

1. George Whitefield (1714 -1770)

Born in Gloucester 1714

Mother kept Bell Inn – not very prosperous

At 15 worked in Inn for 18 months till mother retired.

At 18 entered Pembroke College, Oxford

At Oxford

Became serious in his religious convictions.

Visited city prison – read to prisoners

Became acquainted with John and Charles Wesley.

Led a life of self denial.

At Oxford

George Whitefield read

- Scougal's 'Life of God in the Heart of man'
- William Law 'Serious Call'
- Baxter's 'Call to the Unconverted'
- Matthew Henry's 'Commentary'
- Scripture

'...I got more true knowledge from reading the book of God in one month than I could ever have acquired from all the writings of men'.

Ministerial beginnings.

1736 Ordained by Bishop Benson of Gloucester (aged 22).

Preached first sermon at St. Mary-le-Crypt, Gloucester.

Large congregation.

Whitefield said he was comforted as he felt the Lord's presence.

Some mocked.

15 driven mad by first sermon (conviction of the Holy Spirit) – the prelate hoped the madness would last.

Resumed studies at Oxford completed his BA.

Ministerial duties at Tower Chapel, London (2 months). During this time Whitefield preached in many London churches.

Preached in Gloucester, Bristol and Stonehouse before leaving for America in 1737.

Whitefield visited America seven times.

First journey to America (1737 - 1738)

Invited to Georgia to assist in Orphan house for children of colonists.

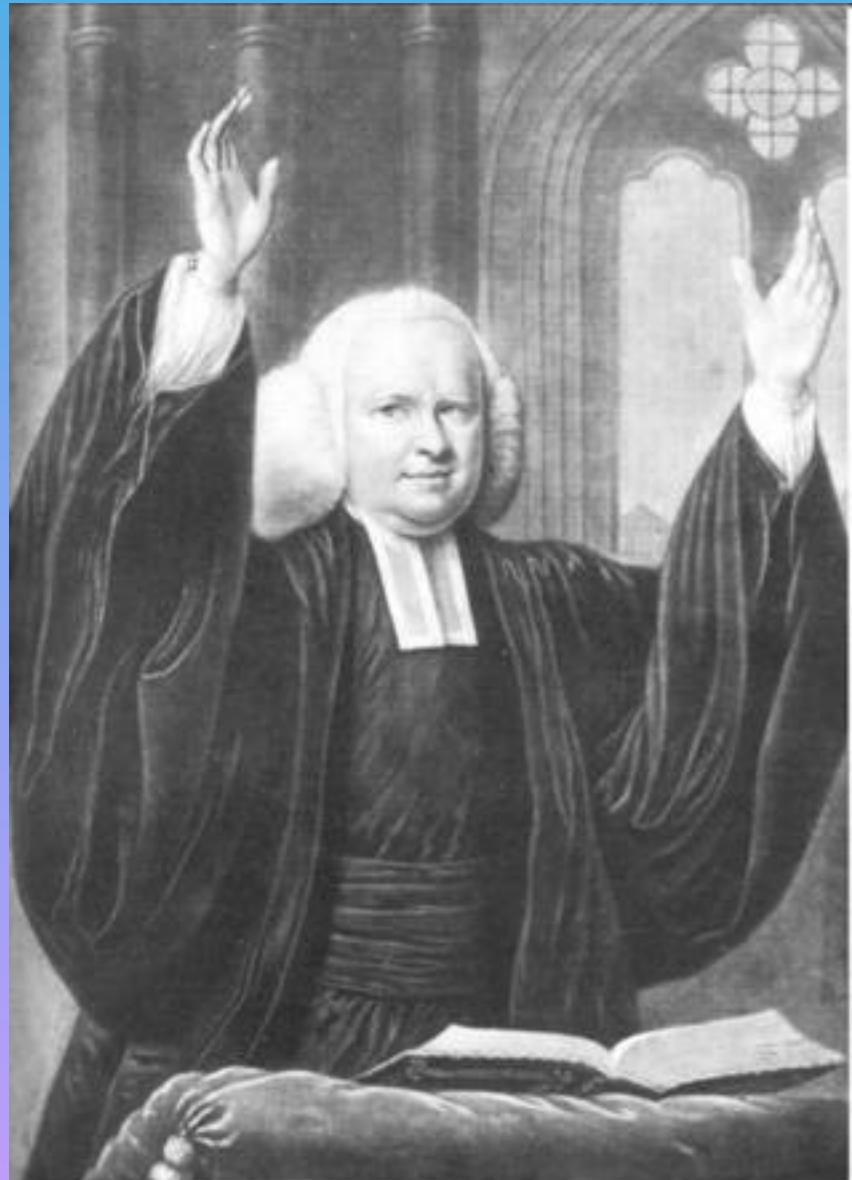


Image made from a painting by Nathaniel Hone R.A

Open air ministry

Began preaching in the open air February 1739

Preached to the miners at Hannam Mount, Kingswood, nr. Bristol.

First sermon preached to about 100 miners.

Text: Matthew 5:1-3.

Soon thousands gathered to hear Whitefield preach in the open fields.

Began preaching in the open air in London on April 27, 1739.

Expected to preach in Islington. Stopped by church wardens who demanded he had a license to preach in London.

Preached outside in the churchyard.

Sunday April 29 continued open air preaching.

Morning preached to a large crowd in Moorfields

Afternoon preached to about 30,000 in Kennington Common.

From then on Whitefield continued to preach in the open fields around London. Hackney Fields, Mary-le-bonne Fields, May Fair, Smithfield, Blackheath, Moorfields, Kennington Common.



George Whitefield preaching in the open field.

George Whitefields portable pulpit.

Moorfields, April 9, 1742

First known use of the portable pulpit

Preached to over 20,000 people.

He preached more than 2,000 times
using a portable pulpit to in the open air.

Went early to fairgrounds and drew
large crowds.

People threw stones, eggs and a dead
animal at him.



**Oak, c. 1742-1770
American Tract Society,
Garland, Texas**

Plaque on Moorfields site where George Whitefield built a tabernacle in 1753. It is located near to the City Road, London



Whitefield's style of preaching

Preached extempore

Eloquent speaker

Spoke to the people – direct

Compassionate.

Preached the doctrine of regeneration
(new birth).

Preached to poor, illiterate people.

Popular preacher – Churches crowded

In 34 years of ministry preached
publicly c. 18000 times.



George Whitefield, oil painting by John Wollaston, c. 1742.

The Granger Collection, New York

Notes from J C Ryle.

- Whitefield preached a pure gospel.

He did not fill his messages talking about daily affairs.

He preached Christ, the need for repentance and new birth.

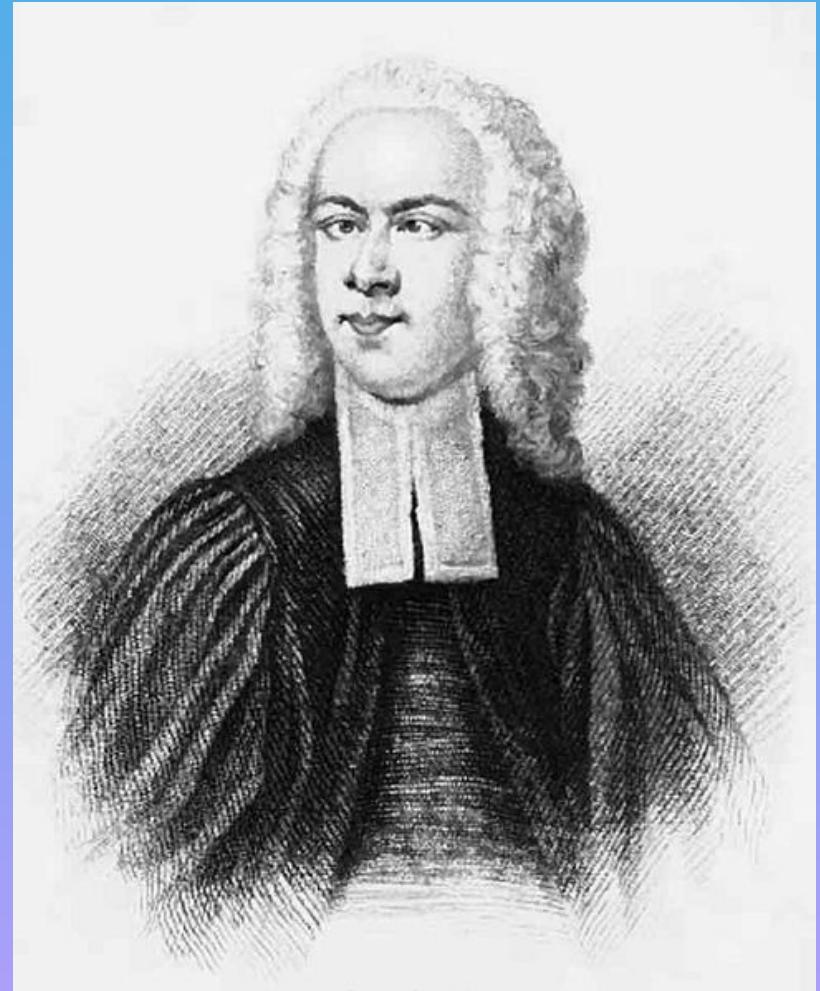
“Oh, the righteousness of Christ! I must be excused if I mention it in almost all my sermons.”

- Whitefield preached a simple gospel - Easy, plain, conversational.

- Bold and direct

- Descriptive

- Earnest



Whitefield had cross-eyed vision

Hay, David; London : Wesleyan Conference Office; 1867

George Whitefield was mockingly depicted as Dr. Squintum.



While Methodist Villains infest the whole Nation,
And suffer'd to rock on the Flex Reformation.
Permit me good Friends the whole Reed to describe,
Whose Hearts (the day in Street) are not steeled against THEM: They
Tide a wretched TELL TARD add you'll see in a Trice,
Those Informers-Treason—Those Reformers of Five;
With their soul-slaying Coat and their Pious Gracious.
Look that OLD Nick and his Folk in their Asks: Derry Down &
Look mark that Dr. A. P. which with uplifted Fists,
And a Tongue of deceit that ungodly tale,
Against the pleasures of Earth how he seems to Complain.
For Pleasure is very inconsistent with PAIN: Derry Down &
With a Rule and a Compass the monsters mankind,
And says that all Mortals to sin are inclined.

But He, poor Creature exempted from perfidy,
Is gone the reverse of the Good Capulation: Derry down &
All Nature is wicked and so are her laws.
SWIFT a Shoemaker crest—a staunch friend to the Cause;
Lame Leather their Hearts to lead: Derry down &
And also I'm afraid that their Souls will never mend. Derry down &
In a Convent just by set a Kinder like a CLARK
Who durst of himself had got into the dark;
Crest out to his Brother: 'tis all but in vain
To seek to reform the whole World without gain. Derry down &
Gain answers one End—go with that we can fight;
For the Right to be strong, and prove wrong to be Right.
Blind Justice will always protect us in this;
And what he protects we can never be envious. Derry down &

We may do what we please, quoth the Carpenter told
We may take up the Young & imprison the Old:
Or Sunday's well kick all the friars about street.
And punish the Butchers for selling their meat. Derry down &
Will swing to the Bummers—she values a Jester
But swear (that we will) 'tis a D—A wicked House
The Master's well drag by her hair out of Doors.
For keeping a sow and encouraging Whores. Derry down &
They said they forth called. And did as they thought
The curse they have found they did not as they thought
For now Coat and 'tin, they appear somewhat flat,
And bring down their Heads at the mention of P—tt. Derry down &
Sold by E. Sampson at the Bible & Crown near the Law. First sheet
and the most curious Book & Print-seller in the 3 Kingdoms 1746

Whitefield's final sermon

He preached his last sermon in the fields at Exeter, New Hampshire on 29th September 1770.

Text: 2 Corinthians 13:5

George Whitefield died Sunday, 30th September 1770 in Newbury Port.

Tradition holds that he preached on the stairs holding a candle before going to bed.

He was 56.

2. The Wesleys

Samuel Wesley (1662-1735)



Susannah Wesley (1670-1742)



Charles Wesley (1707-1788)



John Wesley (1703-1791)



Peter Bohler (1712-1775)



Founded many Moravian settlements in Pennsylvania.

Ordained as the Moravian Bishop to North America

Preached among the slaves and the North American Indians.

One of the first to teach basic education to the black slaves in North America.

Founded Moravian work in London.

Through Bohler's teaching John and Charles Wesley came to have faith in Christ alone for salvation (February – May 1538).

John Wesley remained a friend of Peter Bohler but John and Charles Wesley separated themselves from the Moravians over doctrinal differences.

Bohler appears to have believed in the erroneous doctrine of ultimate universal redemption. (See reply of George Whitefield to John Wesley regarding 'Free Grace')

THE
PROBABLE SITE, WHERE, ON MAY 24, 1738

JOHN WESLEY

"FELT HIS HEART STRANGELY WARMED,"
THIS EXPERIENCE OF GRACE WAS THE BEGINNING
OF METHODISM.

THIS TABLET IS GRATEFULLY PLACED HERE BY
THE DREW THEOLOGICAL SEMINARY
OF THE METHODIST EPISCOPAL CHURCH
MADISON, NEW JERSEY, U.S.A.
AUGUST 1926.



John Wesley (May 24, 1738)

‘In the evening I went very unwillingly to a society in Aldersgate Street where one was reading Luther's Preface to the Epistle to the Romans.

About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation ; and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death.

I then testified openly to all there what I now felt in my heart.'



John Wesley (1703-1791) – ‘The world is my parish’



Wesley's House.

The house lies next to Wesley's Foundry in City Road.



Susannah Wesley died 23 July 1742

John Wesley's mother is buried in the non conformist graveyard, Bunhill Fields, which lies opposite the foundery chapel



The words on the tombstone are:

Here lies the body of Mrs. Susannah Wesley.

Widow of the Revd. Samuel Wesley M.A. Late Rector of Epworth

who died July 23 1743

aged 73 years

She was the youngest daughter of the Revd. Samuel Annesley DD

John Wesley's Journal

Sunday August 1, 1742

We set up a plain stone at the head of her grave, inscribed with the following words:

Here lies the body of Mrs. Susannah Wesley.

The youngest and last surviving daughter of Dr. Samuel Annesley.

In sure and steadfast hope to rise

And claim her mansion in the skies

A Christian here her flesh laid down

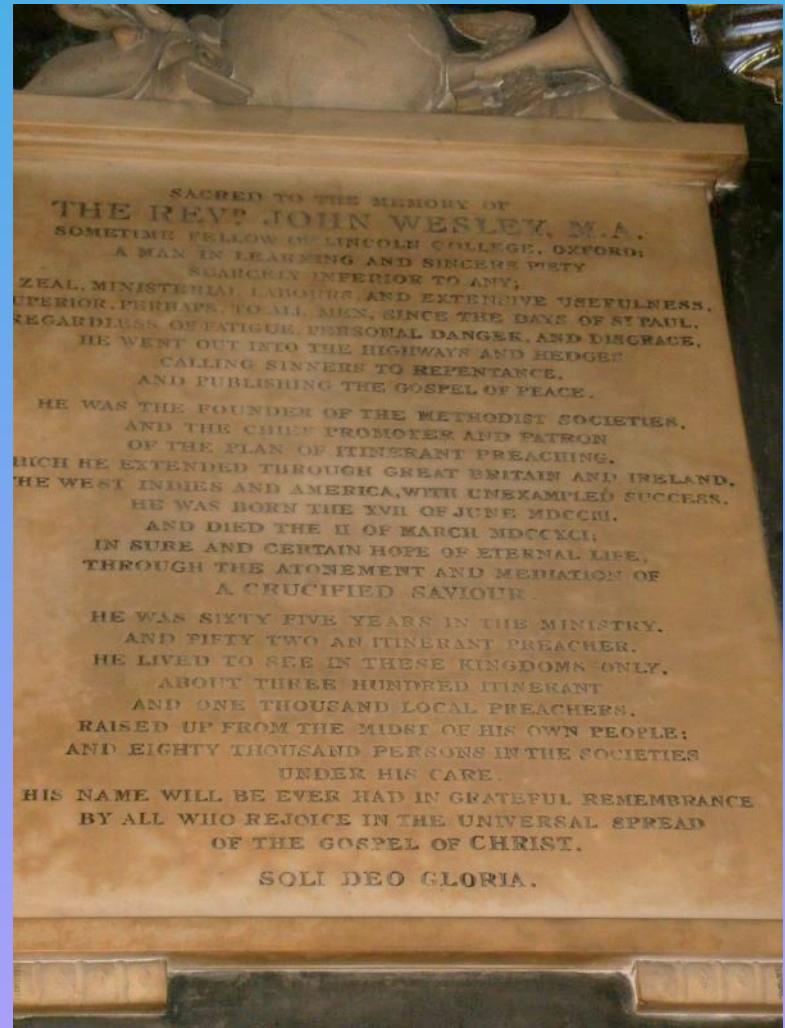
The cross exchanging for a crown

John Wesley's pulpit in the City Road Chapel



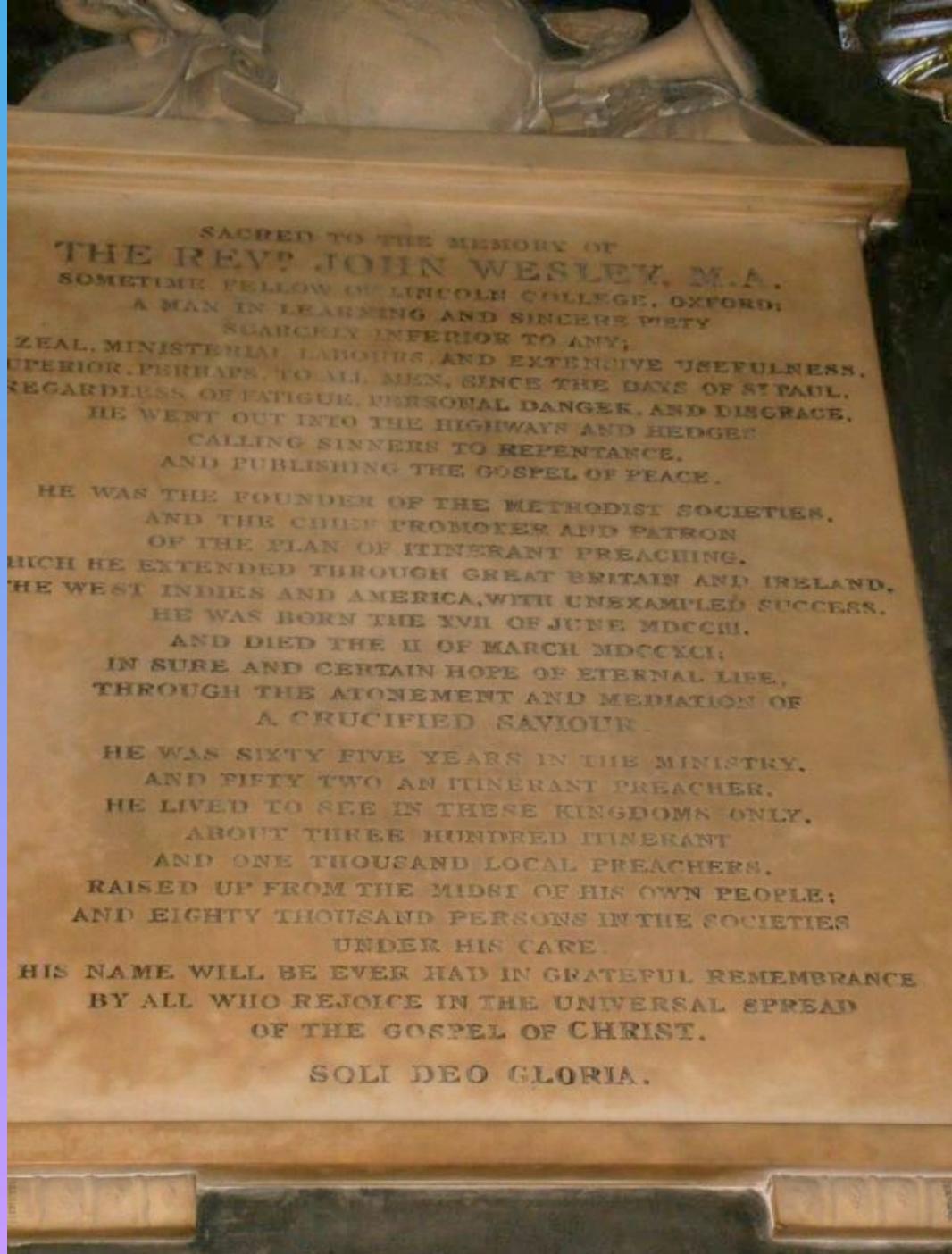
SACRED TO THE MEMORY OF
THE REV'D. JOHN WESLEY. M.A.
SOMETIMES FELLOW OF LINCOLN
COLLEGE, OXFORD.
A MAN IN LEARNING AND SINCERE
PIETY.

SCARCELY INFERIOR TO ANY, IN
ZEAL, MINISTERIAL LABOURS, AND
EXTENSIVE USEFULNESS.
SUPERIOR, PERHAPS TO ALL MEN,
SINCE THE DAYS OF PAUL,
REGARDLESS OF FATIGUE,
PERSONAL DANGER, AND DISGRACE,
HE WENT OUT INTO THE HIGHWAYS
AND HEDGES CALLING SINNERS TO
REPENTANCE, AND PUBLISHING THE
GOSPEL OF PEACE.



HE WAS THE FOUNDER OF
THE METHODIST SOCIETIES,
AND THE CHIEF PROMOTER
AND PATRON OF THE PLAN
OF ITINERANT PREACHING
WHICH HE EXTENDED
THROUGH GREAT BRITAIN
AND IRELAND, THE WEST
INDIES AND AMERICA, WITH
UNEXAMPLED SUCCESS

HE WAS BORN 17TH OF JUNE
1703 AND DIED THE 2ND OF
MARCH 1791, IN SURE AND
CERTAIN HOPE OF ETERNAL
LIFE THROUGH THE
ATONEMENT AND
MEDIATION OF A CRUCIFIED
SAVIOUR.

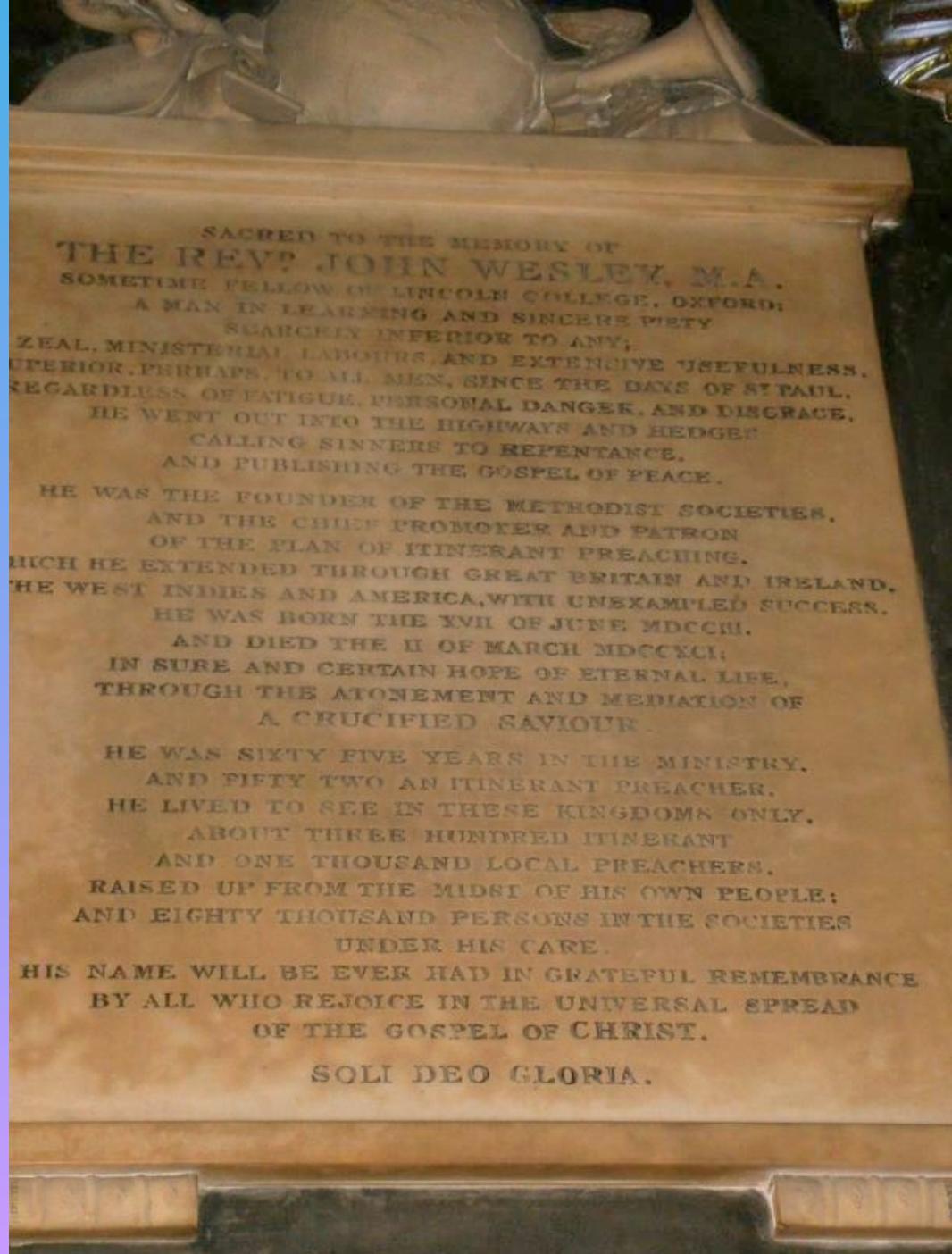


HE WAS SIXTY FIVE YEARS IN
THE MINISTRY AND FIFTY
TWO AN ITINERANT
PREACHER. HE LIVED TO SEE
IN THESE KINGDOMS ONLY
ABOUT THREE HUNDRED
ITINERANT AND ONE
THOUSAND LOCAL
PREACHERS

RAISED UP FROM THE MIDST
OF HIS OWN PEOPLE; AND
EIGHTY THOUSAND PERSONS
IN THE SOCIETIES UNDER HIS
CARE.

HIS NAME WILL BE EVER HAD
IN GRATEFUL REMEBRANCE
BY ALL WHO REJOICE IN THE
UNIVERSAL SPREAD OF THE
GOSPEL OF CHRIST.

SOLI DEO GLORIA



SACRED TO THE MEMORY OF
THE REV'D. CHARLES WESLEY. M.A.

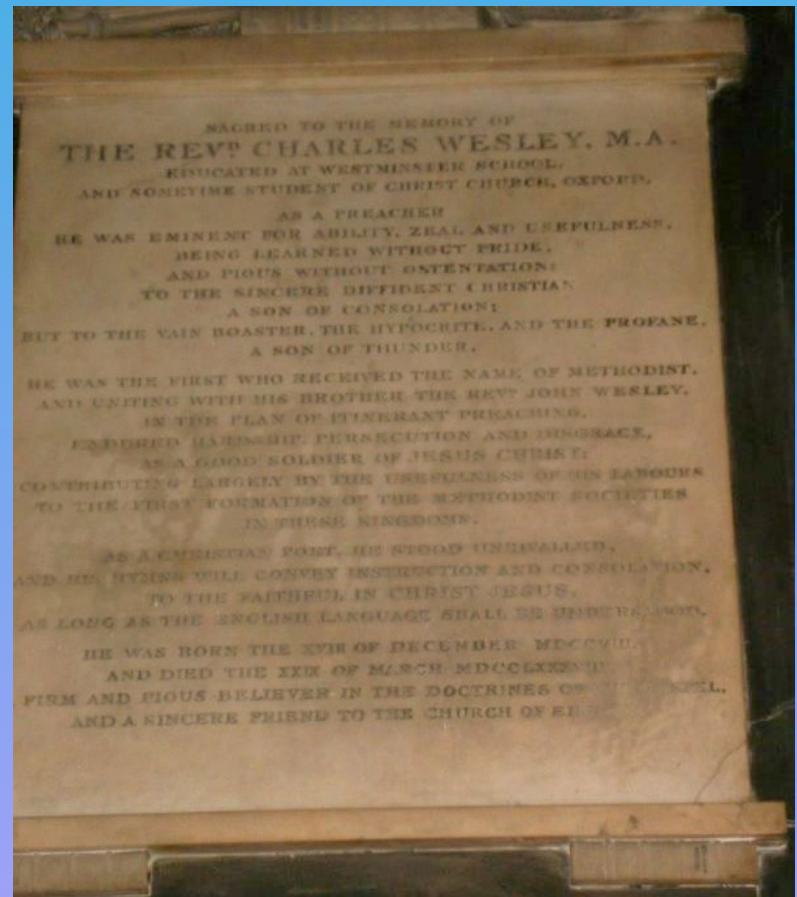
EDUCATED AT WESTMINSTER
SCHOOL AND SOMETIME STUDENT
OF CHRIST CHURCH OXFORD,

AS A PREACHER

HE WAS EMINENT FOR ABILITY,
ZEAL, AND USEFULNESS BEING
LEARNED WITHOUT PRIDE, AND
PIOUS WITHOUT OSTENTATION.

TO THE SINCERE DIFFIDENT
CHRISTIAN A SON OF CONSOLATION;

BUT TO THE VAIN BOASTER, THE
HYPOCRITE, AND THE PROFANE, A
SON OF THUNDER.



Wesley's Grave

John Wesley is buried behind the City Road Chapel.



His sister Martha Hall is also buried here.

Martha was married to Revd. Hall who had an affair with her younger sister who died 1741.

Hall also had other bigomist marriages.

Martha had 10 children all of them died before reaching adulthood.

3. The Great Awakening

Theodore J Frelinghuysen (1691-1748).

Began in 1726 in Raritan Valley, New Jersey through the ministry of Theodore J Frelinghuysen (1691-1748).

Emphasised new life in Christ.



Jonathan Edwards (1703-1758)

'A Faithful Narrative of the Surprising Work of God in the Conversion of Many Hundred Souls in Northampton.'

Written in 1737

Conversions in North Hampton, Massachusetts in 1734.

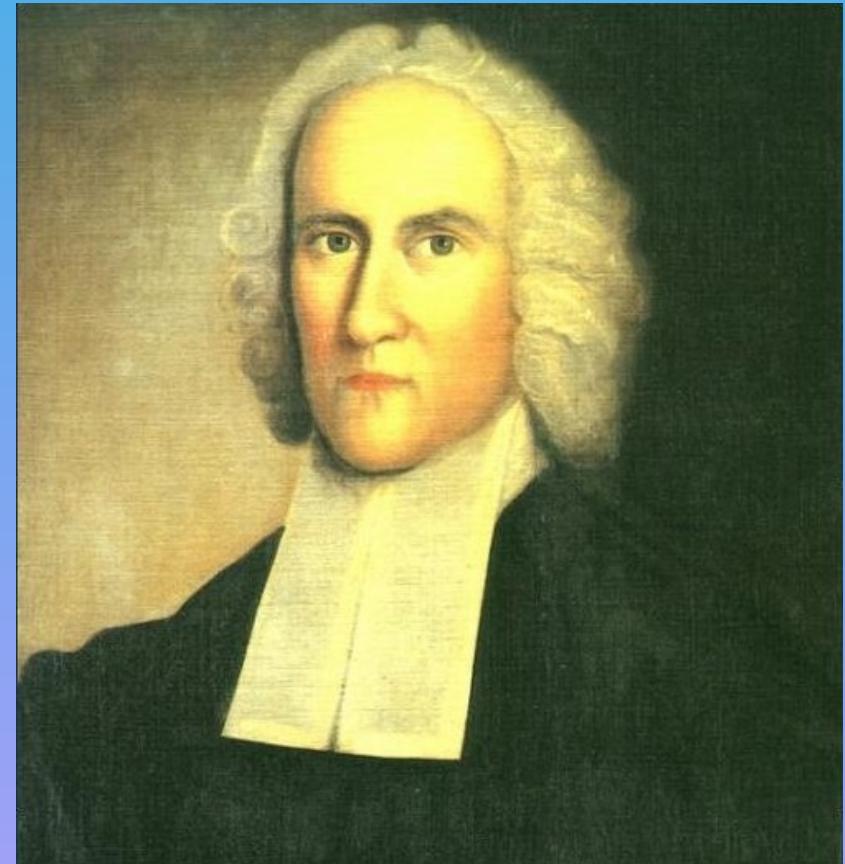
Jonathan Edwards (1703-1758)

Sinners in the hands of an angry God

Preached July 8, 1741

In Enfield, Connecticut.

Text: Deuteronomy 32:35 'Their feet shall slide in due time'



Edwards merely read his sermons.

The effect of this message caused a great commotion among the congregation. It is said that some held on to the pillars in the church as the powerful imagery of sliding into hell gripped them so much.

David Brainerd (1718-1747)

Missionary among the North American Indians.



Entered Yale 1739

Attended meetings of the 'New Lights'

Criticised a tutor for having no more grace than a chair.

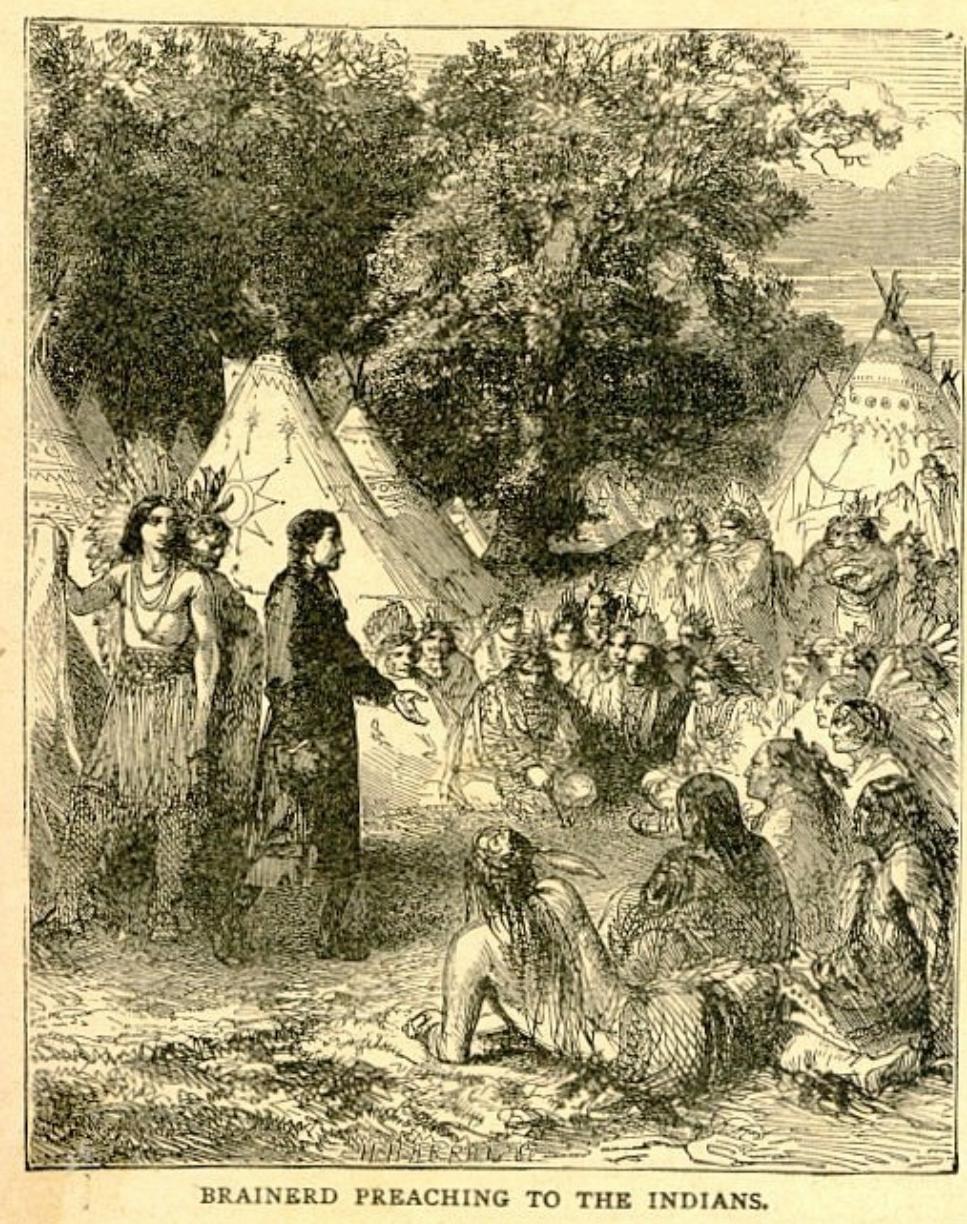
Expelled from Yale 1742

Appointed a missionary to the Indians by the Society for the Propogation of Christian Knowledge (SPCK)

April 1743 – November 1746 worked as a missionary to the Indians.

1747 stopped his missionary work because of TB.

Jonathan Edwards published the journal of David Brainerd



BRAINERD PREACHING TO THE INDIANS.

His journal is an example of a life of prayer.

The influence of Brainerd's prayer life inspired William Carey's Serampore Mission in India. William Ward wrote in 1805:

“Let us often look at Brainerd in the woods of America, pouring out his very soul before God for the perishing heathen, without whose salvation nothing could make you happy. Prayer, secret, fervent, believing prayer, lies at the root of all personal godliness.

Jonathan Edwards 18 year old daughter nursed David Brainerd when he had TB. She died of the same disease soon after David Brainerd.

Since this, it has pleased a holy and sovereign God to take away this my dear child by death, on the 14th of February, next following, after a short illness of five days, in the eighteenth year of her age.

She was a person of much the same spirit with Mr. Brainerd. She had constantly taken care of and attended him in his sickness, for nineteen weeks before his death; devoting herself to it with great delight, because she looked on him as an eminent servant of Jesus Christ.

In this time he had much conversation with her on the things of religion; and in his dying state, often expressed to us, her parents, his great satisfaction concerning her true piety, and his confidence that he should meet her in heaven: and his high opinion of her, not only as a true Christian, but a very eminent saint: one whose soul was uncommonly fed and entertained with things that appertain to the most spiritual, experimental, and distinguishing parts of religion: and one who, by the temper of her mind, was fitted to deny herself for God, and to do good, beyond any young women whatsoever that he knew of.

Jonathan Edwards 18 year old daughter nursed David Brainerd when he had TB. She died of the same disease soon after David Brainerd.

She had manifested a heart uncommonly devoted to God, in the course of her life, many years before her death: and said on her death-bed, that “she had not seen one minute for several years, wherein she desired to live one minute longer, for the sake of any other good in life, but doing good, living to God, and doing what might be for his glory.”