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MR. *S P R O U T T*'S
FUNERAL DISCOURSE
ON THE DEATH OF THE
REV. D. GEORGE WHITEFIELD, A. M.
WHO DEPARTED THIS LIFE AT
Newbury-Port, in New-England, September 30, 1770.
A G E D 56.

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A

DISCOURSE,

OCCASIONED

By the DEATH of the Reverend

GEORGE WHITEFIELD, A.M.

Late Chaplain to the Right Honourable the
COUNTESS of HUNTINGDON;

DELIVERED *October 14, 1770,*

In the Second Presbyterian Church, in
the City of PHILADELPHIA,

B Y

JAMES SPROUTT, A. M.

Pastor of said Church.

PHILADELPHIA:

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London Coffee-House.

M.DCC.LXXI

ADVERTISEMENT.

ON the *Thursday* preceding the delivery of this Sermon, the Session and Committee of the Church signified to the author, their desire that a discourse on the occasion might be prepared for the ensuing Sabbath; and the Church be put into mourning.---Also at their desire and expence the bells of Christ's Church, in this city, were rung muffled. The Congregation, at their annual Meeting, *January* 1st, 1771, requested a copy of the Sermon for publication.

A

DISCOURSE, &c.

A C T S xi. 24.

For he was a good man, and full of the Holy Ghost, and of faith, and much people was added unto the Lord.

THE occasion of the words now read to you was this : The Apostles and Brethren who were in *Judea* having heard that the *Gentiles* had also received the word of God ; they who were of the circumcision contended with *Peter*, when he came up to *Jerusalem*, accusing him for going in to men that were uncircumcised, associating and eating with them. *Peter* owns the fact, rehearses the matter from the beginning in proper order unto them, and pleads, for his justification, a remarkable vision he had from the Lord in the city of *Joppa*. A full explanation of this vision, and an account of the plentiful effusion of the Holy Ghost at *Cesaria*, when *Peter* began to speak to *Cornelius* and his company,

A 2 being

being laid before the Apostles and Brethren, they were entirely satisfied, and glorified God; saying, "Then hath God also to the *Gentiles* granted repentance unto life." Now this being effected, and a door opened unto the *Gentiles* to receive the gospel, certain persons who had been dispersed by the persecution that arose about *Stephen*, went every where preaching the word: Some of them travelled as far as *Phenice*, and *Cyprus*, and *Antioch*, preaching the word to none, but unto the *Jews* only: Some of them were men of *Cyprus* and *Cyrene*; who, when they were come to *Antioch*, spake to the *Grecians* also, preaching the Lord Jesus. And the hand of the Lord was with them: And a great number believed, and turned to the Lord. Tidings of these things came to the ears of the Church, which was at *Jerusalem*; and they sent forth *Barnabas*, an eminent minister of the word, and truly a son of consolation (as his name signifies*) that he should go as far as *Antioch*: Who, when he came, and had seen the grace of God, was glad, and exhorted them all that with purpose of heart, they would cleave unto the Lord. -An agreeable gradation here seems worthy of notice: He came---he saw---he rejoiced---and exhorted them all that, with purpose of heart, they would cleave unto the Lord. This narrative introduces the words of our text, which give us the character of this most excellent servant of the Lord Jesus Christ, with an account of the glorious success he had in his ministerial testimony for him. *For he was a good man, and FULL of the Holy Ghost and of faith: And much people was added unto the Lord.*

By a *good man* some seem to understand, a man of a sweet, kind and benevolent disposition. But I am rather inclined to think that, by a *good man*, in

in this passage of scripture, is to be understood an *holy man*; a man, who is conformed to God in heart and life, by the power of divine Grace. This explanation appears to be confirmed by what is added in the text: *He was a good man, and full of the Holy Ghost and of faith.* These seem to be characters made use of, to point out wherein his holiness and goodness consisted in an *eminent* manner.

AMONG all the characters given to the children of men, this of a good man, as now explained, is, by itself, the most excellent, and that which excites the greatest confidence: *For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die.*" § This was the character of BARNABAS, that son of consolation. He was a *good man*,---eminently---uncommonly so. For he was *full* of the Holy Ghost, and of faith.---The Holy Ghost dwelt in him in a very remarkable manner, in its gracious, sanctifying, comforting and quickening influences; so that with the greatest propriety it might be said, he was *full* of the Holy Ghost. I say nothing of the miraculous influences of the spirit; for I think these, by themselves, are not certain or distinguishing characteristics of a good man in the sense we understand the text.-----And *he was FULL of faith.* Not only had he faith that was genuine, justifying and saving; but he had it in a high degree,---in such an eminent manner, that it might properly be said of him, in this respect also, that he was *full* of faith. By these graces of the Holy Spirit, which dwelt in him richly, he became zealously engaged in the great work of the gospel ministry, and was admirably qualified for it.-----And it pleased God to crown his labours in the gospel with glorious success, giving him many early seals of his ministry.

For

For, in this tour to *Antioch*, much people was added to the Lord. Many souls were so effectually wrought upon by the power of divine grace, as to be convinced of the truth of the christian doctrine, and disposed from the heart chearfully to embrace it; by which they were happily delivered from the power of darkness, and translated into the kingdom of God's dear son. Here you see an instrument raised up by God wonderfully qualified for, and remarkably succeeded in, the business of gathering a plentiful harvest of immortal souls to the Lord Jesus Christ. A character this, vastly more glorious than that of erecting kingdoms, founding empires, and by sword and arms arriving to universal monarchy: For the sacred oracles declare, *They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever.* †

In further discoursing on this subject, I propose more particularly to consider,

The personal character of this servant of God and minister of the word:

Take notice of the success with which God honoured him in his ministry: And,

Conclude with some reflections excited by the present mournful occasion.

I AM now in the first place, more particularly to consider the personal character of this servant of God, and minister of the word.

HE was a *good man*: that is, an holy man, as hath been observed. There may be men of very great powers of mind; wise statesmen, deep politicians,
great

† Daniel xii. 3.

great scholars ; of vast acquirements, and shining accomplishments. Yet these may not be good men. They may be destitute of all real holiness ; or any true conformity to God in heart and life. The heart is the seat of all real religion. Faith and repentance that are not seated in the heart are of no avail in God's account. It belongs to the character of a good man that his heart is right in the sight of God. Without this rectitude of heart, which is only effected by the power of divine grace, he cannot be denominated a good man, in God's view, who sees things as, in reality, they are. His is the doctrine insisted upon by our Lord and Saviour Jesus Christ : *Either make the tree good, and its fruit good ; or else make the tree corrupt, and its fruit corrupt : for the tree is known by its fruit.* * Naturally men are exceeding bad, and amazingly corrupt ; their hearts are full of all manner of wickedness ; yea, *they are deceitful above all things and desperately wicked.* § This is the representation, by God himself, of the exceeding wickedness of the heart, *That every imagination of the thoughts of his heart was only evil continually.* † And the Apostle expressly declares that *The carnal mind is enmity against God, not subject to his law, nor indeed can be.* ‡ In order therefore for men's becoming good men, their hearts must be changed by the effectual operations of the Holy Spirit of God : They must be regenerated. This is a doctrine not only repeatedly taught in the Holy Scriptures ; but a doctrine that our Lord maintained in his discourse with Rabbi Nicodemus, when he unfolded its nature, and urged its necessity in the strongest terms. ¶ This was the character of BARNABAS : He was a *good man* ; inwardly holy, and at heart upright.

It

* Matt. xii. 33.

§ Jer. xvii. 9.

† Gen. vi. 5.

‡ Rom. viii. 7.

¶ John iii. 3. 4. 5.

It belongs to the character of a good man that he not only is possessed with an holy principle, but that he is also engaged in an holy practice. This will as naturally flow from a truly sanctified heart; as good fruit will grow upon a good tree, or the streams of water gently glide from a living spring. Time and opportunity may not be allowed to every good man, whose heart is right with God, to perform a series of obedience to the commands of his maker, as in the case of the thief upon the cross. But this is the genuine and natural effect; and, time and opportunity being allowed, it will be the necessary consequence of the heart's being set right with God by the power of divine grace. Hence it is that an holy practice, a steady course of obedience to all God's commands, is constantly made the finishing character of a good man in the sacred pages. *This is the love of God, that we keep his commandments, and his commandments are not grievous.** Hence, says our Lord, *Then are ye my disciples indeed, if ye do whatever I command you. ‡* And, *Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. †*

HENCE it appears that an holy heart, and an holy life; or good principles, and a good practice, are essential to the character of a good man. This is one part of the personal character of that eminent servant of God in the words of our text. He was a GOOD MAN.

ANOTHER thing that belonged to his character, was, that he was FULL of the Holy Ghost. Every good man hath the Holy Ghost, in some good measure, dwelling in him. But as there are degrees of goodness, so there are degrees of the Holy Ghost, as to its sacred in-dwelling. Every good man hath a measure

* 1. John v. 3.

‡ John viii. 31.

† John xv. 8.

sure of it ; but some good men have a much greater measure than others. Thus it was with BARNABAS: He was *full* of the Holy Ghost: The Holy Ghost had not only taken up its blessed residence in his heart ; but dwelt there in a most plentiful manner by its sacred influences.

HE was full of the Holy Ghost as a spring and principle of spiritual life and action. He had in a most plentiful manner drank of the water which Christ most liberally gives to dry and thirsty souls ; and it became in him a well of living water springing up to everlasting life.* This indwelling of the Holy Spirit, as a principle and fountain of spiritual life and action, is admirably described by our Lord himself under the metaphor of water in this most affectionate language : *In the last day, that great day of the feast, Jesus stood, and cried, saying, if any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water : But this spake he of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet given, because that Jesus was not yet glorified.*† The nature, origin and influence of the Holy Spirit, as a divine principle of spiritual life in the souls of the children of men, is elegantly described by the Apostle James, under the name of wisdom : *That wisdom that is from above, is, first pure, then peaceable, gentle and easy to be intreated; full of mercy and good fruits ; without partiality, and without hypocrisy.*‡

HE was full of the Holy Ghost as a divine teacher, to teach, instruct and guide into all truth necessary for the advancement of the divine life, and obtaining eternal salvation. If we consider *Barnabas* as an

B

inspired

* John iv. 11.

† John vii. 37, 38, 39.

‡ James iii. 17.

inspired person, and as one who had the power of working miracles; as many, besides the Apostles, had in the early ages of christianity; in these respects, the blessed Spirit was with him in an extraordinary manner; in a manner peculiar to the Apostolic age. But the Holy Spirit dwelt in him also as a divine teacher; to open and apply revealed truths to his mind; and to teach him the undoubted certainty of the great doctrine of sinners salvation by the mediatorial undertaking of the Lord Jesus Christ. Consonant to the promise of our Saviour: *These things have I spoken unto you, being yet present with you: But the comforter, which is the Holy Ghost whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said to you.** The divine Spirit, in its ordinary teachings, doth not bring new truths into the mind that are not contained in the scriptures; but opens and applies the truths therein revealed: *Then opened he their understanding, that they might understand the scriptures.†* In this way, doubtless, the Holy Ghost dwells in all true christians, to instruct and teach them in a most comfortable and gracious manner.

BARNABAS was full of the Holy Ghost: It dwelt in him, in an eminent manner, as a spirit of prayer and supplication. He was delivered from the spirit of bondage, and had received the spirit of adoption, whereby he cried *Abba, Father: For ye have not received the spirit of bondage again unto fear: But ye have received the spirit of adoption, by which we cry, Abba, Father.‡* The indwelling of the spirit, as a spirit of adoption, of grace and supplication, is a peculiar blessing that belongs to every real christian. No sooner had the blessed Spirit taken full possession of the heart of *Paul*, than it was said of him, *Be-*
hold

* John xiv. 25, 26.

† Luke xxiv. 25,

‡ Rom. viii. 15.

bold he prayeth. Likewise The spirit also helpeth our infirmities : For we know not what to pray for as we ought ; but the spirit itself maketh intercession for us, with groanings which cannot be uttered.†* By the spirit of grace and supplication that dwelt in this excellent servant of *Christ*, in a remarkable manner, he had access to God in prayer, with boldness and confidence, through the blood of *Jesus* ;—he came boldly to the throne of grace ; and was not only like a wrestling *Jacob*, but like a prevailing *Israel*, by the Spirit that dwelt in him.

BARNABAS was also full of the Holy Ghost, in a very high degree, as a spirit of consolation. We read of the *comfort of the Holy Ghost* :‡ This is that divine and heavenly comforter, which our compassionate Saviour promised to send to his disciples, to be a constant associate with them, upon his departure from them. For thus kindly he addresses them upon this important, and vastly interesting subject. *It is expedient for you that I go away ; for, if I go not away, the comforter will not come unto you : But if I depart, I will send him unto you. § And I will pray the Father, and he shall give you another comforter, that he may abide with you for ever ; even the spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him : But ye know him, for he dwelleth with you, and shall be in you. ||* Thus as a spirit of consolation the Holy Ghost dwelt in *Barnabas* in a very plentiful measure.

He was also full of the Holy Ghost as a spirit of sanctification. He was, indeed, chosen unto salvation through sanctification of the Spirit, and belief of the truth.¶ By the Holy Spirit dwelling in him, in its sanctifying influences, he was enabled to grow

* Acts ix. 11.

† Rom. viii. 26.

‡ Acts ix. 31.

§ John xvi. 7.

|| John xiv. 16, 17.

¶ 2 Thess. ii. 13.

in grace, and make advances in a divine life ;-- to die to sin, and to live to God ;---through the spirit to mortify the lusts and corruptions of the flesh ; and to put off the old man, with all its corrupt affections, day by day ; and put on the new man, which, after God, is created in righteousness and true holiness.

THE Holy Ghost also dwelled in *Barnabas*, to witness to his adoption ; and as an earnest and foretaste of the heavenly inheritance. Thus saith the divinely inspired Apostle ; *The Spirit itself also, beareth witness with our Spirit, that we are the children of God. And, if children, then heirs ; heirs of God, and joint heirs with Christ.* * To the same purpose, the same Apostle speaks in his epistle to the *Ephesians* ; *In whom also, after ye believed, ye were sealed with the holy spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, to the praise of his glory.* †

THUS, you see, as he was a *good man* ; so he was *full* of the Holy Ghost : It dwelt in him in these various respects, in an high degree, and very plentiful measure.

IT also belonged to the personal character of this servant of God, and minister of Christ, that HE WAS FULL OF FAITH. He had that faith which was true and genuine ; that faith which is the substance of things hoped for, and the evidence of things not seen ; § yea, the precious faith of God's elect. And he had it in a plentiful measure ; in an high degree ; He was strong in the faith, giving glory to God. *By faith* he was enabled to receive the christian doctrine as a most glorious reality, not as the word of man, but as in truth the word of God, which effectually

* Rom. viii. 16. 17.

† Ephes. i. 13.

§ Heb. xi. 1.

fectually worketh in them that believe: *----By faith he was enabled to receive the Lord Jesus Christ in all his sacred characters, and saving offices, as he is freely offered in the gospel:----*By faith*, he was enabled to commit his precious soul, with all its invaluable interests, and eternal concerns to his divine Saviour; and could doubtless say with the great Apostle, I know in whom I have believed, and am persuaded that he is able to keep that, which I have committed unto him, against that day. § ----*By faith*, he was enabled to fly for refuge, and lay hold on the only hope set before him in the gospel; † putting his trust and confidence, only, in the meritorious righteousness of Christ for justification: And to count all things but loss for the excellency of the knowledge of Christ his Lord, that he might win him and be found in him, not having his own righteousness, which is of the law; but that, which is through the faith of Christ; the righteousness, which is of God, by faith. ‡ *Barnabas was full of faith*. And, as by faith, he received Christ the Lord; so, by faith in the Son of God, who loved him, and gave himself for him, he lived that painful, laborious, self-denying life, which he lived in the flesh. || His faith was not a dead faith; but a lively, active, vigorous principle. It worked by love; purified the heart; overcame the world; and was productive of chearful obedience to all the commands of his Lord and Master. It caused him to endure hardness as a good soldier of Christ; and not to count his life dear, that he might finish his course, and fulfil the ministry that he had received from him.

THUS, you see the personal character of this eminent servant of God, and minister of Christ: He was
a good

* 1 Thess. ii. 9.

§ 2 Tim. i. 12.

† Heb. vi. 8.

‡ Phil. iii. 8, 9.

|| Gal. ii. 20.

a good man, and FULL of the Holy Ghost and of faith. I am now lead to consider the success with which it pleased God to honour him in his ministry.

And much people was added to the Lord.

THE great business of *Barnabas*, as a gospel minister, was to espouse souls to his Lord and Master; and to build them up in holiness and comfort through faith unto salvation. In this arduous undertaking, and most glorious employment, God was pleased greatly to honour him;—much people was added to the Lord by his ministry, unto whom he gave the warmest exhortations, that, with purpose of heart, they would cleave unto him. Satan's kingdom, by his ministry, received a wonderful shock: Great numbers of immortal souls were turned from darkness to light; delivered from the power of Satan; and translated into the kingdom of God's dear Son. Multitudes were encouraged, comforted, mightily strengthened, greatly edified, and built up in the most holy faith, by his ministry. God, by the good spirit, accompanied the gospel which he dispensed with an overcoming energy; and made it the power of God, and the wisdom of God, unto the salvation of great numbers of never-dying souls. The interesting truths, which he delivered, concerning Christ and his great salvation, being clothed with almighty authority, left abiding impressions upon the hearts and consciences of his hearers. By his ministry secure sinners were awakened; hard hearts were broken; stubborn wills bowed; and weary heavy laden sinners brought to close in with Christ, according to gospel offers; and found rest in him, according to gospel promises. These, indeed, are things that the hearts of Christ's true ministers are much set upon; and they esteem themselves honored by God, in proportion as these great and precious things

things are effected by their administrations. By this, they judge of their success in the important work of the gospel ministry. Some, there may be, who measure their success according to the number of profelites they gain to this, that, or the other party, or particular denomination of Christians : But, sure I am, that the success of every true minister of Christ will be measured according to the number of souls that are *added to the Lord*---built up in faith and holiness ; in the fear, knowledge and love of God. In this way God greatly honored *Barnabas*, one of the first ministers of Christ's kingdom, giving him many seals of his ministry, and many souls for the crown of his rejoicing in the day of the Lord.

FROM what has been said on this subject, we may learn, that the most excellent of all characters that are given to the children of men, is that of a *good man* :---One who is conformed to God in heart and life. This being our true character, we are favorites of the glorious God, and made for time and eternity : Destitute of this whatever our characters otherwise may be, we are, indeed, in a most dangerous and wretched situation ; and, so continuing, shall be miserable for ever and ever.

FROM what has been said we also may assure ourselves, that there is such a thing in reality, as the indwelling of the Holy Ghost in the hearts of God's people : and that in a greater or lesser degree, it is peculiar to every real christian : So that *If any man have not the Spirit of Christ he is none of his.* *

WE may also infer that faith is a most excellent grace ; and that it hath a wonderful influence in the commencement, progress and completion of the evangelical

* Rom. viii. 9.

evangelical divine life in the renewed soul; so that the christian, *the good man*, begins, prosecutes, and finishes his heavenly course by the faith of the Son of God.

FINALLY, from what we have heard concerning the personal virtues, ministerial accomplishments, and glorious success of that eminent son of consolation in the early ages of christianity, I beg leave to direct your meditations to the person, character, and ministry of a late eminent and very successful minister of Christ. Your thoughts, I doubt not, will anticipate me in mentioning the reverend and renowned GEORGE WHITEFIELD, who departed this life (according to our public accounts) on the 30th of *September* last, at *Newbury Port*, in the Province of *Massachusetts Bay*, in *New-England*, by a sudden and violent fit of the asthma.

I AM very sensible, my brethren, of my incapacity of doing justice to the memory of this truly great, and excellent personage. It really needs a genius like his own; and that eloquence, which was peculiar to himself; fully to delineate his character, and describe his virtues. I know not one character in the sacred pages, in which there is a greater similarity, than the words of the text. HE WAS A GOOD MAN, AND FULL OF THE HOLY GHOST, AND OF FAITH: AND MUCH PEOPLE WAS ADDED TO THE LORD.

As to his person, we have all of us had frequent opportunities of admiring his graceful countenance and manly deportment; which commanded reverence and respect; excited esteem and affection in persons of every rank and quality.-----His birth, parentage, and education, the world has long ago been favoured with accounts of, in his printed journals.----- He
early

▲ early discovered a singular taste for science, joined with a sprightly and florid genius. His education was compleated at *Oxford*, one of the most illustrious universities in *Europe*.—It pleased God, who designed him for very great and eminent services in his church, early to change his heart by the power of Divine grace; and by a thorough and remarkable conversion, to turn him from darkness to light, and from the power of Satan unto God; that he might receive forgiveness of sins, and an inheritance among them that are sanctified by faith which is in *Christ Jesus*. Thus all the powers of his mind became strongly engaged to the study of divinity. The important doctrines of grace, and the admirable scheme of redemption by the Lord *Jesus Christ*;—the condemned, miserable state of sinners;—free justification by the imputed righteousness of *Christ* received by faith alone;—the powerful operations of the holy and blessed Spirit to regenerate and sanctify the human heart, were subjects of his most solemn and delightful contemplation. Under the lively impressions of those things, his pious heart was turned to the great work of the Gospel ministry. In this important business he engaged, and to this glorious work he devoted himself, as soon as the rules of that church, of which he was a member, would permit. *Being a good man, and full of the Holy Ghost and of faith*; fired with a flaming zeal for his Lord and master; filled with bowels of tender compassion to immortal souls; and favoured with more than *Ciceronian* eloquence;—he soon became the wonder of the world as a preacher. The attention of persons of all ranks, sects and denominations, was attracted by him: And the hand of the Lord was with him in such a powerful manner, that great numbers were presently joined to the Lord by his ministry. Tho' he always manifested a peculiar regard for the Church

of *England*, in which he had been educated; yet as he set out in the ministry upon principles truly catholic and noble, so he steadily and vigorously retained them to his expiring moments: Pursuant to these principles of catholicism, he was determined not to know any thing among the people, but *Jesus Christ* and him crucified. Upon this plan he set out; and upon this plan he prosecuted the great work of preaching the gospel to all sorts of people that would give him an hearing: To Jews, infidels, freethinkers, as well as to all denominations of christians without exception. And this grand business of publishing the gospel of peace he pursued for a great number of years with the most indefatigable assiduity, prodigious eloquence, and flaming zeal, through *England*, *Scotland*, *Ireland*, and the widely extended dominions of *British America*. As a speaker, he was furnished with such admirable talents, with such an easy method of address, and was such a perfect master of the art of persuasion, that he triumphed over the passions of the most crowded auditories, with all the charms of sacred eloquence. — He was of undaunted courage and heroic resolution, in the cause of his divine Master. Nor the frowns, nor the flatteries of the world; with all its insults and outrages, its allurements or charms, could ever turn him aside from endeavouring to win immortal souls to the Lord *Jesus Christ*. Mr. WHITEFIELD was not only the admiration of the populace, and lower classes of mankind; but had the graces of some of the principal personages in the kingdom. That noble Lady the Countess of *Huntingdon* in electing him for her chaplain, gave an evidence of her distinguishing favor. An act this, expressive of the religion and piety of that noble Lady's heart! Mr. WHITEFIELD was not only an admirable, zealous, pathetic, divine preacher; but it pleased the adorable *Jehovah* to crown

crown his labors with uncommon success. I doubt not but thousands now in the church triumphant, and ten thousands in the church militant, will bless God to eternity for all the benefits they have received from Mr. WHITEFIELD'S ministry. *Much people was added to the Lord* by his means: Comparisons, indeed, are odious; but probably more than by any one man since the Apostolic age.—As to his personal piety, we cannot without a blush, methinks, admit a hesitation concerning his real holiness, and unfeigned devotedness to God. Oh! my brethren; he was truly a good man, eminently so; he was full of the Holy Ghost; and full of faith: Yea he was strong in the faith, giving glory to God. In adversity or prosperity; in sickness or health; he staggered not at the promises.—In charity he abounded. Let charity be defined to be love to God, and love to our neighbor; or let it be considered as to some of its important exercises; such as tenderness of sentiment to those who differ from us in some points not essential, or bestowing alms and relieving the miserable;—in all those acts of charity, he was second to none in the compass of my acquaintance:----Let his holy life and exemplary conversation; his fruitful obedience and unwearied labours testify his love to God:----Let his willingness to spend and be spent for the salvation of souls witness his love to man. Let the Orphan-House in *Georgia* be as a monumental pillar of his ardent love to his fellow creatures in misery, and his hearty practical desire to relieve their distresses. Yea, let the multitudes on this continent, some of whom are now in easy and comfortable, others in prosperous and flourishing circumstances, mostly by his means, rise up, and call him blessed.-----His meekness and humility appeared in his being deaf to all the applauses that were so liberally bestowed upon him on both sides the At-

lantic; and also in that, when he was most shamefully vilified and injuriously reproached, he seldom, if ever reviled again; but committed himself to him that judgeth righteously. He was in a great measure dead to the allurements and vanities of this world; looking down with an holy contempt, and comparative disdain upon all those fading trifles, those gilded nothings, which the men of the world are apt to call great, rare, and excellent. For such were the impressions of the eternal Majesty upon his mind, that he habitually lived, as seeing him that is invisible: He lived with a wise reference to futurity, and maintained a close walk with God.----He was truly a man of prayer. Prayer was his soul's delight; In this precious exercise he was enabled to draw near to God upon the most pressing emergencies, and had access with boldness and confidence by the blood of *Jesus*. He was indeed a mighty wrestler with *Jehovah*. Many of you, my hearers, can testify with what holy fervor and devout affection he has plied the throne of grace for perishing immortals; that they might be turned to God, and made heirs of salvation. Though he powerfully preached, and earnestly denounced the terrors of the divine law against impenitent sinners; yet his heart's desire, and most fervent prayer to God was that they might be eternally saved.---Praise was an employment in which his soul was exceedingly delighted; In this exercise he often appeared to anticipate the sacred pleasures of the upper world.-----Friendship sat gracefully upon his countenance; he was truly acquainted with all its delicacies. He had his peculiar intimates, and those mostly of a religious turn of mind: But he was a friend to mankind in general; and especially the poor man's friend. I am very far from supposing that even this best of men was free from all imperfections; though I may use the
words

words of an ingenious divine in a similar case, and say, with him, " I shall think myself at once supported by truth, and acquitted as doing justice to the memory of this truly great and good man, while I say that few of the human race had more excellencies, attended with less defects than he." But it has pleased the righteous Governor of the world, and wise disposer of all things, to dismiss this his dear and faithful servant from his painful labours in his church militant below; and to join him to the general assembly of the church of the first-born which is triumphing in Heaven above. He is gone to receive the reward of his labors, and the plaudit of his unerring judge: WELL DONE THOU GOOD AND FAITHFUL SERVANT: THOU HAST BEEN FAITHFUL OVER A FEW THINGS; I WILL MAKE THEE RULER OVER MANY THINGS: ENTER THOU INTO THE JOY OF THY LORD.

My brethren, may we not suppose that Heaven's high arches resounded, with loud hallelujahs, and anthems of praise to God and the Lamb, upon WHITEFIELD's arrival in those pure regions of eternal felicity! His work was done; and we have good reason to believe it was well done. He lived long enough to perform an excellent part on this stage of action; to exemplify a life of virtue and piety; to sound the gospel trumpet through almost the whole of the *British* empire; and to gather in a plentiful harvest of precious souls to the Redeemer, that shall be as so many sparkling diamonds in that untarnished crown of glory, which adorns his victorious brow. He lived God's time, which is the best time. And God continued him in this world, long enough, to convince the most malignant of his enemies, if a series of uniform conduct can afford conviction, that he was truly an upright and honest man. But notwithstanding

standing all this, to me, and doubtless also to you, my hearers, his early, his constant friends, the tolling bells, and this sable * cloth, have sounded in melancholy accents of woe, *Whitefield* is dead. Though according to his own desire, he died a sudden death; on the morning of the Lord's Day; after a week, as well as life spent in painfully preaching the everlasting gospel, and his death was unspeakably glorious to himself; yet is it an inexpressible loss to the Church of Christ; which is bereaved of one of its greatest champions. It is indeed a public loss that we are to lament in his departure: A great man,---a good man,---full of the Holy Ghost,---and of faith,---who had added much people to the Lord;---who loved Christ's Church as his own soul;---is gone! Forgive the falling tear, for ever gone, from our world, till the morning of the resurrection! Mourn, O ye children of *Zion*! Lament over him, O ye daughters of *Jerusalem*! with holy lamentations, over him, who has often comforted your hearts with the same comfort, wherewith his own soul had been comforted. Mourn, O ye sons of wickedness! over him departed, who shed floods of tears because of your obduracy, while he was living. Let *England*, *Scotland*, and *Ireland* mourn! Let all the *American* colonies join the lamentation: Let this city be clad in mourning, and this congregation, which, under God, owes its origin to this beloved Servant of Christ;---let it be clad in sable, and take its place in the first class of unfeigning mourners! Who that has any regard for the prosperity of poor *Zion*, can refrain from tears, when we repeat the doleful sound, *Whitefield* is dead? We may, we ought to mourn, my brethren: But we may not, we must not murmur. We may weep; but not complain, lest we impeach the Divine conduct, and charge the Almighty foolishly.

LET

* See the Advertisement, prefixed to this Discourse.

LET us bless God for having given this precious gift to his Church, of such extensive usefulness, and so long continued, a burning and shining light. Let us be deeply humbled under God's hand for his removal. Above all, let us improve to the valuable purposes of religion, the pious exhortations he hath so frequently pressed upon us; and carefully imitate the holy example, which he hath exhibited; so that our last end may be like his, which, we trust, is peace. *May God of his abundant grace, grant this to us all, through Jesus Christ our Lord.* Amen.

The service was introduced with the first following Hymn from Dr. Watts; and the second, from Mr. Whitefield's collection, concluded the service, being sung by a number of young persons belonging to the congregation.

A Funeral Thought.

HArk! from the tombs a doleful sound,
My ears attend the cry,
“Ye living men, come view the ground,
“Where you must shortly lie.

“Princes, this clay must be your bed,
“In spite of all your tow'rs;
“The tall, the wise, the rev'rend head
“Must lie as low as ours.”

Great God! is this our certain doom?
And are we still secure!
Still walking downward to our tomb,
And yet prepare no more?

Grant

Grant us the pow'rs of quick'ning grace,
 To fit our souls to fly ;
 Then, when we drop this dying flesh,
 We'll rise above the sky.

AH! lovely appearance of death,
 No sight upon earth is so fair :
 Not all the gay pageants that breathe,
 Can with a dead body compare.
 With solemn delight I survey
 The corps when the spirit is fled,
 In love with the beautiful clay,
 And longing to lie in his stead.

How blest is our brother, bereft
 Of all that could burthen his mind !
 How easy the soul, that hath left
 This wearisome body behind !
 Of evil incapable thou,
 Whose relicks with envy I see ;
 No longer is misery now,
 No longer a sinner like me.

This earth is affected no more
 With sickness, or shaken with pain :
 The war in the Members is o'er,
 And never shall vex him again.
 No anger henceforward, or shame,
 Shall redden this innocent clay ;
 Extinct is the animal flame,
 And passion is vanish'd away. This

This languishing head is at rest,
 Its thinking and aching are o'er;
 This quiet immoveable breast
 Is heav'd by affliction no more:
 The heart is no longer the seat
 Of trouble and torturing pain;
 It ceases to flutter and beat,
 It never shall flutter again.

The lids he so seldom could close,
 By sorrow forbidden to sleep,
 Seal'd up in eternal repose,
 Have strangely forgotten to weep:
 The fountains can yield no supplies,
 Those hollows from water are free;
 The Tears are all wip'd from these Eyes,
 And evil they never shall see.

To mourn and to suffer is mine,
 While bound in a prison I breathe,
 And still for deliverance pine,
 And press to the issues of death:
 What now with my tears I bedew,
 O might I this moment become,
 My spirit created anew,
 My flesh be consigned to the tomb!