

*... joining as the Brightness of the
... and they that turn many
... Righteousness as Stars for ever,*

A FUNERAL SERMON,

Preached at SAVANNAH IN GEORGIA, No-
VEMBER 11, 1770,

ON THE MUCH LAMENTED DEATH OF THE

Rev. GEORGE WHITEFIELD, A. M.

CHAPLAIN to the Right Honourable the COUN-
TESS OF HUNTINGDON,

Who departed this Life, September 30, 1770, at
Newbury-Port, in New-England, in the 56th Year
of his Age,

By J. J. ZUBLY, Minister of an English and
German Congregation at Savannah.

*Who then is Paul, and who is Apello, but Ministers by whom ye believed,
even as the Lord gave to every Man;
So then neither is he that planteth any Thing, neither he that watereth,
but GOD that giveth the Increase. — 1st Cor. iii. 5. 8.*

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TEXT. DANIEL xii. 3.

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.

●●●● VERY man is more or less valuable, and
 ● E ● deserving of the regard of others, as he
 ●●●● is more or less studious to promote the
 publick good. Man is not only a reasonable and
 most excellent, but also a social creature; and he
 among men that most lays himself out for the
 good of the whole best answers the design of his
 creation and existence. There is no condition in
 life so mean but man may be useful in it, and
 serve God in his day and generation, but some
 have greater abilities and opportunities to do so
 than others; the success of our endeavours we can-
 not command, but if they are unwearied and sin-
 cere, man will be accepted according to that which
 he hath, and not according to that which he hath
 not. In the great day of account nothing will be
 required but what has been previously given, and,
 in proportion of the talents we have received, we
 shall also have an account to render. Whatever
 is done in God and for God will be graciously
 rewarded, though it should never be taken notice
 of by men, nay though it should meet with their
 censure rather than approbation or applause.

Of all the different offices and stations of life,
 in my opinion, none bids fairer for universal use-

fulness than the Ministry of the Gospel; in employ the meanest thought of by some men, but not the less honourable in the sight of God; it manifestly tends to warn the sinner from the folly of his ways, and lead him into the paths of understanding; by so doing it means to preserve man from the greatest of evils which he stands exposed to, and prepare him for the greatest happiness his nature is capable of enjoying; it promotes the best interest of man, by making him truly wise here and eternally happy hereafter. Those that are instruments in the hands of God of such great and lasting good to their fellow creatures must be owned to deserve well of mankind, and, besides the comfort which arises from the consciousness of doing good unto others, which frequently attends their present labours, they may also hope for a distinguished gracious reward in eternity. *They that are wise shall shine as the brightness of the firmament, and they that turn many unto righteousness as the stars for ever and ever.*

You will easily conclude that, in chusing these words as the subject of our present meditation, I had an eye to that eminent servant of Jesus Christ lately translated to a better country; it reflects honour on any community to take due notice of the removal of good men, and to our departed friend in a good degree may be applied what is said of that good Priest *Jejada*, whom, as a token of gratitude for publick services, they buried in the graves of their Kings, because he had done good in *Israel*, both towards God and towards his house, 2d *Chron.* xxiv. 16. My province shall be to embalm the remains of the friend, and to sa-

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Something of his character as a Minister of the
Gospel.

As I may be enabled, I shall endeavour to give you the character of the wise, and of them who turn many unto righteousness, and speak a little on that glory which they are here promised, They shall shine as the brightness of the firmament, and as the stars for ever and ever. While many doubtless are here present from mere curiosity, may the happy effects of this discourse be, that we may all grow wiser and better, and that many may be turned unto righteousness who still now are in the gall of bitterness and bonds of iniquity!

The WISE shall shine.---Who are they, and where shall we find them? The Lord has looked down from Heaven upon the children of men, to see if there were any that did understand God or enquire after him, they are all gone aside, the workers of iniquity have no knowledge, there is none that doeth good, no not one. This is the melancholy account given of mankind by divine authority, *Psalms* xiv. 2. 4. 3. Vain man indeed, would he be thought wise tho' man be born like a wild ass's colt? *Job* xi. 12. It is the observation of an Apostle's upon one of the most knowing nations of the earth, that when they professed themselves wise they became fools, and the proof is incontestable, they changed the glory of the incorruptible God into an image made like to corruptible man, and to birds and four footed beasts, and creeping things, which they never could have thought of if the reason of men were not exceedingly corrupted, and the very light within them become darkness. It was not so at the first, God

that mad: man's spright also made him wise, the remains of which still appear even in his fallen state; man has more knowledge than the beasts of the field; in things that pertain to his life, man does not want understanding; he is also wise enough to do evil, though he will not learn that which is good, *Jer. iv. 22*. This is so very true, that, in matters of common prudence, the worst men often act with greater caution than the best, for the children of darkness are wiser than the children of light in their generation, *Luke xvi. 8*.

In things spiritual, and which concern our eternal salvation and best interest, man in general is truly foolish; the natural man receiveth not the things of the spirit of God: They are foolishness unto him, neither can he know them, because they are spiritually discerned, *1st Cor. ii. 14*. Humbling as it is, sin has made us a race of fools; till our eyes are opened we know nothing as we ought to do, and what proves our folly still stronger, we know better things and do worse; if man was to act in his meaner concerns as he acts in his greatest, we should deem him outrageous, unfit to enjoy his liberty; in the view of eternity, man sleeps, dreams, sports, under the feelings of sickness and death, attended with the irresistible evidence that he cannot always continue here, and must soon be unspeakably miserable or happy in the world to come; he is unconcerned, secure, careless, trilling; he lives as if he was never to die, and dies as though he had never lived; O foolish sons of man, *madness* is in their hearts while they live, and afterwards they go to the dead!

If ever a foolish creature is to become wise, it is by its own efforts towards it must be a series of his own folly. True wisdom consists in the knowledge and pursuit of our real interest. Whosoever has no tendency to make us better, the knowledge of it does not make us wiser. Acquaintance with the most excellent truths, without a suitable practice, only serves to render the more conspicuous our own folly. We must know before we can practise, but we may know and never practise, in either case we cannot be called wise. There may be true wisdom without extensive knowledge, but the most extensive knowledge is not wisdom, unless it has a suitable influence on our conduct, and regulates all our conversation.

But you will naturally enquire, Who then may we call truly wise? Mens notions of wisdom may be as different as it is possible for them to differ in any one thing. Our Saviour I think has characterized, the man truly wise, in the fullest and clearest manner: Whosoever, saith he, heareth my sayings, and doeth them, I will liken him unto a wise man, *Matth. vii. 24.* Here is the fountain from whence we may draw the waters of wisdom; his doctrine has the happiest tendency to make men wise, and the practice of it will infallibly make us good. Conclude we, therefore, that to know and obey the doctrine of *Jesus Christ* is the true wisdom of all to whom it is preached, or who may hear it, and that by no other knowledge or practice we can secure our best and everlasting interest.

In the words before us, probably, they are emphatically wise that observe and improve the ways
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of God, in the church, the world, and with his people, they that understand, as it is said v. 8. So we are told of some of the sons of *Iffachar*, that they had understanding of the times to know what *Israel* ought to do, 1st *Chron.* xii. 32. The wise will observe all things, and this will turn much to their advantage, for the prudent foreseeth the evil to come, and hideth himself, while the simple pass on, and are punished, *Prov.* xxii.

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It may also be observed, that the word rendered the wise in its original signification will very well bear to be translated *those that make wise*. In the preceeding chapter (v. 33.) the same word is rendered, the understanding, and of them it is said they shall instruct many, and it must be owned that he that gaineth souls is wise, *Prov.* xi. 30. Wisdom indeed is its own reward, the wise shall inherit glory; yet it seems a very natural conclusion, that a greater degree of glory will be their portion who have been the successful means to convey wisdom unto others, than those who, as *Solomon* expresses it, have only been wise unto themselves: And that this sense is here intended we may judge with the greater probability, because the other part of their character is clearly expressive, not only of an internal quality, but of good done unto others, and of these I am now to speak,

They that turn many to righteousness. Righteousness is a general word, which stands for all we owe unto God and unto man. The common idea that men have of righteousness is, that it gives every man his own; and the man who gives God his

his due, deals justly with his neighbour, and does justice to his own soul and body, may be termed a righteous man. This admits of no doubt, the only difficulty will be to know where any such can be found.

Righteousness in our text must mean such a righteousness as can stand the test in the sight of God, such as man originally had when he first came out of the hands of his Maker, or such as he is restored to by an effect of divine grace, by which man becomes renewed in the spirit of his mind, and having put on the Lord *Jesus*, (who of God is made righteousness for sinners) is now also created after God in righteousness and true holiness, which were the chief ingredients of that image of God after which man was first created.

Now what this righteousness is in which a sinner may stand and be accepted before God, and where it may be found, is a most important question. Those that must be *turned* unto righteousness are very clearly supposed not to be righteous already; the expression does not only suppose them destitute and void of righteousness, but also that they must be entirely *turned* in order to find it. Neither is this here only personal. Those of whom these words are spoken are the *Jews*, who, above all people then upon earth, might make some plea for righteousness; they are indeed here supposed in their state of captivity, but even then they still had the law of righteousness among them, and in this respect had an advantage over sinners among the Gentiles; but the truth is, there is here no difference, there is none righteous, no not one, *Rom. iii. 23. 10.*

If all men are sinners and unrighteous, then none can stand in the sight of a righteous and holy God; the wicked shall not stand in his sight.----If man must be turned from sin unto righteousness by the ministry of others, he is not likely to turn of himself;----till he is actually turned, his person and his actions cannot please God; and even supposing him actually turned, either God must take no notice of his past sins, which is entirely inconsistent with every idea we have of justice, (and without justice God cannot be God) or man must have something to offer in his own behalf in which the justice of God may fully acquiesce, or else man is not deemed unrighteous, a stranger to God, and liable to everlasting misery; that is, upon the whole, the righteousness unto which man is to be turned must be such that it covers his past guilt, secures his pardon, and enables him to live righteously before God and men in time to come.

Whoever attentively considers the sacred scriptures, and also reviews the state of man, will be convinced that such a righteousness is necessary, and that if, by any means, the sinner can attain it, it will perfectly answer his purpose. Now the scripture further informs us, that *Christ* is the end of the law, for righteousness to every one that believeth, *Rom. x.* It assures us that God made him sin for us who knew no sin, that we might be made the righteousness of God, in him, *2d Cor. v. 21.* Here then is a righteousness suited to the helpless perishing state of *sinners*, and they that inform men of it, and press the acceptance home upon them, may be truly said to turn men unto

unto righteousness, especially when their endeavours are made effectual, and sinners actually turned from sin unto righteousness. *

This righteousness then to which the sinner is turned, existed before the sinner's turning; it is that which the Redeemer of men has wrought out by his active and passive obedience, which the sinner lays hold on by faith, and which is graciously imputed to the believer. This possibly may be thought a doctrine of the New-Testament only, which *Daniel* could not have in view, and which not even all that embrace the New-Testament look upon as a scripture doctrine. It's readily allowed, that nothing can be true in the New-Testament if it contradicts the Old; the sacred writings of the Old-Testament are the first written revelation that God gave unto men. God may make himself and his works known in a gradual manner, but truth can never be at variance with itself. If it could be proved that this doctrine is contrary to any thing God has declared by *Moses* and the Prophets the objection would be fatal, for it must be owned, that unto *Israel* were committed the oracles of God; but the attentive reader will easily observe, that this righteousness has been the only one in virtue of which sinners have been saved in every age. *Daniel* expressly mentions the reconciliation for iniquity, and the bringing in of the everlasting righteousness, *Dan.* ix. 24. In *Isaiah* God swears by himself: Surely shall one say in the Lord have I righteousness and strength---in the Lord shall all
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* Luther translates it: They that direct many unto righteousness.

the seed of *Israel* be justified and shall glory, *Jes.* xlv. 24. 25. This was the principal intent of the coming of the *Messias*, who is therefore called the Lord our righteousness, *Jer.* xxiii. 6. Nay the whole *Levitical* service, and all their sacrifices, plainly pointed out redemption by a sacrifice, and the Epistle of the *Hebrews*, even with those who do not admit its divine authority, must set all the ceremonies and sacrifices of the *Mosaick* dispensation in such a light as will make the original institution far more venerable and instructive. So also *David* describeth the blessedness of the man unto whom God imputeth righteousness without works; Blessed are they whose iniquities are forgiven, and whose sins are covered; Blessed is the man unto whom the Lord will not impute sin.

Accordingly, to preach righteousness, and this righteousness, has been the great business of all that ever laboured to turn sinners unto God. "I have, (saith the *Messias*, *Psalms* xl. 9. 10.) preached righteousness in the great congregation; I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy truth. I will go in the strength of the Lord God; I will make mention of thy righteousness, even of thine only; my righteousness is near; my salvation is gone forth; my salvation shall be for ever, and my righteousness shall not be abolished;" *Jes.* lv. 4. 6. This is the heritage of the servants of the Lord, and their righteousness is of use, saith the Lord, *Jes.* liv. 17. And the whole New-Testament is nothing else but a clearer revealing of that righteousness from faith to faith, as it is written, The just shall live by faith, *Rom.* i. 17. and what the

the old dispensation had in types and shadows, in the new has been preached from the house tops, "to declare at this time the righteousness of God, that he might be just, and the justifier of him who believeth in *Jesus*," *Rom.* iii. 26.

If man is to partake of this righteousness, it must be made known or preached to him; how shall they hear without a preacher? but men may hear and never be the better, and therefore a *turning* unto righteousness is here spoke of. If ever this turn is to take place it must be a work of divine power; hence *Ephraim* prayed, Turn thou me, O Lord, and I shall be turned! The skill of men, all the powers of persuasion, are insufficient for such a purpose, yet does God work by means. Of *John* the Baptist it was said, Many of the children of *Israel* shall he *turn* unto the Lord, *Luke* i. 76. and men may be workers together with God, notwithstanding he that planteth is nothing, and he that watereth is nothing, but all depends upon God that giveth the increase.

This *turning* unto righteousness also implies a total change of all the affections and ways of the sinner; it is sometimes called a turning from sin unto righteousness; sometimes a turning from darkness unto light, and from the power of *Satan* unto God; sometimes a turning to the Lord; all these expressions in the main are equivalent, and they all concur to insinuate, that whatever circumstantial difference we may observe in the conversion of man, yet in the whole man cannot be brought from sin unto righteousness without some very great turn, a signal and lasting alterati-

on of his whole conduct; and this turning is brought about by the almighty hand of God, and usually by the faithful preaching of the gospel committed unto men whom the grace of God has made wise, and who now study to convey the same bliss unto others.

To be engaged in this, is serving man in his best interests, and promoting God's noblest purposes; the task is not without difficulty, the success does not always answer our expectations, but in the end they that have faithfully laboured will not miss of their reward, they shall shine as the brightness of the firmament, and as stars for ever and ever.

They shall shine : Faithful preachers shine even now, they are called the light of the world, and compared to a city on a hill which cannot be hid, *Matth. v. 14.* but this light sometimes is put under a bushel, sometimes it shines in a very dark place, and the darkness receives it not; but still there is light in them, and by their light others may see and be guided; it is indeed sometimes but a faint and glimmering taper, nevertheless, since they are become a light in the Lord themselves, they are a light also unto others, they shall shine like the brightness of the firmament.

When the firmament was first made, on the second day of the creation, there was a brightness which afforded light to the shapeless and unwieldy mass of this globe, even before the sun or the stars were created. God had said let there be light, and there was light; but still the different materials of which this world is composed lay confusedly mixed, and had but just emerged from
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native darkness, the earth, though illuminated by light, was still without form and void, when God made the firmament, divided the waters under the firmament from the waters above the firmament, and called the firmament Heaven, *Gen. ii. 7. 8.* There is some analogy between all the works of God, but in the present state of things, the church and the world, the kingdom of darkness and the kingdom of light, still act in opposition to one another; the church is in the world, and the world is in the church; our light is so glimmering, and our knowledge so exceedingly limited, that our very day seems to be buried in night. There are certain periods also of whom it is said, it shall come to pass in that day that the light shall not be clear, but dark, it shall be a day known unto the Lord neither day nor night, *Zech. xiv. 6. 7.* The greatest brightness of the firmament is still liable to be overcast with clouds, and the greatest brightness in which *Christ's* servants shine still admits of a shade, but yet they give greater light in the moral world than the brightness of the firmament can afford to the natural. He that in the beginning caused light to shine out of darkness has shined in their hearts *to give* the light of the glory of God in the face of *Jesus Christ*, *2d Cor. iv. 6.* but hereafter they shall shine far brighter, the more light they receive the more light also they convey, but now they know only in part, and prophecy only in part, but when once the shadows are fled, and at the everlasting day-break, the servants of God will shine as the firmament shall then shine, and as the body of Heaven in his cleanness, *Exod. xxiv. 10.*

Stars are placed in the firmament, but their rays and splendour are distinct from its brightness, and those that turn many unto righteousness at last shall not only be bright like the firmament, but also shine as stars for ever and ever.

Stars are a common emblem of teachers; the seven stars, whom *Jesus* holds in his right hand, are the seven churches; false teachers are also compared with stars, but they are wandering stars who fell from the firmament of Heaven, and to whom is reserved the blackness of darkness for ever, *Jude* 13.

Stars are fixed in their orbit, and fixed in infinite wisdom, some at a nearer and some at a greater distance from our globe, but every one of them has his fixed place, none stands in the way of another, and they are not scattered at random over the æthereal regions, but immoveably and wisely fixed. Servants of God, and those who are to turn others unto righteousness, are fixed in the firmament of the church; their office is to subsist as long as the world subsists, and it is placed so high, that every attempt of its enemies to destroy it will ever prove ineffectual; as every star is fixed in its proper place, so providence, which fixes the bounds of our habitations, has also appointed every particular servant of *Christ* his own sphere to labour and to suffer; in these we ought to continue immoveably fixed, unless he that holds the stars in his right hand himself call us to be setting stars in one place that we may rise in another.

Stars have their course appointed for them, every one moves with the utmost accuracy in his own

own orbit, none interrupts the other in his course, or obstructs his motion, and thus the servants of God move as they are directed; there is a pleasing connection between each of them; their whole number, and every one of them, are engaged in the same work, and shine in the same employ; they go before those that enquire after *Jesus Christ*, and, like the star that directed the wise men, their whole business is to lead men to the place where the Lord lay: They shine in the night; they are not, like the sun, lights of the day, but, together with the moon, who is considered as an emblem of the church, lights of the night; the moon and the stars, the church and its ministers, appear together, and while she is clothed with the sun, the stars also are a crown on her head, *Rev. xii. 1.* Their number none can find out, and there is a difference in their magnitude and distance from us. This is the case also with faithful teachers, none can know the number of them, but at present they do not exist all at the same time, as the stars do, but succeed one another in different ages, and appear in different places, as the stars are not all seen at once over all the globe, but they all have only a limited light, and perhaps those which appear least to our eyes appear so only because of their lofty distance; and it may be said, that as stars lose their brightness by the greater splendour of the sun, and brightness of the day, so the nearer faithful servants are unto their Lord, the smaller they grow in their own eyes; and in the world to come, as there will be no night there, so there will be no need of any stars or teachers, no need of candle,
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or of the light of the sun, for the Lord God giveth them light, and they shall reign for ever, Rev. xxii. 5.

There is a connection between the church militant and triumphant, and those that are translated where no created light is wanting may still shine like stars to guide such as, in the ways of their pilgrimage, are, through dark nights, passing on unto eternal light. Those that have been useful while on earth shall not be useless to the world now they are translated to Heaven, they shall shine as stars for ever; their splendour would be lost if there were none to behold it; Heaven owns her friends, and the friends of Heaven shall behold their sparkling rays.

They will shine for ever: There is light and warmth in the expression. Light is an emblem of joy and bliss, and their shining denotes both their usefulness and dignity. They shine as lights amidst a crooked and perverse generation while they are in the world, but a glorious splendour will attend them when they are placed higher, the world that is present, and that which is to come, will see how bright they shine, in both they will appear as coming out of many tribulations, and having washed their garments, and made them white in the blood of the Lamb.

They shall shine *for ever*, even here below, as long as any live that have known their zeal and labour; while any survive that have been turned by them into righteousness they will never be forgotten; *the righteous will be had in everlasting remembrance*, their works will praise them in the gates, their labours will survive them, and while those

those who have been converted by their ministry are now instruments of good unto others, it may be said that their usefulness still continues, and sometimes the writings of faithful Ministers turn to a greater and more visible account after their death than all their painful labours did in their life, and tho' themselves sleep in the dust, their leaves never wither, but may still be for the healing of nations.

But in Heaven itself their glory will be more conspicuous, the blessed inhabitants of the place will respect the image of God in one another. *Moses* and *Elias* appeared unto our Lord in glory; *Christ* will be glorious in all his saints, and wonderful in all them that have believed in him; the universal judgment day will display the glories of his servants at once to the whole visible and invisible world; when *Christ*, who is our life, shall appear, his servants also will appear with him in glory, and when *Christ* presents the whole body of his redeemed ones spotless unto his father, it will also be said and remembered what every one of his servants has done for him on earth, their history will be known unto angels, they will mingle with morning stars, being *equal to the angels* of light, they will shine like the sun in their father's kingdom, they will know one another, and the glory of every individual among them will be the joy of the whole; tho' one star differeth from another in glory, yet every one will be completely glorious; and their very bodies will partake of that light and joy which will be then diffused in their souls; their bliss will appear in their very countenance, the Lord *Jesus will change this body of*
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their humiliation, and fashion it alike unto his glorious body; and it is very possible, that those who bore the marks of the Lord Jesus in their body, and while they turned others unto righteousness, were unrighteously slain, and did not love their lives unto death, will have a peculiar honorary mark, and shine in a distinguished manner among those that will shine for ever and ever.

I would but just hint that this may in part be accomplished at the particular period “when *Israel* shall be delivered, every one whose name shall be found written in that book,” very able expositors have shewn no aversion to understand the resurrection mentioned in the 2d verse as distinct from the last and general one, and it is very certain that the Apostle speaks of the future general conversion of the *Jews* as a receiving of life from the dead, *Rom. xi. 27.* God will certainly remember the posterity of *Abraham* his friend, and has not preserved the *Jews* as a distinct people, but for some very great purpose; now, those whom God shall make use of at that time to make them wise, to take the veil of *Moses* from their face, and to turn them unto the righteousness of his son, may expect a particular degree of glory for that service, and will shine as stars for ever.

It seems also a natural inference, that hereafter they will shine in proportion to their faithfulness and success here; indeed, tho’ *Israel* should not be gathered, those that rain would have gathered them will still be glorious, but their success will be their beautiful ornament, and every soul they gained will be a bright jewel in the crown of righteousness which the Lord the righteous judge

judge in that day will bestow upon them: Neither will these stars ever be eclipsed, their light and their bliss will suffer no interruption, their glory will never be diminished or ended, *their sun shall no more go down, for the Lord shall be their everlasting light, their God, their glory, the Lord their everlasting light, and they the works of his hands, that he may be glorified, Jes. lx. 19. 21.*

Tho' this may in a particular manner be the reward of some of God's servants, whom he has employed about extraordinary purposes, yet all his saints will hereafter shine in glory, and every one of his faithful servants shall receive his own reward according to his own labour, whenever his work is accomplished, the good and faithful servant will be called home, he will hear the blessed, *Well done*, enter thou into the joy of thy Lord, and be crowned with glory, honour, and immortality, and all that are thus admitted shall shine in great brightness, nay, as our Lord expresses it, like the sun in their father's kingdom.

AND among those who till lately shone on earth, and who will for ever shine in Heaven, we may also reckon that worthy man, who has but just finished his course, and disappeared to our world to rise with greater glory in a better.

As it was here that he first exercised his stated ministry, we may say he began his course from this place; the circumstance of his being once, tho' for a very short time, the stated Minister of this parish, had fixed his affections so strongly on this colony, that ever after he studiously sought and promoted its welfare; this has been publicly acknowledged, and the Honour-

able House of Representatives, * by their desire to have a funeral sermon preached for him, and appearing in mourning upon the occasion, have given a very ample testimony that he deserved well of this province, and that His memory ought to be preserved with honour and affection; this congregation also in his lifetime always entertained a very unfeigned esteem for him, and in his death bewails the departure of an able Minister of the New-Testament.

The great aim of *Christ's* ministers must ever be not to preach themselves, nor yet one another, but *Christ* to be the Lord, and ourselves your

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* *Commons House of Assembly, Monday November 5. 1770.*

The House being informed of the much lamented death of the Rev. Mr. George Whitefield, which lately happened at Newbury-Port in the Massachusetts government, and taking into consideration the many and uncommon instances of his friendly disinterested regard and attention to the welfare of the inhabitants of this province, as well as his benevolence to mankind in general, and unwearied assiduity in preaching the gospel wherever he had the opportunity, and this House being desirous to transmit to posterity the just sense they entertain of the virtues of the deceased, and to perpetuate the commemoration of them, have unanimously come to the following resolutions; viz.

Resolved, That this House will provide a sufficient sum to defray the expence of bringing the remains of the Rev. Mr. Whitefield from Newbury-Port, in the Massachusetts government, to be deposited at the ORPHANHOUSE in this province.

Resolved, That this House will provide a sufficient sum to erect a proper monument at the ORPHANHOUSE for depositing the remains of the Rev. Mr. Whitefield.

Resolved, That this House will provide a sufficient sum to defray the expence of putting the church of Savannah in mourning on account of the death of the Rev. Mr. Whitefield.

Ordered, That Mr. Ewen and Mr. Crooke do wait on the Rector of Christ Church in Savannah, and request he will preach a funeral sermon in memory of the Rev. Mr. Whitefield next Sunday. Accordingly they withdrew, and being returned, Mr. Ewen reported they had (according to order) waited on the Rector, and that he answered he would prepare a sermon accordingly.

servants for *Jesus*' sake. Panegyricks which we lavish upon one another are generally esteemed inconsistent with our character; *Christ must increase, and we must decrease*; if we can but pass the world useful, though unnoticed, we should be abundantly satisfied; yet *Christ* has assured us, that *if any man will serve him, him will his father honour*; and when he takes his servants home unto himself, it cannot be improper to take some notice of them, even after they are out of the reach of all mortal praise or censure; *we should remember them which have spoken unto us the word of God, follow their faith, and consider the end of their conversation*, Heb. xiii. 7. In this view I shall speak a little of our departed friend; I would say nothing of him that his soul, purified from all the vanities of time, were he present, might be loth to hear; I shall not praise any thing in him, but what I trust he is now himself offering praises for to God and to the Lamb.

Perhaps death has never yet deprived us of a friend or Minister of whom we would rather have said: *He was a burning and shining light*; this was said of *John* the Baptist, *John* v. 35. and you will willingly apply it to him who is now taken from us; if Ministers are stars, he might be compared to one of those stars who but seldom appear; he was an extraordinary phenomenon in the firmament of the church, not a fixed star, but moving about, and though in an uncommon orbit, he moved in a large sphere, and was a good favour of *Jesus Christ* in very many places.

He has frequently been compared to the brother whose praise was in all the churches, but
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his praise perhaps was rather in such churches as occasionally rejoiced in his light, than in that in which he was born, and of which he always professed himself a member.

If preaching may be called labour, it must be owned, that in labour he was abundant; it is said he preached no less than seventeen thousand times in the thirty-five years of his publick ministry; as his acquaintance was very large, so his correspondence was very extensive; ever since he appeared on the publick stage, his whole life was a constant motion, and wherever he went he gladly embraced every opportunity to exhort every man, and to warn every man, that he might present every man perfect before God.

His discourses, in my judgment, were rather practical than nicely laboured, they were such as might minister grace to the hearers; the entire corruption of human nature, the guilt, danger, and helpless condition of perishing man, together with the necessity and fulness of the redemption by *Jesus Christ*, his perfect righteousness and atoning sacrifice, were his usual leading topicks; he never derogated from morality, but insisted man must be first born anew, and from above, before he can be holy here, or happy hereafter; his address was moving and affectionate; he often characterized the graceless and the children of God so clearly, that every one might easily know whether he belonged to the one or to the other, and both would he speak to, warmly and affectionately, in such language and words as their respective condition might render most requisite. Though sometimes he would speak favourably of,
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and recommend some things not equal in authority with the gospel, yet, in general, he did not preach up forms and parties, *but Christ, who of God is made unto us wisdom, righteousness, sanctification, and redemption, that if any man would glory, it might not be in the name of a man or party, but that he might glory in the Lord, 1st Cor. i. 30. 31.*

His great talent undoubtedly lay in moving the affections, and he frequently made use of it to excite the compassion of the rich for the relief of the poor, and how very successful he was that way the Orphanhouse, erected in this province by charitable contributions, chiefly of his procuring, is a standing proof, and I pray God it may always be so unaltered and undiverted to any use but what it was originally designed for by the liberal charity of the pious donors.

He was of a free and catholick spirit; his familiar acquaintance with religious persons of all denominations had taught him not to confine the holy one of *Israel* within the narrow limits of sect or party; for this he met with a suitable return of love and friendship from many of the most religious and the most catholick of every party, and may I add, that altho' himself, especially among us, gave the preference to the established church, it has not unusually been thought his practice and preaching more resembled that of some Protestant dissenters.

Names and parties of any kind have done much mischief and little service to the cause of vital religion, and at best are but trifling things, compared with the essentials of Christianity. To
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form a new sect, or to be at the head of a religious party, however numerous, is far less honourable than to be an instrument of gaining one single soul to *Jesus Christ*.

His success hath been exceeding great; I make no doubt but some that now hear me will publicly declare, on the last day, that they received their first religious impressions under his preaching; doubtless, and he will have a large number of souls that will be to him a crown of rejoicing in the day of the Lord *Jesus*, and at his appearance. From *this* pulpit he never preached, but the generality of this congregation were glad to hear him from another, tho' I greatly fear his last visits and labours among us are rather an argument that some persons can stand proof against any preaching, than that he had any great success among us.

In his more familiar conversation he was engaging and entertaining at the same time, he did not place religion in shyness or morosity of temper, "he came eating and drinking," and even those who were not fond of his principles and doctrines, would yet own themselves agreeably entertained in his company.

Few men now living, and of his station, went through more honour and dishonour, evil reports and good reports; he has been excessively extolled by some, and, beyond all reason, evil spoke of by others; perhaps when we are most spoke against we are not the least useful, at least those who measure mens character by the general good word given them by the world do not seem to judge by the rule of our Saviour, who has said

Woe unto you when all men shall speak well of you, for so they did to the false prophets, Luke vi. 16.

In the last years of his life he found great ingress with some persons in higher stations; and it is to be hoped they were greater gainers, by his preaching and faithful admonitions, than he by their kindness and condescension.

The law makes men High Priests who have infirmities. Doubtless with many eminent qualities he also had some failings, but these, and every thing else, he has now overcome by the blood of the Lamb, and the word of his testimony; under many bodily infirmities, and much labour, he lived to a good age, finished his life and his work at the same time, and now is where the wicked cease from troubling and the weary are at rest; he has fought the good fight, he finished his race, he kept faith, the crown of righteousness is already given unto him, which on the last day the Lord the righteous Judge will give unto all that love his appearance.

AND now, my hearers, the removal of any of *Christ's* servants from works to reward, and from trouble unto rest, should awaken those that remain to be so much the more zealous in the cause of our blessed master; the smaller the number of the whole, the more work devolves upon every individual; the good example of others should excite us to follow those who are already made partakers of the promise, as the bliss of any one taken away assures us that in due time *we* also shall reap without ceasing if now we faint not.

And upon such occasions also our business is with *you*, friends and hearers; what I have said

of our deceased friend, as a token of friendship and esteem, and I may say gratitude, is but an incidental part of our errand; our great concern is not to honour and preserve the memory of those who now shine in the upper world, but to make wise and turn unto righteousness those who still are our hearers; your happiness and our bliss go hand in hand; if we now are the means of conveying light unto you, and lead you in the ways of righteousness, your conversion unto the living God will be our joy now, and he that soweth and reapeth will rejoice together in eternal life, hereafter.

Faithful servants of *Jesus Christ* therefore will make mention of *his* righteousness, and of *his only*, Ps. lxxi 16. they will place their greatest wisdom in being found faithful, and their constant study to make their hearers wise, not, by making them acquainted with empty speculations and questions which cannot profit, but wise unto salvation, that they may know and pursue the things which are for their peace; and there is no fear, but all that are thus wise, convey wisdom unto others, and are instruments of turning souls from the folly of their ways, will meet with a very honourable distinction, however unnoticed, nay, however despised they may be now, *they will at last shine as the brightness of the firmament, and as the stars for ever.*

But how unhappy will all such be on that day who indeed pretend to the sacred character of servants of *Jesus Christ*, but neither are wise themselves, nor make it their care to preach *his* righteousness unto others. Whatever righteousness men preach, or live, if it is not that of the Lord
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our righteousness, he cannot look at the Lord *Jesus* in the last day; and indeed it is to be feared if too many, they shall appear before him whom they never knew, whose righteousness they never preached; then, they will find that the Lord *Jesus* owes them nothing, and though, like carnal *Israel* of old, *they followed a law of righteousness*, yet, if at last they did not seek, find, and preach it as only in *Jesus Christ*, they will not turn many unto righteousness, they will be disowned by him on the last day, they will not shine as the stars for ever.

Let me then, my hearers, preach this righteousness even now; let me take the advantage of them who are only come to hear what I shall say about our departed friend, and say something to them about that wisdom of the just, without which none are truly wise, and that righteousness which is in *Jesus Christ* for sinners, without which men must perish for ever.

I trust there are some now hearing me, who, from their own certain experience, can bear witness that this is true, whom the spirit of God has convinced of *sin, righteousness, and judgment*, who have seen their want of conformity to the holy law of God, and painfully felt, that, by nature and all their own endeavours, they will *come short of the righteousness which they ought to have before God*, to whom now we may say, when ye were the servants of sin, ye were free from righteousness, Rom. xvii. 20. but whose case is now so happily altered; *such were some of you, i. e. sinners of every sort, but ye are washed, ye are sanctified, ye are justified, in the name of Jesus, and by the spirit of God,*

1st Cor. vi. 11. Great is your happiness every way; happy he whom God made the instrument of so much good to your souls; with you the great design of the preaching of the gospel is obtained. See to it now, that we may lose none of those things which we have wrought, but may receive a full reward, 2d John, verse 8.

Let him that is righteous be righteous still, and he that is holy be holy still, Rev. xxii. 11. Your great wisdom is to hold fast that which you have received, and your duty now to walk worthy of God, who has called you unto his kingdom. You doubtless remember, that, when you found favour in the sight of God, and were justified freely, it was not for any thing you had or did, but that God, "who justifieth the ungodly," when you had nothing to pay, but pleaded the ransom laid down by his son, "frankly forgave you." To him then you are indebted for your pardon and hope; now, *as you have received Christ Jesus the Lord, so walk in him, Col. 2. viz. so walk in him, that in yourself you see nothing but filth and guilt, which will make you humble, and that in him you see all fulness for sinners, and such as you are, which will fill you with confidence. Let his redemption be more and more precious unto you, and, in the strength you have already received, go on till you appear in *Shon* before God; there the work of righteousness will be peace, and the fruit of it quietness and assurance for ever.*

Mean while, remember you live among men, in the midst of a crooked and perverse generation; as you value the peace of your own soul, as you would

would not bring a reproach on that righteousness in which you glory, as you would approve yourselves thankful for what you have already received, as by well-doing you would put to silence the ignorance of foolish man, live righteously among men. That grace which brought you to salvation must also teach you to *live righteously, soberly, and godly, in this present world*; if you have been truly enlightened, made wise and righteous, then *let your light so shine among men that they may see your good works, and glorify your father which is in Heaven*, Matth. v. 16. Ministers, by the nature of their office, ought to be guides to the blind, and a light to them that are in darkness, but *every* believer is become light in the Lord, and ought to walk as a child of light; if you have been made wise, and turned unto righteousness, then what remains but that your path now be as the shining light, which shineth more and more unto the perfect day, Prov. iv. 18.

But if any now hear me who still go on in the folly of their way, have not known the way of peace, and are strangers to that righteousness which can stand before God, such are the immediate object of all our preaching, we are not to call the righteous but sinners to repentance, and these generally make up the greatest number. By what means shall we make you wise? How shall we make them consider, and how shall we turn them unto righteousness, who are still in the gall of bitterness and bond of iniquity?

You that prefer time to eternity, and the vanities you see to the invisible realities which are held out to you in the word of God; you that pamper

pamper your body, and neglect your soul; you that provide for a short stay here, and are unconcerned at what may become of you hereafter; surely *you* are not wise; you that deal unjustly with men, practise the arts of fraud and deceit, surely *you* are not righteous; you that rob God of his own, and devote your life and your soul to God's enemies, you are not just; nay, however just and fair your dealings may be among men, *unless your righteousness exceed that of the Scribes and Pharisees, you will in no case enter into the kingdom of Heaven,* Matth. v. 20. **AMEN**, the true and faithful witness has said so, there is no contradicting his words, and there lies no appeal from his sentence, the wrath of God from Heaven is revealed against all ungodliness and unrighteousness of men who hold the truth in unrighteousness, Rom. i. 31.

When will you, thoughtless mortals, consider your ways? is it determined with you never to think? and if you have no thoughts about your soul, and its everlasting state, to what purpose are you possessed of the faculty of thinking? This is the folly of your way, *thus you go to the generation of your fathers, and shall never see light,* Psalm xlix. 13. 19. And can you think you will never die, or that after death you will never live? Can you persuade yourselves that you are independent beings, that will never be called to an account, or that, if an account is to be given hereafter, it is an indifferent matter how you live now? Must not he that made you also be your ruler, and if your ruler, then also your judge? Can virtue and vice, sin and holiness, be matters
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of no consequence in his sight? Can God himself be just, if he does not punish the injustice of man? Does not conscience tell you, hitherto you have been neither wise nor righteous, are you sure you shall never die, or rather, have you any certainty that you will not die before morning? What can you call your righteousness which you would trust to before the last tribunal? will it stand the test? can even your own conscience perfectly approve it, and if not, how dare you to hope it will stand in his sight, who seeth not as man seeth, and who will bring every thing into judgment, and every secret thing, whether it be good or bad?

If you're insensible of all these things your case is dangerous; while you continue so it is desperate; *awake unto righteousness, and sin not*, Cor. xv. 34. The days of darkness are coming, and they are many; the spirit of God will not always plead, his long-suffering will not always bear with the sons of men; and how unspeakably foolish and wretched will you look to see yourselves irretrievably and for ever lost, because you would never think, never pity, never befriend yourselves, nor bestow one serious hour upon the important enquiry whether you shall be for ever saved, or for ever lost? It is not long, since he that now speaks to you appeared very unlikely ever to speak to you any more, and must we quit the world, and leave you in the ways of sin and death, and will you run the risk of launching into eternity, before you have turned from the error of your ways, and escaped the danger of everlasting destruction.

Man can think and consider,---let me intreat you, Sirs, and prevail with you to think on and consider the things you have now heard; to-day if you hear the voice of God harden not your hearts. Our business is to turn sinners unto righteousness; turn ye, therefore, turn ye, why will ye die, O house of Israel?

Are any hearing me who feel their wretchedness and guilt, whom a sense that God is just, and themselves sinners, fills with gloomy apprehensions, who tremble at the thought of death, conscious they cannot stand before God in that judgment which immediately follows, who see the necessity and insufficiency of their best endeavours, and, having wearied themselves in the multitude of their own ways, at last no longer say, there is life in my hands, but, if God will mark iniquity, I cannot stand, I cannot make reply to one in a thousand, if he will enter into judgment? Yours is a truly distressing situation, to be at the point of death, and in sight of the bar of judgment, condemned by your own heart, without merit, without righteousness, without works, or any thing that you can plead. In the sight of God the Heavens are not clean, and he chargeth his angels with folly; what then is man but dust; and the son of man, which is a worm? *his very foundation is dust, and he is crushed before the moth,* Job iv. 18. 20.

Nevertheless to such is our particular errand; those that are thus void of any righteousness of their own we are especially to direct to that of *Jesus Christ, blessed are ye that hunger and thirst after righteousness, for ye shall be satisfied,* Matth. v. 3. Tho' you see yourselves vile, void of any thing that might com-

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mend you to the divine favour, look unto Christ and be
 ye saved, betake yourselves to the blood of sprink-
 ling, which speaketh better things than the blood
 of Abel;--plead it before God that his son died
 for man, and that you rely on him only, who
 has brought in an everlasting righteousness, in
 whom all the seed of Israel shall be justified and
 glory. Be it known unto you, men and brethren,
 that through this man Jesus, is preached unto you
 the forgiveness of sins, and by him all that believe are
 justified from all things from which we could not be
 justified by the law of Moses, Acts xiii. 38. 39. La-
 bour not, therefore, to work out a righteousness
 according to the law, but, undone and helpless,
 fly unto your advocate Jesus Christ the righteous;
 ---intreat him to bestow that upon you as his
 gift which you can never obtain by your own
 works;---leave him not till you obtain a blessing
 from the Lord, and righteousness from the God
 of your salvation;---lay hold on him by faith,
 and be well assured that it will be unto you ac-
 cording as you believe.---This is the way, the
 wayfaring man, though a fool, shall not err in
 it, and thus you will

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And thus having paid this tribute of respect to my happy friend, happy should I think myself, if any that heard me would now go home, neither admiring him that is gone, nor the character given him by the survivor, but laying to themselves, in his funeral sermon I was pricked to the heart, in that very sermon I grew wise to think of my own soul, in that very sermon I was effectually turned from sin into righteousness.

The news of a soul brought home unto God would afford joy to saints glorified in Heaven, while the best we can say of them here, I suppose, is beneath their notice, any further than as it may promote his glory at whose feet they lay their crowns, and whose sole praise and love is their rest and joy for ever.

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