

# R E M A R K S

U P O N

Mr. *G E O R G E W H I T E F I E L D*,

P R O V I N G

*Him a Man under* D E L U S I O N.

---

*Mark them which cause Divisions and Offences, contrary to the Doctrine which ye have learned, and avoid them, Rom. xvi. 17.*

*Beloved, believe not every Spirit; but try the Spirits, whether they are of God, 1 John iv. 1.*

---

By *G E O R G E G I L L E S P Y*,

Minister of the G O S P E L, in the County of  
*New-Castle, in America.*

---

---

*P H I L A D E L P H I A :*

Printed by B. F R A N K L I N, for the Author. 1744.

To my Brethren in the Ministry, and Members of the Presbyterian Congregations, that are the Admirers of Mr. George Whitefield.

I Have here in this following Piece laid down some Considerations about Mr. Whitefield, which I desire of you to read, and seriously to weigh, without Prejudice, begging Light from God; and I hope you shall find the Things propos'd to be considered, or at least some of them, to have such Evidence or Reason, as may be the Means (by the Blessing of God) to convince some of you, that the said Whitefield is a Man under a delusive Spirit, and hath been a Promoter of Divisions in our Church, and consequently ought to be avoided; Mark them which cause Divisions,----and avoid them, Rom. xvi. 17. I have set down his own Words, taken out of his printed Pieces, which are the Grounds of my Remarks. Let not his apparent Holiness; for it is usual with Persons, under a delusive Spirit, to come with a great Shew of Holiness: Neither let his Success, in God's doing some Good to Souls by the Word preached by him, be your Rule. The Success is not so great as is boasted of, if truly considered, and was rightly understood. Remember the Lord's Footsteps are in the deep Waters: For God hath blessed his Word, when delivered by invidious, hypocritical and dividing Preachers, as you may see in Phil. i. 15, 16, 17 and 18 Verses. The Lord doth this for Ends of his own: Examine Mr. Whitefield by the Word of God, that is the sure Rule, and you will find him quite inconsistent with himself: he gave out that he wanted to reform Persons from Arminianism, and yet you will find him a Strengtheners of erroneous Persons, as Arminians, Moravians, and a Puller-down of a Reformation Work. Any of you that have spoke or wrote to his Commendation, that may be now under Convictions of your Wrong, let not your Pride of Heart, or Selfishness, imprison your Convictions; but confess your too Forwardness for Whitefield, and be deeply humbled for it before God, as you would act for your own Good, and the great Good of the Church, and God's Glory. May the dear Lord Jesus touch the Hearts of Lovers of the Truth, and Contenders for the Faith, which was once delivered to the Saints, to get this Piece reprinted in the other Parts where Mr. Whitefield hath been, in order to prevent Persons being deluded by him.

GEORGE GILLESPIE.

---



---

# R E M A R K S

U P O N

*Mr. George Whitefield, &c.*

**S**OMETIMES the *Lord* permitteth a *Spirit of Delusion*, to flow like a Flood, among a Church or People, because of their spiritual Sins; as their spiritual Pride, Self-conceit, Hypocrisy, spiritual Security, Lukewarmness and Formality; contenting themselves with a Form of Religion, without the Power and Life thereof; rash Judging, Want of Brotherly Love; their itching Ears after Novelties and strange Teachers; their not loving to hold fast lesser Truths, tho' indeed there is no small Truth in itself considered, because every Truth is precious, and to be contended for. Now, a Spirit of Delusion is a sore Judgment: *Satan* is a deluding Spirit, he hath his Instruments for carrying on Delusions, and he endeavours to have Men of Parts and Gifts to carry on his Designs, and will incline them to compass both Sea and Land to make Profelytes: And such come ordinarily with a great Shew of Holiness, Humility and Meekness; they are clothed with Sheep-skins, but inwardly are ravening-Wolves; but our *Lord* telleth us, that we may know them by their Fruits, in *Mat. vii. 15 and 16 Verses*. It is the Duty of the Ministers of *Christ's Church*, they being spiritual Watchmen, to

discover to their People such Persons as are under Delusions, and deluding them. And that Mr. *George Whitefield* is a Person under Delusions, will appear from these following Remarks, taken out of his own Writings. The Remarks or Considerations are as followeth.

*First remark and consider, how Mr. Whitefield, at his first coming into Pennsylvania, soon sided in with some Ministers belonging to our Synod (there being then a Dissatisfaction in our Presbyterian Church about Government or Discipline) these with whom he sided he praiseth, and calleth them the faithful Ministers of Christ; and the others he compares to the Priests of Baal. In his second Volume of Journals, printed at Philadelphia, 1740, Page 124, these are his Words:*

“ Was much comforted by the coming of one Mr. Tennent, an old gray-headed Disciple and Soldier of Christ.---And as far as I can find, both he and his Sons, are secretly despised here by the Generality of the Synod, as Mr. *Erskine* and his Brethren are hated by the Judicatories of *Edinburgh*, and as the *Methodist Preachers* (as they are called) are by their Brethren in *England*; tho’ we are but few, and stand, as it were, alone, like *Elijah*, and they, like the Priests of *Baal*, are many in Number; and he calleth them in *Page 144, Carnal.*” Now remark; Mr. *Whitefield*, being a Minister of another Profession, ought to have been silent, and not to judge or condemn till he had known both Sides of the Question. Did he not here contrary to the Apostle *Paul’s* Practice? Who, hearing of Divisions in the *Corinthian Church*, exhorts to Unity; see *1 Cor. i. 10.* Had he not fallen in with any dissatisfied Members of our Church, but exhorted all to Gospel Peace and Unity, then he would have acted like a Child of Peace. Was he not here a direct Cause of fomenting Divisions in our Church?

Moreover, Mr. *Whitefield* is the direct Cause of Divisions in his own Church, the *Church of England*; he giveth out to reform its Members from the *Arminian* Errors. This is good: But see how inconsistent he acts; he condemneth some that are *Arminians*, as the *Author of the Whole Duty of Man*; he calleth him no Christian in a Letter to a Friend in *London*, which was printed at *Philadelphia*, 1740, in *Page* third; his Words are, “ The whole Treatise is built on such a  
 “ false Foundation, as not only proves the Author to  
 “ be no real Christian at Heart, but also, that he had  
 “ not so much as a Head-Knowledge of the true Gos-  
 “ pel of Jesus Christ.” But now observe this Mr. *Whitefield* greatly praiseth the *Wesleys*, who are as great *Arminians* as the *Author of the Whole Duty of Man*. Now, if he would act sincerely, would he not condemn the *Wesleys*, who are *Arminians*, as well as he doth the *Author of the Whole Duty of Man*?

Secondly remark, and consider, How that Mr. *Whitefield*, at his first Preaching in our Parts of *America*, preached against the *Arminian* Errors, and gave out, that he wanted to reform the *Church of England* from *Arminian* Principles. This so far was good; but then how inconsistent did he speak? For at the same time he prayed for the *Wesleys* in publick, as great Reformers in *England*, notwithstanding they held the *Arminian Doctrine*: And at this very same time he was not ignorant of this: So that one of our Ministers was led to pray also for the *Wesleys* as great Reformers. Mr. *Whitefield* printed two Volumes of Journals at *Philadelphia*; in *Volume first*, *Page* 53, how doth he hold out Mr. *John Wesley* as a great Reformer? His Words are, “ The Good that Mr. *John Wesley* has done in  
 “ *America*, under God, is inexpressible; his Name is  
 “ very precious among the People; and he has laid  
 “ such a Foundation, that I hope neither Men nor  
 “ Devils will ever be able to shake..” And again, in  
 said

said *first Volume of Journals*, Page 189, he saith, “ My  
 “ Heart is so knit to *Bristol* People, that I could not  
 “ with so much Submission leave them, did I not  
 “ know dear *Mr. Wesley* was left behind, to teach them  
 “ the Way of God more perfectly; *Prosper, O Lord,*  
 “ *the Works of his Hands upon him.*” Now remark,  
*Mr. Whitefield* speaketh Words here inconsistent with  
*Sincerity*; for he giveth out in his Sermons to preach  
 the *Calvinist* Doctrine, as *particular Redemption, Per-*  
*severance of the Saints, Imperfection of Grace* here to  
 be Christ’s Truths: And yet he saith of *John Wesley*,  
 who is an *Arminian*, and opposeth these Truths of  
 Christ, that he teacheth the Way of God more per-  
 fectly. *Mr. Whitefield’s* Adherents will tell us, that  
 he hath written against *Mr. John Wesley*. I answer,  
 ’tis true, he hath done so, about a Year after he had  
 been first in *Pensylvania*. His Letter is dated in *Geor-*  
*gia, December 24, 1740*: But this was extorted from  
 him by some of his Admirers, who held the *Calvinist*  
 Doctrine. And had he not done this, then he could  
 not have deluded some *Calvinists* to adhere to him, as  
 he hath done. His Arguments he maketh use of a-  
 gainst *Wesley* are good: But how doth he, in said Let-  
 ter, call *Mr. John Wesley* his dear Brother, as in *Pages*  
 3 and 4, and very dear Brother, in *Page 5*; and say,  
 his own dear Hands, *Page 3d*; and he writeth this  
 Letter with a great Reluctancy, as appeareth from  
*Page 5*. But now, why should there be a Reluctancy  
 in *Mr. Whitefield* to write against an *Arminian*, and to  
 contend for the Faith? And in *Page 189* of said *first*  
*Volume of Journals*, see how he rejoiceth at an *Armi-*  
*nian* coming to *Bristol*; his Words are, “ I was much  
 “ refreshed with the Sight of my honoured Friend  
 “ *Mr. John Wesley*, whom God’s Providence has sent  
 “ to *Bristol*, Lord, now lettest thou thy Servant depart  
 “ in Peace.” And in *Page 39* of *second Volume of Jour-*  
*nals*, speaking of *John Wesley*, he saith, “ Lord grant  
 “ h

“ he may be preferred before me wherever he goes.” Now remark ; Is it consistent with Sincerity in a Reformer from *Arminianism*, to say, that an *Arminian* will teach the Way of God more perfectly than himself ? and to rejoice at an *Arminian*’s coming to preach in a Place ? and to pray that an *Arminian* may be preferred before him ? and to pray for the *Wesleys* as great Reformers ?

*Third Remark.* Consider his Journals, and you will find vain and enthusiastical Boastings. See Page 99 of *first Volume* of said Journals, saith he, “ For there  
“ will certainly be a fulfilling of those Things, which  
“ God by his Spirit hath spoken to my Soul.” Remark here he giveth out, that he had an immediate Revelation from God. In my Opinion, it would have favoured more of Humility, and less of Enthusiasm, to have kept this in to himself ; or then to have told also, what these Things were, that so others might know the Truth of these Predictions of God to him, by their Accomplishments. See also in Page 242 of *first Volume of Journals*, his Words are, “ *Oulney*, great Num-  
“ bers are assembled together ;---I therefore stood up-  
“ on an Eminence, in the Street, and preached from  
“ thence with such Power, as I have not for some  
“ time experienced. Though it rained all the time,  
“ yet the People stood very attentive and patient. *All*,  
“ I really believe, felt as well as heard the Word.” Now remark ; What Ground had Mr. *Whitefield* for his believing that all his Hearers felt the Word as well as heard it ? Did he examine every particular Person of these Thousands that heard him ? Or had he that by a Revelation from God ? Is not this an enthusiastick and vain Boasting ?

Moreover, what can be thought of these Expressions in Page 34 of his *Life* ? His Words are, “ One  
“ Day perceiving an uncommon Drought and a noi-  
“ some Clammyness in my Mouth, and using Things  
“ to allay my Thirst, but in vain, it was suggested to  
“ me,

“ me, that when *Jesus Christ* cried out, *I thirst, I*  
 “ *thirst*, his Sufferings were near over. Upon this I  
 “ threw myself upon the Bed, crying out, *I thirst, I*  
 “ *thirst*: Soon after I perceived my Load go off, a  
 “ Spirit of Mourning was taken from me, and I knew  
 “ what it was truly to rejoice *in the Lord*” And in  
 Page 50 of his *Life* he saith, “ One Sunday Morning  
 “ I rose early and prayed over St. *Paul's* Epistle to *Ti-*  
 “ *mothy*, particularly that Precept, *Let no Man despise*  
 “ *thy Youth*. When I went up to the Altar, I could  
 “ think of nothing but *Samuel*, standing before the  
 “ *Lord*, with a Linen Ephod.”

Fourthly, Consider how he praiseth the *Quakers* in  
 Page 97 of said *second Volume of Journals*: Saith he,  
 “ In the City of *Philadelphia* they have two large  
 “ Meeting-houses; they assemble themselves frequent-  
 “ ly together, and, all Things considered, are the  
 “ most regular Society of Men in the World.” Now  
 remark that Clause, to wit, *all Things considered*, in-  
 cludeth Religion in it: Moreover, in the Beginning  
 of said Paragraph, he telleth us, that he is about to  
 give some Remarks upon the State of Religion in the  
 Provinces he had passed over. What he hath said of  
 the *Quakers*, was to ingratiate himself in the Affec-  
 tions of these in *Philadelphia*; but surely no Man of  
 common Sense among them can look upon his foresaid  
 Saying as *sincere*, since he is not a *Quaker* himself.  
 Can any but a *Quaker* say, that, *all Things considered*,  
 the *Quakers* in *Philadelphia* are the most regular Socie-  
 ty of Men in the World? Consider also how he prai-  
 seth Mr. *Law* upon Perfection in Page 15 of his *Life*:  
 saith he, “ God worked powerfully upon my Soul, as  
 “ he hath since upon many others, --- by his Treatise  
 “ upon *Christian Perfection*; --- for which I desire to  
 “ bless his holy Name.” And in Page 31 of his  
*first Volume of Journals* foresaid, he saith of *Law's*  
*Christian Perfection*, “ That it is a Book worth it  
 “ Weigh

“ *Weight in Gold.*” Now *Law’s Christian Perfection* is not found ; see *Chap. 2, Page 29*, the Words are, “ This New-birth, this Principle of a new Life, “ is the very Essence and Soul of Christianity,---the “ Security of our Hope, and the Foundation of all our “ Acceptance with God.” Now this is a gross Error, for our Salvation is not founded upon our New-birth, nor Faith, nor Holiness, nor any of the Graces in us, but only upon Christ’s imputed Righteousness, ’tis only for *this* that we are saved. This Mr. *Law* is very erroneous in his Piece upon *Regeneration or the New-birth*; Page 58, saith Mr. *Law*, “ All Men therefore “ that ever were, or shall be descended from *Adam*, “ have *Jesus Christ* for their Saviour, as *Adam* had ; “ they receive the Promise made to him, and receive “ by that Promise that which he received by it ; they “ have a Seed of the Woman, an *incorruptible Seed* of “ Life, springing up in the *first Essences* of their Life ; “ and therefore no Son of *Adam* is *without* a Saviour, “ or can be *lost*, but by his *own turning* away from this “ Saviour *within him.*” Remark *first*, here he asserts universal Redemption. *Secondly*, Remark he asserts a Saviour within Man ; and in Page 59, he speaketh of a Baptism into the Name or Nature of Father, Son and Holy Ghost. In Page 56, on *Regeneration*, says the said *Law*, “ The Mercy and infinite Goodness of God has “ chosen all Mankind to Salvation in *Jesus Christ*, be- “ fore the Foundation of the World. Now this eter- “ nal Decree of God took place upon the *Fall of Adam* ; “ and as he was admitted unto the Terms of Christian “ Salvation immediately after his Transgression, so “ all Mankind, as being in his Loins, were taken in- “ to the same Covenant of Grace, and what was then “ done to *Adam*, was done to him as the common Pa- “ rent of Mankind.” Remark, How cometh it to pass that Mr. *Whitefield* condemneth the Author of the *Whole Duty of Man* for Words which are the same in

Substance with Mr. *Law* here, but yet did not condemn Mr. *Law* upon *Regeneration*, which is a worse and more corrupted Piece than the Author of the *Whole Duty of Man*?

*Fifth Remark.* Consider Mr. *Whitefield* was one of these *Methodists* at *Oxon* who were strict Keepers of holy *Lent*, as he calleth it; for through all the six Weeks of *Lent* they would eat no *Flesh* but upon the *Saturdays* and *Sabbaths*: But he kept *Lent* more strictly than they; for he frequently abstained from *Flesh* also upon the *Saturdays*: See *Page 3d* of his *Life*. And when he had got weak in *Body* with *Fasting*, and the *Collegians* scoffing him for his too much *Fasting*,---he acknowledgeth his *Imprudence*; but then he addeth these Words, “*Yet I increased proportionably in the Spirit.*” Now remark, Doth not Mr. *Whitefield*, by these Words, commend his keeping of *Lent*? Moreover, he telleth us, in *Page 40* of his *Life*, that one of his *Friends* at *Oxon* (by which understand the *Methodists*) whom he calleth a dear *Servant* of *Jesus Christ*, was not so well pleased with him now as with the rest of his *Brethren*, because he now held *Justification* by *Faith*. Now remark, How could Mr. *Whitefield* call that *Man* a dear *Servant* of *Jesus Christ*, who was not pleased with him for his holding *Justification* by *Faith*.

The *Methodists* were a *Society* of *Students* at *Oxon College*. Mr. *Whitefield* sheweth us the *Reason* of their *Name*, and that the two *Wesleys* were the *spiritual Fathers* of the most of them. In *Page 20* of his *Life*, saith he, “*The World*, not themselves, gave them  
“ the *Title* of *Methodists*, I suppose, from their Cu-  
“ stom of regulating their *Time*, and planning the  
“ *Business* of the *Day* every *Morning*.---Mr. *John* and  
“ *Charles Wesley* were the first that thus openly dared  
“ to confess *Christ*, and they, under *God*, were the  
“ *spiritual Fathers* of the most of them.” Mr. *White-*  
*field* is one of the *Methodists*. See *Page 21* of his *Life*,  
saith

saith he, “ By this they knew I was commenced *Methodist*. And in *Page 22*, saith he, “ I confessed the “ *Methodists* more and more every Day.”

The *Methodist Preachers* cast Lots to determine Things at their Meetings, as appeareth from *Page 112* of Mr *Whitefield's first Volume of Journals*; saith he, “ *Friday, January 5*, Held a Conference at *Islington* “ concerning several Things of very great Importance “ with seven true Ministers of *Jesus Christ*, despised “ *Methodists*, whom God has brought together from “ the *East and the West*, the *North* and the *South*; “ what we were in doubt about after Prayer we de- “ determined by Lot.” Now what these several Things of great Importance were, about which Mr. *Whitefield* and his seven Brethren cast Lots, he keepeth Silence here. If about what Doctrine, this or that, they should preach, then these Lots speak out most horrid Delusions. Mr. *Whitefield*, in his Letter to Mr. *John Wesley*, in answer to his Sermon entiled *Free-Grace*, in *Page 6* telleth us what Mr. *John Wesley* did by Lot; his Words are, “ If I mistake not, when at *Bristol*, “ you received a Letter from a private Hand, charging “ you with not preaching the Gospel, because you did “ not preach up *Election*. Upon this you drew a Lot; “ the answer was, *Preach and print.*”

*Remark sixth.* Consider Mr. *Whitefield's* commending the *Moravians* as godly Persons, or the *Moravian Church* as a pious Church. See *Page 229* of his *first Volume of Journals*, his Words are, “ *Friday, May 18*, “ Dined with several of the *Moravian Church*, and “ could not avoid admiring their great Simplicity and “ deep Experience in the inward Life.”

Some of these *Moravians*, some Years past, came from *Germany* into *England*, and some of them came into *America*. Mr. *Whitefield*, in *Page 195* of his *second Volume of Journals*, hath these Words, “ I cannot but “ give the *Jerseys* and *Pensylvania* the Preference; for

“ to me they seem to be the Garden of *America*. I pur-  
 “ pose taking up of some Land to erect a School for  
 “ *Negroes* in the latter of them, and settle some of my  
 “ *English Friends*, whose Hearts *God* shall stir up, or  
 “ whom the Fury of their Enemies shall oblige to de-  
 “ part from their native Country.” Now Mr. *White-*  
*field* and Mr. *Seward*, in the Year 1740, purchased a  
 Tract of Land in the Forks of *Delaware* in *Pensylva-*  
*nia*. Count *Zinzendorff*, the great *Moravian* Bishop, in  
 the Year following, to wit, 1741, came in from *Eug-*  
*land* with a Number of *Moravians*, and hath settled said  
*Land*. Are these *Moravians* come in from *England* to  
 settle said *Land* Mr. *Whitefield*'s *English Friends*? The  
*Moravians* come into *Pensylvania* have vented these Er-  
 rors; as 1. That *Christ* died for all Mankind. 2. That  
 the *Law* is not our Rule of Life, and ought not to be  
 preached under the *Gospel*. 3. That a true Believer  
 needeth not to be troubled nor concerned for Sin.  
 4. That he can always do the Things he would, having  
 no *Flesh* or *Law* in his Members to war against the *Spi-*  
*rit*. 5. That he hath no Doubts, no Desertion, but con-  
 stant Peace of Conscience and Comfort. 6. That the  
 Affections are first to be wrought on before the Judg-  
 ment or Understanding. *Parleus*, one of their Preach-  
 ers, said, That some charitable People, who did not get  
 their Sins pardoned here, would be pardoned hereafter;  
 and that by means of others, to whom they had done  
 Good, interceding for them. *Peter Boehler*, their great  
 Preacher, denieth the Eternity of Hell Torments, and  
 in a Sermon said, That there is no Difference betwixt  
 Justification and Sanctification, but are the same thing.

Mr. *Seward*'s Journal, printed *London*, 1740, mak-  
 eth it plain that foresaid Land was bought for the *Mo-*  
*ravians*. In Page 52, saith he, “ I told them I had (thro’  
 “ Grace) given up myself and Fortune to assist Mr.  
 “ *Whitefield* in his generous Undertaking for the Good  
 “ of Mankind; and that I had assisted Mr. *Whitefield*

“ to

“ to take up 5000 Acres of Land in *Pensylvania* in  
 “ order to erect a *Negroe School*, and to settle our  
 “ *English Friends*, where they might worship God in  
 “ their own Way, without being thought Enthusiasts  
 “ for so doing.” And in Page 82 of said *Seward’s Jour-*  
*nal*, saith he, “ I am to collect *Subscriptions* for a *Ne-*  
 “ *groe School* in *Pensylvania*, having bought Land there  
 “ to begin a little *Hernhoot* upon with *English Friends*,  
 “ to go over next Year.” Now, Reader, know, that  
 the *Moravians* settled in Count *Zinzendorff’s* Jurisdic-  
 tion are also called *Hernbooters*, or *Herrnhuthers*, be-  
 cause they settled a Place there which they called  
*Herrn-huth*, that is, *Lord’s Protection*. Now the next  
 Year, 1742, came in from *England* Count *Zinzendorff*  
 with a Number of *Moravians* or *Herrnhuthers*, and set-  
 tled *Whitefield’s* and *Seward’s* Land, which he saith he  
 had bought to begin a little *Hernhoot* upon.

*Seventh Remark or Consideration.* I had occasion to  
 see a Piece, printed at *Philadelphia* by *Andrew Brad-*  
*ford*, called, *A Compendious Extract*, containing the  
 chiefest Articles of Doctrine, and most remarkable  
 Transactions of Count *Lewis* of *Zinzendorff* and the  
*Moravians*. The Author in said Piece, Page 1, telleth us,  
 that Count *Zinzendorff* hath, in a Letter directed to the  
 beloved Country of *Pensylvania*, dated *German-Town*,  
*Feb. 20, 1741-2*, in the manner following, hath these  
 Words, “ My Brother, *George Whitefield*, a Son of our  
 “ Church (for our Brother, *Peter Boehler*, hath brought  
 “ the Blood of *Jesus* unto him, and to the Brethren,  
 “ *Wesley*, *James Hutton*, *Benjamin Ingham*, *Kinchin* ;  
 “ and these latter have carried it since all about) has  
 “ made me a Way, through the Gospel, as it appears  
 “ at present before all the World, &c.” Now at the  
 Synodical Meeting of Ministers *May* last, 1743, at  
*Philadelphia*, in Mr. *Hazard’s* House, Mr. *Gilbert Ten-*  
*nent* received a Letter from Mr. *Whitefield*, which he  
 there opened and read before others and me. In this  
 Letter

Letter Mr. *Whitefield* owns to Mr. *Tennent* that the *Moravians* held some Errors; yet, speaking of Count *Zinzendorff*, saith he, the Count is a good Man. *Whitefield's* Letter plainly implieth, that Mr. *Gilbert Tennent* had written to him about the Errors of the *Moravians* and said Count *Zinzendorff*. Now Mr. *Whitefield*, to blunt the Zeal of Mr. *Tennent* against the *Moravians*, writes to him that the Count is a good Man. Now remark, Count *Zinzendorff*, the great *Moravian* Bishop, in his printed Letter foresaid, calleth Mr. *Whitefield* a Son of their Church; and after this again Mr. *Whitefield*, in a private Letter to Mr. *Tennent*, calls Count *Zinzendorff* a good Man.

*Eighthly, remark or consider,* A Letter was printed, with an Address to the religious Societies in *Scotland*, from Mr. *Whitefield*, and unto this Letter is subjoined an Extract from a late Author, which Mr. *Whitefield* adopts and recommends (as very necessary to be learned at this time, and exactly expressing the Language of his own Heart.) In Page 21 of the Extract it is asserted, that there may be *Piety, Equity, strict Sobriety, and extensive Charity*, in a *Jew*, or in a *Gentile*, as in a *Christian*. Now remark, Mr. *Whitefield* adopteth this Extract; now what do you think of his asserting that there may be *Piety* in a *Jew*, or in a *Gentile*, as in a *Christian*? This is most horrid.

*Ninthly, remark or consider,* Mr. *Whitefield* in his Letter to the Church Members of the Presbyterian Profession, printed *New-York, November, 1740, Page 2,* hath these Words, "The Lord's Dealing with me was somewhat out of the common Way. I can say to the Honour of rich, free, distinguishing Grace, that I received the Spirit of Adoption before I had conversed with one Man, or read a single Book on the Doctrine of *Free Justification*, by the imputed Righteousness of *Jesus Christ*." Remark now, by way of Queries, 1. Did Mr. *Whitefield* never read the holy Scriptures

*Scriptures* before his Conversion? Did he never read them when at the *English School* he was learning to read? 2. Doth not Mr. *Whitefield* say, that he never knew what true Religion was, till God sent him an excellent Treatise by the Hands of his never to be forgotten Friend *Charles Wesley*? See Pages 16 and 17 of his Life. But, 3. Could Mr. *Whitefield* be adopted without some Knowledge of the Doctrine of *Justification* and *Free-Grace*? And if he had some Knowledge of it, but not from any Man, or the *Scriptures*, then is he not guilty of Enthusiasm, and a Pretence to an extraordinary Revelation from God?

*Tenth Remark or Consideration.* Mr. *Whitefield*, in Page 40 of his Life, saith, "About this time God was pleased to enlighten and bring me into the Knowledge of the *Freeness of his Grace*, and the Necessity of being *justified* in his Sight by Faith alone." And yet in Page 35 of said Life, he saith, "God having now given me the Spirit of Adoption, my Friends were surprized to see me look and behave so cheerfully." Now remark, That according to Mr. *Whitefield's* Account, he had the Spirit of Adoption, when he was ignorant of the Doctrine of the *Freeness of God's Grace*, and of the Necessity of *Justification by Faith alone*. Now, can a Man adult receive the Spirit of Adoption, and yet be ignorant of the Doctrine of *Justification by Faith alone*?

11. Consider glorious Christ is sole King and Head of the Church; he hath a visible Church and Kingdom here, and he hath given a visible Plan and Form of Government to his Church. Every civil Society hath a Plan of Government and Rules, and can we think that Christ, the King of the Church, who is infinite in Wisdom, hath left her without a Plan and Form of Government? Now Mr. *Whitefield* calleth this *Bigotry* for Persons to stand up for the visible Plan and Form of Government which Christ hath given in  
his

his Word. Is it not a great Sin to call Persons *Bigots* for their appearing for the *Externals* of *Christ's* House, which he himself hath prescribed? As Ministers are to be careful to get the Grace of God in the Hearts of their Hearers, and to get them born of God; so they are also to be careful to stand up for the Plan or Form of *Christ's* House; this is a Hedge to *Christ's* House, to keep it from Errors, Confusions, Anarchy and Divisions.

*Twelfth Consideration.* Mr. *Whitefield* is one of the *Methodists*. Now when these *Methodists* get out from *Oxon*, one of them, to wit, Mr. *Whitefield*, giveth out for the *Calvinists* Doctrine, but now and then hath given secret Stabs to it in his Writings. *John Wesley* getteth out for the *Arminian* Doctrine. *Kinchin*, another of these *Methodists*, after some time setteth out for this Error, to wit, That *Christ* hath not a *visible Church* upon Earth. For Proof of *Kinchin*, see Mr. *Whitefield's* first Volume of *Journals*, Page 212, saith he, "Alas, the Enemy had got Advantage over three  
" of our Christian Brethren, and driven them to de-  
" ny *Christ's* visible Church upon Earth. They had so  
" far influenced and deluded Mr. *Kinchin*, a sincere  
" and humble Servant of *Jesus Christ*, that I found  
" through their Persuasion he had actually quitted his  
" Fellowship, and intended to resign his Living." And see Page 214 of said first Volume; but Mr. *Whitefield* telleth us again that *Kinchin* had got over his Scruples. These *Methodists* I dread them: You see they get out, and are of different Principles; may our Church beware of them.

*The Thirteenth Consideration.* I look upon Mr. *Whitefield*, the *Methodist*, to be a Strengthenener of the *Moravian* Church. 1. Consider the Land he bought for his *English* Friends is very soon settled by the *Moravians* from *England*. 2. Notwithstanding he cannot plead Ignorance of the gross *Moravian* Errors, yet he  
hath

hath written to Mr. *Gilbert Tennent* commending Count *Zinzendorff*, their great Bishop, for a good Man. 3. Mr. *Whitefield*, with seven of his Brethren, the *Methodists*, cast Lots in their Meeting, and *John Wesley* hath practised the casting of Lots; now the *Moravian Church* are great Casters of Lots. 4. One great Thing the *Moravians* plead for, is a Catholicism, or a joining of all Christian Societies of different Principles together, and so doth Mr. *Whitefield* plead for this.

The *fourteenth Consideration*. The Reverend Mr. *Durham*, in his Treatise upon *Scandal*, Part III. Chap. 6, sheweth us, to wit, how *Satan* drives on a Delusion among a People; his Words are, “ If it be enquired how he persecuteth this? (he answers) we may observe these particular Ways; as 1. Altho’ he questions not a Ministry in the general, yet he maketh Questions; 1. Concerning the calling of such and such Men, if they be duly called Ministers, or not; thus *Paul’s* Apostleship is questioned. 2. He endeavoureth the discrediting of their Gifts, as if the Matter spoken by them were common, their Expressions mean, as we may see in 2 *Cor.* x. 1, and xi. 6. 3. This is especially comparing them with the fair Shew of corrupt Teachers, in their flourishing, spiritual, ravishing like Discourses. 4. They cry up their Revelations and spiritual Attainments in an immediate Manner, beyond what is in the Ministers of *Christ*; therefore, 2 *Cor.* ii. 12, *Paul* is put to compare himself with them, and particularly in Revelations and singular Manifestations of God to him. Reader, did not *Whitefield* this? See my *ninth* and *tenth Remarks*? 5. They endeavour to make the Ministers of *Christ* to be esteemed Covetous, Self-seekers, Earthly-minded, and such like.”

Again, *secondly*, “ Though at first principal Truths  
 “ are not altogether and principally denied, yet, by  
 “ Degrees, he doth engage many, 1. To reject some  
 “ less fundamental Truths concerning Government,  
 “ Communion with others in the Ordinances, and  
 “ such like. 2. He draweth them to separate in Prac-  
 “ tice from the Fellowship of others, under the Pre-  
 “ text of more Purity and Spiritualness. This seems  
 “ to be expressed by *Jude*, Verse 19. And indeed this  
 “ Way was followed in the first Heresies, which be-  
 “ gan at small Things, as these of the *Novatians*, *Do-*  
 “ *natists*, &c. 3. He cometh then to quarrel Expres-  
 “ sions that are used by the Orthodox, and to com-  
 “ mend, as it were, a new kind of Language; for  
 “ which Cause the Apostle commandeth the holding  
 “ fast the Form of sound Words, 2 *Tim.* i. 13. And  
 “ these corrupt Teachers are said to speak *great swell-*  
 “ *ling Words of Vanity*. 4. He endeavoureth to dimi-  
 “ nish Mens Hatred and Zeal against Errors, and the  
 “ most absurd Opinions, that he may either obtain  
 “ some actual Toleration to them, or at least keep  
 “ off such hard Construction of them. 5. He pro-  
 “ ceedeth then to have the Persons of such as are  
 “ tainted with Error much beloved and esteemed of  
 “ by others, that there may be the more familiar Ac-  
 “ cess to converse with them, and the readier Dispo-  
 “ sition to receive their Leaven from them; this he  
 “ doth sometimes by making Mens Gifts in their  
 “ Quickness and Nimbleness to be commended;  
 “ sometimes by their seeming Gravity, Austerity and  
 “ Holiness of their Carriage; for which Cause they  
 “ are said to be *Wolves in Sheeps Clothing*, *Matt.* vii.  
 “ Reader, see first Part of this applied to *Whitefield* on  
 “ my second Remark. 6. When this is obtained,  
 “ then there is easy Access to make most gross Doc-  
 “ trines and Delusions be drunken in.”

The Means and Arguments that are used to carry on Delusions, are these, or such like: 1. “ The Carriage and Conversation of the Abettors thereof is made very plausible, fair and approveable like, that there may be no Suspicion of the Devil’s Influence on such a Work; therefore they are said to be transformed into the Ministers of *Christ*. 2. It is useful in this Design, to have some that have Church Power, and beareth the Name of Officers, engaged; that they may come in, not under the Name of Ministers of *Satan*, but as it is, 2 *Cor.* xi. 23, as Ministers of *Christ*. 3. They follow their Designs, under a Pretext of advancing Holiness and Spirituality to a higher Degree, and of having a more humble Way of living, and of being a further Length in high Attainments. A fourth *Mean* is the pleasing of Ears and itching Humours with great swelling Words, new Notions, and large Discourses of Nonsense, delivered with great Confidence; whereas the Apostle saith, 1 *Tim.* i. 7, *They know not what they say, nor whereof they affirm.* 5. They make use of a Pretext of Good-will and Advantage to these that they speak unto, as it is *Rom.* xvi. 18, *By good Words and fair Speeches they deceive the Simple, &c.*”

As to the Manner how this Design is carried on, 1. “ It is covertly and subtly done; therefore they creep in with Innuations, looking far otherwise than they are. 2. It is done hypocritically, 1 *Tim.* iv. *They speak Lies in Hypocrisy,* and do pretend both to be religious, and Friends to Religion and Truth, while they do so. 4. It is done sometimes vehemently, as it were, knocking with Force at Hearts; so it shaketh the Hearer, by the Bigness of Words, Peremptoriness of Threatenings, Confidence of Assertions, and Vehemency in the Manner, so that it hath (as the Scripture saith) a Strength and Power with it; and therefore is compared to a Spait or

“ Flood, *Rev.* xii. and is called strong Delusion,  
 “ 2 *Theff.* ii. 4. 4. This is done with all Diligence,  
 “ compassing Sea and Land, leaving no Mean unes-  
 “ sayed. 5. With a kind of seeming Simplicity, Zeal  
 “ and Singleness, and with many Professions thereof,  
 “ as may be gathered from *Gal.* iv. 17, *Rom.* x. 2.  
 “ 6. It is done with great Boldness, which appeareth,  
 “ 1. In pretending to eschew no Suffering, or to fear  
 “ no Hazard that may follow on their Opinion, if it  
 “ were to give their Body to be burnt, and it may be  
 “ doing much in this. 4. It kythes in their confident  
 “ trusting to their own Judgments, and their under-  
 “ valuing of all others. 5. It appeareth in their confi-  
 “ dent asserting of any thing, and not only in the re-  
 “ proaching of any private Person, but of Officers and  
 “ Ordinances, 2 *Pet.* ii. 10, *They are not afraid to*  
 “ *Speak evil of Dignities.*” Now, Reader, consider  
 my thirteen foresaid Remarks or Considerations given  
 about Mr. *Whitefield*, and you will find some of these  
 in this Picture, which is drawn to the Life by the  
 learned and pious Mr. *Durham* on *Scandal*, of a Person  
 under Delusion, or of a Deluder; which Picture you  
 have in my fourteenth and last Remark.

If it should be objected by some of the Admirers of  
 Mr. *Whitefield*, we are certain and sure that he is a  
 gracious Man, for God hath made him an Instrument  
 of the Conversion of some Souls. I answer, I have  
 good Ground to look upon him as a Man under great  
 Delusions, and a Deluder. And I say, Persons that  
 have been rotten hearted, and proper and direct Cau-  
 ses of Divisions in *Christ's Church*, have been Instru-  
 ments of Conversion to others when they were preach-  
 ing *Christ's Truths*, or the Gospel. This I prove from  
 Scripture, *Phil.* i. 15, *Some indeed preach Christ even*  
*of Envy and Strife.* 16, *The one preach Christ of Con-*  
*tention, not sincerely.* 18, *Whether in Pretence, or in*  
*Truth, Christ is preached, and I therein do rejoice.* Here  
 you

you see invidious and dividing Hypocrites preach *Christ* out of Envy, and *Paul* saith that he did rejoice, which could not be said, if there was no Good got by their Preaching. What Ground had he for rejoicing, if the Gospel of *Christ*, preached by them, did no Good to Souls? The Lord doth this, 1. To shew his Sovereignty. 2. To baffle *Satan* and his dividing Instruments much in their Designs. 3. To quicken up his honest Ministers, who may be grown very dead, to be more active in their *Master's Work*. 4. To shew that it is only God that converteth Souls, since sometimes Ministers, that are void of Grace, who are direct and proper Causes of Divisions, may be the Means of Conversion of Souls, when preaching his Gospel Truths. That an unconverted Minister may be, and hath been, the Instrument of converting some Souls when preaching the Gospel of *Christ*; this is plain from the Judgment of solid Divines. The learned Mr. *Mead*, in his *Almost Christian*, illustrates this Truth by many Similies. And the learned *Durham*, on the *Revelation*, sheweth this. First Objection, Then unconverted Ministers should be kept in the Ministry, and not turned out. *Answer*, When any Minister is proven to be unconverted, or a Hypocrite, then he is to be deposed. 2. It is objected by some, *Jer. xxiii. 32, I sent them not,---therefore they shall not profit this People at all.* *Answer*, This is to be understood of false Prophets, who said they had Revelations from God, but lied. 3. It is objected, That if the Blind lead the Blind, then both will fall into the Ditch. *Answer*, This is to be understood of Persons erroneous in Fundamentals, as the *Pharisees* were in *Christ's Days*. 4. A corrupt Tree cannot bring forth good Fruit. *Answer*, This is so, because the Fruit is the physical or natural Product of the Tree; but Conversion is not the physical or natural Effect of the Preacher; the *holy Spirit* is the physical Cause only of Conversion.

Mr. *Whitefield* hath been the Cause of great Divisions among Professors. Aye, but say you, wherever the *Lord* is carrying on a good Work, there *Satan* will rage; and our *Lord* hath said in *Matt. x. 34*, *I come not to send Peace, but a Sword*. And *Luke* saith *Divisions*. I answer, The Gospel of *Christ* is a Gospel of Peace in itself or Nature; 'tis not the direct or proper Cause of Divisions; 'tis the Devil and Mens own Corruptions that are the proper Causes of Divisions. But Mr. *Whitefield* hath been the proper and direct Cause of Divisions, even among good Men with us, he being a sinful and rash Judger, a Drawer of Persons of our Church back from a Reformation-work, and a great Praiser of *Arminian* Preachers, and of the *Moravians*.

I shall conclude first with a Word to my *Reverend Brother, Mr. Samuel Blair*. Dear Brother, Can you say that you have not been under Convictions for your praying in publick for Mr. *Whitefield*, as being a faithful Servant of *Christ*, and a Reformer? If not, then why is it that you do not continue to pray for him as before? Dear Brother, in my Opinion you have appeared unreasonably for Mr. *Whitefield*, which I think should be great Matter of Humiliation to you. Was you not under a Delusion, when Mr. *Whitefield*, in a printed Letter, had made an Acknowledgment of some of his Errors, that you, upon the Back of all this, should have printed to clear him, in what he himself had owned openly to be Errors, and quite wrong? Did you act the Part of a Watchman in *this*? Was you not too secure in this? Should you not be upon your Watch against every Deluder? Should you not openly to the World confess your sinful Forwardness for Mr. *Whitefield*, since you have so openly in the World appeared for him as a faithful Servant of *Christ*, and a Reformer? Dear Brother, examine well, whether or not, your being too much engaged for

Mr.

Mr. *Whitefield*, and Pride of Heart, do not stand in the Way of your giving Glory to God by a free and open Confession of your Fault?

2. I conclude with a few Words to my Reverend Brethren, the Admirers of Mr. *Whitefield*. Let not one of you improve the Conduct of the worthy *Luther* to defend your Mr. *Whitefield*. Consider the worthy *Luther* lived in the Time of greater Darknes, neither shall you find him inconsistent with Sincerity as Mr. *Whitefield* is. The worthy *Luther* never went to endeavour to ingratiate and commend erroneous Teachers to People, he looking upon them to be erroneous; telling People that these did preach the Word of God more perfectly than himself, and begging of the Lord that such should be preferred before him. But this Mr. *Whitefield* hath done; for Proof of this see my *second Remark*. Brethren, let none of you improve Mr. *Willison's* Letter, in which he commendeth *Whitefield*, in order to make People admire *Whitefield*. The Arguments in Mr. *Willison's* Letter for *Whitefield* are all weak, and not conclusive, as may appear by reading the learned Mr. *Durham on Scandal*, in Part III. Chap. 6. Read my *fourth Remark*; it is taken out of Mr. *Durham*, and you will see into the Weakness of Mr. *Willison* in his Pleading for Mr. *Whitefield*. Pray, Brethren, acquaint your People with the Judgment of the worthy *Erskines*, and their associate Presbytery; how they look upon Mr. *Whitefield* as a Man under Delusions, and a Deluder; a Man that is drawing back Persons from a Work of Reformation; and how that upon this Account they exhort People to beware of him, and bid you *not to receive him into your House, neither bid him God speed*, as it is in the second Epistle of *John*, Verse 10. They tell us that what Evils may befall the Church by *Whitefield*, if we encourage him, will be laid to our Doors. The Reverend *Erskines* at first were deceived, so as that they appeared for Mr. *Whitefield*

*field*; but now they have seen into their Mistakes. I hope that the Reverend Mr. *Willison*, and you, dear *Brethren*, will also get a Sight of your Mistakes in appearing for *Whitefield* as ye have done, when the dear *Redeemer* doth cease to plead his Controversy with our *Church*. Mr. *Gibbs*, a Minister in *Edinburgh*, hath wrote that Mr. *Whitefield's* Success is all diabolical. I cannot join with him in this; for I think the *Lord* hath done some Good by *Whitefield's* Preaching to Souls. I have delivered the Reasons of this my Opinion a little above this, at the End of my fourteen Remarks; but I heartily concur with Mr. *Gibbs* in this, and with the godly *Erskines*, to wit, 'That Mr. *Whitefield* is a Man under Delusions, and a Deluder; and to prove this, I refer to an impartial Consideration of my Remarks abovesaid about Mr. *Whitefield*.

F I N I S.