

<sup>A</sup>  
**L E T T E R**

*from* ~~Thomas~~

To the Rev. the PRESIDENT,

And PROFESSORS, TUTORS, and HEBREW INSTRUCTOR,  
of *Harvard-College* in *Cambridge* ;

In answer to

**A T E S T I M O N Y**

Publish'd by them against the

Reverend Mr. GEORGE WHITEFIELD,

*And his Conduct.*

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By *George Whitefield*, A. B.

*Late of Pembroke-College OXON.*

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2 Cor. vi. 8, 9, 10, 11, 12.---*As Deceivers, and yet true ; as unknown, and yet well known : as dying, and behold, we live ; as chastened, and not killed ; as sorrowful, yet always rejoicing ; as poor, yet making many rich ; as having nothing, and yet possessing all Things. O ye Corinthians, our Mouth is open unto you, our Heart is enlarged. Ye are not straitened in us, but ye are straitened in your own Bowels.*

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**B O S T O N : N. E.**

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*Reverend and honoured Gentlemen,*

WHEN the great Apostle of the Gentiles was accused before the Governour of *Cesarea*, Acts 24. by *Tertullus* (employ'd for that Purpose by *Ananias* the High-Priest, and the Elders) as a *pestilent Fellow, a Mover of Sedition among all the Jews throughout the World, and a Ringleader of the Sect of the Nazarenes*, he tho't it his Duty (being beckned to by the Governour) to answer for himself, and in his Answer prov'd that he was in no wise guilty of the Things that were laid to his Charge. Y<sup>e</sup> Gentlemen seem to view me in the same Light wherein *Tertullus*, *Ananias* and the Elders view'd *Paul*; and accordingly 'tis seem'd it proper to publish a Testimony against me and my Conduct wherein you have undertaken to prove, Page 4. that I am "an Enthusiast, a censorious, uncharitable Person, and a Disorderer of the People." Will you give me Leave, since I think the great Governour of the Church beckons to me by his Providence so to do, with minutely criticising upon the Diction and Method of your Testimony, to answer for myself, and in the Spirit of Meekness examine the Proofs you bring to make good your Charges against me.

"By an *Enthusiast* (you say p. 4.) we mean one that *acts*, either according to Dreams, or some sudden Impulses and Impressions upon his Mind, which he fondly imagines to be from the Spirit of God, perswading and inclining him thereby to such and such Actions, tho' he hath no Proof that such Persuasions or Impressions are from the holy Spirit: " This Definition of an Enthusiast (whether exactly right or not) you are pleas'd to apply to me, and accordingly at the Bottom of the aforementioned Page assert that I am "a Man that conducts himself according to his Dreams, or some ridiculous and unaccountable Impulses and Impressions on his Mind" and that

" that this is Mr. *Whitefield's* Manner is evident (you say) both by  
 " his Life, his Journals and his Sermons"—— From these Pieces (you  
 " add p. 5.) " It is very evident that he used to govern himself by his  
 " Dreams; one Instance of this we have in his Life, p. 12. *Near this*  
 " *Time I dream'd that I was to see God on Mount Sinai. This made a*  
 " *great Impression upon me.* Another like Instance we have p. 39, 40.  
 " *I prayed that God would open a Door to visit the Prisoners; quickly*  
 " *after I dreamed that one of the Prisoners came to be instructed by me;*  
 " *the Dream was impressed much upon my Heart; in the Morning I went*  
 " *to the Door of the Goal—* Once more, a like Instance we have p. 43.  
 " *I dreamed I was talking with the Bishop --- and that he gave me some*  
 " *Gold, which shined in my Hands; and p. 44. The Guineas shinning*  
 " *in my Hand put me in mind of my Dream."* Now say you in the next  
 Paragraph, " If we consider these Instances, we must suppose him  
 " *conducting himself by Dreams.*"---- But, Gentlemen, how will these  
 Premises admit of such a Conclusion? I in writing a brief Account of  
 God's Dealings with me from my Infancy to the Time of my Ordina-  
 tion, have mentioned three particular Dreams. But how does this  
 prove that *I conduct my self* (i. e. I suppose you mean in the  
 general Course of my Life) by Dreams, or that this denominates me  
 an Enthusiast, who (according to your Definition) acts according to  
 Dreams or " some sudden Impulses and Impressions upon his Mind  
 " which he fondly imagines to be from the Spirit of God perswading  
 " and inclining him thereby to such and such Actions, tho' he hath  
 " no Proof that such Perswasions or Impressions (I humbly apprehend  
 to make up the Sense there should be added, *or Dreams*) are from the  
 holy Spirit? May not a Person in a few Instances of his Life have  
 some remarkable Dreams which may be explained by subsequent Pro-  
 vidences, without being an Enthusiast, or justly term'd one that *acts or*  
*conducts* and *governs* himself according to Dreams?

Besides, ought you not to have quoted the Passages as they  
 stand in my Life, and then every one must see I was far from acting  
 according to Dreams, even in these Instances. The *first* I men-  
 tioned because it was a Means under God of awakening me in some  
 Degree, as I suppose hath been the Case of many; and is this a con-  
 ducting myself by a Dream? As for the *second* ---- the Case was thus,  
 as I used to visit the Prisoners at *Oxford*, so upon my coming to *Glor-*  
*cester*, my Compassion for the poor Prisoners here, and the Hopes I had

of being Serviceable to them, inclined me to visit them also ; for which Reason I prayed most earnestly that God would open a Door for me to visit them ; quickly after I dreamed that one of the Prisoners came to be instructed by me : The Dream was impressed much upon my Heart. In the Morning I went to the Door of the Goal. This Dream was no further a Reason of my going thither, than as it was a Means of exciting me to pursue the reasonable Inclination I had before. And subsequent Providences made me afterwards judge that God directed the Dream for that Purpose. As to the *third* --- I was so far from being conducted by it, that as I have said in the Account I gave of it, which *Gentlemen*, you would have done well to have observed, I always check'd the Impression it made upon me. --- These are the only Dreams I think that are mentioned in any of my Writings ; and all these are in the Account of my Life : tho' you are pleas'd to say (p. 5.) " From these Pieces [namely my Life, Journals and Sermons] it is very evident that he us'd to govern himself by Dreams".

" As plain it is (you add pa. *ibid.*) that he *usually* governed himself  
 " by some *sudden Impulses* and *Impressions* on his Mind, and we have  
 " one Instance that may satisfy us, that his first setting out upon his  
 " itinerant Business, was from an enthusiastick Turn. --- Journal from  
 " *London to Gibraltar*, p. 3. He says: *he will not mention the Reasons that*  
 " *perswaded him that it was the divine Will that he should go abroad,*  
 " *because they might not be deem'd good Reasons by another ; but* *sith,*  
 " *he was as much bent as ever to go tho' strongly solicited to the contrary,*  
 " *having ask'd Direction from Heaven about it for a Year and half.*"  
 And does not this prove, *Gentlemen*, that I acted *cautiously* in the Affair, and took Time to consider of the Step I was about to take ? and consequently was not governed herein by some *sudden Impulse* or *Impression* on my Mind, and without consulting Providence, continuing instant in Prayer, and conferring with Friends on the Occasion, for the Space of a Year and half, as you well observe ? --- And what if I did not mention *the Reasons that perswaded me it was the divine Will that I should go abroad, because they might not be deemed good Reasons by another :* Does it therefore follow that I was governed in the Affair by *Impulses* and *Impressions*, or that I had no good Reasons to give ? Besides *Gentlemen*, how does it appear that this Passage refers to my first setting out upon my itinerant Business ? I think I mention only going Abroad, *viz.* to *Georgia*, whither I was then bound, and where I intended to settle.

settle.—At this Time I had no thought of being an Itinerant.—It did not appear to be my Duty to set out upon that Business for a considerable Time after. How I was induced at Length to set out upon it, I promised in the latter End of my Life to give an Account of in a future Tract.—And 'till that be published, how can any one fairly determine whether my *first setting out upon this itinerant Business was from an enthsiafical Turn or not* ?

“ Other Instances (you say, p. *ibid*) there are wherein he shews it  
 “ to be his Custom to attribute any common Turn of his Mind to a  
 “ Motion of the Holy Spirit upon him, without any more Reason than  
 “ any Man may, any Recollections of his Memory, or sudden Suggest-  
 “ tion of his own Understanding.—Such a one you have, Journal from  
 “ *Gibraltar to Savanna*, p. 3d. *I went to Bed with unusual Thoughts*  
 “ *and Convictions that God would do some great Things at Gibraltar.*”  
 But Gentlemen, If I say, I went to Bed with *unusual Thoughts* and  
*Convictions*, how is this an Instance of my attributing *any*  
*common Turn of my Mind to a Motion of the Holy Spirit*. You  
 endeavour to prove it further, p. 6. by a second Passage taken out of  
 another Journal from *Savanna to England*, p. 22. where he says,  
 “ That the Lesson before he left *Savanna*, being *St. Paul's Shipwreck* :  
 “ and that before his leaving *Charlestown* being the first of *Jonab*, made  
 “ such a deep Impression upon him, that he wrote to his Friend to  
 “ acquaint him he was apprehensive he should have a dangerous  
 “ Voyage, and it happening to be bad Weather accordingly, He says,  
 “ *God hath now shew'd me wherefore he gave those previous Notices.*”  
 But Gentlemen, How is this an Instance of my attributing *any common*  
*Turn of my Mind to a Motion of the Holy Spirit* ? Was it a *com-*  
*mon Turn* of my Mind to have *Paul's Shipwreck*, and the first of  
*Jonab* powerfully pressed upon me ? I don't know that it was. But  
 you are pleased to draw this further Inference from the Quotation page  
*ibid. viz.* “ So that *every Scripture* that came to his View was receiv'd  
 “ as the *Bath-Kol* of the Jews, and he plainly shews himself as much  
 “ directed by this Way of finding out the Will of GOD *as he calls*  
 “ *it*, as the old Heathens were by their *Sortes Homericae Virgilianae.*”  
 But how does this prove, that *every Scripture* that came to my View  
 was receiv'd as the *Bath Kol* &c. I think I mentioned only the first  
 of *Jonab* and the 27th of *Acts* : But you say of this (*viz.* my  
 receiving every Scripture that came to my View as the *Bath*  
 “ *Kol* ) we have a very full Instance, same Journal pa. 38. where you  
 “ have

“ have a particular Application of the Words which appeared upon  
 “ the Doctor’s first opening the Common-Prayer, viz. *The Lord hath*  
 “ *visited and redeemed his People.*” But how is this a very full Instance,  
 when these Words did not appear to my View at all, but the Doctor’s.”  
 It was he that was reading, not I ; only as you are pleased to express  
 your selves, *wisely observed* that so it was, *for about eight o’ Clock the*  
*Men saw Land.* Was there any Thing unwise in such an Observation ?  
 Or was there any thing enthusiastical in saying that God had visited and  
 redeemed his People when after we had been pinched with Hunger  
 and almost starved, he was pleased to give us a Sight of Land ?

You proceed pag. 6, to lay something more to my Charge : “ Some-  
 “ times you say, He speaks as if he had Communications directly from  
 “ the Spirit of God.” And is it a Crime for a Believer, much more a  
 Minister of Jesus, to speak of his having Communications directly from  
 the Spirit of God ? I thought that was no new Thing to the  
 Ministers and People in *New-England*, especially since such a remark-  
 ble Revival of Religion has been vouchsafed unto them.— now are  
 Believers sealed ; or how is the divine Life begun and carried on, if  
 there be no such Thing as having divine Communications directly from  
 the Spirit of God ?

Again, (p. ibid.) You bring a fresh Accusation against me, “ Some-  
 “ times and indeed very frequently he (in a most enthusiastic Man-  
 “ ner) applies even the historical Parts of Scripture particularly to  
 “ himself, and his own Affairs ; and this Manner he endeavours par-  
 “ ticularly to vindicate, Sermon of *Searching the Scriptures*, p. 246. of  
 “ his Sermons. *It is this Application of the historical Parts of Scripture,*  
 “ *when we are reading, that must render them profitable to us ; and ap-*  
 “ *peals to the Experience of the Christian, that if he hath so consulted*  
 “ *the Word of God, he has not been plainly directed how to act as*  
 “ *tho’ he had consulted the Urim and the Thummim.* For in this  
 “ plain and full Manner he says, p. 38. of his Life ; *The holy Spirit*  
 “ *hath from Time to Time let him into the Knowledge of divine Things, and*  
 “ *hath directed him in the minutest Circumstances.* And no Doubt hence  
 “ it is, that he says, forementioned Sermon, p. 247, *That God at all*  
 “ *Times, Circumstances and Places, tho’ never so minute, never so parti-*  
 “ *cular, will if we diligently seek the Assistance of his Holy Spirit, apply*  
 “ *general Things to our Hearts :* Which tho’ it may be true in some  
 “ Measure as to the doctrinal and preceptive Parts of Scripture, yet it  
 “ is evidently enthusiastick to say so as to the historical Parts of it.”

But

But however to say so may appear evidently enthusiastical to you Gentlemen, after maturely weighing the Case, it does not appear in that Light to me : For does not the Apostle tell *Timothy*, 2 Tim. 3. 16, 17. *That ALL Scripture* (therein, undoubtedly, including the historical as well as doctrinal & preceptive Parts) *is given by Inspiration of God, and is profitable for Doctrine, for Reproof, for Correction and Instruction in Righteousness, to make the Man of God perfect; thoroughly furnished to every good Work.* And does not the same Apostle speaking of Scripture Histories, say, 1 Cor. 10. 11. *Now all these Things happened unto them for Examples, & they are written for our Admonition upon whom the Ends of the World are come.* And if it be evidently enthusiastical thus to apply the historical Parts of Scripture to our own Cases in private, is it not equally enthusiastical to preach upon and apply the historical Parts of Scripture to particular Cases or Persons in Public ? And further, if it is evidently enthusiastical to apply the historical Parts of Scripture to our selves and to our Affairs, then supposing such Words as these, *Go in Peace, Be whole of thy Plague, Son be of good Cheer* ; or that historical Passage in *Job*. 7. 37. should be applied to a particular Soul in deep Distress, (as no doubt they have often been) must not that Soul reject them entirely for Delusions ? And if so, how many that are real Believers, must be brought into unspeakable Bondage ?

Page 8. You go on thus, -- " To mention but one Instance more, " tho' we are not of such Letter-learned as deny, that there is such a " Union of Believers to Christ, whereby *they are one in him, as the Fa-* " *ther and he are one*, as the Evangelists speaks, or rather the Spirit of " God by him ; yet so Letter-learned we are, as to say, that that Pas- " sage in Mr. W-----'s Sermon of the *indwelling of the Spirit*, p. 311. " Vol. of Sermons, contains the true Spirit of Enthusiasm, where he " says, *to talk of any having the Spirit of God without feeling of it, is* " *really to deny the Thing.* Upon which we say, That the Believer " may have a Satisfaction, that he hath the Assistance of the Spirit of " God with him in so continual and regular a Manner, that he may be " said to dwell in him, and yet have no feeling of it." -- But Gentle- men, Is not this in effect to deny the indwelling of the Spirit ? For how is it possible that the Believer can have a *Satisfaction*, that he hath the Assistance of the Spirit of God with him in so continued and regular a Manner, that he may be said to dwell in him, and yet the Believer have no *feeling of it* ? For my Part I cannot comprehend it. -- I could as soon believe the Doctrine of *Transubstantiation*, and therefore cannot



cannot retract what you are pleas'd to say contains the true Spirit of Enthusiasm, viz. *To talk of any having the Spirit of God without feeling it, is really to deny the Thing.*--The Reason you give why the Spirit of God may dwell in a Believer, and yet the Believer himself have no Feeling of it ; in my Apprehension carries no Proof and Conviction with it at all.-- I think you reason thus, p. ibid.--- "For the Metaphor is  
 " much too gross to express this (however full) Satisfaction of the Mind,  
 " and has led some to take the Expression literally, and hath (we fear)  
 " given great Satisfaction to many an Enthusiast among us since the  
 " Year 1740, from the swelling of their Breasts and Stomachs in their re-  
 " ligious Agitations, which they have thought to be *feeling the Spirit*, in  
 " its Operations on them."---Who these Enthusiasts, and what these re-  
 ligious Agitations are which you are pleas'd to mention, I cannot tell--  
 Neither do I know by whom this Metaphor of feeling the Spirit has  
 been misunderstood, or taken in too gross a Sense.-- But such a Way of  
 speaking and writing is very common amongst the most eminent Di-  
 vines, as well as the Articles of the Church of *England*.---In her 17th  
 Article she speaks thus,--- "As the godly Consideration of Predesti-  
 " nation and our Election in Christ is full of sweet, pleasant and un-  
 " speakable Comfort to godly Persons, and such as *feel* in themselves  
 " the working of the Spirit of Christ &c." Mr. *Gutbrie* in his *Trial of a*  
*saving Interest in Christ*, p. 109. and which used to be Dr *Owen's* Vade  
 Mecum, hath this remarkable Paragraph,-- "I speak with the Experience  
 " of many Saints, and I hope according to Scripture, if I say there is a  
 " Communication of the Spirit of God which is let out to some of his  
 " People sometimes, that is somewhat beside, if not beyond that wit-  
 " nessing of a Sonship spoken of before. It is a glorious Manifestation  
 " of God unto the Soul, shedding abroad God's Love in the Heart.  
 " It is a Thing better *felt* than spoken of--It is no audible Voice, but  
 " it is a Flash of Glory filling the Soul with God, as he is Life, Light,  
 " Love and Liberty, countervailing that audible Voice, *O Man greatly*  
 " *beloved*, Dan. 10. 19. putting a Man in a Transport with this on  
 " his Heart, " *It is good to be here*, as Math. 17. 5. It is that which  
 " went out from Christ to *Mary*, when he but mentioned her Name,  
 " Joh. 20. 16. *Jesus saith unto her Mary. she turneth herself & saith unto*  
 " *him, Rabboni, which is to say, Master.*--He had spoken some Words  
 " to her before, and she understood not that it was he. But when he  
 " uttereth this one Word, *Mary*, there was some admirable divine



“ Conveyance and Manifestation made out unto her Heart, by which  
 “ she was so satisfyingly filled,” that there was no Place for arguing  
 “ and disputing whether or no that was Christ, and if she had any In-  
 “ terest in him.---That Manifestation made Faith to itself; and did  
 “ purchase Credit and Trust to itself, and was equivalent with, *this*  
 “ *faith the Lord*. This is such a Glance of Glory, that it may in the  
 “ highest Sense be called the Earnest, or first Fruits of the Inheritance,  
 “ *Eph. 1. 14.* for it is *a felt firm full of the blessed*.”---Worthy Mr.  
 Baxter in his *Gildas Salvianus*, p. 40. speaking of the Danger of Mini-  
 sters preaching an unknown and unfelt Christ, writes thus,---“ O Sirs,  
 “ all your preaching & persuading of others will be but dreaming and  
 “ trifling Hypocrisy, ’till the Work be thoroughly done upon your-  
 “ selves. How can you set yourselves Day and Night to a Work that  
 “ your carnal Hearts are averse from? How can you call out with  
 “ serious Fervour upon poor Sinners with importunate Sollicitations, to  
 “ take heed of Sin, and to set themselves to a holy Life, that never  
 “ *felt* yourselves the Evil of Sin, or the Worth of Holiness? I tell you,  
 “ these Things are never well known till they are *felt*, nor well *felt*  
 “ till possessed: And he that *feels* them not himself, is not so like to  
 “ *feel* *feelingly* to others, nor to help others to the *feeling* of them.”  
 --- Thus wrote Mr. Gutrie, and Mr. Baxter: And even the  
 Rev. President himself, in his Sermon before the Convention, May  
 28th 1741, p. 34. hath these Words; “ Not but that the  
 “ Saints may *feel* this very *ferribly*, and it is *a Joy unspeakable and full*  
 “ *of Glory*.”

But if such a Way of writing displeases you *now*, and you are of  
 the Opinion, “ That a Believer may have a Satisfaction, that he hath  
 “ the Assistance of the Spirit of God with him, in so continual and  
 “ regular a Manner, that he may be said to dwell in him, and yet  
 “ have no *feeling* of it,” I cannot wonder, *Gentlemen*, that my Wri-  
 tings are offensive; because as you observe at the End of this Paragraph  
 p. 5th, my Compositions are, and I hope always will be, *full of these*  
*Things*.

You close your Proofs of my being an Enthusiast with these Words,  
 -- “ The whole tends to perfwade the World (and it has done so with  
 “ Respect to many) that Mr. W. hath as familiar a Converse and  
 “ Communion with God as any of the Prophets and Apostles, and  
 “ such as we all acknowledge to have been under the Inspiration of the  
 “ Holy Ghost.” What Tendency my Writings may have to make  
 People

People think so highly of me, I cannot determine.--- But this I affirm, that I would not have undertaken to preach the Gospel for ten thousand Worlds, had I not been fully persuaded that I had a *Degree* of that Spirit, and was admitted to a *Degree* of that holy & familiar Conversation and Communion with God, which the Prophets and Apostles were favoured with, in common with all Believers.--And if this had not been the Case, should I not *Gentlemen*, have fled to God as well as unto Man, when I declared at my Ordination, that I was inwardly moved by the Holy Ghost, who I believe according to Christ's Promise, will be with every faithful Minister (and so as to be *felt* too) even to the End of the World.

“ As a natural Consequence of the Heat of Enthusiasm by which  
 “ (you are pleased to say) he was so evidently acted, in a following  
 “ Paragraph, p. 8.---You say, in the next Place, we look upon Mr.  
 “ *Hill*, as an uncharitable, censorious and slanderous Man; viz.  
*habitually* such, for that is the Idea your Words seem to convey.---But  
*Gentlemen*, does it follow that *Peter* could properly be stiled a cursing  
 swearing Man, because with Oaths and Curses he denied his Lord?  
 Or *David*, that Man after God's own Heart, be properly stiled a murdering  
 adulterous Man, because he committed Adultery with *Bathsheba*,  
 and murder'd her Husband *Uriah*? Or, can a Believer be stiled properly  
 an Hypocrite, because he has yet got a great deal of Hypocrisy  
 remaining in his Heart? I suppose by no Means.---No more according  
 to my Apprehensions can any Man be justly called an uncharitable,  
 censorious and slanderous Man, if he be not habitually so, supposing  
 it should be proved either from his Writings or Conduct, that  
 he may have been somewhat rash or uncharitable in his Judgment  
 passed upon some particular Persons or Things.

But how *Gentlemen*, do you prove this Charge, viz. That I am an  
 uncharitable slanderous Man? Why, p. 9. “From his monstrous Reflections  
 “ upon the great & good Arch-Bishop *Tillotson*, (as Dr. *Increase*  
 “ *Mather* stiles him) comparing his Sermons to the conjuring Books  
 “ which the Apostle persuaded the People to destroy.”--But this I humbly  
 apprehend does not prove that I cast Reflections, which you call monstrous,  
 upon Arch-Bishop *Tillotson* as to his personal Character, out only his  
 Books, which Dr. *Increase Mather* himself, as I have been inform'd by the  
 Rev. Mr. *Gee*, who was brought up under his Ministry, & directed by him  
 in his Studies, constantly warned the Students against.--And by the Way,  
 I cannot but observe, that this holy venerable Man of God Dr. *Increase*  
*Mather*,

*Mather*, if we may credit the Writer of his Life, dealt as much in Impressions and inward Feelings, as the Person against whom you are pleas'd to publish this Testimony. And tho' he might call the Arch-Bishop a great and good Man for his Eminency in Station, great Generosity and Moderation towards the Dissenters, yet I believe he never called him a great or good Divine, nor do I think he would blame me for what I have said concerning Mr G ———, and Mr H ———.

But that which affords you the greatest Occasion to denominate me a censorious, uncharitable and slanderous Man, and which I apprehend chiefly stirs up your Resentment against me is ; to make Use of your own Expression, "My reproachful Reflections, p. 9. upon the Society which is immediately under our Care."--- I think the Reflections are these,--- "And as far as I could gather from some who well knew the State of it [the College] not far superiour to our Universities in Piety and true Godliness.---Tutors neglect to pray with and examine the Hearts of the Pupils.--Discipline is at too low an Ebb: Bad Books are become fashionable among them : *Tillotson* and *Clark* are read, instead of *Shepard*, *Stoddard*, and such like evangelical Writers."-- And *Gentlemen*, were not these Things so at the Time in which I wrote ? Wherein then in writing thus have I slandered *Harvard College* ? --- But then you say, pa. 10th, he goes further still, when he says, pa. 96th, both of *Yale College* as well as ours ; "As for the Universities, I believe it may be said, Their Light is now become Darkness, Darkness that may be felt." --- And must it not be so when Tutors neglect to pray with and examine the Hearts of the Pupils, &c. And this is all I meant.---For I had no Idea of representing the Colleges in such a deplorable State of Immorality and Irreligion as you *Gentlemen*, in your Testimony p. ibid. seem to object.--- I meant no more, than what the Rev. President meant, when speaking of the Degeneracy of the Times, in his Sermon at the annual Convention of Ministers, May 28th, 1741, he adds, "But alas, how is the Gold become dim, and the most fine Gold changed ? We have lost our first Love : And tho' Religion is still in Fashion with us, yet its evident, that the Power of it is greatly decayed."---However I am sorry, I publish'd my private Informations, tho' from credible Persons, concerning the Colleges to the World : and assure you, that I should be glad to find the Reverend President was not mistaken when he undertook from his own Examination of Things, seven Months after, to assure that venerable Audience on the Day of the Convention, that their Society hath not deserv'd the Aspersions which have of late been made upon

“ know nothing of.”—I suppose *Gentlemen*, you mean Mr. *Barber*.—But do these Contributors know nothing of him ? Did I not mention him publicly at the Time of collecting as one of their own Countrymen, and one bred up in one of their own Colleges ? Was he not with me in Person ? And did I not again and again declare, that it was to be intrusted with the Education and spiritual Concerns of the Children and Family ? Assuredly I did.—But you add, “ And we ourselves have Reason to believe is little better than a Quaker.—What Reason *Gentlemen*, you may have thus to judge of him I cannot tell, but I have great Reason to believe he is a thorough Calvinist, and a dear Man of God, much acquainted with the divine Life, and sweetly taught rightly to divide the Word of Truth.—I heartily wish all that had the Care of Youth were like-minded, whatever Name you are pleased to give him.—But you say, “ Furthermore, the Account “ which Mr. *W*— hath given the World of his Disbursements “ of the several Contributions, for the Use of his Orphan- “ House (wherein there are several large Articles, and some of about “ a *Thousand Pounds* our Currency charged in a very summary Way, “ viz. For Sundries, no Mention being made therein what the Sum was “ expended for, nor to whom it was paid) is by no Means satisfactory.” Would you not *Gentlemen*, have done well to have said, by no Means satisfactory to us ? For, I am well persuaded most of the Contributors depended on my Veracity, & would have been satisfied as to themselves, tho’ I had given no Account of the Disbursements at all.—Besides *Gentlemen*, did you ever see an Account of that Nature more particular ? Is that of the Society for propagating the Gospel more so ? Or would you yourselves, *Gentlemen*, be more particular, supposing an Account of what has been received and disbursed for *Harvard-College*, should ever be required at your Hands ?

The Manner of my Preaching you seem p. 12. “ as much to dislike “ and bound to bear a Testimony against, as the Man himself.”—And why ? Because it is extempore Preaching. This to use your own Words, p. *ibid*, “ We think by no Means proper ; for that it is im- “ possible that any Man should be able to manage any Argument with “ that Strength, or any Instruction with that Clearness in an extempore “ Manner, as he may with Study and Meditation.”—But *Gentlemen*, does extempore Preaching exclude Study and Meditation ? *Timothy* I believe was an extempore Preacher, and yet the Apostle advises him to give himself to reading.—And I am of *Luther’s* Opinion, that Study, Prayer,

Prayer, Meditation and Temptation, are necessary for a Minister of Christ.---Now you say, " Mr. W. evidently shows, that he would have us believe his Discourses are *Extempore*."---And so they are, if you mean that they are not wrote down, and that I preach without Notes---But they are not extempore if you think that I preach always without Study and Meditation---Indeed Gentlemen, I love to study, and delight to meditate, when I have Opportunity, and yet would go into the Pulpit by no Means depending on my Study and Mediation, but the blessed Spirit of God, who I believe now, as well as formerly, frequently gives his Ministers Utterance, and enables them to preach with such Wisdom that all their Adversaries are not able to gainsay or resist.---This I think is so far from being a *lazy Manner* of preaching, and the Preacher in going thus, is so far from offering *that which cost him nothing*, as you object, p. *ibid*, that I have generally observ'd that Extempore Preachers are the most fervent laborious Preachers, and I believe (at least I speak for myself who have tried both Ways) that it costs them as much if not more, close and solemn Thought, as well as Faith and Confidence in God, as preaching by Notes.---And however, you are pleased to add, p. *ibid*, that this Way of preaching, " is little " instructive to the Mind, still less cogent to the reasonable Powers," yet I believe it is the Preaching which God hath much honoured, and has been frequently attended with very great Success in many Ages of the Christian Church.---And if we may pray, I see no Reason why we may not *preach* extempore.---The rashness of some of my Expressions, as well as the dangerous Errors which you are pleased to say pa. 13th, have been vented in my *extempore* Discourses, I humbly apprehend, are no sufficient Objections against *extempore* preaching itself; because we often see that those who preach by Notes and write too 'as may be supposed with Study and Meditation, are guilty of as rash Expressions, and vent as dangerous Errors, as those who you say, preach either without Study or Meditation.---What the dangerous Errors are that have been vented in my *extempore* Discourses, you have not tho't proper to specify, unless it be that once or twice thro' Mistake I said, " that Christ loves unregenerate Sinners with a Love of *Complacency* ; " nay and that God loves Sinners as Sinners.---These were indeed unguarded Expressions; but I recalled it publicly as soon as I was made sensible of my Mistake, and I think too before your Testimony against me was published.---Were these my settled Principles, I would agree with you in your Inlargement upon it pa. 13th, viz. " which if it be " not an unguarded Expression, must be a thousand Times worse ; " fo

" for we cannot look upon it as much less than Blasphemy, and shows  
 " him to be stronger in the Antinomian Scheme, than most of the  
 " Professors of that Heresy themselves :— But as it was only a *lapsus*  
*Linguae*, and the whole current of my Preaching and Writing was  
 and is directly contrary to such Principles, I would not have you, Gen-  
 tlemen, by thus representing me as an Antinomian, enroll your selves  
 in the Number of those *that make a Man an Offender for a Word, and*  
*lay a Snare for them that speak in the Gate.* Indeed, Gentlemen, I  
 utterly detest *Antinomianism*, both in Principle and Practice.— And tho'  
 you are pleased to say, " that 'tis not unlikely, and that it is to be  
 " suspected (*viz.* that I am an Antinomian) because the Expression was  
 " repeated, and when he was taxed with it, by a certain Gentleman, he  
 " made no Retraction" ; yet I did I thought what amounted to it :  
 -- for when he told me of my Mistake (if we understand the same  
 Gentleman) I bowed and thank'd him for his kind Information ; as I  
 would willingly do all who at any Time are so kind as to come in the  
 Spirit of Meekness to tell me of my Faults, and freely converse with  
 me Face to Face.

Lastly, You are pleased to say *pa. ibid.* " We think it our Duty to  
 " bear our strongest Testimony against that itinerant Way of Preach-  
 " ing which this Gentleman was the first Promoter of among us ; and  
 " still delights to continue in." Now by an itinerant Preacher (you  
 " say) we understand one that hath no peculiar Charge of his own,  
 " but goes about from Country to Country, or from Town to Town,  
 " in any Country, and stands ready to preach to any Congregation  
 " that shall call him to it -- and such a one is Mr. *W.*" -- I own the  
 Charge ; and am willing to put the Case on the same Issue as you do  
*pa. 14th.* " Indeed if there were any Thing leading to this Manner  
 " of Management in the Directions and Instructions given, either by  
 " our Saviour or his Apostles, we ought to be silent, and so would a  
 " Man of any Modesty, if (on the other Hand) there be nothing in  
 " the New-Testament leading to it. -- And surely (you add) Mr. *W.*  
 " will not have the Face to pretend he acts now as an Evangelist.-- But  
 indeed Gentlemen I do, if by an Evangelist you mean what the Scripture  
 I presume means, *viz.* one who hath no particular Charge of his own,  
 " but goes about from Country to Country, or from Town to Town,  
 " in any Country, and stands ready to preach to any Congregation  
 " that shall call him to it." -- For does not that general Commission  
 given by our Lord to his Apostles, *Go ye into all the World and preach*  
*the*



many the like Considerations, the *Ministers in this County* resolved to choose  
 out *four* of the most lively, yet sober, peaceable, orthodox Men, and desire  
 them once a Month to leave their own Congregations, to the Assistance of some  
 other, and to bestow their Labour in the Places where they thought there was  
 most Need; And as we were resolving upon this Work, the *Natives of this*  
*County*, inhabiting the City of *London*, having a Custom of feasting together  
 once a Year, and having at their Feast collected some Monies by Contributi-  
 on, for the maintaining of a *Weekly Lecture* in this County, (besides other  
 good Works) did (by their Stewards) desire us to set up the said Lecture, and  
 to dispose of the said Monies in order thereto: And their Judgments upon  
 Consultation did correspond with our Design. So that the said Money being  
 sufficient to satisfy another that shall in their Absence, preach in their own Places,  
 we employ it accordingly, and have prevailed with some Brethren to under-  
 take this Work.

I propound to your Consideration, *Reverend Brethren*, and to you, the *Na-*  
*tives of each County in London*, whether the same Work may not tend much  
 to the Edification of the Church, and the Welfare of Souls, if you will be  
 pleased *specifically and effectually* to set it a Foot through the Land? Whether it  
 may not, by God's Blessing, be a likely Means to illuminate the Ignorant, and  
 awaken the Secure, and countermining Seducers, and hinder the ill Success of Satan's  
 Itinerants, and win over many Souls to Christ, and stablish many weak Ones in the  
 Faith? And not doubting but your Judgments will approve of the Design,  
 I humbly move, that you will please to contribute your Faculties to the Work,  
*viz.* That the *Londoners of each County* will be pleased to manifest their Be-  
 nevolence to this End, and commit the Monies to the Hands of the most faith-  
 ful, orthodox Ministers, and that they will readily and self-denyingly under-  
 take the Work.

I hope the Gentlemen, Natives of this County, will be pleased to pardon  
 my publishing their Example, seeing my End is only the promoting of Men's  
 Salvation, and the common Good.

And that you may fully understand the Scope of our Design, I shall annex  
 the Letters directed to the several Ministers of the County, which the Lecturers  
 send to the Ministers of the Place, and receive his Answer, before they pre-  
 sume to preach in any Congregation.

To all the rest of the Ministers of the Gospel in this County, our Reverend  
 and beloved Brethren, Grace and Peace in our Lord Jesus Christ.

Reverend Brethren,

THE Communication of the heavenly evangelic Light, for the Glory of our  
 Redeemer in the Conversion, Edification and Salvation of Men's Souls,  
 is that which we are bound to by many Obligations, as Christians, and as Mi-  
 nisters of Christ, for his Church, and therefore must needs be solicitous there-  
 of: And it is that which the Spirit of Grace, where it abideth, doth proporti-  
 onably dispose the Heart to desire: By Convictions of the Excellency and Ne-  
 cessity of this Work, and of our own Duty in order thereto, and by the Ex-  
 citation of undeserved Grace, our Hearts are carried out to long after a more  
 general

, general and effectual Illumination and saving Conversion of the *Inhabitants* of  
 ' *this County* in which we live: Which while we were but entering upon a Con-  
 ' sultation to promote, it pleased God (without our Knowledge of it) to put the  
 ' same Thoughts into the Hearts of *others*. The *Natives of this County of Wor-*  
 ' *cester* who dwell in *London*, meeting at a Feast, (as is their yearly Use) collec-  
 ' ted a Sum of Money for the setting of eight poor Boys to Trades, and towards  
 ' the maintaining of a *Weekly Lecture*, and have committed the Execution of this  
 ' last to our Care: And upon Consultation with their Stewards, and among our  
 ' selves, both they and we are satisfied, that a *moveable Lecture on the Lord's-Day*  
 ' is the *likeliest Way* for the Improvement of their Charity, to the Attainment  
 ' of their Ends. For, 1. Many People thro' Poverty cannot, and many thro'  
 ' Negligence will not come to a *Week Day's Lecture*: Experience telleth us,  
 ' that such are usually attended but little by those that have the greatest Need.  
 ' 2. And thus the Benefit may extend to *more*, than if it were *fixed in one Place*.  
 ' We have therefore desired our Reverend and dear Brethren, Mr. *Andrew*  
 ' *Tristram* Minister at *Glent*, Mr. *Henry Oasland* Minister at *Bewdley*, and Mr.  
 ' *Thomas Baldwin* Minister at *Wolverly*, and Mr. *Joseph Treble* Minister at  
 ' *Church Leach*, to undertake this Work, and that *each of them* will be pleased  
 ' *every fourth Lord's-Day* to preach *twice in those Places, where they shall judge*  
 ' *their Labours to be most necessary*: And as we doubt not but their own Congre-  
 ' gations will so far consent for the Good of others; so do we hereby request of  
 ' you our Brethren, that when *any of them shall offer their Labours for your Con-*  
 ' *gregations, in preaching the said Lecture*, you will receive them, and to your  
 ' Power further them in the Work. For as we have *no Thoughts of obtruding*  
 ' their Help upon you, without your Consent, so we cannot but undoubtedly expect  
 ' that *Men fearing God, and desiring their People's everlasting Good, will cheerfully*  
 ' *and gratefully entertain such Assistance*. And we hope that *none will think it*  
 ' *needless, or take it as an accusing the Ministry of Insufficiency*: For the Lord doth  
 ' variously bestow his Gifts: All that are upright are not equally fitted for the  
 ' Work: And many that are learned, judicious, and more able to teach the  
 ' riper Sort, are yet less able to condescend to the Ignorant, and so convinc-  
 ' ingly and fervently to rouse up the secure, as some that are below them in other  
 ' Qualifications: And many that are able in both Respects, have a barren Peo-  
 ' ple; and *the ablest have found by Experience* that God hath sometimes blest  
 ' the *Labours of a Stranger* to do that which their own hath not done: We  
 ' beseech you therefore interpret not this as an Accusation of any, which pro-  
 ' ceedeth from the *Charity* of our worthy Country-men in *London*, and from the  
 ' earnest Desires of them and us to *further the Salvation of as many as we can*.  
 ' And that you may have no Jealousies of the Persons deputed to this Work;  
 ' we assure you that they are *approved Men, orthodox, sober, peaceable, and of upright*  
 ' *Lives, happily qualified for their ministerial Work, & zealous and industrious there-*  
 ' *in*; and so far from being likely to sow any Errors or cause Divisions, or to  
 ' draw the Hearts of People from their own faithful *Pastors*, that they will be  
 ' forward to assist you against any such Distempers in your Flocks. Not doubt-  
 ' ing therefore, but as you serve the same Master, and are under the same Ob-  
 ' ligations

• lizations as we, & as many as are heartily addicted to his Service will readily  
 • promise *so* *useful* *Work*, we commend you and your Labours to the Blessing  
 • of the Lord.

• Your Brethren and Fellow-Labourers in the Work of the Gospel.  
*Kedronier.*

• In the Name and at the Desire of the Ministers of this Association,  
*Evesham,* • *Richard Baxter, John Berafton, Jarvis Bryant.*  
 • In the Name of the Ministers of this Association.

• *Giles Collier, George Hopkins, John Dolphin.*

This is and shall be my Endeavour, and was so when I was here last, *my Conscience also bearing me Witness in the Holy Ghost*, notwithstanding some of my Expressions have been made to speak Things and convey Ideas which I never intended. --- And therefore *Gentlemen* judge ye, whether you have said right in p. 11th, “ And now is it  
 “ possible that we should not look upon him *viz.* Mr. *W.* as the  
 “ blameable Cause of all the Quarrels on the Account of Religion  
 “ which the Churches are now engaged in : And this not only on Ac-  
 “ count of his own Behaviour, but also as the coming of those hot  
 “ Men afterwards (who together with the Exhorters that accompanied  
 “ them, cultivated the same uncharitable Dispositions in our Churches)  
 “ was wholly owing to his Influence and Example ?” Is this, *Gentle-*  
*men*, a fair Way of arguing ? Is it not enough for me to answer for  
 my self, without having the Faults of others that came after me laid  
 to my Charge also ? Did not the Papists as justly, who charged *Lu-*  
*ther* with all the Imprudencies of his Adherents, and the Confusions  
 that attended the Reformation ? Besides, I do not understand, who  
 you mean by those *hot Men*.--- Surely you do not include the Reverend  
 Mr. *Tennent*.--- Him God did make me an Instrument of sending to *New-*  
*England*.--- I thank Him for it, as I believe several of *Harvard College*,  
 many Ministers, and Thousands of the common People, in the sever-  
 al Parts of *New-England*, will be found to do thro’ the endless Ages  
 of Eternity. As for others, I knew nothing of their coming, neither  
 do I well know who you mean, and consequently can be no more justly  
 charged with their Misconduct, than the first Founder of *Harvard*  
*College* can be charged with all the bad Principles and Practices which  
 any of the Members of that Society have been guilty of since his De-  
 cease --- That *our* Labours, *viz.* Mr. *Tennent* and mine were re-  
 markably blessed, the Rev. Mr. President himself testified in the fore-  
 mentioned Sermon p. 23d, wherein are these Words : “ Indeed  
 “ *these are pious and valuable Men of God*, who have been lately  
*labouring*

“ *labouring more abundantly* among us, have been greatly Instrumen-  
 “ tal in the Hands of God, to revive this blessed Work ; and many,  
 “ no doubt, have been savingly converted from the Error of their  
 “ Ways, many more have been convicted, and all have been in some  
 “ Measure roused from their Lethargy”. --- And even in this Testi-  
 “ mony, you are all pleased to say, pa. 3d. That “ by a certain Fa-  
 “ culty which he hath of raising the Passions, he hath been a Means  
 “ of rousing many from their Stupidity, and setting them on thinking,  
 “ whereby some may have been made really better”. And if these  
 Things are so ; -- if many have been roused from their Stupidity,  
 made really better ; --if the blessed Work of God was revived, and  
 there’s no Doubt but many have been savingly converted from the  
 Error of their Ways, many more convicted, and all in some Measure  
 roused from their Lethargy ; is it to be wonder’d at that many of the  
 People should be strongly attach’d to such an Instrument, tho’ it should  
 be most evident (as you say pa. *ibid.*) that he hath not any superiour  
 “ Talent at instructing the Mind, or shewing the Force and Energy  
 “ of those Arguments for a religious Life, which are directed to in  
 “ the everlasting Gospel ?” For, is it not natural for People to love  
 their spiritual Father ? Would not the *Galatians* have plucked out  
 even their own Eyes, and have given them to *Paul* ? And is it not  
 the bounden Duty of all that love Jesus, to love those who labour in  
 the Word and Doctrine, and are made greatly Instrumental in the  
 Hands of God to revive his blessed Work amongst them ? And sup-  
 posing that they have not any superiour Talent at instructing the  
 Mind &c. -- ought they not the more to thank and adore the Sove-  
 reignty of their heavenly Father, who sends by whom he will send,  
 and chooses the weak Things of this World to confound the strong,  
 and hides those Things from the wise and prudent, which he is pleased  
 to reveal unto Babes ?

Gentlemen, I profess my self a *Calvinist* as to Principle, and preach  
 no other Doctrines than those which your pious Ancestors and the  
 Founders of *Harvard College* preached long before I was born.---And I  
 am come to *New England* with no Intention to meddle with, much  
 less to destroy the Order of the *New-England* Churches, or turn out the  
 Generality of their Ministers, or re-settle them with Ministers from  
*England, Scotland, and Ireland*, as hath been hinted in a late Letter  
 written by the Reverend Mr. *Clap*, Rector of *Yale College*: --- Such a  
 Thought never enter’d my Heart ; neither as I know of, has my Preach-  
 ing

ing the least Tendency thereunto.-- I am determined to know nothing among you but Jesus Christ and him crucified. -- I have no Intention of setting up a Party for my self, or to stir up People against their Pastors.-- Had not Illness prevented, I had some Weeks ago departed out of these Coasts.--- But as it is not a Season of the Year for me to undertake a very long Journey, and I have Reason to think the great God daily blesses my poor Labours, I think it my Duty to comply with the Invitations that are sent me ; and, as I am enabled, to be instant in Season and out of Season, and to preach among poor Sinners the unfearchable Riches of Jesus Christ.--- This indeed I delight in.-- It is my Meat and my Drink. -- I esteem it more than my necessary Food.-- This I think I may do as a Minister of the King of Kings, and a Subject to his present Majesty King *George*, upon whose royal Head I pray God, the Crown may long flourish. -- And as I have a Right to preach, so I humbly apprehend the People as Christians, as Men, and *New-England* Men in particular, have a Right to invite and hear.--- If Pulpits should be shut, blessed be God, the Fields are open, and I can go without the Camp, bearing the Redeemer's sacred Reproach :--- This I am used to and glory in ; -- believing that if I suffer for it, I shall suffer for Righteousness sake. --- At the same Time I desire to be humbled, and ask publick Pardon for any rash Word I have drop'd, or any Thing I have wrote or done amiss. --- This leads me also to ask Forgiveness, *Gentlemen*, if I have done you or your Society in my Journal, any Wrong. -- Be pleased to accept unfeigned Thanks for all Tokens of Respect you shew'd me when here last.-- And if *you* have injured me in the Testimony you have published against me and my Conduct (as I think, to say no more, *you* really have) it is already forgiven without asking, by *Gentlemen*,

Your affectionate humble Servant,

*George Whitefield.*

P. S. I have not replied to some particular Passages in your Testimony, because I have spoken to them in my Letter to the Rev. Dr. *Chauncy* lately published.-- Besides, I have been obliged to be very brief, on Account of the Variety of Business in which I am necessarily engaged, and my daily Calls to preach the everlasting Gospel.