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A sermon on the death of the  
Reverend George Whitefield



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A  
S E R M O N

On the DEATH of the  
Rev. Mr GEORGE WHITEFIELD.

P R E A C H E D

At the CHAPEL in *Tottenham-Court-Road,*

A N D

At the TABERNACLE near *Moorfields,*  
On SUNDAY, NOVEMBER 18, 1770.

---

By JOHN WESLEY, M. A.

Late FELLOW of *Lincoln-College, Oxon*: and  
CHAPLAIN to the Right Honourable the Countess  
Dowager of *BUCHAN*.

---

2 S A M. xii. 23.

*Now he is dead, wherefore should I fast? Can I bring him  
back again? I shall go to him, but he shall not return to me.*

---

L O N D O N :

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M. DCC. LXX.

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*Let me die the death of the Righteous, and let  
my last end be like his !*

1. **L**ET my last end be like his ! How many of you join in this wish ? Perhaps there are few of you who do not, even in this numerous congregation. And O that this wish may rest upon your minds ! that it may not die away till your souls also are lodged *where the wicked cease from troubling, and where the weary are at rest !*

2. An elaborate exposition of the text, will not be expected on this occasion. It would detain you too long from the sadly-pleasing thought of your beloved Brother, Friend, and Pastor ; yea, and Father too : for how many are here whom he hath *begotten in the Lord ?* Will it not then be more suitable to your inclinations, as well as to this solemnity, directly to speak of this Man of God, whom you have so often heard speaking in this place ? *The end of whose conversation ye know, Jesus Christ, the same yesterday, to-day, and for ever.*

And may we not,

*First*, Observe a few particulars of his life and death.

*Secondly*, Take some view of his character.  
And,

*Thirdly*, Inquire how we may improve this awful Providence, his sudden removal from us.

I. 1. We may, in the first place, observe a few particulars of his life and death. He was born at *Gloucester*, in *December*, 1714, and put to a Grammar-School there, when about twelve years old. When he was seventeen he began to be seriously religious, and served God to the best of his knowledge. About eighteen he removed to the University, and was admitted at *Pembroke-College* in *Oxford*. And about a year after, he became acquainted with the *Methodists* (so called) whom from that time he loved as his own soul.

2. By them he was convinced, That we *must be born again*, or outward Religion will profit us nothing. He joined with them in fasting on *Wednesdays* and *Fridays*, in visiting the sick and the prisoners, and in gathering up the very fragments of time, that no moment might be lost; and he changed the course of his studies,  
reading



reading chiefly such books as entered into the heart of Religion, and led directly to an experimental knowledge of JESUS CHRIST, and him crucified.

3. He was soon tried as with fire. Not only his reputation was lost, and some of his dearest friends forsook him; but he was exercised with inward trials, and those of the severest kind. Many nights he lay sleepless upon his bed; many days prostrate on the ground. But after he had groaned several months under *the spirit of bondage*, God was pleased to remove the heavy load, by giving him *the Spirit of adoption*, enabling him, through a living faith, to lay hold on *the Son of his love*.

4. However, it was thought needful, for the recovery of his health, which was much impaired, that he should go into the country. He accordingly went to *Gloucester*, where God enabled him to awaken several young persons. These soon formed themselves into a little society, and were some of the first fruits of his labour. Shortly after he began to read twice or thrice a week to some poor people in the town, and every day to read to and pray with the prisoners in the county goal.

5. Being now about twenty-one years of age, he was solicited to enter into holy Orders. Of this he was greatly afraid, being deeply sensible of his own insufficiency. But the Bishop himself

self sending for him, and telling him, “ Tho’  
 “ I had purposed to ordain none under three  
 “ and twenty, yet I will ordain *you* whenever  
 “ you come ;” and several other providential  
 circumstances concurring, he submitted, and  
 was ordained on *Trinity-Sunday*, 1736. The  
 next *Sunday* he preached to a crouded auditory,  
 in the church wherein he was baptized. The  
 week following he returned to *Oxford*, and  
 took his Batchelor’s degree. And he was now  
 fully employed, the care of the prisoners and  
 the poor lying chiefly on him.

6. But it was not long before he was invited  
 to *London*, to serve the cure of a friend going  
 into the country. He continued there two  
 months, lodging in the *Tower*, reading prayers  
 in the chapel twice a week, catechizing and  
 preaching once, beside daily visiting the sol-  
 diers in the barracks and the infirmary. He  
 also read prayers every evening at *Wapping*-  
 chapel, and preached at *Ludgate*-prison every  
*Tuesday*. While he was here, letters came  
 from his friends in *Georgia*, which made him  
 long to go and help them. But not seeing his  
 call clear, at the appointed time he returned  
 to his little charge at *Oxford*; where several  
 youths met daily at his room, to *build up each*  
*other in their most holy faith.*

7. But

7. But he was quickly called from hence again, to supply the cure of *Dummer* in *Hampshire*. Here he read prayers twice a day, early in the morning, and in the evening, after the people came from work. He also daily catechized the children, and visited from house to house. He now divided the day into three parts, allotting eight hours for sleep and meals, eight for study and retirement, and eight for reading prayers, catechizing, and visiting the people.—Is there a more excellent way for a servant of Christ and his church? If not, Who will go and do likewise?

8. Yet his mind still ran on going abroad. And being now fully convinced he was called of God thereto, he set all things in order, and in *January* 1737, went down to take leave of his friends in *Gloucester*. It was in this journey that God began to bless his ministry in an uncommon manner. Wherever he preached, amazing multitudes of hearers flocked together, in *Gloucester*, in *Stonehouse*, in *Bath*, in *Bristol*; so that the heat of the churches was scarce supportable. And the impressions made on the minds of many, were no less extraordinary. After his return to *London*, while he was detained by general *Oglethorpe*, from week to week, and from month to month, it pleased God to bless his word still more. And he was  
inde-

indefatigable in his labour : generally on *Sunday* he preached four times, to exceeding large auditories ; beside reading prayers twice or thrice, and walking to and fro ten or twelve miles.

9. On *December 28* he left *London*. It was on the 29th that he first preached without notes. *December 30* he went on board ; but it was above a month before they cleared the land. One happy effect of their very slow passage, he mentions in *April* following :  
 “ Blessed be GOD, we now live very comfortably in the great cabbin. 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*.” It seems likewise to have been a peculiar Providence, that he should spend a little time at *Gibraltar* ; where both citizens and soldiers, high and low, young and old, acknowledged the day of their visitation.

10. From *Sunday, May 7, 1738*, till the latter end of *August* following, he made full proof of his ministry in *Georgia*, particularly at *Savannah* : He read prayers and expounded twice a day, and visited the sick daily. On *Sunday* he expounded at five in the morning ; at ten read prayers and preached, and at three  
 in

in the afternoon : And at seven in the evening expounded the church-catechism. How much easier is it for our brethren in the ministry, either in *England, Scotland, or Ireland*, to find fault with such a labourer in our Lord's vineyard, than to tread in his steps ?

11. It was now that he observed the deplorable condition of many children here ; and that God put into his heart the first thought of founding an *Orphan-House* : for which he determined to raise contributions in *England*, if God should give him a safe return thither. In *December* following he did return to *London* : and on *Sunday, January* the 14th, 1739, he was ordained Priest at *Christ-Church, Oxford*. The next day he came to *London* again ; and on *Sunday* the 21st preached twice. But though the churches were large, and crowded exceedingly, yet many hundreds stood in the church-yard, and hundreds more returned home. This put him upon the first thought of preaching in the open air. But when he mentioned it to some of his friends, they judged it to be mere madness. So he did not carry it into execution, till after he had left *London*. It was on *Wednesday, February* 21, that finding all the church-doors to be shut in *Bristol*, (beside that no church was able to contain one half of the congregation) at three in the afternoon

he went to *Kingwood*, and preached abroad, to near two thousand people. On *Friday* he preached there to four or five thousand; and on *Sunday* to (it was supposed) ten thousand. The number continually increased all the time he stayed at *Bristol*. And a flame of holy love was kindled, which will not easily be put out. The same was afterwards kindled in various parts of *Wales*, of *Gloucestershire*, and *Worcestershire*. Indeed wherever he went, God abundantly confirmed the word of his messenger.

12. On *Sunday, April 29*, he preached the first time in *Moorfields*, and on *Kennington-common*. And the thousands of hearers were as quiet as they could have been in a church. Being again detained in *England* from month to month, he made little excursions into several counties, and received the contributions of willing multitudes, for an Orphan-house in *Georgia*. The embargo which was now laid on the shipping, gave him leisure for more journies, through various parts of *England*, for which many will have reason to bless God to all eternity. At length, on *August 14* he embarked. But he did not land in *Pensylvania* till *October 30*. Afterwards he went through *Pensylvania*, the *Jerseys*, *New York*, *Maryland*, *Virginia*, *North* and *South Carolina*, preaching all along to immense congregations, with full

as great effect as in *England*; on *January 10*, 1740, he arrived at *Savannah*.

13. *January 29* he added three desolate orphans to near twenty which he had in his house before. The next day he laid out the ground for the house, about ten miles from *Savannah*. *February 11* he took in four orphans more, and set out for *Frederica*, in order to fetch the orphans that were in the southern parts of the colony. In his return he fixt a school, both for children and grown persons, at *Darien*, and took four orphans thence. *March 25* he laid the first stone of the orphan-house, to which, with great propriety, he gave the name of *Bethesda*; a work for which the children yet unborn shall praise the LORD. He had now about forty orphans, so that there were near an hundred mouths to be fed daily. But he was *careful for nothing*, casting his care on HIM who *feedeth the young ravens that call upon him*.

14. In *April* he made another tour through *Pensylvania*, the *Jerseys*, and *New-york*. Incredible multitudes flocked to hear, among whom were abundance of Negroes. In all places the greater part of the hearers were affected to an amazing degree. Many were deeply convinced of their lost state; many truly converted to GOD. In some places thousands cried out

aloud; many as in the agonies of death; most were drowned in tears; some turned pale as death; others were wringing their hands; others lying on the ground; others sinking into the arms of their friends; almost all lifting up their eyes, and calling for mercy.

15. He returned to *Savannah* June 5. The next evening, during the public service, the whole congregation; young and old, were dissolved in tears; after service, several of the parishioners, and all his family, particularly the little children, returned home crying along the street, and some could not help praying aloud. The groans and cries of the children continued all night, and great part of the next day.

16. In *August* he set out again, and through various provinces came to *Boston*. While he was here, and in the neighbouring places, he was extremely weak in body. Yet the multitudes of hearers were so great, and the effects wrought on them so astonishing, as the oldest men then alive in the town had never seen before. The same power attended his preaching at *New-york*; particularly on *Sunday, November 2*, almost as soon as he began, crying, weeping, and wailing, were to be heard on every side. Many sunk down to the ground, cut to the heart: and many were filled with divine consolation.



consolation. Toward the close of his journey he made this reflection: "It is the seventy-  
" fifth day since I arrived at *Rhode-Island*, ex-  
" ceeding weak in body. Yet God has enab-  
" led me to preach an hundred and seventy-  
" five times in public, beside exhorting fre-  
" quently in private. Never did God vouch-  
" safe me greater comforts: Never did I per-  
" form my journies with less fatigue, or see  
" such a continuance of the divine presence  
" in the congregations to whom I preached."  
In *December* he returned to *Savannah*, and in  
the *March* following arrived in *England*.

17. You may easily observe, that the preceding account is chiefly extracted from his own Journals, which, for their artless and unaffected simplicity, may vie with any writings of the kind. And how exact a specimen is this of his labours both in *Europe* and *America*, for the honour of his beloved Master, during the thirty years that followed! As well as of the uninterrupted shower of blessings wherewith God was pleased to succeed his labours! Is it not much to be lamented, that any thing should have prevented his continuing this account, till at least near the time when he was called by his LORD to enjoy the fruit of his labour?—If he has left any papers of this kind, and his friends count me worthy of the honour,  
it

it would be my glory and joy to methodize, transcribe, and prepare them for the public view.

18. A particular account of the last scene of his life, is thus given by a gentleman of *Boston* :  
 “ After being about a month with us in *Boston*  
 “ and its vicinity, and preaching every day,  
 “ he went to *Old-york*, preached on *Thursday*,  
 “ *September 27*, there; proceeded to *Portsmouth*, and preached there on *Friday*. On  
 “ *Saturday* morning he set out for *Boston*; but  
 “ before he came to *Newbury*, where he had  
 “ engaged to preach the next morning, he was  
 “ importuned to preach by the way. The  
 “ house not being large enough to contain the  
 “ people, he preached in an open field. But  
 “ having been infirm for several weeks, this so  
 “ exhausted his strength, that when he came  
 “ to *Newbury*, he could not get out of the  
 “ ferry-boat without the help of two men. In  
 “ the evening; however, he recovered his  
 “ spirits, and appeared with his usual cheerfulness. He went to his chamber at nine, his  
 “ fixt time, which no company could divert  
 “ him from; and slept better than he had done  
 “ for some weeks before. He rose at four in  
 “ the morning, *September 30*, and went into  
 “ his closet; and his companion observed he  
 “ was unusually long in private. He left his  
 “ closet,

“ closet, returned to his companion, threw  
“ himself on the bed, and lay about ten mi-  
“ nutes. Then he fell upon his knees, and  
“ prayed most fervently to God, “ That if it  
“ was consistent with his will, he might that  
“ day finish his Master’s work.” He then de-  
“ sired his man to call Mr PARSONS, the cler-  
“ gyman at whose house he was: But in a mi-  
“ nute, before Mr PARSONS could reach him,  
“ died without a sigh or groan. On the news  
“ of his death, six gentlemen set out for *New-*  
“ *bury*, in order to bring his remains hither,  
“ but he could not be moved, so that his pre-  
“ cious ashes must remain at *Newbury*. Hun-  
“ dreds would have gone from this town to  
“ attend his funeral, had they not expected he  
“ would have been interred here.—May this  
“ stroke be sanctified to the church of GOD in  
“ general, and to this province in particular !”

II. 1. We are, in the second place, to take  
some view of his character. A little sketch of  
this, was soon after published in the *Boston*  
*Gazette*: An extract of which is subjoined:  
“ Little can be said of him, but what every  
“ friend to vital christianity, who has sat un-  
“ der his ministry, will attest. In his public  
“ labours he has for many years astonished  
“ the world with his eloquence and devo-  
“ tion.

“ tion. With what divine pathos did he per-  
 “ suade the impenitent sinner to embrace the  
 “ practice of piety and virtue ! Filled with the  
 “ spirit of grace, he spoke from the heart, and  
 “ 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 auditory. Nor was he less  
 “ agreeable and instructive in his private con-  
 “ versation : Happy in a remarkable ease of  
 “ address, willing to communicate, studious to  
 “ edify. May the rising generation catch a  
 “ spark of that flame which shone with such  
 “ distinguished lustre in the spirit and practice  
 “ of this faithful servant of the most high  
 “ GOD !”

2. A more particular, and equally just  
 character of him, has appeared in one of the  
*English* papers. It may not be disagreeable to  
 you, to add the substance of this likewise :  
 “ The character of this truly pious person,  
 “ must be deeply imprest on the heart of  
 “ every friend to vital religion. In spite of a  
 “ tender and delicate constitution, he con-  
 “ tinued, to the last day of his life, preaching  
 “ with a frequency and a fervor that seemed  
 “ to exceed the natural strength of the most  
 robust.

“ robust. Being called to the exercise of his  
“ function at an age, when most young men  
“ are only beginning to qualify themselves for  
“ it, he had not time to make a very consider-  
“ able progress in the learned languages. But  
“ this defect was amply supplied, by a lively  
“ and fertile genius, by fervent zeal, and by  
“ a forcible and most persuasive delivery. And  
“ though in the pulpit he often found it need-  
“ ful, by *the terrors of the Lord to persuade men*,  
“ he had nothing gloomy in his nature, being  
“ singularly chearful, as well as charitable  
“ and tender-hearted. He was as ready to re-  
“ lieve the bodily as the spiritual necessities of  
“ those that applied to him. It ought also to  
“ be observed, that he constantly enforced  
“ upon his audience every moral duty, parti-  
“ cularly industry in their several callings,  
“ and obedience to their superiors. He en-  
“ deavoured, by the most extraordinary ef-  
“ forts, of preaching in different places, and  
“ even in the open fields, to rouse the lower  
“ class of people, from the last degree of in-  
“ attention and ignorance, to a sense of reli-  
“ gion. For this, and his other labours, the  
“ name of GEORGE WHITEFIELD, will long be  
“ remembred with esteem and veneration.”

3. That both these accounts are just and im-  
partial, will readily be allowed ; that is, as far

as they go. But they go little farther than the *outside* of his character. They shew you the *Preacher*, but not the *Man*, the *Christian*, the *Saint* of God. May I be permitted to add a little on this head, from a personal knowledge of near forty years? Indeed, I am thoroughly sensible how difficult it is to speak on so delicate a subject; what prudence is required to avoid both extremes, to say neither too little, nor too much? Nay, I know it is impossible to speak at all, to say either less or more, without incurring from some the former, from others the latter censure. Some will seriously think, that too little is said; and others, that it is too much. But without attending to this, I will speak just what I know, before HIM to whom we are all to give an account.

4. Mention has already been 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 an heart susceptible of the most generous and the most tender *Friendship*? I have frequently thought, that this, of all others, was the distinguishing

tinguishing 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 strangely 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 Conversations, his Letters? Ye are witnesses.

5. But away with the vile misconstruction of men of corrupt minds, who know of no love but what is *earthly and sensual*. Be it remembered, at the same time, that he was endued with the most nice and unblemished *modesty*. His office called him to converse very frequently and largely, with women as well as men; and those of every age and condition. But his whole behaviour toward them, was a practical comment on that advice of St Paul to Timothy, *Intreat the elder women as mothers, the younger as sisters, with all purity.*

6. Mean time, how suitable to the friendliness of his spirit, was the *frankness* and *openness* of his conversation? Although it was as far removed from rudeness on the one hand, as from guile and disguise on the other. Was not

this frankness at once a fruit and a proof of his *courage* and *intrepidity*? Armed with these, he feared not the faces of men, but *used great plainness of speech* to persons of every rank and condition, high and low, rich and poor: endeavouring only *by manifestation of the truth*, to commend himself to every man's conscience in the sight of God.

7. Neither was he afraid of labour or pain, 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 pliant and flexible. In this case he was *easy to be intreated*, easy to be either convinced or persuaded. But he was immovable 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



“ Stand as an iron pillar strong,  
“ And stedfast as a wall of brass.”

8. 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 bleeding 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,* filling 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 sinners 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 together, with such strength and variety both of sentiment and expression.

9. I may close this head with observing, What an honour it pleased God to put upon his faithful servant, by allowing him to declare his everlasting gospel in so many various countries, to such numbers of people, and with so great an effect, on so many of their precious souls! Have we read or heard of any person 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 read or heard 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? It is true, were we to talk thus to the gay world, we should be judged to *speak as barbarians*. But *you* understand the language of the country to which you are going, and whither our dear friend is gone a little before us.

III. But how shall we improve this awful providence? This is the *Third* thing which we have to consider. And the answer to this important question is easy; (may God write it in all our hearts!) By keeping close to the  
*grand*

*grand doctrines* which he delivered: And by drinking into his *spirit*.

1. And first, let us keep close to the grand scriptural doctrines, which he every where delivered. There are many doctrines of a less essential nature, with regard to which, even the sincere children of God (such is the present weakness of human understanding!) are and have been divided for many ages. In these we may think and let think; we may "agree to disagree." But mean time let us hold fast the essentials of *the faith, which was once delivered to the saints*; and which this champion of God so strongly insisted on, at all times, and in all places.

2. His fundamental point was, give God all the glory of whatever is good in man. And in the business of salvation, set CHRIST as high, and man as low as possible. With this point, he and his friends at *Oxford*, the original *Methodists* (so called) set out. Their grand principle was, there is *no power* (by nature) and *no merit* in man. They insisted, All power to think, speak, or act right, is in and from the Spirit of CHRIST: And all merit is (not in man, how high soever in grace, but merely) in the blood of CHRIST. So he and they taught: There is no power in man, till it is given him from above, to do one good work,

to speak one good word, or to form one good desire. For it is not enough to say, all men are *sick of sin*: No, we are all DEAD in *trespasses and sins*. It follows, that all the children of men are *by nature, children of wrath*. We are all *guilty before God*, liable to death temporal and eternal.

3. And we are all helpless, both with regard to the power and to the guilt of sin. For *who can bring a clean thing out of an unclean?* None less than the Almighty. Who can raise those that are *dead*, spiritually dead in sin? None but He who raised us from the dust of the earth. But on what consideration will he do this? *Not for works of righteousness that we have done. The dead cannot praise thee, O Lord!* Nor do any thing for the sake of which they should be raised to life. Whatever therefore God does, he does it merely for the sake of his well-beloved Son: *He was wounded for our transgressions; he was bruised for our iniquities. He himself bore all our sins in his own body upon the tree. He was delivered for our offences, and rose again for our justification.* Here then is the sole meritorious cause of every blessing we do or can enjoy: In particular of our pardon and acceptance with God, of our full and free justification. But by what means do we become interested in what CHRIST has done and suffered?

ferred? *Not by works, lest any man should boast; but by faith alone. We conclude, says the apostle, that a man is justified by faith, without the works of the law. And to as many as thus receive Him, giveth he power to become the sons of God: Even to those that believe in his name, who are born, not of the will of man, but of God.*

4. *And except a man be thus born again, he cannot see the kingdom of God. But all who are thus born of the Spirit, have the kingdom of God within them. Christ sets up his kingdom in their hearts; Righteousness, peace, and joy in the Holy Ghost. That mind is in them, which was in Christ Jesus, enabling them to walk as Christ also walked. His indwelling-Spirit makes them both holy in heart, and holy in all manner of conversation. But still, seeing all this is a free gift, through the righteousness and blood of CHRIST, there is eternally the same reason to remember, He that glorieth, let him glory in the Lord.*

5. You are not ignorant, that these are the fundamental doctrines which he every where insisted on. And may they not be summed up, as it were, in two words, *The new birth, and justification by faith?* These let us insist upon with all boldness, at all times, and in all places: In public (those of us who are called

D

thereto)

thereto) and at all opportunities, in private. Keep close to these good, old, unfashionable doctrines, how many soever contradict and blaspheme. Go on, my brethren, in the *name of the Lord, and in the power of his might. With all care and diligence, keep that safe which is committed to your trust: Knowing that heaven and earth shall pass away; but this truth shall not pass away.*

6. But will it be sufficient, to keep close to his *Doctrines*, how pure soever they are? Is there not a point of still greater importance than this, namely, to drink into his *Spirit*? Herein to *be a follower of him, even as he was of Christ*? Without this, the purity of our doctrines, would only increase our condemnation. This therefore is the principal thing, to copy after his spirit. And allowing that in some points, we must be content, to *admire* what we cannot *imitate*; yet in many others we may, through the same free grace, be partakers of the same blessing. Conscious then of your own wants, and of his bounteous love, who *giveth liberally and upbraideth not*, cry to Him that worketh all in all, for a measure of the same precious faith: of the same zeal and activity, the same tender-heartedness, charitableness, bowels of mercies. Wrestle with God for some degree of the same grateful, friendly, affectionate temper; of the same openness, simplicity,

plicity, and godly sincerity, *Love without dissimulation*. Wrestle on, till the Power from on high works in you the same steady courage and patience: And above all, because it is the crown of all, the same invariable integrity.

7. Is there any other fruit of the grace of God, with which he was eminently endowed, and the want of which among the children of God he frequently and passionately lamented? There is One, that is, *Catholic love*: That sincere and tender affection, which is due to all those, who, we have reason to believe, are children of God by faith: In other words, all those in every persuasion, who *fear God and work righteousness*. He longed to see all who had *tasted of the good word*, of a *truly catholic spirit*, (a word little understood and still less experienced by many, who have it frequently in their mouth.) Who is he that answers this character? Who is a man of a *catholic spirit*? One who loves as friends, as brethren in the LORD, as joint partakers of the present kingdom of heaven, and fellow-heirs of his eternal kingdom, all of whatever opinion, mode of worship, or congregation, who believe in the LORD JESUS; who love God and man; who rejoicing to please, and fearing to offend God, are careful to abstain from evil, and zealous of good works. He is a man of a *truly catholic spirit*,

spirit, who bears all these continually upon his heart : Who having an unspeakable tenderness for their persons, and an earnest desire of their welfare, does not cease to commend them to God in prayer, as well as to plead their cause before men : Who speaks comfortably to them, and labours by all his words, to strengthen their hands in God. He assists them to the uttermost of his power, in all things, spiritual and temporal. He is ready to spend and to be spent for them ; yea, to lay down his life for his brethren.

8. How amiable a character is this ? How desirable to every child of God ! But why is it then so rarely found ? How is it, that there are so few instances of it ? Indeed, supposing we have tasted of the love of God, how can any of us rest, till it is our own ? Why, there is a delicate device, whereby Satan persuades thousands, that they may stop short of it, and yet be guiltless. It is well, if many here present are not in this *snare of the devil, taken captive at his will*. “ O yes, says one, I have all  
 “ this love for those I believe to be children of  
 “ God. But I will never believe, he is a child  
 “ of God, who belongs to that *vile congrega-*  
 “ *tion!* Can he, do you think, be a child of  
 “ God, who holds such *detestable opinions?*  
 “ Or he that joins in such senseless and super-  
 “ stitious,



“ stitious, if not idolatrous *worship?*” So we justify ourselves in one sin, by adding a second to it! We excuse the want of love in ourselves, by laying the blame on others. To colour our own devilish temper, we pronounce our brethren children of the devil. O beware of this! And if you are already taken in the snare, escape out of it as soon as possible. Go and learn that truly catholic love, which is *not rash or hasty* in judging: That love which *thinketh no evil*, which *believeth and hopeth all things*: Which makes all the allowances for others, that we desire others should make for us. Then we shall take knowledge of the grace of God, which is in every man, whatever be his opinion or mode of worship. Then will all that fear God be near and dear unto us, *in the bowels of Jesus Christ*.

9. Was not this the spirit of our dear friend? And why should it not be ours? O thou God of love, how long shall thy people be a by-word among the heathen? How long shall they laugh us to scorn, and say, “ See how *these* “ Christians love one another?” When wilt thou roll away our reproach? *Shall the sword devour for ever? How long will it be, ere thou bid thy people return from following each other?* Now at least, *let all the people stand still, and pursue*

*pursue after their brethren no more ! But whatever others do, let all of us, my brethren, hear the voice of him that being dead, yet speaketh ! Suppose ye hear him say, " Now at least, be ye followers of me as I was of Christ ! Let brother no more lift up sword against brother, neither know ye war any more ! Rather put ye on, as the elect of God, bowels of mercies, humbleness of mind, brotherly kindness, gentleness, long-suffering, forbearing one another in love. Let the time past suffice for strife, envy, contention ; for biting and devouring one another. Blessed be God, that ye have not long ago been consumed one of another ! From henceforth hold ye the unity of the Spirit in the bond of peace."*

10. O God, with thee no word is impossible : Thou dost whatsoever pleaseth thee ! O that thou wouldst cause the mantle of thy prophet, whom thou hast taken up, now to fall upon us that remain ! *Where is the Lord God of Elijah ? Let his spirit rest upon these thy servants ! Shew thou art the God that answerest by fire ! Let the fire of thy love fall on every heart ! And because we love thee, let us love one another with a love stronger than death. Take away from us all anger, and wrath, and bitterness ; all clamour, and evil-speaking. Let thy Spirit so rest upon*

upon us, that from this hour, we may be *kind to each other, tender-hearted: Forgiving one another, even as God, for Cbrist's sake, hath forgiven us!*

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An H Y M N.

I.

**S**ERVANT of GOD, well done!  
Thy glorious warfare's past,  
The battle's fought, the race is won,  
And thou art crown'd at last;  
Of all thy heart's desire  
Triumphantly possessest,  
Lodg'd by the ministerial quire  
In thy Redeemer's breast.

II.

In condescending love  
Thy ceaseless prayer He heard,  
And bad thee suddenly remove,  
To thy complete reward:  
Ready to bring the peace,  
Thy beauteous feet were shod,  
When mercy sign'd thy soul's release  
And caught thee up to GOD.

III. With

## III.

With saints inthron'd on high  
Thou dost thy Lord proclaim,  
And still to God salvation cry,  
*Salvation to the Lamb!*  
O happy, happy soul!  
In extacies of praise,  
Long as eternal ages roll,  
Thou seest thy Saviour's Face.

## IV.

Redeem'd from earth and pain,  
Ah! when shall we ascend,  
And all in JESUS' presence reign  
With our translated Friend!  
Come, Lord, and quickly come!  
And when in Thee complete,  
Receive thy longing servants home,  
To triumph——at thy feet!

F I N I S.



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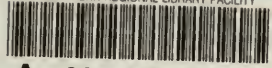
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