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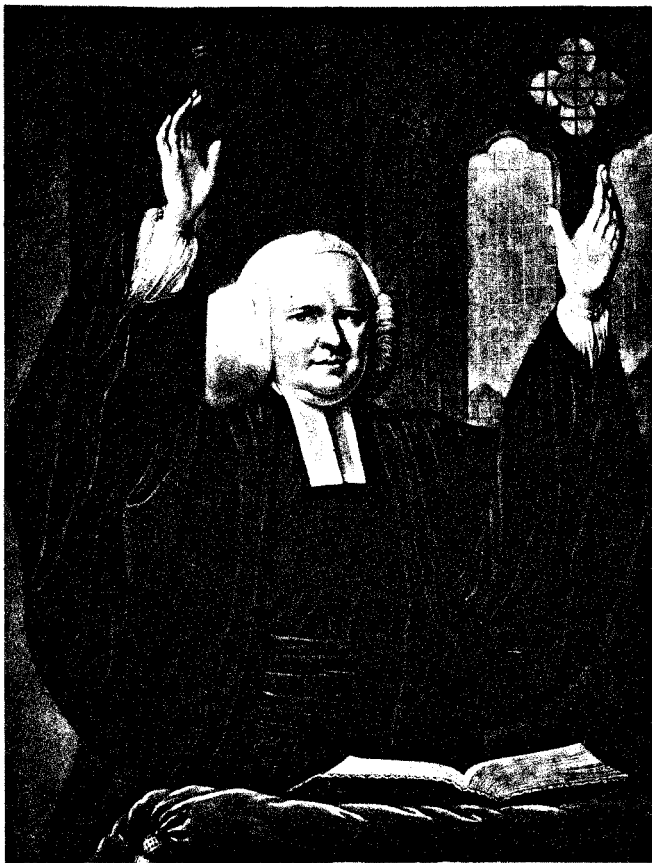
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*The Reverend Mr. George Whitefield, A.M.
Chaplain to the Countess of Huntingdon.
From a fine engraving in the collection of Mr. George Stamps.*

WHITEFIELD'S PORTRAIT.

Nathaniel Hone, the painter of the picture from which our portrait of Whitefield is produced, was born in Dublin in 1718, and died in London in 1784. He is said to have been well known to the Wesleys and to George Whitefield. He was entirely self-educated, but attained great eminence in his profession, and was one of the foundation members of the Royal Academy. John Wesley and George Whitefield both sat to him, and the engraving of the portrait of the latter now given to our readers proves him to have been a master of his craft.

John Greenwood, the engraver of the picture, was born in Boston, U.S.A., in 1729, and came to England in 1763, where he exhibited as a painter, dying at Margate in 1792. His splendid work as an engraver in mezzotint is well-known, the examples of Wesley and Whitefield, both in first states, in the writer's collection, revealing the noblest expressions of his artistic powers.

The engraving from which our picture has been taken was published in 1769.

Hone's portrait of John Wesley was given in *W.H.S. Proc. vi. 27*, in a reproduction taken direct from the original in the National Gallery.

GEO. STAMPE.

WHITEFIELD AND BRISTOL.

In *The Annals of Bristol in the Eighteenth Century*, Latimer says: "Whitefield may be almost claimed as a Bristolian, his father, Thomas, having been a wine merchant in the city before his removal to the Bell Inn at Gloucester, whilst his mother, originally Elizabeth Edwards, was of Bristol birth, and related to the reputable civic families of the Blackwells and the Dinmours" (p. 200). Although not a Bristolian in the strictest sense of the term, Whitefield's connection with the city was close. One brother, Andrew, settled in trade there, and another, James, captain of a ship, in the intervals of his voyages probably made

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his home in the city. His only sister, Elizabeth, was "twice reputably married" in Bristol. She is well known to the Methodist antiquary as Mrs. Greville, the wife of a shop keeper in Wine Street. The fact that he had relatives in Bristol determined the course of several critical events in Whitefield's career.

Passing by visits to Bristol in his earlier days we catch sight of him there in June, 1735. He was then twenty years of age, and an Oxford undergraduate who had kept nine terms at the university without availing himself of a single vacation. His health had suffered, and rest was imperative. He did not return to Oxford until March, 1736. "During my absence from Oxford," he says, "I spent three weeks at Bristol, whither I went to see some relations, but could not do them much good, because of the prejudices they had conceived against me." However, he "daily walked with God," and going to visit an aunt, then in an almshouse, he met a young woman who "received the word into an honest and good heart, and since has proved a true follower of Jesus Christ." In this quiet way he gathered the first fruits of the harvest he afterwards reaped in Bristol.

Returning to Oxford in March, he left it for a few days in June to pay an important visit to Gloucester. On Sunday, June 20th, 1736, he was ordained deacon in Gloucester Cathedral, being at that time a little more than twenty-one years of age. After his ordination he went back to Oxford, where, in July, he took his bachelor's degree. As this fateful year ran to its close, an event occurred which affected the whole of his life.

His friends John and Charles Wesley sailed for Georgia in October, 1735. On December 3, 1736, Charles Wesley came back to England. He brought with him a letter from John Wesley urging Whitefield to come out to America, and, on Dec. 22, Whitefield wrote to Charles Wesley offering to go to Georgia. He commenced to prepare for the voyage, but the hour of his departure was long delayed. In fact, he did not sail until Jan., 1738. This tantalizing arrest of his movements, so hard for an impetuous man to bear, had a profound effect on the religious history of this country. In London and elsewhere Whitefield preached in the churches with irresistible power, and great congregations were deeply impressed by his impassioned appeals. He sounded the first trumpet notes of the Great Revival in England.

On New Year's Day, 1737, Whitefield went to Gloucester, and after staying for about three weeks he journeyed to Bristol

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to take leave of some of his relations there. His fame was spreading and he could not be hid. Going as a worshipper to St. John's Church, he had to leave his pew because the minister asked him to preach. He also preached in St. Stephen's. At the request of the Mayor, he preached before the Mayor and Corporation. His preaching brought an influence like that which is produced by the coming of a spring day into bleak January weather. It revealed the vitalising power of preaching that is full of Christ and of "the joyful news of sins forgiven." The city was roused, and gave a great welcome to the re-discovered gospel. The citizens could not understand why Whitefield was on the wing for America. He says, "All wondered that I would go to Georgia. Some urged that if I had a mind to convert Indians I might go among the Kingswood colliers, and find Indians enough there" (Tyerman's *Life of Whitefield*, i., 73). But the temptation of popularity, and even of usefulness, could not hush the imperative voice of duty, and Kingswood and its colliers had to wait for "the fulness of the time."

During Whitefield's stay in Bristol in the early days of 1737, he visited the Religious Societies which then existed in the city, a fact suggestive to all who take long views when reading history. He also went to Bath, and preached twice in the Abbey Church. Altogether, his visit to the West was delightful. His voyage to Georgia being still further delayed he returned to Bristol in May, staying there a month. Multitudes crowded to hear him. The pulpits of the churches were open to him, and he was welcomed with enthusiasm. On June 21, 1737, he bade the Bristol people "farewell," and subsequently went to London, where he once more preached with great effect. On Jan. 6, 1738, he set sail from Gravesend for Savannah, arriving there early in the month of May.

Whitefield's first visit to Georgia was brief. He landed on 7 May, 1738, and left the country for England at the end of August—a period of less than four months. The explanation of the brevity of his sojourn is to be found in a letter which appears in his *Life* by Gillies. He says, "I was really happy in my little foreign cure, and would have cheerfully remained among them had I not been obliged to return to England to receive priest's orders and to make a beginning towards laying a foundation to the Orphan House," (Tyerman's *Life of Whitefield*, i. 142). The idea of the Orphan House filled his mind. The Saltzburghers at Ebenezer had one, and having heard and read of what Professor Francke had done in that way in Germany, he confidently

hoped that something of the like nature might succeed in Georgia. But the money for the Orphan House could not be got in the colony; England must be visited to obtain it.

In December, 1738, we find Whitefield once more in London. He expected to repeat the experiences of his former visits, when he was welcomed into the churches; but he was soon disillusioned. There had been some mutterings of the coming storm before he left England. His preaching of the doctrine of the new birth irritated many clergymen, and his association with Dissenters still further annoyed them. The feeling against him had been increased by the publication, during his absence, of his two *Journals of a voyage from London to Gibraltar, and from Gibraltar to Savannah*. Tyerman describes them as "Journals full of devotion, faith and godly zeal, but yet containing words, phrases and sentences which it was unwise to print." This is a lenient criticism. The *Journals* were pounced upon by some who did not possess any sympathy with the style and spirit in which they were written, and extracts from them were published in pamphlets that caused much mirth and anger. Tyerman also thinks that Whitefield's friendship with the Wesleys may have increased his difficulties. Whatever may have been the reason, only a few churches in London were open to him on his return from Georgia. This was a serious matter in view of the Orphan House project. To add to his misfortunes, just before he turned his face towards Bristol, an unfortunate misunderstanding led to a painful scene in St. Margaret's, Westminster. It was seized upon by the editor of the *Weekly Miscellany*, and led to a series of furious assaults on Methodism and the Methodists that continued for many months. Whitefield must have felt that the weather was changing, the summer of his deep content was passing, and the storm had begun to blow. On 7 February, 1739, Whitefield set out for Bristol, arriving there on the 14th. In the morning, passing through Bath, he had asked for the use of the Abbey Church in order that he might preach there and make a collection for the Orphan House, but the request was refused. On 15 February, he waited on the Vicar of St. Mary Redcliffe, Bristol, with a similar request, which was also refused. On the same day he interviewed the Chancellor of the diocese, and the Dean of Bristol, but he met with small encouragement. In the afternoon he visited the prison and obtained permission to preach to the prisoners, an arrangement which lasted for nearly a month when it was ended by the interference of the Mayor and Sheriffs. Whitefield was convinced that the churches were to be closed against him, and this conviction led

him to take a step which produced permanent effects on the religious life of England. That step was taken on Saturday, 17 February, 1739, three days after his arrival in Bristol. Before we deal with this crucial incident, it is only fair to say that, on 18 February, he preached in St. Werburg's and in St. Mary Redcliffe, and the next day in the parish church of St. Philip and Jacob where he made a collection for the Orphan House. However, on 20 February, the Chancellor of the Diocese interfered, and stopped his further preaching in churches, "until he had a license." In point of law nothing can be said against the Chancellor's decision. The 19th clause of "The Act of Uniformity" provides that no person shall be permitted to preach in any church "unless he be first approved, and thereunto licensed by the Archbishop of the Province, or Bishop of the Diocese, or (in case the see be void) by the guardian of the spiritualities." Whitefield tells us that he "offered to take a license, but was denied" (Tyerman's *Life of Whitefield*, i, 182).

On 17 February, Whitefield walked out to Kingswood. In the afternoon he "went upon a mount," and preached to upwards of two hundred people. He was aware of the boldness of his action. He says, "Blessed be God that I have now broken the ice! I believe I was never more acceptable to my Maker than when I was standing to teach those hearers in the open fields. Some may censure me; but if I thus pleased men, I should not be the servant of Christ" (Tyerman i, 180). In this article we are dealing only with Whitefield's early visits to Bristol, and we must devote the remainder of our space to a consideration of his momentous act at Kingswood.

No one who is acquainted with the religious history of Bristol will assert that Whitefield was the first open-air preacher in the city and its neighbourhood. Bristol, next after London, was the stronghold of Lollardy. Wyclif's "poor priests" had lifted up their voices in the city in the 14th century. Dr. Hunt, in his volume on Bristol in the *Historic Towns Series*, pictures John Purvey, "the intimate friend and disciple of Wyclif," preaching in the open air to weavers and mariners, and "devoting himself with untiring energy to the evangelization of the people" (p. 88). In that intensely interesting book, *The Broadmead Records*, we follow the footsteps of the Nonconformists who, in the 17th century, gathered together and worshipped God in the open air at the peril of their liberties and lives. Coming closer to Whitefield's time, we find that William Morgan, "a serious and awakened clergyman of the Church of England, pitying the rude and

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ignorant condition of the Kingswood colliers, sometimes preached to them in the fields, and thus opened the door to the field preaching in that part among the Methodists" (W.H.S. *Proc.* vi., 102). We are indebted to the late Rev. H. J. Foster for the discovery of several particulars concerning William Morgan. We note the fact that, according to Cennick, Whitefield, in 1739, "preached the first time in or near the same spot in Kingswood, called Rose Green or Crates End, where Mr. Morgan had preached last year." (W.H.S., *Proc.* vi., 103).

In order that we may see Whitefield's open air campaign in its true light another fact must be considered. It relates to Wesley's work and to Whitefield's own work in Georgia. Wesley, on his voyage to the colony, preached on the quarter deck of the *Simmonds*, on Sunday, October 19, 1735. He recalls the fact in his reply to a tract by Rowland Hill. He says: "I preached in the open air in Oct., 1735 (*Works*, x, 447). When he landed on the small uninhabited island over against Tybee, he chose an open place surrounded with myrtles, bays and cedars, and called the little flock together for prayers. During his stay in Savannah, when the weather was sultry, he sometimes quitted the wooden hut, dignified by the name of the Court House, and held the service in the open air. During our visit to Georgia, we were informed that at Thunderbolt he took his stand under a tree and preached to the little company clustering around him. When Whitefield went to Georgia in 1738, either consciously or unconsciously, he followed Wesley's example. On Dec. 31, 1737, before his ship sailed, he preached on deck. On New Year's Day, 1738, he and his friends rose early, retired to an adjacent hill and began the year by holding a prayer meeting in the open air. In his *Journal* there is a bright little picture of a service conducted on shipboard off Gibraltar. He says: "In the afternoon I preached and read prayers on open deck, at the captain's desire, who ordered chairs to be brought, and boards put across them for the soldiers to sit upon." During his brief stay in Georgia we note that at Frederica, where there was no church, his first service was under a large tree, where he read prayers and expounded the Second Lesson (Tyerman, i, 138).

During his visit to Bristol the influence of suggestion must have been strengthened in Whitefield's mind by a correspondence he carried on with Howell Harris, the young Welsh evangelist. His first letter to Harris is dated Dec. 20, 1738, and was answered on Jan. 8th, 1739. It is well known that before Whitefield preached at Kingswood, Harris had been working for about three

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years in Wales. Describing his work, Whitefield says that Howell Harris preached "generally in a field ; but at other times in a house, from a wall, a table, or anything else" (Tyerman's *Life of Whitefield*, vol. i, 170, 171, 189).

The facts we have stated shew that when Whitefield preached in the open air at Kingswood on 17 February, 1739, he did not do "a new thing under the sun." He took his place in a long line of predecessors, and resumed a practice which in previous years had produced profound effects. We do not claim for his "field-preaching" the glory of an original idea, but it is certain that he realised and developed that idea in an original manner.

Having begun his work at Kingswood, Whitefield carried it on vigorously. His congregations increased. They consisted not only of colliers but of many persons who came out from Bristol to hear him. His work was not confined to Kingswood. In his *Journal* we find records of open-air services held at Bath, Brislington, Elberton, Keynsham, and Coal-pit Heath. In Bristol he preached to great congregations in Baptist Mills, the Glass Houses, a large bowling green in the Pithay, and elsewhere. In addition to these open-air services he preached in the rooms of some of the Religious Societies. His visit to Bristol was broken for a time by a week's excursion into Wales. During this visit he met Howell Harris and formed an enduring friendship with him. We can imagine that one subject of their conversation would be field-preaching.

While rejoicing in Whitefield's success we are compelled to occupy for a few moments the standpoint from which the question of open-air preaching must have been viewed by the ecclesiastical authorities in Bristol. In describing the action of the Chancellor of the Bristol Diocese Tyerman says, "The apparitor was sent to summon Whitefield to the Court of the Rev. Mr. Reynell, the ecclesiastical lawyer of the Bishop of Bristol, versed in civil and canon law, and solemnly appointed to direct the Bishop in the criminal and civil causes of the Church." A man "versed in civil and canon law" would be a formidable antagonist, for there can be no doubt that Whitefield had a habit of sweeping aside canons and Acts of Parliament when they blocked his way. He had no license to preach in the diocese. When Hugh Latimer, in 1534, preached in Bristol his enemies found means to stop him by persuading the Archdeacon to forbid his preaching without the Bishop's license. Since that time, as we have shown, the Act of Uniformity had been passed, and the sword that smote Latimer had become double-edged. Whitefield, with

great simplicity, told the Chancellor that he thought the custom of having a license was grown obsolete. At this point the ecclesiastical lawyer must have lifted his eye-brows. When the Chancellor read to him the canons forbidding ministers to preach in private houses, all that Whitefield could say was, "I apprehend these canons do not belong to professed ministers of the Church of England."

The relevancy of this reply is not easily discerned. It may be explained on the supposition that in the account of the interview with the Chancellor, given by Whitefield, legal terms are not used with precision. It is likely that the Chancellor, when he faced the question of preaching "in private houses," was thinking not only of canons but of the Conventicle Acts of 1664 and 1670. The former Act became obsolete through efflux of time, but the latter was in full force, and was not repealed until 1812. This Act, amongst other things, denounced penalties on persons of the age of sixteen or upwards who should be present at any assembly, conventicle or meeting, under colour or pretence of any exercises of religion in other manner than according to the liturgy and practice of the Church of England. The penal clauses of the Act apply to assemblies held not only in private houses, but also in fields, or places "where there is no family inhabiting." We expect that Whitefield's knowledge of English law was increased by his conversation with the Chancellor.

Whatever Whitefield may have thought of the relation of the law to his services in the rooms of the Religious Societies, we know that he found himself compelled to face the legality of his field preaching. We have seen that the Conventicle Act definitely mentions "exercises of religion" in fields. But Whitefield, with the buoyancy of mind which often characterizes a young man of twenty four, came to the conclusion that the Conventicle Act did not apply to his proceedings. He seems to have looked at the Act and found that it was entitled "An Act to prevent and suppress seditious Conventicles." Hallam, who has been happily called "the Lord Chief Justice of our historical literature," weighing the word "seditious" in the scales of his impartial judgment, says that the epithet in the title was "wantonly and unjustly insulting." He knew, as everyone else did, that the Act aimed at the suppression of public worship in any other place than the buildings of the Church of England, and that it had been used almost exclusively for that purpose. But Whitefield maintained that the Act applied only to "seditious"

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assemblies, and he asserted that his assemblies were not seditious because he always prayed for the King in them. That excuse would not have availed the Nonconformists of the 17th century. In the 18th century they had the protection of the Act of Toleration ; but as that Act applied exclusively to Dissenters, Whitefield had no legal shelter from the force of the Conventicle Act.

Turning aside from Whitefield for a moment we would suggest that the legal difficulties besetting field preaching in England ought to be considered when John Wesley's hesitation to adopt it is discussed. Some writers, in whom the organ of comparison is abnormally active, still find pleasure in contrasting the hesitation of Wesley with Whitefield's alacrity in this matter. So far as Georgia is concerned, Wesley led the way in open-air preaching, but there no shadows of persecuting Acts gloomed the landscape. When Wesley came back to England his ecclesiastical liberty in this matter was over. He knew and often confessed that field-preaching was "irregular." It was a serious admission for such a man to make. A clergyman, a Fellow of Lincoln, a close student of canons and rubrics, a man who in Georgia had applied the laws of the church in an absolute manner, he was bound to look on "irregularities" with other eyes than those of Whitefield. We must read his well known words concerning field-preaching in the light of his knowledge of canon and statute law. He says : "I could scarcely reconcile myself to this strange way of preaching in the fields, having been all my life, till very lately, so tenacious of every point relating to decency and order, that I should have thought the saving of souls almost a sin if it had not been done in a church." His attitude was that of the churchmen of his day. Very few of them would have adopted the phrase, "almost a sin." They held that when a clergyman preached in private houses and held conventicles, he was not almost but altogether guilty of the sin of schism, and that it was no real defence of his conduct when he said he did it to "save souls." The marvel is that John Wesley, with his eyes wide open to the nature and consequences of his act, at the imperative call of conscience, stood out before the crowd in Bristol on April 2, 1739, and proclaimed "deliverance to the captives."

On the day when Wesley commenced his field-preaching campaign in Bristol, Whitefield departed from the city. At his request John Wesley had come to take up his work. That work was organised, conserved and extended, and it still endures in Bristol. Whitefield went on his triumphant way, and soon in

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Moorfields, on Kennington Common, Blackheath, and elsewhere thousands were gathered to listen to his preaching. Wesley often stood by his side, and shared the work of preaching to the multitudes in London. Let us leave them standing together in their great fellowship of friendship, toiling in the mighty task of the regeneration of England.

JOHN S. SIMON.

GEORGE WHITEFIELD AND GLOUCESTER.

Gloucester is, not unnaturally, proud of the great men who have been born and nourished there. Its history stretches far back into the past, even to the time of the Roman occupation. According to some historical authorities it was a place of importance when the Druids offered their dreadful sacrifices. William the Conqueror held a parliament in this city, so did Edward I, Richard II, Henry IV and Henry V. It played a very important part in the Civil War. Charles I. laid siege to the city in 1643 but was defeated. Many other notable events have occurred in the history of Gloucester.

Foremost among the great men connected with the county may be mentioned William Tyndale, the first man to print the *New Testament* in the English Language. He was born, according to tradition, at Nibley, a few miles from the city. At a short distance from Tyndale's birthplace, Dr. Edward Jenner, the discoverer of vaccination, was born; and a few miles further away will be found the place where John Keble, the author of *The Christian Year*, first saw the light.

Among many distinguished persons connected with the city, three stand out with great prominence. One is the noble martyr, Bishop Hooper, who was burnt at the stake, near the Cathedral, on 9 February, 1555. Another is Robert Raikes, the "Founder" of Sunday Schools. The house in which he lived still stands in Southgate Street, and is in the possession of Mr. Charles Morris, a devoted Sunday School Worker. The third name is the one with which we are specially concerned,

GEORGE WHITEFIELD.

Dr. Gillies, a personal friend of Whitefield, and his first biographer, gives us some particulars of his family. The Rev.

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Samuel Whitefield, great-grandfather of George, was born at Wantage, became Rector of a parish in Wiltshire, and later removed to Rockhampton, in Gloucestershire. His younger son, Andrew, had fourteen children, Thomas, the father of George Whitefield, being the eldest. Thomas came from Bristol to Gloucester, where he set up at the Bell Inn, in Southgate Street, now known as the Bell Hotel. Here, on 16 December, 1714, George Whitefield, the youngest of the family, was born. The front portion of the Inn has been re-built since Whitefield's time, but at the back are three bedrooms in one of which, it is said, he was born. Singularly enough, tradition says that Bishop Philpotts of Exeter, was also born there. Whitefield thus speaks of his early days: "I was born in Gloucester on 16 December, 1714. My father and mother kept the Bell Inn. The former died when I was two years old; the latter is now alive, and has often told me how she endured fourteen weeks' sickness after she brought me into the world; but was used to say when I was an infant, that she expected more comfort from me than from any other of her children. That, with the circumstance of my being born in an inn, has often been of service to me, in exciting my endeavours to make good my mother's expectations, and to follow the example of my dear Saviour, who was born in a manger belonging to an inn."

For the incidents of his boyhood we are mainly dependent on his own words, published in 1740, in a pamphlet, entitled, "A short account of God's dealings with the Rev. George Whitefield, A.B., late of Pembroke College, Oxford." Certain portions of this caused its author some regret, and in the preface to a revised edition, issued in 1756, he says that "many passages that were justly exceptionable" had been erased. If we accept his own estimate, he was as a boy, addicted to low company, stealing, card-playing, and other bad habits. But it is more than probable that he has unconsciously exaggerated his faults, and we need not conclude that his moral character was any worse than that of the average boy. He tells us that his mother was careful about his education, and took pains that he should avoid mixing with the business of the inn.

When 12 years of age he "was placed at a school called St. Mary de Crypt, in Gloucester—the last Grammar School I ever went to." The word "last" suggests that he had been to some other school, and the honour of having taught Whitefield must be shared between the College (or King's), and the Crypt School, for while the early registers of the latter have long been missing,

those of the former still exist, and under the year 1725 (i.e. 1725-6) occurs the following entry:—

Georgius Whitfield ann : 11 Janii. 10

Dom : Elizabethae Whitfield vid : Glou : filius.

In January, 1726, Whitefield would be just over eleven, so he could not have been at the College School for more than a year. This fact seems to have escaped the notice of all Whitefield's biographers. Having, even at that early age, a good memory and exceptional elocutionary power, he was selected to make speeches before the Corporation at their annual visitation of the Crypt School, for which he seems to have been paid, as he speaks of purchasing Ken's *Manual for Winchester Scholars* with part of the money received. When nearly fifteen, he says he told his mother "Since her circumstances would not permit her to give me a university education, more learning, I thought, would spoil me for a tradesman." At first she refused her consent but as her circumstances were becoming restricted he began to assist her in her work ; putting on a blue apron, he washed mops, cleaned rooms and was a common drawer for nearly a year and a half. But He who is "wonderful in counsel and excellent in working" was using means by which the bar-room boy was to be called from "drawing wine for drunkards, to draw water out of the wells of salvation for the refreshment of His spiritual Israel."

But now he felt the Spirit of God striving in his soul, and was convinced of sin. His mother, observing his seriousness, felt anxious for him to go to Oxford ; and friends offering their help, he went back to school to prepare for the University.

When about eighteen years of age, he was admitted as a servitor at Pembroke College, Oxford. There he became acquainted with some students, who on account of their principles and practices, were nick-named "Methodists." These young men, of whom John and Charles Wesley were the leaders, had formed themselves into the society, called, "The Godly Club." George Whitefield became a member, and the friendship and instructions of Charles Wesley were a great blessing to him. He had many temptations and difficulties before he attained peace with God. He read, prayed, fasted and in other ways sought to mortify the lusts of the flesh. The result was that his health failed, and for seven weeks he was prostrate with sickness. His friends were alarmed for his life, but the day of deliverance came, and is thus recorded by himself:—

"About the end of the seven weeks, God was pleased to set

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me free in the following manner ; one day perceiving . . . a disagreeable clamminess in my mouth, and using things to allay my thirst, but in vain, it was suggested to me, that when Jesus cried out, " I thirst ! " His sufferings were near an end. Upon which I cast myself down on the bed, crying out, " I thirst ! I thirst ! " Soon after this I found and felt in myself that I was delivered from the burden that had so heavily oppressed me. The spirit of mourning was taken from me, and I knew what it was truly to rejoice in God, my Saviour, and for some time could not avoid singing psalms wherever I was ; but my joy gradually became more settled, and, blessed be God, has abode and increased in my soul ever since "

His enfeebled health caused his retirement from the University for about nine months. Nearly the whole of this time was spent at Gloucester, where he regularly visited the prisoners in the gaol, and the sick poor in several parts of the city.

Returning to Oxford, he remained till he was over twenty-one. Then he came back to Gloucester where he was ordained in the Cathedral by Bishop Benson. Lady Selwyn, of Matson, a place only two miles from the city, and some other friends used their influence to obtain this early ordination which took place on Sunday, 20 June, 1736. On the following Sunday the young preacher delivered his first sermon in the Church of St. Mary de Crypt. He thus writes :—

" Last Sunday, in the afternoon, I preached my first sermon in the church of St. Mary de Crypt, where I was baptised, and also first received the sacrament of the Lord's Supper. Curiosity, as you may easily guess, drew a large congregation together upon the occasion. The sight at first a little awed me, but I was comforted with a heartfelt sense of the Divine presence and soon found the unspeakable advantage of having been accustomed to public speaking when a boy at school, and of exhorting and teaching the prisoners and poor people at their private houses whilst 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 infant, 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 has been made to the Bishop that I drove fifteen mad. The worthy prelate, as I am informed, wished that the madness might not be forgotten before next Sunday."

The day after his sermon Whitefield received five guineas from the Bishop. This sermon was afterwards preached in 1737, both in Bristol and London, and printed, reaching three editions within the year. For a short time he took charge of the parish of Stonehouse, about 9 miles from Gloucester, but a little while afterwards, influenced by the example of the Wesleys, he resolved to visit America. His farewell sermon at Stonehouse was accidentally discovered in 1842 and published. In 1738 Whitefield embarked for Georgia, and among the subscribers to the fund he raised for the poor in that country, were Bishop Benson, Dean Newcombe, Robert Raikes the elder, Lady Selwyn and Mary Granville. On returning to England he was ordained priest at Oxford in January 1739 by Bishop Benson. In April he spent several days in Gloucester, and preached on the 10th in St. Michael's Church. But the following day the Church was closed against him on the pretext that the size of his congregation seriously interfered with public business. Nothing daunted he obtained the use of the Booth Hall, and also of a field not far from the Bell Inn, which belonged to his brother, where he preached to some three thousand persons. During this visit he also preached at Painswick, Chalford, Stroud and Stonehouse. On 17 April with the Bishop's permission, he baptised an old Quaker in St. Mary de Crypt Church, and then left the city for Cheltenham and Evesham. He says when he came to Gloucester "I found the devil had painted me in most horrible colours; for it was currently reported that I was really mad, that I had said I was the Holy Ghost, and that I had walked bareheaded through Bristol streets singing Psalms."

At this time, Whitefield like the Wesleys, met with great opposition from the ecclesiastical authorities for his unconventional manner of preaching, and was refused the use of many churches. Even his staunch friend, Bishop Benson, warned him that he should preach only to the congregation to which he was lawfully appointed. To this letter, Whitefield replied with great boldness (Tyerman's *Life of Whitefield*, i, 261.)

A second visit to America occupied the years 1739-1741, and he did not come to Gloucester again until May of the latter year. In November, 1741, he was married to Mrs. Elizabeth James, of Abergavenny, and in December returned to Gloucester. Here he preached twice a day in a large barn, and on the Sunday in St. John's Church. The incumbent who had been one of Whitefield's opponents had lately died, and the churchwardens gave him the use of the pulpit. In February, 1742, he was in

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Gloucester for a few days and preached three times each day. In March, 1743, he again drew large congregations in various parts of the county. In five days in this month he preached at Gloucester twice, Minchinhampton three times, Ruscombe, King Stanley, and Dursley once, and at Painswick four times. His letters show that during the month of April in three weeks he travelled in Wales four hundred miles, preached forty times, visited thirteen towns, and passed through seven counties.

In this year an incident occurred which resulted in a trial at the Gloucester Assizes. One of Whitefield's converts, Thomas Adams, formed a Society at Minchinhampton, which was the object of much persecution. Adams appealed to Whitefield for help, and on July 21st, 1743, he arrived at Minchinhampton, being met by the blowing of horns and ringing of bells to bring the rioters together. Nothing daunted, Whitefield preached in the open, but was disturbed, and took refuge in a house near by, which the mob attacked and seriously hurt some of those gathered there. Whitefield and his friends brought an action against five of the ringleaders, who were tried at Gloucester on March 3, 1744, and were found guilty. Whitefield wrote an account of this trial, entitled "A Brief Account of the Occasion, Process and Issue of a late Trial at the Assize held at Gloucester, March 3, 1743."¹ Between some of the people call'd Methodists, Plaintiffs and Certain Persons of the Town of Minchinhampton, in the said County, Defendants, in a letter to a Friend."

At the beginning of 1744 Whitefield arranged for his wife and infant child, who were on their way from London to Abergavenny, to stay at the Bell Inn, still kept by his brother, and soon after he was plunged into great sorrow by the death of the boy, his only child, which became known to him on his own arrival from London. The child was buried in St. Mary de Crypt, which is another association the church has with Whitefield. His third visit to America (1744-1748) caused a considerable interval to elapse before he was again in Gloucester. In the city he preached five times in December, 1748, before returning to London, where he preached to aristocratic audiences who were attracted by his eloquence to the services held in Lady Huntingdon's house. In February, 1750, he was in Gloucester for ten days, and preached each day there or in the neighbourhood, this being the last occasion that he spent so long a time in the County, though he passed through it and held meetings in

1. That is 1743-4, the old method of printing the date still being in use

1753, 1755, 1756 and 1758. His sixth visit to America was made in 1763. In May, 1767, he set out on one of his progresses in the West of England and Wales, and spent several days in Gloucester, where he was listened to by the usual enormous audiences. By June 10th he was back in Gloucester, and a week later in London. In May, 1769, he again, and for the last time, set out for the West of England, and speaks of "Golden Seasons" at Chippenham, Dursley, Castle Combe, Rodborough, Painswick, Gloucester and Cheltenham, preaching more than five times a week. His last sermon in London was preached on 30th August, 1769, a few days before he embarked on his final journey to America, from whence he never returned. At Newburyport, Massachusetts, on Sunday, 30 September, 1770, after preaching to an enormous congregation in the Presbyterian Meeting-house, the great evangelist passed away. By a singular coincidence his death took place exactly thirty years from the day when he first preached at Newburyport, a place for which he had so much affection that he told his friends if he should die in that part of the world he wished to be buried under the pulpit in that Meeting-house, and his wish was carried out. On the Tuesday following, his interment took place amidst universal sorrow. It is said that 6,000 crowded within the church, and many thousands more waited outside.

The news of Whitefield's death reached London on 5 November, and on the 18th John Wesley preached his remarkable funeral sermon before an immense multitude gathered at the Chapel in Tottenham Court Road. For thirty-seven years the two had been close friends, and Wesley, without flattery, paid a just and eloquent tribute to Whitefield's character and work.

Dr. Gillies who had an intimate knowledge of Whitefield, describes his appearance as graceful and well-proportioned; his stature rather above middle size; of fair complexion with blue eyes, one having a squint, as the result of measles, which led to the nickname of "Dr. Squintum" being given to him in many of the lampoons of the time. His voice was strong and musical, softened with an uncommon degree of sweetness. Garrick is reputed to have said that Whitefield could pronounce the word Mesopotamia in such a way as to move an audience to tears. Franklin said that Whitefield's unrivalled effect as a preacher was due to his great power of realising his subject, and to his histrionic genius, aided by a fascinating voice of great compass, and audible at immense distances. He must have had marvellous descriptive power, for Lord Chesterfield, hearing him pourtray a

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blind beggar as he tottered over the edge of a precipice, jumped from his seat and exclaimed, "Good God! he's gone."

There is not space for me to attempt to describe Whitefield's character and work. That has been done by abler pens than mine. I will only add that there is one memorial to Whitefield in Gloucester, that is the Presbyterian Whitefield Memorial Church overlooking the Park, of which the highly esteemed Rev. G. M. Smith is the pastor. There are many who would like to see a statue to his memory, and perhaps someday it may be erected.

JOHN W. CRAKE.

I wish to express my obligations to my friend, Mr. Roland Austin, Librarian of the Gloucester Public Library, whose notice of George Whitefield in the *Gloucester Journal* of December 19, 1914, I have used freely.

LETTERS OF GEORGE WHITEFIELD

FROM THE COLLECTION OF MR. GEORGE STAMPE.

I. TO JOHN WESLEY

Oxford Apr^l 1st 1735

Rev^d S^r

It will no doubt in some measure surprize you to receive a letter so soon after your leaving Oxford, from one I believe you so little expected but as I always found you so exceeding ready to assist me in any immergency when at College, and my present circumstances requiring some immediate and prudent counsel I hoped you would not take it ill if I troubled you with a letter. The first thing S^r I would inform you of is of my state of Body which at present seems to be very uncertain and by what Symptoms I have as yet perceived, I am likely if not timely prevented, to fall into a Diabetes. As there is nothing which would give the Enemy more room to Blaspheme yⁿ [than] my falling into a fit of sickness (Every one to be sure being ready to impute it to an over abstemiousness) So I would by all means take the most proper method that could be advized me in order to prevent (by the Divine Blessing) so unhappy a consequence. What makes me imagine myself in but an indifferent state of health is this. Yesterday I asked Mr. Chapman to lend me Dr. Cheyna's Essay on Health and Long Life, having resolved some time ago for the future to consult nothing as to my eating and

drinking but what should be essentially necessary for the preserving my Body in a fit Condition to serve my Master and Fellow Christians. I have not had time as yet to revise much of Him, but providentially found a place which I think exactly suits my present case ; and that is the 9th Chapter where he treats of persons of weak nerves, all the Symptoms he gives of them jointly almost concurring in me. And as such a thing if not maturely stopped may bring on some Chronical Distemper, I would desire you to look over that part of the Doctor's Treatise and see whether I had not best make use of such means as He there prescribes in order to preserve my health. What makes me still more desirous of Following his Directions, is this, that I perceive my late Cold has entirely proceeded from the Causes He has assigned, viz-from taking in too great a quantity of Nitrous particles of air by walking early these several weeks last past in X^t Church walk, and I find myself grow better now I continue within till about the middle of the day [Paragraph omitted in which Whitefield describes further symptoms, that he thinks are caused by drinking too much sage tea and water gruel, which however he had reduced]. Whether this is sufficient or how I had best proceed in this affair, or what I had best take for my living after Lent, I should be glad to be informed by you as soon as possible. Guessing that your judgement and experience in these particulars, as well as your great kindness and Christian Charity will not permitt You to defer answering my letter long. I have been with an Apothecary but propose following no one's prescription till I hear from You. Dr. Cheyna I think prescribes such things as Herbs Milk &c for Spring which I would very readily come in with, having little or no appetite and hoping such a way would be a means of mortifying me to sensual pleasures and greatly promote Christian Purity. But your Judgement must determine here. I am a little concerned to give you so much trouble but I believe You will think it none, therefore shall say no more. As for the state of my Soul I trust that it is in a progressive state. I have had frequent Dejection and find myself at present though exceeding easy calm, yet not near so fervent as the 2 last weeks, but I endeavour dayly to renew my acts of absolute resignation to the will of God, not doubting of his Almighty protection both in my Body and Soul through the Infinite merits of my Master whom alone I desire to follow, and be made conformable to both in this Life and the next. Your Father I suppose is by this time ready to offer up his last sacrifice and prepared (if not actually enter'd into) for the Joy of His Lord. May I follow Him as He

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has X^t M^r Ratcliff favour'd me with 2 hours conversation lately, and I find grants almost everything I ask'd him, only objects against singularity, the Obligation we lye under to Fast, and to Communicate as often as possibly we can. The Poor Prisoners at Bocardo seem really very sensibly touched with a sense of Xtianity and are very desirous of receiving the Sacrament I gave them the Bishop of Man and should be glad to know how they might have an opportunity of communicating. If I hear out of the Country Your advice will be exceedingly wanting therefore must beg you if you please to vouchsafe me an answer to inform me how I can carry on (if you'll do me such a favour) a correspondence with You whilst You are in the Country. But alas S^r I fear you are quite wearied out, give me leave therefore only to ask pardon for this freedom, to beg your hearty prayers and Friends, and with all due respects to Yourself and Brother, Mr Hall &c to subscribe myself Revrd S^r

Your very much obliged and Humble Serv^t

George Whitefield

P.S. Whilst I was writing it came into my mind y^t my present of body may arise partly y^t aridity Providence I believe has sent me. I have a much better use of my Understanding than Usual, but find my lips dry, little pains over my breasts, and an unusual pressure on my stomach quite different to w^t I had formerly.

Addressed on the fourth page of sheet

To

The Revnd M^r John Westley
at his Father's Minister of
Epworth

in

Lincolnshire

To be left at the Gainsborough
Posthouse and sent from thence

Endorsed in Wesley's handwriting

G Wh^d

Apr 1. 1735.

2 To George Stratford.

Dummer ¹ in Hampshire Dec^{br} 7, 1736

D^r S^r

See from whence this letter is dated, and wonder not at my

1. Whitefield officiated at Dummer for six weeks for his friend the Rev. Charles Kinchin, who was one of the Oxford Methodists, Nov.-Decr. 1736.

seemingly Unfriendly silence. Yours reach'd me not till last night, and now I am set down under God to answer it. I am heartily glad then D^r S^r to find that you have in some measure took time to consider the many Obstacles and hindrances that will unavoidably oppose and endeavour entirely to Block up your way to Heaven. Believe me S^r You cannot well think of them too long or too often, supposing at the same time you reflect likewise on the Aid that will be given you from Above and w^{ch} will make you more than Conqueror through him that Loved You. It's [failure] of doing this that makes so many fall off from and desert our Blessed Master. It's true that they are willing to receive his Crown, but care not to bear his Cross. They would follow him with all their Hearts to Mount Tabor, but beg to be excused accompanying him to Mount Calvary. In short they would be Followers of Xt if they could Follow him without Renouncing themselves, the World and the Devil. But D^r S^r be not you "Partakers" with such Betrayers of Xtianity. No rather expect and count upon Sufferings and Contempt of the World, knowing that by them You must be made perfect as Our Blessed Master. This D^r S^r will make You a Strong and Stable Soldier of Jesus Xt, this will make you rejoice in suffering in reproaches in distresses for Xt's sake, will make you despise the world's Laughter, and rather pity and pray than regard or resent their Affronts. But because I imagine by some hints in Your letter that You have lately met with a little Contempt and have bore it perhaps with too much impatience, give me leave to offer a few considerations on that subject. I would Observe then first in general that whoever will be an Altogether Xtian must Undergo the Contempt of the world. Because Jesus X^t hath said that everyone that is perfect, i.e. a True Xtian must be as his Master. And indeed How is it possible it should be otherwise? For as our Saviour elsewhere saith, If you were of the World, the world would love its own, but because You are not of the world, but I have chosen You out of the world therefore the world hateth you. So that you see Contempt and reproach is the immediate Consequence of Nonconformity to the world. For so far as the men of the World hate God, so far will they hate those that are endeavouring to be like him. And because the Gospel is to them Foolishness, they cannot but in their own defence call them Fools that cordially embrace it. Contempt then is Unavoidable now as well as formerly—the next query is how You ought to behave under it. Why, as Jesus Xt did, with the utmost patience, humility, resignation and chearfulness, and indeed I cannot direct

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You better than in the fourth paragraph of Mr. Wesley's² prayer for Tuesday Evening w^{ch} you would do well to note and use as often as you find the world frown on You, the Paragraph Begins thus—O thou who wert despised, etc. The prayer likewise for Fryday Morning beginning thus—O Jesus, poor object etc, may be of great service to you if put up with sincerity and earnestness and the four last questions before Tuesday Evening's prayer and indeed all those questions if heartily applied to Your Soul will (under God) be of no small advantage. I could say a great deal more but hoping what has been already urged is in some measure sufficient for the present distress, Give me leave only to Exhort you to Go on and to be of a Good Courage, to bear up against all Contempt with an humble Confidence in God, and by that means prepare Yourself for the much greater share of it you MUST undergo at the University. The Gentleman I have spoke to for your Tutor, his name is Chapman,³ an excellent, Good-natur'd pious Man, who will be as tender of you as a Father. I wish you may be [appointed to our] College, Because there are some there to keep you in Countenance in the Cause of X^t. Pray to God and he will direct you for the best. My Love to your Friend and Brother, dier [dear] Mr. Bayly, and tell him He'll meet with enough who will tell him to spare himself, but he must say unto them as X^t did to Peter, Get thee behind me Satan, for thou savourest not the things that be of God, but the things that be of men. I know not yet for a certainty when I shall see Glou^{ce}. I return from hence to Oxon, God willing, in about fourteenight and then shall see how [time and pl]ace shall determine for me. Be pleas'd to acquaint Mr. Harris Junior⁴ where I am and tell him that I thank him for his kind letter and will answer it whⁿ I return having not yet seen it. I sent a letter about the books to his Brother by the post and last night heard from London that Mr. Hales will be spoke to, to procure his Brother some more. Those I sent are to cost nothing. Desire Mr. Bayly to give my Love and service to Mrs. Wells etc, and to beg their prayers that I may be directed about coming to

2. "A Collection of Forms of Prayer for every day of the Week," with preface and questions for self-examination, 12 mo, 1733. The first book printed by John Wesley, see *Journal*, 14 May, 1765. For further particulars see Green's *Bibliography*, p. 9.

3. William Chapman, one of the Oxford Methodists; at this date a student of Pembroke College, Oxford. He was one of James Hervey's dearest friends in early life (Tyerman's *Whitefield* i, 73, *Wesley*, i, 133).

4. Harris, the Gloucester bookseller, a friend of Whitefield's (Tyerman's *Whitefield* i, 59, 62).

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them. One more favour and I have done—Pray acquaint Mr. Hale's Eldest son the Barber, that I cannot possibly spare the book he desires. You see, S^r how much trouble I put you to, but you will excuse it because I cannot have time I fear to write to all. I shall expect a letter from you at my return to Oxon, and in the meanwhile with my hearty prayers for Your Spiritual progress, I am,

Your's and M^r Bayly's
Sincere Friend and Humble Serv^t
G.W.

P.S. If you come to our College, there are three or four Quondam Schoolmasters w^{ch} You must be aware of—Behold I have told you before. You'll pray for me. God is all, I am nothing.

The letter is addressed on the back as follows,

To

M^r George Stratford
at M^r Pewterer's in John
Dart's Lane near the South-
gate-street
Gloucester

a single sheet

3. TO JOHN WESLEY

Bristol, March 22nd 1738/9

Honrd Sir

I rejoice at the success which God has given you at Oxford and elsewhere. And immediately kneeled down and pray'd that you may go on from conquering to conquering. I propose, God willing, to write to Washington &c. "Turn them, O Lord, and they shall be turned!"

I thank you most heartily for your kind rebuke, I can only say it was too tender. I beseech you, by the mercies of God in X^t Jesus, whenever you see me do wrong, rebuke me sharply. I have still a word or two to offer in defence of my behaviour, but shall defer it till I come to town. If I have offended, I humbly ask pardon, and desire the Brethren to pray that I may be such as God would have me to be.

If the Brethren after prayer for direction think proper, I wish you w^d be here the latter end of next week. Brother Hutchins sets out tomorrow for Dummer. Mr. Chapman brings an horse to

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London which you may ride. I go away, God willing, next Monday sevenight. If you was here before my departure, it might be best. Many are ripe for bands. I leave that entirely to you—I am but a Novice, you are acquainted with the Great things of God. Come I beseech you, come quickly. I have promised not to leave this people till you or somebody came to supply my place. I am resigned as to Brother Hutton's coming hither—The Good Lord direct him.

Desire the Brethren's advice in the following case. Joseph is arrived. Because He w^d not submit to a lot whether He should go with me to England or not, I said He never should return if He went. On board He behaved well, exceeding well, William Wallace did not so, w^{ch} made me think that had he submitted to a lot it w^d have been appointed for him to go with me. What shall I do? Shall I keep to my vow that He should not return, or shall I break it? I am indifferent, I will do as the Brethren shall direct.

Great comfort and Joy in the Holy Ghost does God of his free Grace give me. I find myself strengthened in the inner man day by day. I feel an intenseness of love and long that all should be partakers of it also. I hope I grow in Grace. To free Grace be all the Glory.

God will fight for our D^r Brother Charles. [I thank] him for his letter. Blessed be God that you both are not so brief as usual. God will bring light out of darkness. All these things are not against but for us.

Be pleased to bring the account of my temptations with you, and tho' unworthy permit me to subscribe myself Honrd S^r

Your Dutyful Son and Servant

G.W.

On the fourth page of the sheet the letter is addressed

To

The Rev^d Mr. John Wesley
at Mr. John Bray's a Brazier
in little Britain in Alders-
gate London.

On the top and bottom of this page, above and below the address, the following two notes are added :-

March 23rd 1738/9

Honrd S^r

I beseech you come next week. It is advertised in

this day's journal. I pray for a blessing on your journey [and] in our meeting. The people expect you much. Tho' You come after, I heartily wish that You may be prepared before me. Even so Lord Jesus Amen and Amen.

Our Brethren are here together. They advise that you should go thro' Basingstoke and call at Dummer and there take the horse Brother Hutchins rides thither. Whosoever You shall appoint may ride Brother Chapman's. The Lord direct us all in all things.

This letter is endorsed in John Wesley's handwriting,
G.W.

March 23, 1739

QT.

This letter is given in Tyerman's *Whitefield*, i, 193-194, with some omissions; it is here reproduced *verbatim* from the original.

4. TO HOWELL HARRIS.

Bristol, Oct. 28, 1741.

My D^r Brother Harris,

God brought us hither on Saturday night. I preached thrice yesterday. The Lord was amongst us. This morning also Jesus favour'd us with his presence. And in the night my Soul was carried out in a most unusual manner towards God. I Scarce felt that I had a body. Oh free grace! I have more reason to admire it than all the men in the World. I have received sweet letters from Georgia. Brother Weslies (with grief I speak it) seem to be worse than ever. Just now they have published another hymn book, price three shillings, wherein are some dreadfully horrid things. We are called Advocates of the Devil, Carnal Saints &c. X^tians are to be as completely holy as the Angels, & as Spotless & Sinless as Jesus himself, and D^r Brother John has been so rash as to publish proof of his ministry on Brother Cennick's dying a sudden death. He declared he did not mean me or Brother Humphries. He said, "if the other die the common death of all men, the Lord hath not spoken by me." This he told Brother Says was John Cennick. But pray keep this as a secret. Oh tell it not in Gath. Indeed I pity & pray for them. We go on quietly & in great peace. The Lord keep you & me, my D^r Brother, from a hot, Rash, Positive, Overbearing temper. This I think is the predominant failing in my dear Brother Harris. I think you do not deal gently enough, nor lead those gently that are with Young. Your behaviour the night you came to Abergavenny gave offence to all. My D^r Brother it is a meet thing to give reproof in a proper

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manner. If a Brother or Sister be overtaken with a fault I would not say "The Devil is in you," but endeavour to restore him or her with the utmost gentleness and love. Ministers must not be wolves to worry the Sheep, but Shepherds to lead and feed them. Tender souls are not to be used like obstinate, unawakened Sinners. To one we are to be Sons of Thunder—to the other Sons of Consolation. If we deal roughly with Christ's Lambs 'it will prejudice them against us & make them afraid to come near us. What is most to be regarded, it will displease our Great Shepherd himself. Let us therefore, my D' Brother, pray for more of the mind of Xt. And the more we drink into his Spirit, the more tenderly & lovingly shall we deal with those under our care. I doubt but your *roughness* has been overruled for good. But that does not justify your conduct. Everything is not good that God brings good out of. I know the D' man to whom I am writing will not be offended. Methinks I hear him say, "I love 'my Brother Whitefield for this." I am sure I desire the same openness from you. I thank you for being jealous over me. But indeed Marriage has not hindered my preaching. I find it has done much good to my soul. I pray the Lord to direct you in this affair. For the present farewell. My D' Companion cordially salutes you. Be pleased to deliver the enclosed to the Brethren, and write me a line to assure me you are not offended with, Your most tenderly, affectionately, & eternally in Xt Jesus,
G.W.

P.S.—If you will order five guineas for Brother Rowland, I will order and pay for the Watch you mention. I shall be here perhaps this fourteenth. The Lord be with your D' Soul!

Addressed to

Mr. Howel Harris,
at Travekka,
in Breckneshire, Wales.

The date at the head of this letter is certainly wrong; it should be Nov. 28. On October 28 Whitefield was in Edinburgh, which city he left on the following day (Tyerman's *Whitefield*, i., 530). For the date Nov. 28, compare the first sentence of this letter with footnote² *ibid.*, i., 533.

GREAT BRITAIN'S INDEBTEDNESS UNDER GOD TO GEORGE WHITEFIELD.

The bi-centenary of Whitefield's birth, occurring at the time when we are celebrating the unbroken peace of one hundred years with the United States of America, calls for recognition of the debt we owe to him under God for the good feeling between the kindred peoples. The Protestant evangelical faith at the basis of the great ideals of the two nations, accounts for the widespread sympathy of England with America in her great struggle from 1861 to 1865 to free herself from the grip of slavery, and at this time for reciprocal feeling toward ourselves in vindication of international liberty and righteousness. The United States must play an important part in the final settlement of peace, and the re-establishment of international law after the present war; and the fact that the best of her people are with us, and her vast resources available to so large an extent in our day of trial, is of incalculable value to ourselves and to our Allies.

To have a nation of more than ninety millions on our side, a nation of first rank in Christian and anti-military sentiment; a people largely under the influence of spiritual and humanitarian principles, gives ground to hope that freedom will ultimately spring out of the ashes of the present strife and bless every enslaved nationality.

To the Puritan and Quaker founders of the United States in the first instance is that religious influence due. But the fervour of their heroic faith had died down in the New England settlements, and when God called the Wesleys and other godly men to arouse Great Britain, He at the same time anointed Whitefield for a like work in America anticipatory to the assertion of Independence on the part of the States. Whitefield visited America seven times, and, despite the fact that its population in the eighteenth century was widespread and small, gathered in its cities, as he had done in England, congregations of many thousands, and stimulated the Ministers of all Protestant Churches to a faith and zeal that have powerfully operated upon every subsequent generation. What was the secret of his influence on both continents? We answer

unhesitatingly—*Divine Unction*. John Wesley tells us in his *Journal* under date of Jany. 1st, 1739, how he and others obtained it. "Mr. Hall, Kinchin, Ingham, Whitefield, Hutchins, and my brother Charles were present at our lovefeast in Fetter Lane, with about sixty of our brethren. About three in the morning, as we were continuing instant in prayer, the power of God came mightily upon us, insomuch that many cried out for exceeding joy, and many fell to the ground. As soon as we were recovered a little from that awe and amazement at the presence of His majesty, we broke out with one voice, 'We praise thee, O God! we acknowledge thee to be the Lord.'" That was the supernatural gift, great above all others bestowed upon this herald of the Cross. "The fervour of his zeal was the pure flame of love." Such was the opinion of Wesley who knew Whitefield intimately for nearly forty years. He says, "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." "Can anything but love beget love? Was it not this, which, quick and penetrating as lightning flew from heart to heart? which gave life to his sermons, his letters, and his conversation?"

As to Whitefield's eloquence, we can have no more disinterested testimony than two letters to the Countess of Huntingdon. Lord Chesterfield writes: "Mr. Whitefield's eloquence is unrivalled, his zeal inexhaustible; and not to admire both would argue a total absence of taste, and an insensibility not to be coveted by anybody." Viscount Bolingbroke says (*Life of C. of H.* i., 179): "He is the most extraordinary man in our times. He has the most commanding eloquence I ever heard in any person—his abilities are very considerable—his zeal unquenchable, and his piety and excellence genuine, unquestionable."

May we not pray, that as God sent Luther, Calvin, Latimer, Knox, and Zwingle, to their various nationalities to proclaim His word in the crisis of the Reformation, as he sent forth the Wesleys, Whitefield, Grimshaw, and unlettered but powerful preachers to awaken brutal and deistical Britain at another great crisis in her history, He will, in this sudden transition period, raise up for us a man or men, as certainly endued with divine power, to recover the nations to truth and righteousness as were His messengers in ages past?

J. W. LAYCOCK.

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The following extract from Dr. Abel Stevens' *Compendious History of American Methodism*, p. 30, will further illustrate the subject of Mr. Laycock's paper, by showing the great extent and religious importance of the influence of Whitefield's work in America. "Whitefield crossed the Atlantic thirteen times, and journeyed incessantly through the colonies, passing and repassing from Georgia to Maine like a flame of fire. The Congregational Churches of New England, the Presbyterians and the Baptists of the Middle States, and the mixed colonies of the South, owe their later religious life and energy mostly to the impulse given by his powerful ministrations. The 'great awakening' under Edwards had not only subsided before Whitefield's arrival, but had reacted. Whitefield restored it, and the New England Churches received under his labours an inspiration of zeal and energy which has never died out. He extended the revival from the Congregational Churches of the Eastern to the Presbyterian Churches of the Middle States, and throughout the Southern colonies. 'The stock from which the Baptists of Virginia and those in all the South and South-west have sprung was also Whitefieldian.' The founder of the Freewill Baptists of the United States was converted under the last preaching of Whitefield."

To this extract, and in further exemplification of its statements, it may be added that Whitefield's labours in America were almost over before the followers of John Wesley began their proclamation of the Arminian Gospel of Methodism. For though Philip Embury arrived in New York in 1760, he did not begin to preach until 1767. The old John St. chapel was opened by him on 30 Oct., 1768. Concurrently with his work, Robert Strawbridge was planting Methodism in Maryland. These were its earliest labourers in the States, and they very briefly preceded Whitefield's death which occurred in 1770. How much Wesley's itinerants, and so American Methodism, owed to his preparatory work, no one can estimate.—J. C. N.

LETTER FROM MRS. WHITEFIELD TO THE COUNTESS OF HUNTINGDON.

FROM MR. G. STAMPE'S COLLECTION.

London July y^e 13 1751

Honoured Madam

I am almost ashamed to write to your Ladyship now not having been able sooner. I have been so ill ever since I came home y^t Docter Lobb and D^r Nisbet has attended more or less ever since. I was in bed when I rec'd your Ladyships Letter and was not able to read it. I had a pluritic fever and [was] so Low y^t y^e Docter durst not bleed me. I am very glad to hear by Mr. Smith y^t your Ladyship is so well, God be praised. Oh may y^e Good Lord give your Ladyship a prosperous Soul in a Healthy Body to his own Glory and y^e good of very many poor Souls. Your Ladyship has heard of God's goodness to My Dr H^d Master

in Ireland. A Gentillman writes me thus D^r Mr. Whitefield has left Dublin very sorrowfull. I find his going away is lamented by many of all Denominations &c &c. My Master Left Dublin y^e 2nd in^t, but I have not heard from him since y^e 29 of June. Hear are letters from Georgia [which] bring good and bad News, y^e good they are all well y^e bad they run him behind very much. But all is well. The Lord has been and is exceeding Good to us at y^e Poor Tabernacle and Lets it often Be filled with his Glory. Oh D^r Madam, and what am I and what my father's House that I am so highly favourd that I sh^d be *calld* a Child of God. But Oh to be a Child D^r D^r Madam I am almost lost in thought. What to have y^e Great Jehova y^e God of Heaven and Earth to be my Father to make my Bed in my sickness to be Afflicted in all my Affictions to support me in and under all my trials and temptations and to make his aboad wth me, Oh D^r Madam, it has been sometimes to much for my weak nature to bear. O for y^e time y^t we shall be disolved and be for ever wth y^e Lord. I hope y^r Ladyship will excuse y^e length of y^s but I could not help it. I have not been able to see or write to Countess Delitz or any friends but hope to get strength. I beg a share in y^r Ladyship's prayers and am in hopes this will meet your Ladyship, Lady Betty and Lady Selina in health of body and soul rejoicing in y^e Lord. This is and shall be y^e prayer of Hon^d Madam

Your Ladyship's Most Obliged Hub^l Serv^t
in our D^r D^r Jesus E Whitefield

Addressed
To

The Right Honourable
The Countess of Huntingdon
At Mr. James Whitefield Merchant
in
Bristol.

LADY HUNTINGDON AND WHITEFIELD'S DEATH.

(See also *Life of C. of H.*, ii., 44 and 251).

The following letter is taken from an unpublished *Life of Joseph Benson*, by his son, Rev. Samuel Benson, and is from the Countess of Huntingdon to the former.

The Mr. Williams referred to in the letter is the clergyman called by Fletcher "a bird of passage," (see Tyerman's *Fletcher*, p. 176, footnote), who stayed a few weeks at the Trevecca College during Benson's absence in the

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autumn of 1770, and influenced the students, and Lady Huntingdon herself, strongly in the direction of Calvinism as against Arminianism, and thus finally helped to bring about the retirement of Benson and Fletcher from their positions there. There is a detailed account of this painful episode in the MS. *Life* above mentioned, with letters from Wesley and Fletcher, and from Lady H. herself (see also Macdonald's *Life of Benson*, p. 16, and *Life of C. of H.*, ii., 232-250). Benson was at Oxford keeping terms at St. Edmund's Hall, when the letter now printed was written. Within a few weeks the Countess was declaring him to be "the mainspring of hindrance to the life and power of religion in the College."
A. WALLINGTON.

College, Wales,
Nov. 26th, 1770.

My Dear Sir,

A few days after you had left us, came the arrival of that most painful news to my heart which, in the circumstances of its suddenness to him, and unexpectedness to me, produced such an effect on my poor spirits, as to render affliction more difficult than I could have supported (*sic*); this, added to the continued putting off self-love under the loss of one of the best friends I had experienced through thirty years knowledge of Christian friendship, was a blow too severe for such a creature, unworthy of the least kindness. I will with gratitude remember and praise the Lord for my dear departed friend. Under this state of mind you will account for and forgive me any neglect, I am well assured; and, from knowing me a little, hope all things for me which kindness can incline to do. The state of the College after you left it apparently wanted someone. I promised you much, but did nothing because I could do nothing; pity more than blame is my due, as my love was not wanting. Dear Mr. Fletcher is come, and in that spirit that could move stones, and would let none of them sleep. Great carelessness followed your absence, and much death upon their spirits. Mr. Williams being so much awake stood nobly against it, and a general condemnation rested upon the whole. I hope that matters will again come well up; but nothing but gospel power can make us hope, or rationally believe, any thing can stand long but upon that work for its foundation. To see or feel this to be the grand or positive need is our greatest want. At present the work in the West under Glassbrook¹ and Mead quite answers: all falls before the authority given them. Rolly² continues a blessing at Bristol and also in

1. ? Jame Glazebrook, (*Life of C. of H.*, ii, 81-88). For Henry Mead see *ibid.*, p. 160. n.

2. The Rev. James Rouquet (see *C. of H. Life*, ii., 53, note).

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Sussex. The loss of dear Mr. Whitefield will make your charge appear of much greater importance, as well as your own character as a Minister. The prayer that the mantle of Elijah may rest upon our little college, is mine. I desire my kind remembrance to Mr. Bicknell and Mrs. Fletcher. All at the College remember you in their prayers, do not in return forget us all. I shall rely upon seeing you when consistent with all that is more right for you to do at Oxford.

Believe me, Dear Sir,

Yours truly,

S. HUNTINGDON.

THE BURIAL-PLACE AND CENOTAPH OF WHITEFIELD AT NEWBURYPORT.

On August 16th, 1914, I had the privilege of preaching in the Old South Presbyterian Church, Newburyport, Mass., where George Whitefield is buried. The town is a sleepy little place on the banks of the broad Merrimac, just where it emerges into the Atlantic. The population I believe has a good deal gone down: I was told that the principal industry of the place was badly hit so long ago as the war with England. The church is a fairly large one, built of wood, as most of the buildings in New England seem to be. It is very much in the style of a large number of Methodist chapels in our country, with a deep gallery which has, I was informed, some curious acoustic properties. There is one place where a whisper can be heard right across the building. The pulpit stands immediately above the crypt, and in that crypt is the grave. The good people of the church are very proud of showing visitors this crypt, and one of us, before knowing what was in store, found the covering of a glass opening in the coffin taken off and the skull of the great preacher exposed to view. I was fairly warned, and preferred to be content with seeing the exterior. There is a fine marble monument in the church with a long inscription upon it commemorating Whitefield's life and the thirteen journeys he made across the Atlantic. I need only add that the place is in country which is associated with another great man, this time one who belongs to our cousins and did not merely leave his bones among them. A few miles further up the

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Merrimac is the little country town of Haverhill, where John G. Whittier was born. The farmhouse is on show, and so is the house in the little town of Amesbury where he lived for a large part of his quiet and beautiful life. Whitefield and Whittier have not much in common beyond the first four letters of their names and the equal profundity of their Christian faith, but the very differences between them help us to realise all the better that there are "diversities of gifts, but the same Spirit."

JAMES HOPE MOULTON.

The following copy of the inscription upon Whitefield's Monument in Newburyport Presbyterian Church, to which Dr. Moulton refers, is taken from Hurst's *History of Methodism*, vol ii (*British Methodism* by Rev. T. E. Brigden) where pictures of the Church and Cenotaph are given. The inscription was written by Dr. Ebenezer Porter in 1828.

THIS CENOTAPH

IS ERECTED WITH AFFECTIONATE VENERATION

TO THE MEMORY OF THE

REV. GEORGE WHITEFIELD

BORN AT GLOUCESTER, ENG. DECR. 16, 1714;

EDUCATED AT OXFORD UNIVERSITY; ORDAINED 1736

IN A MINISTRY OF 34 YEARS

HE CROSSED THE ATLANTIC 13 TIMES

AND PREACHED MORE THAN 18,000 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 OF LIFE; AS A CHRISTIAN ORATOR, HIS DEEP
PIETY, DISINTERESTED ZEAL, AND VIVID IMAGINATION
GAVE UNEXAMPLED ENERGY TO HIS LOOK, ACTION, AND
UTTERANCE; 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 SEPT. 30, 1770,
SUDDENLY CHANGING HIS LIFE OF UNPARALLELED
LABORS FOR HIS ETERNAL REST.