appeared in public, was very low in our established church. I speak the truth, though to some it may be an offensive truth. The doctrines of grace were seldom heard from the pulpit, and the life and power of godliness were little known. Many of the most spiritual among the dissenters, were mourning under the sense of a great spreading declension on their side. What a change has taken place throughout the land within a little more than thirty years; that is, since the time when the first set of despised ministers came to Oxford! And how much of this change has been owing to God's blessing on Mr. Whitefield's labors, is well known to many who have lived through this period, and can hardly be denied by those who are least willing to allow it.

“ 1. He was a burning light. He had an ardent zeal for God, an inflamed desire for the salvation of sinners: so that no labors could weary him, no difficulties or opposition discourage him, hardly any limits could confine him; not content with the bounds of a country, or a kingdom, this messenger of good tidings preached the everlasting gospel in almost every considerable place in England, Scotland, and Ireland, and throughout the British empire in America, which is an extent of more than one thousand miles. Most of these places he visited again and again; nor did he confine his attention to places of note, but in the former part of his ministry, was

ready to preach to few as well as to many, wherever a door was opened; though in the latter part of his life, his frequent illness, and the necessity of his more immediate charge, confined him more at home. In some of his most early excursions, the good providence of God led him here; and many, I trust, were made willing to rejoice in his light, and have reason to bless God, that ever they saw and heard him.

“2. He was a shining light. His zeal was not like wildfire, but directed by sound principles, and a sound judgment. In this part of his character, I would observe, 1. Though he was very young when he came out, the Lord soon gave him a very clear view of the gospel. In the sermons he published soon after his first appearance, there is the same evangelical strain observable, as in those which he preached in his advanced years. Time and observation, what he felt, and what he saw, enlarged his experience, and gave his preaching an increasing ripeness and savor, as he grew older in the work; but from first to last he preached the same gospel, and was determined to know nothing but Jesus Christ, and him crucified. 2. His steadiness and perseverance in the truth were the more remarkable, considering the difficulties and snares he was sometimes beset with. But the Lord kept him steady, so that neither the example, nor friendship, nor importunity of those he dearly loved, were capable of moving him. 3. The Lord gave him a manner of preaching, which was peculiarly his own. He copied from none, and I never met any one who could imitate him with success. They who attempted, generally made themselves disagreeable. His familiar address, the power of his action, his marvellous talent in fixing the atten-

tion, even of the most careless, I need not describe to those who have heard him; and to those who have not, the attempt would be vain. Other ministers could preach the gospel as clearly, and in general say the same things; but, I believe, no man living could say them in his way. Here I always thought him unequalled, and I hardly expect to see his equal while I live. 4. But that which finished his character, as a shining light, and is now his crown of rejoicing, was the singular success which the Lord was pleased to give him in winning souls. What numbers entered the kingdom of glory before him! and what numbers are now lamenting his loss, who were awakened by his ministry! It seemed as if he never preached in vain. Perhaps there is hardly a place, in all the extensive compass of his labors, where some may not yet be found, who thankfully acknowledge him for their spiritual father. Nor was he an awakening preacher only; wherever he came, if he preached but a single discourse, he usually brought a season of refreshment and revival with him, to those who had already received the truth. Great as his immediate and personal usefulness was, his occasional usefulness, if I may so call it, was, perhaps, much greater. Many have cause to be thankful for him, who never saw or heard him. He introduced a way of close and lively application to the conscience, for which, I believe, many of the most admired and eminent preachers now living, will not be ashamed or unwilling to acknowledge themselves his debtors."

Many other funeral sermons were preached, and several of them published, on this melancholy occasion, both in Europe and America.

INSCRIPTION ON WHITEFIELD'S MONUMENT
AT NEWBURYPORT.

THIS CENOTAPH

Is erected, with affectionate Veneration,
To the Memory of

The Rev. GEORGE WHITEFIELD,
Born at Gloucester, England, December 16, 1714,
Educated at Oxford University; ordained 1736.

In a Ministry of Thirty-four Years,
He crossed the Atlantic Thirteen times,
And preached more than Eighteen Thousand Sermons.

As a Soldier of the Cross, humble, devout, ardent,
He put on the whole Armor of God;
Preferring the Honor of Christ to his own Interest, Repose,
Reputation, and Life.

As a Christian Orator, his deep Piety, disinterested Zeal, and
Vivid Imagination,

Gave unexampled Energy to his look, utterance, and action.

Bold, fervent, pungent, and popular in his Eloquence,
No other uninspired man ever preached to so large assemblies,
Or enforced the simple Truths of the Gospel, by Motives
So persuasive and awful, and with an Influence so powerful,
On the Hearts of his Hearers.

He died of Asthma, September 30, 1770,
Suddenly exchanging his Life of unparalleled Labors
For his Eternal Rest.

CHAPTER XII.

OPINIONS OF COTEMPORARIES.

THE death of Whitefield spread a general and lasting gloom over the churches within Great Britain and this country. Few of the saints of Christ, if any, have departed this life more dearly beloved and deeply lamented.

Many sermons were preached on the occasion of Whitefield's death, and they all bear the same testimony, and breathe the same spirit. We give a few brief extracts which present the character of Whitefield, in a variety of lights.

Rev. Mr. Parsons in his funeral sermon preached at Newburyport, says, "Since my first acquaintance with him, which is about thirty years, I have highly esteemed him as an exalted christian, and an eminent minister of the gospel. It seems as if it had been made known to him that he was a chosen vessel, to bear the name of Jesus Christ through the British nation and her colonies; to stand before kings and nobles, and all sorts of people, to preach Christ, and him crucified. I often considered him as an angel flying through the midst of heaven, with the everlasting gospel to preach unto them that dwell on the earth; for he preached the uncorrupted word of God, and gave solemn warnings against all corruptions of the gospel of Christ. In his repeated visits to America, when his services had almost exhausted his animal spirits, and his friends were ready to cry, 'Spare thyself,' his hope of serving Christ, and winning souls to him, animated and engaged him to run almost any risk. We know that his labors have

been unwearied among us, and to the applause of all his hearers; and through the infinite mercy of his God, his labors have sometimes been crowned with great success, in the conversion of sinners and the edification of saints. If in any thing he exceeded or come short, his integrity, zeal for God and his gospel, rendered him in extensive usefulness, more than equal to any of his brethren. His popularity exceeded all that I ever knew."

Dr. Pemberton, of Boston, writes, "I am not fond of funeral panegyrics. But where persons have been distinguishingly honored of Heaven and employed to do uncommon services for God's church, it would be criminal ingratitude to suffer them to drop into the dust without the most respectful notice. Posterity will view Mr. Whitefield, in many respects, as one of the most extraordinary characters of the present age. His zealous, incessant and successful labors in Europe and America, are without a parallel. His zeal could not be confined within the British Islands. His earnest zeal for the welfare of immortal souls, conveyed him to the distant shores of America. We beheld a new star arise in the hemisphere of these western churches: and in his repeated progresses through the colonies, he was favored with the same success which attended him on the other side of the Atlantic. Men of the first distinction in the province, not only attended his ministry, but gave him the highest marks of their respect. With what faithfulness did he declare unto us the whole counsel of God! With what solemnity did he reprove us for our increasing degeneracy! Perhaps no man, since the apostolic age, preached oftener or with greater success."

No one can conceive the effect of Mr. Whitefield's

death upon the inhabitants of the Province of Georgia. All the black cloth in the stores was bought up; the pulpit and desks of the church, the branches, the organ loft, the pews of the governor and council, were covered with black. The governor and council, in deep mourning, convened at the State-house, and went in procession to church.

Rev. Mr. Ellington in a sermon preached at Savannah, says, "Whitefield's longing desires for the salvation of immortal souls, would not admit of his being confined within the limits of any walls. How he has preached with showers of stones, and many other instruments of malice and revenge about his ears, many of his surviving friends can witness. But having the salvation of sinners at heart, and a great desire to rescue them from the power of eternal death, he resolved to spend and be spent for the service of precious and immortal souls; and spared no pains and refused no labor, so that he might administer to their real and eternal good. He died like a hero in the field of battle, etc. Thousands in England; Scotland and America, have great reason to bless God for his ministrations."

Rev. John Wesley in his funeral sermon, preached at the chapel of Tottenham-Court, says, "In his public labors he has for many years astonished the world with his eloquence and devotion. With what divine pathos did he persuade the impenitent sinner to embrace the practice of early piety and virtue: filled with the spirit of grace, he spoke from the heart with a fervency of zeal, perhaps unequalled since the days of the apostles: adorned the truths he delivered with the most graceful charms of rhetoric and oratory. From the pulpit he was unrivalled in the command of an ever crowded oratory. It was the love of God

shed abroad in his heart by the Holy Ghost which filled his soul with tender, disinterested love to every child of man. From this source arose the torrent of eloquence which frequently bore down all before it; from this that astonishing force of persuasion which the most hardened sinners could not resist. What an honor has it pleased God to put upon his faithful servant! Have we read or heard of any persons since the apostles, who testified the gospel of the grace of God, through so widely extended a space, through so large a part of the habitable world? Have we heard or read of any person who called so many thousands, so many myriads of sinners to repentance? above all, have we read or heard of any, who has been a blessed instrument in his hand of bringing so many sinners from darkness to light, and from the power of satan unto God?—The seals to his ministry, from first to last, I am persuaded are more than could be credited.”

Of Whitefield, Rev. Dr. Venn says, “What a sign and wonder was this man of God in the greatness of his labors! One cannot but stand amazed that this mortal frame could, for the space of thirty years, without interruption, sustain the weight of them. We are warranted to affirm, that scarce any one of Christ’s ministers, since the apostles days, has exceeded, scarce any one has equaled Whitefield. For such a life and such a death, though in tears under our loss, we must thank God. We must rejoice that MILLIONS heard him so long, so often, and to so much good success.”

Rev. John Newton writes, “What a change has taken place throughout the land within more than thirty years! The doctrines of grace were seldom heard from the pulpit, and the life and power of

religion were little known. And how much of this change has been owing to God's blessing on Whitefield's labors is well known to many who lived through this period, and can hardly be denied by those who are least willing to allow it. His zeal was not like wild fire, but directed by sound principles, and a sound judgment. The Lord gave him a manner of preaching, which was peculiarly his own. He copied from none, and I never met any one who could imitate him with success. Other ministers could preach the gospel as clearly, and in general, say the same things ; but, I believe, no man living could say them in his way. Here I always thought him unequalled ; and I hardly expect to see his equal while I live. What numbers entered the kingdom of glory before him, and what numbers are now lamenting his loss, who were awakened by his ministry ! It seemed as if he never preached in vain. Perhaps there is hardly a place, in all the extensive compass of his labors, where some may not be found, who thankfully acknowledge him for their spiritual father. Nor was he an awakening preacher only ; wherever he came, if he preached but a single discourse, he usually brought a season of refreshment and revival with him, to those who had already received the truth."

Hervey pronounced the following Eulogium on Whitefield, whom he considered his spiritual father, at Doddridge's. "I never beheld so fair a copy of our Lord ; such a living image of the Savior ; such exalted delight in God ; such unbounded benevolence to man ; such steady faith in the divine promises ; such fervent zeal for the divine glory ; and all this without the least moroseness of humor or extravagancies of behavior ; but sweetened with the most

engaging cheerfulness of temper, and regulated by all the sobriety of reason and wisdom of scripture ; in so much, that I cannot forbear applying the wise man's encomium, on an illustrious woman, to this eminent minister of the everlasting gospel— ' Many sons have done virtuously, but thou excellest them all.' ”

The Rev. Mr. Romaine exclaims, “ Look at the public loss ! oh what has the church suffered in the setting of that bright star which had shone so gloriously in our hemisphere ! We have none left to succeed him ; none of his gifts ; none any thing like him in usefulness. ”

Toplady calls Whitefield “ the Prince of Preachers. ” He sums up his opinion of him in few words. “ If the absolute command over the passions of immense auditories be the mark of the consummate orator, he was the greatest of the age. If the strongest good sense, the most generous expansion of heart, the most artless but captivating affability, the most liberal exemption from bigotry, the purest and most transparent integrity, the brightest cheerfulness and the promptest wit, enter into the composition of social excellence, he was one of the best companions in the world ! If to be steadfast, immoveable, always abounding in the work of the Lord ; if a union of the most brilliant, with the most solid ministerial gifts, ballasted by a deep and humbling experience of grace, and crowned with the most extended success in the conversion of sinners and edification of saints, be signatures of a commission from heaven, GEORGE WHITEFIELD cannot but stand highest on the modern list of christian ministers. ”

To the above eulogies, chapters might be added, if necessary. But the name and deeds of Whitefield have, long since, been garnered up in the sacred ar-

chives of God's Church, as immortal. Such a man merits the title of **MINISTER EXTRAORDINARY**; he is alike above all imitation and all praise.

CHAPTER XIII.

WHITEFIELD'S PREACHING.

EVERY one acquainted with the Bible and with the History of the Church, must have discovered that preaching is the great instrument whereby the gospel is made the power of God unto salvation. Not every kind of preaching, however, but only that which is adapted to man, as a fallen, sinful creature, and in accordance with the spirit and design of the gospel. The labors of Whitefield, to say nothing of the Apostles and Reformers of every age, furnish a brilliant commentary on this subject. Among those illustrious names, whose labors and lives adorned the church of God in the eighteenth century, none can be found more deserving of the liveliest gratitude, and the warmest praise, than that of George Whitefield. His life forms an era in the history of evangelical religion; his preaching gave the first impulse to that glorious work of grace, which has, for nearly a century, been going on in England, while his name will ever be associated with the most remarkable revival ever enjoyed by the American churches. In view of the wonderful effects produced by his oratory, the title of **PRINCE OF PREACHERS** has been conferred upon Whitefield by the voice of England and America. While we do not suppose that he was designed to be a model for universal imitation, such a thing being impossible, we cannot think that a

conscientious minister of the gospel can contemplate Whitefield in this volume, without setting himself to imitate him in something.

It was a favorite maxim of Whitefield, TO PREACH, AS APPELLES PAINTED, FOR ETERNITY. One great secret of Whitefield's power, was his TENDER, INTENSE LOVE TO SOULS. Nothing can supply the place of this. All his heart and soul breathed and burned in his words, and he made his hearers feel, that he felt far more for their souls than he could express. His WEEPING SILENCE told how deeply he felt. His soul yearned with inexpressible longings—his heart seemed ready to break while he begged, and plead, and piled up motives, as though on his words of warning and persuasion hung the destiny of his hearers. They could not remain unmoved when they saw him so overwhelmed by a sense of danger, and sinking as it were under the crushing burden. His love for souls made him willing to face death in every form of terror and ignominy, if he might but save some. For this, he sacrificed health and ease, preferment and wealth, and life itself. He studied how he might have easiest access to the mind and heart, and how he might approach his hearers in the best manner to do them good. In him every thing was nicely adjusted and wisely adapted to the purpose he had in view.

When Whitefield preached before the seamen at New York, he had the following bold apostrophe in his sermon. "Well, my boys, we have a clear day, and are making fine headway over a smooth sea, before a light breeze, and we shall soon lose sight of land.—But what means this sudden lowering of the heavens, and that dark cloud arising from beneath the western horizon? Hark! Don't you hear dis-

tant thunder? Don't you see those flashes of lightning? There is a storm gathering! Every man to his duty! How the waves rise and dash against the ship! The air is dark! The tempest rages! Our masts are gone! The ship is on her beam ends! What next?"

It is said that the unsuspecting tars, reminded of former perils on the deep, as if struck by the power of magic, arose as with united voices and minds, and exclaimed, "TAKE TO THE LONG BOAT."

It is the duty of a Christian Watchman, to be on the look out for times and seasons; ever varying as the condition of mankind is, we hold it to be impossible that a minister should, in a single instance, have occasion to preach on a subject, which is not peculiarly adapted to the immediate circumstances of his hearers. Whitefield searched creation for figures, time for facts, heaven for motives, hell for warnings, eternity for arguments. His very face was a language—his voice, music—his action, passion. There have probably been men of more transcendent talents, more acute reasoners, and abler defenders of the truth: but probably, there never was an uninspired man, who so well understood how to urge home the plain simple truth of God upon the consciences of his hearers, with an overwhelming power of conviction, as GEORGE WHITEFIELD.

The great secret of Whitefield's power, was his DEVOTIONAL SPIRIT. Probably no man ever lived nearer to God. Had he been less prayerful, he would have been less powerful. It is said, that in consequence of his frequent kneeling, his knees became bony, and that during a few of the last years of his life, he read the voluminous Commentaries of Henry, three or four times, in a recumbent posture,

pausing and praying that God would engraft upon his mind the instructions of that extraordinary man. He looked when he came before his auditors, like one who had been with God. This it was that won for him the title SERAPHIC: but he was a HUMAN seraph, and hence burnt out in the blaze of his own fire. Usually, for an hour or two before he went into the pulpit, he CLAIMED RETIREMENT. In this he was imperative, and would not be interrupted in his seasons of hallowed intercourse with God. We cannot refrain from calling particular attention to this language. "He CLAIMED RETIREMENT." We earnestly beseech the thousands who may read this book, to spare their ministers the pain and mortification of entering their desks unprepared, on account of unseasonable interruptions. This has often been a sore trial to those who are required and expected to bring beaten oil into the Sanctuary. Ministers must have time to meditate, pray, and arrange their thoughts.

We are filled with wonder and amazement at contemplating the extraordinary and unexampled effects wrought by Whitefield in two hemispheres. In the thirty-four years of his ministry, he preached EIGHTEEN THOUSAND sermons, which was somewhat more than FIVE HUNDRED SERMONS A YEAR, making an average, besides his other labors, of about ten sermons for every week of his whole ministry. He made the circuit of England at least once every year; visited Wales repeatedly, Ireland twice, and Scotland fourteen times. Probably no man ever preached so many times, especially at such an expense of feeling and strength, or addressed so many persons in the same period. He travelled thousands and thousands of miles—crossed the ocean thirteen times. Thus by a career of unexampled activity, he evinced

how much his heart was in his work. Every where success accompanied his labors. It seemed as if he never preached in vain. There was scarcely a place in the extensive field of his labors where were not some found who thankfully acknowledged him as their spiritual father. We have no means of estimating the number of his converts; the language of the prophet may give us some idea of the greatness of the number. "Who are these that fly like a CLOUD and like doves to the windows?"

The effects of Whitefield's preaching were not confined to the common people, but reached all classes and ranks. In Scotland, he first found access to people of rank. He never sought the patronage of the great, but they were won by the preaching which won the multitude. The Marquis of Lothian, Leven and Rae, were the first to appreciate his character and seek his friendship. He numbered also among his admirers and friends, "honorable women not a few." Among the first fruits of his ministry at Bath, we find the names of Lady Glenorchy, Lord and Lady Sutherland, the Earl of Buchan, and the young Earl. Lady Gertrude Hotham, the sister of Chesterfield was one of his first converts when he began to preach at Lady Huntingdon's, in London; and her own eldest daughter was amongst the first of them at Bath. The Countess Delitz, one of the daughters of the Duchess of Kendal, and the sister of Chesterfield, was another gem in Whitefield's crown, whom he prized highly. She had much influence on her nephew, Sir Charles Hotham. When made a lonely widower, he became a decided christian, defied all the sneers of the court, and dared to be SINGULARLY good. He had also, at one time, some good influence upon the young Earl of Huntingdon. Such

were Whitefield's trophies in the Chesterfield family. He won souls in it on the right hand and left of the Earl, thus leaving him no excuse for making an exchange of worlds, "a leap in the dark." His Countess made a better choice. She was the natural child of George I, and having been for years a leading star at court, and in all the spheres of folly, great was the consternation of the magnates, when, after hearing Whitefield, they saw her lay all her honors and influence at the foot of the cross. Pulteney, Earl of Bath, was deeply impressed under Whitefield's ministry, at the same time that the Countess of Chesterfield was. Hume and Bolingbroke, Chesterfield and Walpole, "wondered, but were not converted." If none who have worn the mitre shall be found in the glorious train of converts which shall grace Whitefield's entrance into glory, at the last day, we are confident we shall see some coronets glittering in the train.

The EVENING of Whitefield's life included more labor and success than the WHOLE day of many extraordinary men. When he found himself unable to do as he had done, he represented himself as fit only "to stand by an OLD GUN or two in the garrison," instead of leading the battle. But a slight improvement in his health would change his tone. Then he would raise his old WAR-CRY "Field preaching, field preaching forever!" He had great faith in "the thirty-year-old methodistical medicine of preaching in the open air; and to the last thousands on thousands continued to meet him around his "field throne." It was a maxim with him "No NESTLING THIS SIDE OF JORDAN." When he could do but comparatively little himself, God enabled him to quicken the zeal of stronger men. We may imagine what an

effect the following appeal must have had upon the four ministers to whom it was addressed. "Indeed, and indeed, my dear and honored friends, I am ashamed of myself! I blush and am confounded, so little have I done and suffered for Jesus! What a poor FIGURE shall I make amongst the saints, confessors and martyrs around His throne, without some deeper SIGNATURES of his divine impress, without more SCARS of Christian honor! To-morrow I intend to take the Sacrament upon it, that I WILL BEGIN TO BEGIN, TO BE A CHRISTIAN." Such a confession from such a veteran soldier, may well cause us to cry out Lord, who then shall be found faithful! If such a confession became him, in whom there was such a concentration of sincerity and singleness of aim for God's glory; such untiring life exhausting efforts to rouse men from the deathlike slumbers of false security, who will cherish the spirit of self complacency and be satisfied with what he has done! !

It is now about seventy two years since this favored man of God closed his astonishing labors, and entered upon his reward. Of the many thousands who saw and heard Mr. Whitefield, in Europe and America, only here and there, one is found; and their snowy locks and trembling limbs tell us that they have passed the bounds of fourscore years. These scattered relics of a past age will soon be lost, but the beneficial effects of Whitefield's labors will reach down to the last period of time. Eternity alone will fully enable us to estimate the amount of blessings which he was the happy instrument of conveying to myriads of our race. Had the life of Whitefield been extended to fourscore years, and been characterised by the same devotedness and zeal, what glorious results might have flowed from his labors in this country and Great

Britain, God only knows. There were, probably, few qualities of Whitefield's preaching, which would not promote the usefulness and success of Gospel ministers at the present day. The same zeal and devotedness, accompanied with the same glowing exhibitions of divine truth, would be attended with the same effects. WORN out, as he literally was, Whitefield's last efforts were among his most successful. - His last labors in Philadelphia were signalized by an assembly of twenty thousand, who were melted under his val- edictory sermon. He died in the midst of his labors, while his popularity was yet at its zenith. Let then the church study the life and character of Whitefield if she would discover the secret of his power with God.

