

**A F U N E R A L  
S E R M O N,  
O N**

**The D E A T H of the**

**R E V E R E N D**

**George Whitefield,**

**Who died suddenly at**

**Newbury-Port, in Massachusetts-Bay,**

**On SABBATH Morning, about Six o'Clock,**

**September 30, 1770,**

**Preached in S A L E M,**

**On WEDNESDAY the 17th of October following,**

**B Y**

**NATHANIEL WHITAKER, D.D.**

**Pastor of a Church of CHRIST in Salem,**

**FROM JOHN IX. 4.**

**And dedicated to the RIGHT HONOURABLE**

**The COUNTESS of HUNTINGTON.**

**S A L E M :**

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**1770**

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To the Right Honourable  
T H E  
Countess of *Huntington*.

M A D A M, •

**Y**OUR Ladyship's particular and tender friendship for that eminent servant of our common Lord, and of precious souls, the Rev. GEORGE WHITEFIELD, whose death is the occasion of the following discourse ; and your known character as a friend and possessor of that pure and undefiled religion, to promote which in the hearts and lives of his fellow men he freely spent his own ; and that unfeigned delight and unspeakable joy you have long had in the firm belief and contemplation of the glorious gospel of free grace by Jesus Christ, which he so zealously preached & resolutely defended, will not only dispose your heart to feel a sensible grief at the loss of so great, amiable, holy, faithful and extensively useful Minister of the Lord Jesus, but also  
incline

incline you to countenance and patronize this feeble effort to embalm his name.

I do not pretend, Madam, to deserve the notice of the great and honourable ; nor should I presume to present this performance to your view, had I not the fullest satisfaction, not only from the undoubted testimony of others, but from your Ladyship's own mouth, of your unfeigned faith and fervent love to that glorious Saviour who equally regards the high and the low ; and whose errand into the world was to seek and save that which is lost ; and whose beneficent, condescending, humble example has long been the pattern of your life ; and whose infinite beauty and glory will, I doubt not, be the unfailing joy and solace of your distinguished spirit in the bright realms of eternal day.

Altho' your Ladyship has been denied the mournful satisfaction of dropping a tear at his grave, which has been indulged to me, yet it is no small satisfaction to me and his mourning friends  
here,

here, that we are perswaded your Ladyship will not disdain to mingle your tears with ours in one common stream, while with kindred affections and sympathizing hearts we behold so bright a sun descending below the horizon, whose benign beams have long enlightened and warmed so great a part of our hemisphere.

That your Ladyship may long enjoy the dignities and honours of your distinguished high rank ; may greatly increase in every divine virtue ; be more and more filled with the fullness of God ; and may find in this afflictive providence that out of the eater cometh forth meat, and out of the strong, sweetness ; and that your valuable, important life may be lengthened out to some distant period, to be a guide, comfort and example to your own family and to all your acquaintance, and that the blessing of many ready to perish may come on you and your latest posterity ; and your pious example so spread the favour of Christ's knowledge among all around  
you,

you, and especially the great and honourable, as to win many of them to Christ, who shall be a crown of your joy when Christ shall come with ten thousands of his saints ; is the earnest prayer of,

M A D A M,

Your Ladyship's

Most obedient,

Most humble Servant,

NATHANIEL WHITAKER.





# A FUNERAL SERMON,

Occasioned by the DEATH of the  
Reverend GEORGE WHITEFIELD.

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JOHN IX. 4.

*I must work the Works of Him that sent me, while it is Day; the Night cometh, when no Man can work.*

**T**HE history to which these words belong, contains an illustrious instance of the power and grace of Christ, who, without means, and by a single word's speaking, is able to make what changes in our bodies or souls he pleases. Yet in condescension to us, he often makes use of some means, as the visible signs of his power, to be an occasion of the exercise of the powers or faculties of our minds, and to teach us that where he has appointed means, we may reasonably hope for the exertion of his almighty power to accomplish the end in view.

The means used by Christ to open the eyes of the man who was born blind, appear to us no ways adapted to the end. The philosopher and the physician would have laughed to see one spitting on the ground, making clay, and putting it on the eyes of a man born blind, in order to a cure. Yet had the means he used had a tendency,

tendency, according to the common course of nature, to produce the cure, it is obvious to every one, that the glory of Christ's power would have been veiled, and the cure ascribed to the means ; but as the means were designed only as the signs of his power, so the use of them no way eclipsed the glory of it. And this is true of all the means God makes use of in accomplishing the wonders of his power and grace.\*

When God brought the ten plagues on Egypt, the means used were only Moses's stretching forth his hand with the *rod of God*, the symbol of his word and power ; or scattering some dust in the air, &c. and the power of God was present to accomplish the purposed vengeance. When the red sea was to be divided to make a path for his chosen, no means were used but the stretching forth of Moses's hand with the same rod over it ; which every one must see had no tendency to produce such an effect. When he smote the rock, and the waters gushed out, it was, not the stroke which Moses gave, nor any virtue in the rod, but God's power, of which that was the sign, that made the waters flow. And when men are, by the preaching of the word or any other appointed means, regenerated and converted to God, the means have no more self-efficiency than the rod stretched out, to divide the sea, or its force on the rock to produce a river of water.

Nothing but the power of Christ opened the eyes of the man born blind, and the clay he put on them  
was

- \* Means tending to produce any end or effect, have such tendency by a *law or constitution* of nature : but this is only a certain way or method in which God works. This law has no power or agency of its own, and is nothing but the continued, immediate efficiency of God, according to the *constitution* he has been pleased to establish. So that however *natural* the connection between means and effect may be, yet this *nature* is nothing but the immediate efficiency of the *God* of nature. A due attention to this may be of great use to shew, how means become effectual, either in the natural or moral world.

was only a sign or symbol of that power ; and as it was a sovereign appointment of the Lord of nature in that particular case, so it had as natural a tendency to produce the cure, as any other more common means have to produce their ordinary effects : And the reason we do not see the connection between the means and end in the cure of the blind man by putting clay on his eyes, is, that God rarely connects these together, yea never did in any instance but this, that we know of : for after all, it is the immediate energy of God which connects means and end together in every case, i. e. the means have no self-efficiency to the end, either in the natural or moral world. It is the same infinite power, guided by perfect wisdom and goodness, which raised Lazarus from the grave, and which raises souls, dead in sin, and putrifying in the graves of moral corruption, to a spiritual life.

A consideration of this power is always seasonable, as it tends to lead us to a dependance on God, and it is especially so at this time, when we have reason to consider his late exercise of it, less pleasing indeed than that in opening the eyes of the blind, but not less wise or righteous in itself ; even closing in death the eyes of one who lately looked on this assembly with pity and tender concern for your eternal interests, and which flowed with tears of compassion to your immortal souls ; of one whose longer abode here had been very desirable, as his removal is bitterly grievous, and must have been intolerable, were it not that this is an act of the same power which opened the eyes of the blind, and under the direction of the same infinite wisdom and goodness as that which raised Lazarus from the grave, and which we should always consider with adoring silence, whether its effects are pleasing to us or not.

I will make no other apology for recalling to your minds this mournful theme, but that I have, in providence, been prevented from appearing in this desk before this time, since the doleful tidings reached our ears,



*that the Reverend GEORGE WHITEFIELD was no more.*

Our mutual endearedness, occasioned by a long acquaintance, his condescending affection and kindness to me when in a strange land ; and my reverential affection for him, would render it inexcusable in me, should I not take some particular notice of this humbling stroke ; and I conclude you are well satisfied I could do it no sooner.

The words I have read to you give us an occasion to consider the character of this great and good man, so far as he was a follower of Jesus Christ. In them our Saviour speaks of the duty incumbent on himself, and assigns the reason why he made no delay in it.—*I must work the works of him that sent me while it is day, the night cometh when no man can work :* And it is evident that he designed this as a rule for us all. It will therefore be proper, in order to open the words, and so make way for a proper application on this occasion, to enquire,

I. What is that work which God hath sent us into the world to do ?

II. What it is do this *while it is day* ?

III. What are the reasons why it must be done *while it is day* ?

I. What is that work which God hath sent us into the world to do ?

God, who ever acts with infinite wisdom, and on the most perfect plan, has some important end in view in sending every man into the world, and has allotted to all some important work. He has, in his holy and wise providence, appointed us to several parts and stations in his vineyard, and allotted us our several employments in life, which it is of infinite consequence to us all to perform *while it is day*. And though there are different stations and employments in life, yet some things are common to us all as creatures formed for eternity, and as sinners who lie obnoxious to divine wrath ; which are of equal concernment to all ranks  
and

and characters of men from the prince on the throne to the beggar on the dunghill, and which of all others are the most important.

1. The great work of repentance toward God, is incumbent on all ranks and conditions of men. By this I mean, a change of heart or temper, or a turning from the love of sin, to the love of holiness, and to a hearty approbation of the divine character revealed in the divine law, and especially on the cross of Christ, which, as a mirror, discovers the glorious perfections of JEHOVAH in the clearest light and brightest glory. This implies a hearty condemning our own tempers and conduct, and a sincere, affectionate approbation of the law of God as *holy, just and good*, and of the righteous sentence of condemnation denounced against us sinners, as being what it infinitely becomes God to inflict on such rebels as we ; and to feel a well-pleasedness with that very temper in God which leads him to pronounce this sentence, which is perfectly holy, just and right ; together with a fervent desire to obtain a discharge from it in a way that may secure God's glory ; attended with shame and self-loathing for sin which has rendered us unlike God and justly exposed us to his displeasure.

This is a work we must all do *while it is day*, because without this none can be saved, unless men may be saved who are not in heart reconciled to the character and temper of Jehovah.

2. Another work which is equally incumbent on all is, *faith in our Lord Jesus Christ*, as the great *propitiation* thro' whom God can be just and the justifier of him that believes in Jesus. Faith in Christ may be distinguished from repentance, not as to its principle and spring, which, in both, is the new and divine principle wrought in the heart by the spirit of God ; but by the objects to which the mind looks and about which it is conversant. *Repentance* implies a view of God's righteousness and holiness ; and of the reasonableness and purity of his law, in the light of which  
the

the infinite evil of sin is discovered ; and the mind views the just desert of that righteous and holy sentence denounced on sinners for it, and owns it is *good enough* for such rebels ; and hence is filled with abhorrence of sin and of himself on account of it, and with deep sorrow and confusion of ~~face~~ before such a Holy God, against whose holiness and beauty all sin is pointed ; while *faith* looks to the execution of this sentence on the glorious surety Jesus Christ, and to that infinite grace, mercy and love in the heart of God which it sees can honourably flow out to the most unworthy and wretched through the atonement, and rests assured that in Christ God is well pleased and ready to forgive all that trust in this Saviour, and therefore ventures *all* on him, and is assured of pardon and every blessing in him.

These are works of such importance, however they may be ridiculed by some in these days, as enthusiasm and the imaginations of weak and disordered brains, that whoever is found destitute of them is under the wrath of God, whatever goodness he may boast of.—*He that believeth shall be saved, and he that believeth not shall be damned.* These are the first steps in true religion ; and those who have not taken these, can never walk in the narrow way that leads to life eternal.—The various conditions of men make no difference here. The king and the beggar, the bond and the free, must alike have repentance toward God and faith toward our Lord Jesus Christ, or they can never see the face of God in peace.

3. I may add—Another work we all have to do is, to exercise charity or benevolence toward all beings capable of happiness.

1. And especially toward God who is the sum of all being. He that does not love God, and most sincerely wish and desire his happiness and glory, is void of all true benevolence and charity. He that does not love the greatest, best and most excellent and amiable of all beings, cannot surely love those who are as nothing

thing to him, and whose brightest glory and sweetest beauty is but a ray from God's infinite fulness of glory. This spirit of benevolence is implied in the *repentance* and *faith* just mentioned ; so that he who hath those graces, hath also a spirit of true benevolence ; for all spring from the same new and divine principle wrought in the soul by the immediate, almighty energy of the holy spirit. This benevolence or wishing the honour, glory and happiness of God, is excited in the believer by views of his superlative, essential glory and divine excellency which fill heaven with unutterable joy, glory and blessedness, and which, in one word, is all that makes heaven desirable, and without the display of which it would be a dark and tiresome place. He therefore who has a view of God's glory or beauty,\* will naturally be filled with sincere desires that he may be eternally blessed and glorious. Hence their language will be, *Be thou exalted, O God, above the heavens, let thy glory be above all the earth.*

2. We must also exercise charity and benevolence toward our fellow creatures, angels and men. Angels rejoice in the happiness of men : the heavenly hosts descended with songs of joy to bring the glad tidings of an infant Saviour. And if we have the same temper we shall greatly rejoice in their happiness. But as angels are a superior order of beings, and not dependent on us for their happiness, otherwise than as our felicity is an occasion of their joy, which is not the case of our fellow men, so these especially call for those outward actions which flow from, and discover a benevolent heart ; such are pity to the afflicted ; assistance

\* A sight of *beauty* supposes a *taste* for that which renders the object beautiful to the beholder, for an object may, and often does, appear beautiful to one, which is odious to another, tho' both see the same thing : and the reason is, one has a taste different from the other. So honey is delightful to one and odious to another ; owing wholly to the difference of taste. He, then, who sees the *glory* of God, has a divine taste or a new principle of holiness, without which he can never see it.

sistance to those that need it ; alms to the poor, compassion to the sick, and justice in all our conduct with our fellow men ; according to that apostolick injunction, *Rejoice with them that rejoice, weep with them that weep.*

The scripture is full of directions about this work of benevolence to our fellow men : So that some place all their religion in it, to the neglect of love to God, which at best they make a secondary thing, and thus placing the second table of the law first, and turning the ten commands upside down, they entirely subvert morality itself. But altho' they err in this, yet to express, in every proper way. Our love both to the souls and bodies of men, is a work God hath sent us into the world to do, and the performance of which is a bright evidence of our love to God himself.

The souls of men, being their most important part, demand our first regards. These must exist forever: *The redemption of the soul is precious*, and if not secured in time, it *ceaseth forever*. It is a beautiful thought of the pious Dr. Doddridge in a letter to a friend, that  
 “ the salvation of one soul is of more importance, and  
 “ brings more happiness to the creation of God, than  
 “ the saving a whole kingdom from total temporal  
 “ destruction, and placing it in all possible temporal  
 “ happiness for a thousand ages ; because its happiness  
 “ is unspeakably greater than the happiness of  
 “ any individual of that kingdom, and also will enjoy  
 “ this happiness thro' a duration commensurate to the  
 “ existence of each individual in that kingdom ranged  
 “ in a close succession ; and then its happiness will be  
 “ only begun, and will last forever.” The eternal salvation therefore of one soul is a more important event, and deserves more of our care, than any temporal advantage that can be thought of ; and consequently the greatest work we have to perform, next to our own faith, repentance and the love of God, is to endeavour that the souls of our fellow men may be saved. For *this* Christ died, rose again, ascended on high,

high, and is now interceding at the right hand of the Father. For *this* he gave gifts to men, even *some apostles, some prophets, some evangelists, some pastors and teachers*, to be in his church to the end of the world, to carry on *the work of the ministry and edify the body of Christ, till we all come in the unity of the faith, and the knowledge of the Son of God unto a perfect man, to the measure of the stature of the fullness of Christ.*—For *this* the world stands and the wheels of nature move, kingdoms, empires and states are overthrown, and new ones take their place—For *this* the judgments of God are abroad in the earth, that the inhabitants of the world may learn righteousness : And for *this* it concerns all the followers of Christ, and especially the ministers of his blessed gospel and the officers of his house, to labour with the utmost ardour *while it is day.*—It was *this* that animated the holy apostle Paul to go thro' the most arduous labour and painful suffering ; *I endure, saith he, all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus, with eternal glory.* And in the face of the greatest danger he could say, *None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry I have received of the Lord Jesus, to testify the gospel of the grace of God.* In the accomplishment of this, Christ sees of the travail of his soul and is satisfied. *This*, next to the glory of God, his heart is chiefly set upon, and what causes more joy in heaven than any other event in the world : God himself *rejoices* on this account *with singing* ;\* and there is joy among the angels at the conversion of a soul. *This* therefore, above all other things, should be the object of our concern and warmest benevolence, as well as of our most ardent labour. To *this* every other part of our own, and of others happiness should give way ; and we should esteem the greatest temporal afflictions, as choice mercies, if they may but promote the eternal salvation of the soul ; and the greatest temporal comforts,

\* Zeph. iii. 17.

forts, as sore judgments, when they tend to fix us in security and carnal confidence.

While our chief concern should be for the salvation of the never dying souls of men, their mortal bodies also are the objects of our benevolence, and call for our regards. As we ought to *possess these in sanctification and honour*, so their present and future happiness and glory is a laudable object of desire and care. The promise that our bodies shall be raised in beauty and vigour, like the glorious body of our exalted Saviour, is a sweet and delightful object of faith, and this blessed hope comes to us only by the resurrection of Christ from the dead. If our bodies then are so regarded by God, they ought to be the objects of our care, and be preserved from defilement, as being *the temples of the holy ghost*. And as they are to be honoured in this view, so we are to seek their ease and happiness in a due subordination to the interests of the immortal soul. The royal law of love requires us to love the bodies of our neighbours as our own, and to seek their temporal felicity. To promote this we should ever stand ready, according to our power, with our influence, estates and good council ; and should fill up the various stations we are placed in by the wise providence of God, with duty and diligence, whether we are rulers or ruled ; ministers or people ; husbands or wives ; parents or children ; masters or servants ; rich or poor ; in honourable or low employments in life : In a diligent attendance on these, whatever our rank in life may be, we shall honour God, benefit ourselves, and render those happy with whom we are concerned. Thus I have in brief given you the sum of the work God hath sent us into the world for. I now proceed to enquire in the next place,

II. What it is to do this work while it is day.

By *day* here we are to understand, that season God hath allotted to us in this world as probationers for eternity. Christ himself had a limited season to work in. The time of his continuance in this state of suffering

fering and abasement was fixed, and could not be lengthened one moment. And as it was with him, so it is, in this respect, with every man : The time of his life is appointed : *God hath determined the times before appointed, and the bounds of their habitation. His days are determined ; the number of his months are with him, he hath appointed his bounds that he cannot pass.*—

As the sun is constant in his course, and carrieth not for man, so the days of our lives flee away, the appointed, all-concluding, important, decisive moment hastens on, when a period must be put to every work.

Since this is the case, the time of life is the *day* in which all the work before mentioned must be done. And since this day is short when longest, and its length to us is most uncertain, and we have much work to do in this short, uncertain season, it greatly concerns us with the utmost diligence and zeal to set about it.

1. Early, in the morning of life. Repentance and faith should be the first thing, as these are fundamental to every holy exercise of heart and practice in life : The days of youth are the fittest season for this work, before your hearts are hardened thro' the deceitfulness and practice of sin, and vicious habits are grown strong ; before the conscience is seared, and while the heart is more easily touched with a sense of danger and excited to pursue sublime, eternal glories. When this great work is begun, you will be disposed to the various actions of life before described, which are not only evidential of a holy principle, but ensure a greater reward of immortal glory.

When we have any business of importance to do, it is our wisdom to be early engaged in it, and the men of the world discover their worldly wisdom and zeal in acting accordingly. But is any thing on earth to be named with securing our eternal happiness ? or of any weight compared with pardon of sin, reconciliation and peace with God, and the glory that is to be revealed ? Is it not then our highest wisdom to set early about this work ?



2. As we should be *early*, so we ought to be *diligent* to finish the work given us to do. As our eternal all depends upon it, it calls for our first attention and care, nor should we loiter or trifle away an hour, a moment in any vain amusements, lest the day of probation end before our work be done, and we be condemned with the slothful servant.

As sloth in the affairs of life will bring a man to beggary, so it will reduce us to wretchedness in the concerns of our souls. The slothful, idle servant was cast into outer darkness, and the sleeping, foolish virgins were excluded the marriage supper ; and if we are not diligent in this most important of all works, we may justly expect to meet the same sentence.

3. As this work should be done *early* and with *diligence*, so it must be performed with *ardour* and *zeal*. Lukewarmness here is infinitely offensive to God.— *Because thou art neither cold nor hot, therefore I will spue thee out of my mouth.* The objects are of infinite importance : The misery and danger to flee from, is no less than an eternal hell, and the burning wrath of an almighty, justly incensed Jehovah, which must be poured out on the impenitent and unbelieving forever and ever : The happiness and glory we are to obtain is no less than the everlasting enjoyment of God manifested in the Lord Jesus Christ as the bright image of the invisible, triune Jehovah, and the delightful, honourable, glorious society of an innumerable company of angels and of the spirits of just men made perfect. The issue of our present conduct is of infinite, eternal consequence to us ; and since these things are so, what can be so foolish, what so absurd, vile and God-provoking as indifference and lukewarmness in these things ? Shall the men of the world be in earnest and ardent in the pursuit of the meat that perisheth ? Shall they rise early, set up late, eat the bread of carefulness, risk their health, their estates, their good name, yea their lives, and think no toil, no labour too great to obtain the perishing pleasures of time ? And shall we  
be

be lukewarm and sluggish in escaping the burning lake of fire and brimstone, and in obtaining the royal diadem of eternal glory. Well may God *spue such out of his mouth*, since they cast the highest contempt on himself, his son, his spirit, and on all the glories of heaven, by preferring the most vain and trifling enjoyments of this perishing life, to these infinite, everlasting pleasures.

The world may call *zeal* and *fervor* in these things, *madness* and *enthusiasm*, and impute to a sick and dis-tempered brain the fervent efforts which those discover, who are awakened to a sense of eternal things.— But is it hard for common sense to determine who are the distracted enthusiasts and sick-brained people?— Do those deserve this character who *count all things loss and dung for the excellency of the knowledge of Christ Jesus their Lord*, and so pursue their salvation as to despise the pleasures, profits and honours of this world, and the reproaches and persecutions of men, that they may obtain a better hope and resurrection? Or those who, regardless of the world to come and of their own eternal interests, live in pleasure here and spend their time and strength in the pursuit of those things which must vanish with the setting sun of life? The ardour and zeal in our pursuit of any object should be always in proportion to its importance; and if eternity is of more importance than time, heaven than earth, the enjoyment of God than the pleasures of sense, the escaping the miseries of eternal damnation than the avoiding the reproaches and sufferings of the present moment, the love of God than the love of the creature which is unsatisfying, and vexation of spirit; then those who with St. Paul *count all things loss and dung that they may win Christ and be found in him, not having their own righteousness, and esteem the sufferings of this present life as not worthy to be compared with the glory that is to be revealed*, are the wise, rational, philosophic persons; while those who sacrifice these eternal glories for the enjoyments and pleasures of this world, are

are to be reckoned among the weak, enthusiastick, sick-brained, irrational, unphilosophic, yea wicked, heaven-daring, God-provoking fools and wretches.

4. This work should be attended to with *perseverance*. We must not only begin *early*, hold on *steadily*, work *ardently*; but we must work till night. *If any man draw back, my soul shall have no pleasure in him.*—The christian work admits of no cessation. *Whether ye eat or drink or whatever ye do, do all to the glory of God.* We must love, fear, and serve God, oppose and fight against sin always, and never leave the combat till we are brought off compleat conquerors, and receive the end of our faith and toils, even the salvation of our souls. But I proceed,

III. To enquire why this work must be done while it is day ?

The text itself assigns the reason, *The night cometh, when no man can work.* By night here is intended death. This Christ was subject to as well as we, being made under the law, and liable to its sentence as the surety for guilty men; and had he not accomplished his work before death, it must have remained forever undone, and all the world must have perished. But he gloriously triumphed on the cross when he said, *"It is finished"*; the whole work is compleated which *"was given me to do."* And if our work is not finished when death comes, we must receive the sentence of the slothful servant.

When the sun is set, and darkness covers the world, men leave their employments, and retire to their houses and beds; and when death closes our eyes we can work no more, but must retire to our long home, and be fixed in an unchanging state of eternal happiness or despair. Then those who have neglected faith and repentance here, will be given up to impenitence and unbelief forever; they will never love God, nor seek the happiness of their fellow men. Death puts a period to all the works God calls us to in this world, and therefore it is our highest wisdom to work while

while we may, as our eternal all is depending, and *whatever our hand findeth to do, do it with all our might, since there is no work, nor device, nor knowledge, nor wisdom, in the grave, whether we are hastening.*

If we had some work of vast importance to perform, and it must be accomplished before this descending sun shall set, or else remain forever undone; should we not esteem this as a sufficient motive to excite us to, and justify in, the most speedy, diligent, ardent and persevering labours to accomplish that on which so much depends? If a beggar were to receive a kingdom, or a condemned criminal a pardon, if he should arrive at a certain place by such a day & hour, and he had only sufficient time to travel such a length; should we not feel a kind of abhorrent pity toward him, if we should see him trifling by the way, and easily diverted by the silliest trifle that might present itself to view? And shall we not do the work of him that sent us into the world while it is day, since the night cometh when it never can be done, and since it is a work of the last importance to our everlasting interests?

Our Lord Jesus Christ has set us a finished example of working *while it is day*. He was early, diligent, fervent and persevering in the work appointed him. Nothing was too hard or too heavy for him, day or night. He was, as it were, in a holy solicitude to finish his work; *I have a baptism to be baptised with, and how am I straightened till it be accomplished.* From his cradle to his cross he was on a stretch to do his father's will. He did not defer, nor slumber in his work. He set us an example that we should follow his steps in working as well as suffering; and if we expect to arrive at heaven we must follow the Lamb whithersoever he goeth.

But perhaps some may be ready to despair of imitating so perfect an example. You may be ready to say, "how can I, that am a weak worm, a sinner, surrounded with enemies from within and without; that  
have

have a sinful nature prompting, and the world and the devil alluring me to the commission of sin ; how can I expect to write after such a perfect copy, and imitate the immaculate Jesus, whose example is so far above my reach ? Could I see any of like passions and corruptions with myself, holding up a proper example to view, it would give some courage, and inspire me with hopes of some suitable imitation."

I will endeavour to answer your objection two ways :

1. Though Christ was free from sin, yet he was in all things tempted as you are, i. e. he had all those incentives to sin from without that you have. Every appetite of *nature* was doubtless as strong in him as in any man ; but being purely *natural* and under the government of a holy principle in his soul, they were not sinful, tho' a yielding to them beyond the rule of the law would have been so. Christ was a man as well as you ; he had proper human nature, and human passions and affections, and yet he persevered and conquered every temptation ; and now *having been tempted, he knows how to succour those that are tempted*, and stands ever ready to afford large supplies of his grace and help to the most weak and helpless of his people : And though you might well despair, if you were left to fight with principalities and powers, and with flesh and blood alone, yet, having Christ for your leader and strength, you may, with St. Paul, boast, *I can do all things thro' Christ strenghtening me*.

2. Besides this, you have examples to your wish, even of such poor, weak, sinful creatures as you are, *who thro' faith and patience have inherited the promises*, and who have done their work *while it was day*.— Among this happy train, none we read of in scripture seems to come so near the bright original, and so perfectly imitate the copy set before us, as the Apostle Paul, who yet was full of complaints of the corruption of his own heart, and reproaches himself as the chief of sinners. Yet this blessed man *fought the good fight, kept the faith, and received the crown of righteousness*

*ness which was prepared for him, and for all that love Christ's appearing.* In the near view of persecution for the cause of Christ, and when he was assured that bonds and afflictions awaited him wherever he should go, he could say, *None of these things move me, neither count I my life dear unto myself, so that I may finish my course with joy, and the ministry I have received of the Lord Jesus, to testify the gospel of the grace of God; and could esteem all things loss for Christ.*

And although St. Paul is foremost, yet, blessed be God, he is not alone. There have been and still are a throng, a cloud of witnesses for the truth, who have been and still are examples of doing the work allotted them while it is day.

Among those who have been bright examples in fulfilling their work, perhaps there has not been, for ages, one who imitated his Lord with more exactness than the lately deceased, ever to be remembered and much lamented Rev'd GEORGE WHITEFIELD, whose death is the occasion of this discourse.

We have been taking a view of the work we are all sent into the world upon, and of the manner of doing it. And it is not only unspeakably happy for those who have done their work *while it was day*; but it also affords great comfort to pious surviving friends, as it gives a pleasing prospect of renewing an eternal acquaintance and intimacy in the world of everlasting day, where no night shall ever separate or interrupt them more.

And as the apostle in the 11th to the Hebrews has recorded the characters of several eminent departed saints as ensamples to all future ages, to quicken the graces and encourage the hopes of God's children; I can't think it amiss to rehearse the shining virtues of those who have been as stars of the first magnitude in the church of Christ, and have given clear proof of their love to his dear name, even when they are called home, and can speak and work for God no more. It is in this way that *they being dead* can and  
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do yet speak ; speak by their holy examples : By this their light can so shine before men as to lead them to glorify God, while their eyes and lips lie closed in death.

I shall not attempt to draw the character of this eminent servant of Christ at full length : This would require a more able hand than is now employed.—Some of the most important lines of his portrait are well known to the publick, and some more private anecdotes have fallen under my own view. My text appears to me a brief summary of his character ; He *wrought the works of him that sent him while it was day.*

His own journal will furnish us with the best view of his early life. There he freely owns, not only the wickedness of his nature, but also of his practice. In the 18th year of his age, it being the first year of his living in the university of Oxford, it pleased God to give him the knowledge of his dear Son, and fill his soul with the joys of his holy spirit. Here he was taught to perform the great *works of repentance toward God and faith toward our Lord Jesus Christ.* Before his conversion he was a pharisee, very diligent in the outward duties of religion, in prayer and fasting, even to the emaciating his body, in receiving the sacrament and giving of alms ; and such was his dependance on these performances for his acceptance with God, that on reading in a book “ that one might do all these things and yet be no christian,” he was much incensed against it : But it pleased God to fix the truth of this so on his mind as to bring him to despair of salvation by his own endeavours ; then “ it was he first knew that he must be a new creature.” The doctrine of the *new birth* he had been till now ignorant of, and it was some time after before he came to an experimental acquaintance with it. He sought justification and acceptance with God, before this, by his own works, but now he fasted, prayed, &c. in order to obtain a new nature, and trusted to move God by these good works to renew him. Whole days and weeks

weeks he used to spend in lying prostrate on the ground in silent or vocal prayer ; and having nobody to shew him a better way, he tho't to get peace and purity by outward austerities. For many months he went on in this course, not taking even the necessary supports of life ; and by fasting and exposing himself to the cold he was not only reduced to a skeleton, but bro't on himself a long and tedious illness, which had well nigh put a period to his life. Such are the severities men may inflict on themselves to still the clamours of an awakened conscience, and to obtain the grace of God and deliverance from the wrath to come ; while they are wholly destitute of any principle of holiness or love to God. Few can tell of such labour, engagedness, self-denial and deep distress of soul, to obtain the favour of God. In comparison with the most, he might say, *If any man thinketh he hath whereof to trust in the flesh, I more* : And yet after all, he found himself far, very far from any ground of hope. Even after all his labour, and toward the close of his sickness, after having undergone many months inexpressible trial by night and day, under the spirit of bondage, endeavouring to recommend himself to God by his duties, it pleased God to discover to him a new and living way, and to enable him to lay hold on his dear Son by a living faith, and to give him the spirit of adoption, and to seal him, as he humbly hoped, to the day of eternal redemption.

From that time forward his language, both in publick and private, has been, *What things were gain to me, those I counted loss for Christ, yea doubtless, and I count all things loss for the excellency of the knowledge of Christ Jesus my Lord*. It pleased God to strip him of his own righteousness, to reveal Christ in him as the only Saviour, and to give him such large measures of his spirit, that from his first conversion he was filled with the unpeakable joys and comforts of the Holy Ghost ; and thro' his whole life, excepting some peculiar seasons of trial, he enjoyed a satisfying assurance of the love of God to his soul.

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As his natural abilities were above the common rank, so the outward advantages, and inward teachings of God's spirit, which he enjoyed and wisely improved, united in this excellent man, the *scholar*, the *divine*, the *eloquent orator*, the *powerful preacher* and the *christian*. I may venture to say, those all shone in him with an uncommon lustre.

Tho' far from a *pedant*, yet his acquaintance with polite learning was easily discernable by all men of taste. He was not only acquainted with books, but men: He had a quick discernment of mankind, and with an inimitable sagacity could discover the tempers and genius of those he conversed with.

As he was a *scholar*, so he was the *polite gentleman*. Few perhaps ever exceeded him in true politeness.— He well knew how to support his dignity, and yet was easy of access by all, and affable and courteous to the meanest. He would most gratefully acknowledge the smallest tokens of kindness and respect from the meanest of his fellow men, and express his satisfaction in opportunities to gratify them. Though furnished with a quick, vivacious wit, yet he abhorred every thing low or affronting, as well as all foolish talking and jesting. In company he was most lively and entertaining; and ever adorned his common talk with the sweet favour of piety.

As a *divine*, he was equal to the most, and excelled by few. The constant tenor of his sermons discovered him to be well acquainted with, and firmly established in those great and blessed reformation doctrines commonly called calvinistic, and which were held and earnestly contended for by our forefathers the Puritans. On these he built his faith and hopes of salvation, most openly renouncing every doctrine which tends to lead to any hope of heaven, before men have fled to and believed on Christ for righteousness and strength.— He looked on any opinion in religion which does not strip the sinner of every excellence, and lay him, prostrate, at the foot of, and ascribe the whole glory of  
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our salvation alone to, the free grace of God in Christ Jesus, as dangerous and destructive to the souls of men.

He was charitable, indeed, to such as appeared to have a principle of holiness in their hearts, discovered by a life of holy obedience, tho' through prejudices, prepossessions, or want of instruction, their heads were dark, and their thoughts confused in the manner of holding or expressing some important points which he held and esteemed fundamental in the gospel scheme ; and would sometimes say that " the grace of God can dwell where we cannot, and that men's hearts may be, and sometimes are, better than their heads, and really love those truths which their understandings cannot embrace." Yet in all my acquaintance with him I never heard him intimate, that those whose *hearts* were conformed to the arminian doctrines, and influenced by the spirit of their self-righteous system, were or could be real christians, but quite the reverse. He has declared in publick, as well as private, that it is a soul-damning opinion, that a *head* or *speculative* faith is sufficient for salvation, without an immediate, almighty work of the spirit of God on the heart, implanting a new and divine principle. In a word, he was constantly influenced by, and zealously preached those soul-humbling, God-exalting, grace-glorifying doctrines usually termed *calvinistic*, in the same light as did our fore-fathers the Puritans, for whom, and for whose writings he always expressed the greatest veneration and regard.

He did not spend his zeal about tything *mint*, *anise*, and *cummin*, but about the weightier matters of religion, *regeneration*, *repentance*, *faith* and the *love of God* and *man*. His noble, enlarged soul was so far above the little differences which divide various denominations of christians who profess the same *pure* faith, and which often become the occasions of strife and unchristian heat and animosities, that he would take no notice of the different parties, *as* such, but, by conforming in these non-essentials to all, manifested his  
high

high esteem of the liberty of conscience, while at the same time, by his practice, he nobly reprov'd that narrowness of spirit which imposes those things as terms of christian communion and love, which God has left indifferent.

His early piety and zeal for God, accompanied by a most happy and easy elocution and address, opened the way, and as it were compelled him into the ministry in earlier life, than, by the custom of the church of England, it is usual to ordain. Dr. Benson, the then bishop of Gloucester, the city where Mr. Whitefield was born and brought up, was so affected by his zeal and other qualifications, as to send for him and inform him, that though he had said he would ordain none under twenty-three years of age, yet in his case he thought it his duty to ordain him whenever he should desire it, which he did before he was twenty-two; and being, with great reluctance and many fears, thrust forth into the vineyard, he was remarkably blest in his ministry, and followed by great multitudes wherever he preached.

As a publick speaker and orator, he was excelled by none, and was a pattern for all. He commanded the attention of his crowded auditories, and people of all persuasions and tempers, being charmed with the manner of his address, hung on his lips with eager attention. And he had the art of winning the affections and pleasing the fancies of his hearers, while at the same time, by a divine skill, he darted truth into their minds, *now*, alarming the consciences of the carnal and secure by the terrors and thunders of the law, and flashes of mount Sinai; *anon*, comforting and cheering the wounded in spirit, by the sweet accents of gospel grace and atoning blood.

His oratory was so engaging, that even those who hated his principles and reproached his person and religion too, felt a kind of secret constraint still to attend his preaching. When he first appeared in the desk, his auditories were numerous; his fervent zeal and engaging

engaging eloquence drew vast crowds wherever he preached. When he came to London, the churches were crowded, and thousands attended that could not come within the spacious walls. God was eminently with him to bless his ministry, and turn many to righteousness. *Sinners in Zion were afraid, and fearfulness surprised the self-righteous hypocrite.* Many were filled with distress, and earnestly enquired *what they should do to be saved* ; while others opened their mouths in the high praises of the God of grace and love. The work of God was greatly promoted, and a wonderful reformation took place ; and such were the multitudes which attended him, that he soon became the envy of some of the dignitaries and other clergy in the church, who were ready to say, *the world are gone after him* ; and the churches were soon shut against him. He shewed me the spot of ground where, being forbid the liberty of the church, he first commenced a field-preacher ; in which course he continued for many years under great trials and persecutions. In the midst of these afflictions, God was pleased to keep up his spirits and courage, by affording him glorious success in his ministry, by which a new face was put on the religious state of things in many places, and thousands were born to God, who before lay sleeping in carnal security and false confidence.

His zeal in his Lord's work, and compassion for perishing sinners were such, that Britain was too narrow a sphere for his active soul. In 1737 he first embarked for the infant colony of Georgia (by the way of Gibraltar) where he tarried about three months, and then returned to England by the way of Ireland. But he could not rest in his native land, and soon made another visit to these colonies in August 1739, when he travelled thro' most of the British provinces, and, like the *angel flying thro' the midst of heaven*, he preached *the everlasting gospel* with wonderful success. Thousands in America, I doubt not, will at last own him as their spiritual father in Christ ; and great multitudes  
acknowledge

acknowledge him as the blessed instrument of their quickening and furtherance in their way to glory.—Ministers and people were stirred up by him, and a glorious work of divine grace spread thro' the land, and caused an increase of joy in realms of glory. The repeated visits he has since made to these parts, have been attended with no small success, tho' in comparison of that just mentioned, they have been as the gleanings of the vintage.

His repeated visits here have no ways lessened his esteem; his last greatly increased it. Those who were formerly shy, yea opposers, of him, being convinced of his sincerity and the good effects of his labours, either silently approved or openly embraced him, and few who did otherwise dared openly to appear; and such was the beauty, power and engagingness of his address, that it was very observable, that even those who had no taste for his religion, the more they heard him, the stronger was their desire to hear him again.

As a *preacher*, he was full of power and energy.—It was most commonly apparent that *he preached in the demonstration of the spirit and with power*. He was concerned to inform the judgment, at which he had a happy talent, by familiar appeals to common sense and experience, and to the infallible oracles of divine truth. His preaching was analogous to that of his divine master, letting truth into the conscience by familiar parables or a rehearsal of certain facts peculiarly adapted to convince the conscience and affect the heart. In this method of preaching he was equalled by none.

Having informed the judgment, he turned his address to the heart and roused the affections to attend the importance of eternal things. In this he equalled a Demosthenes or Cicero, and as his motives were infinitely more weighty, being drawn from the oracles of heaven, so their effects on his hearers were far more powerful and lasting. Few who heard him, that did  
not

not feel something of the force and importance of the truths he preached, so as either to raise their esteem or aversion.

But to crown all, he was an eminent christian.—Most people call themselves by this *name*, but few, alafs, comparatively possess the *thing*. The first impressions on his heart, at his conversion, were powerful, and God gave him a large portion of his spirit; and filled him with a fervent love to Christ and souls. This animated him in all his course, and made him feel the importance of *doing his work while it was day*.

He was always solicitous about the concerns of his own soul, and could not rest without a satisfying assurance of his interest in the love of God: And if at any time his evidences were clouded thro' the working of corruption or the hidings of God's face, he would be as tho' *the flames of hell had got hold on him*, till his God returned and filled his soul with the evidences of his love. And as he was solicitous about his state, so he kept up a watch over his tempers and passions, as the most effectual method to preserve his evidences bright.

He had a painful sense of indwelling sin and the irregular propensities of his heart. The workings of corruption were easily felt by him, and would sometimes fill him with great distress. He was so sensible of the plague and wickedness of his own heart, that the best name he could give himself in the view of it was, *The chief of sinners*.

He also had a delightful, sweet view and relish of the heavenly glory, and abounded in the joyful expectation and ardent desires of arriving at his father's house. The views he had of the promised inheritance, caused him to stretch every nerve, and excited him to the utmost ardour to run the christian race. The prospects of being shortly with his dear Lord, led him to disregard and despise all the softness and honour of the great, and every trouble, fatigue and reproach which awaited him in his Lord's work; and the con-

stant language of his life was, *None of these things move me, neither count I my life dear unto myself, so that I may finish my course with joy, and the ministry I have received of the Lord Jesus, to testify the gospel of the grace of God.*

As he had the animating views of glory, so he kept up a peculiar familiarity with the king of terrors.—How often did he speak of death, and express his desire of an immediate dissolution. He wished to die suddenly, and have a quick passage to glory, and not out-live his usefulness : And it pleased God to grant him his desire. He appeared to stand always ready for the coming of his Lord, and waited to open to him at whatever watch he should come.

He was so concerned to fill up his time with duty and diligence, and for the salvation of souls, that he spared no pains or labour ; and even spent his life to fulfil his ministry, and testify the gospel of the grace of God. In the space of about 30 years, he preached, as I am informed, about 17,000 sermons, and closed his life in this delightful work, having preached to a vast assembly in the street on Saturday, when he was more engaged and fervent than ordinary, and continued preaching for near two hours, then rode to Newbury, and Sabbath morning rose early, sat in a chair, told his companion he was going, and without a word more, sweetly fell asleep in Jesus.

He was not only concerned to save the souls of men, but his compassion extended to their bodies. He early formed the project of the orphan-house in Georgia, and became a beggar for the helpless : And by him about 300 poor children have been and now are trained and training up there, if I mistake not.\*

His more private charities were abundant. While I was in England, and almost daily in his house, I was an eye witness to the continual applications made to him by the poor and distressed ; and of that pity and

\* I lately saw the accounts of the present state of the orphan-house, and to the best of my remembrance the number of children in all is 300.

and relief he afforded them. Numbers of poor widows and helpless people were supported by him in his houses built for that purpose, at Tottingham-court chapel in London, where I have often been to see them, and have found the widow's heart to leap for joy on his account. In a word, he, like his master, went about doing good both to the bodies and souls of men.

In prayer he was fervent. He prayed in the spirit and with the understanding. He did not sleep over his prayers or sermons ; but, even his enemies being judges, he spake as no other man did. With what zeal did he defend the doctrines of grace ? And with what fervor did he beseech souls to be reconciled to God ? He esteemed that religion only which begins in the heart. The great doctrine of the *new birth* he placed among the most essential truths of christianity, and such only as had experienced this did he esteem as christians, whatever their opinions and practices might be. He supposed men might be found in their speculative faith, and regular in their lives before men, who yet are strangers to this all-important work of regeneration and conversion ; without which, the most enlightened head, and the most exact outward walk, would leave men as painted sepulchres.

He was a warm friend to religious liberty, and ever asserted for himself and all men the right of worshipping God according to the dictates of conscience. He disdained the shackles forged to bind the consciences of men in those things where they are accountable to God alone ; and never withdrew his charity from christians of any denomination who held the great doctrines of the gospel as they were taught in the scriptures, and by the first reformers from popery, and appeared to befriend the inward operations of the holy spirit in regeneration.

He was no less a friend to the civil liberties of mankind. He was a patriot, not in shew, but reality, and an enemy to tyranny. He abhorred episcopal op-



pression. Often have I heard him express his zeal against the existence of it in this land ; as it would evidently tend to deprive those of their religious and civil privileges, who had fled from the cruel oppression of the bishops in England, and sought a peaceable retreat in this *then* howling wilderness. He was greatly concerned for the liberties of America, and under God it was in no small measure owing to him, that the Stamp-act, that first attack upon our liberties in these colonies, was repealed. He was a real patriot, a friend to his country, and ardently prayed for its peace and prosperity. Tho' he was loyal to his king, and paid him all due honour, yet he had a quick sense of the liberties of his fellow subjects. America lay near his heart, which was tenderly affected at the view of the oppressions which threaten us. All America are indebted to him as a friend to our religious and civil liberties and privileges, and who never failed to exert his best influence for our peace and happiness : \* And  
thousands

\* Some elegant pen has thrown into a publick paper the following piece on Mr. Whitefield's patriotism, which, tho' without mentioning any particular instances in which it was discovered, is so striking that I think it deserves a place in the margin.

“ NOTWITHSTANDING the many excellent things which have been written of Mr. WHITEFIELD, one of the most distinguished Parts of his amiable and illustrious character, has been omitted, viz. his PATRIOTISM :—A virtue next to religion, which most adorns the human mind ; and next to the love of GOD, man's highest duty : A virtue which shone conspicuous, and with distinguished lustre in the godly life of this benevolent lover of God and man.—Let Britain, let America ; let all the friends to liberty, and mankind, mingle their tears in one common stream ! and pay the tribute so justly due to this shining PATRIOT—Let just applause embalm his name, and deathless fame record his deeds, and hand them down unsullied to latest time !—May the same heavenly fire that warmed his manly soul, touch every mind ! And like him, disdain to act beneath the honour of the soul !—Compar'd with him, how low,  
how

thousands of happy souls here own him as the instrument in God's hand of their freedom from the insupportable tyranny of sin and satan.

I have no apprehension that I raise his character too high ; I really believe I fall much below its true excellency. Flattery paid to the living is vile, and mean, and when paid to the dead it is impiously foolish ; yet it is too common for people to praise the dead, while they hate and persecute the living saints ; to build the sepulchres of the dead prophets, while they hate and abuse those who reprove them for their sin. Yet justice is due to all ; and if justice were done to this excellent man I verily think he would appear as great, good, laborious, faithful and useful a servant of Christ and the church as any one who has lived in the world since the days of Luther and Calvin.

• But after all it must be owned that Mr. Whitefield was a man, and a man of like passions with others. He was not perfect, but some blemishes are to be found in some parts of his life. In his younger years, thro' a fervent zeal and want of experience he run into some errors which he carefully avoided in riper age, and which he has, with christian frankness and simplicity, publicly retracted.

Although many reproaches were cast on him as one pursuing the riches and grandeur of the world, and as appropriating the monies he collected for the Orphan-House to his own private use ; yet his most  
• inveterate

how vile, how despicable, the *Wretch*, who for sordid gain, and empty sound, blown from the servile breath of cringing slaves, would sell his country's richest blood ! and doom to chains, LIBERTY's fairest daughters, and most shining sons !—To enrich a few, enslave the rest ; to feast themselves, butcher the world ; involve in blackest gloom, the most enlightened realms ; and for momentary pleasure, give eternal pain !—When all this vile *Herd* is struck off the list of time, and hurl'd in one ignominious throng, down oblivion's stream !—WHITEFIELD's name, unimpair'd by time, will shine like a brilliant star in heaven's eternal Sphere !”

inveterate enemies have never been able to fix this or any other reproach upon him ; and some who are very unfriendly to his religious sentiments, and could reproach him as an enthusiast, have been obliged, on the most critical examination into his whole actions and publick affairs, to confess he has acted the part of an honest man.

This leads us to see, that the most upright and disinterested conduct in collecting and managing publick charities is no screen from the reproach of malevolent tongues ; and should make us careful not to receive or propagate reports against men who are engaged in benevolent schemes, until we have clear and full evidence, nor to admit any evidence against such, without hearing what they can say in defence of their own conduct.

Mr. Whitefield lived long enough to triumph over these and many such-like base reproaches, and to establish his character as an honest man, so as to stop the mouths of his very enemies, except such as will not attend to evident facts, and delight in defamation and calumny ; but not long enough to perfect the plan of his Orphan-house-college. This indeed he had finished except signing the papers, which were all prepared, and fixing a president in it, which he designed to accomplish on his return to Georgia.

But in the midst of the most general usefulness, and of these noble purposes to promote religion and learning, he is called off the stage of action, and the night of death has closed the scene, and put a period to his work ; and we with mourning thousands, in Europe and America, are left to cry, *My father ! my father ! The chariots of Israel, and the horsemen thereof !* Our Elijah is ascended, to be here no more. On the 30th of September, he took his wish'd-for flight to his Redeemer's bosom.—A great, a good and most useful servant of Christ is called from among us, one who spent life for God, and for us.—What a breach is here ! wide as the sea ! Europe and America feels the stroke,

stroke, and mingle their flowing tears in one common stream. And well they may, when they see one, who stood in the gap, called home to his father's house in a day of such general darkness, while the cloud gathers thick and threatens destruction to the British nation. Have we not reason, to fear that God has taken him away from the evil to come ? But however this may be, it is certain that one who was fervent in prayer to God, to avert those judgments which threaten a guilty land, is taken away. In him we have lost the sincere friend ; the zealous christian ; the eloquent, persuasive orator ; the fervent preacher, and earnest intercessor with God for a guilty world, and for the conversion of precious souls.—But we must not give way to immoderate grief, nor indulge despair. The residue of the spirit is still with God, who can raise up others to fill his place. To him should be our eyes and our desires that many young Elishas may catch the mantle of this our ascended Elijah, and receive a double portion of that spirit which furnished him for his Lord's work : The command of Christ to *pray the Lord of the harvest to send forth labourers into his harvest*, should encourage us in this work. Happy would the church be, were all, who are employed in the sacred ministry, actuated by the same spirit, and grounded and settled in the same doctrines which have been so powerful, thro' God, for the conviction or conversion of sinners, not only as preached by him, but by other precious servants of God in all ages of the Christian church. Mr. Whitefield was a great light in the church of God, and his beams extended far and wide. But alas, this burning and shining light is now extinguished, and left us to mourn in a darkened world. However it is our duty to perpetuate his memory, thereby to perpetuate the shining example of one who finished his work while it was day.

And shall such a friend be forgotten ! Love and gratitude forbids this, while thousands, in Europe and America, have monuments erected in their hearts,  
erected

erected there by the word of truth which he preached, and by the spirit of the living God which accompanied it, and has made them as his epistle, never to be erased through the annals of eternity.

But I recall my thoughts from the tomb, the dark abode where the dust of our friend is departed—Let us rather view and imitate this fervent servant of Christ who is done his work and gone to rest before us—He whom we loved is gone to heaven. This should be one tie less to earth, and one more to glory. Let us, in the view of the crown of righteousness he has received and which is prepared for all that love Christ's appearing, imitate his holy zeal and watchfulness, his love to God and Christ, and to the souls and bodies of men ; his fervent, constant labours for God ; his earnestness and importunity in prayer ; his self-denial ; his heavenly conversation in all companies and at all times, whereby he edified those about him, and ministered grace to the hearers.

O let his memory be precious, and his life copied after by us all ; that when the cold messenger, death, shall come to call us hence, and put a period to the season of working for God, we may, like him, stand waiting, with joy obey the summons, and enter with him into the joy of his and our Lord. Even so, AMEN and AMEN.