

# SERMONS

ON

IMPORTANT SUBJECTS;

BY THE

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LATE OF PEMBROKE COLLEGE, OXFORD, AND CHAPLAIN TO  
THE RIGHT HON. THE COUNTESS OF HUNTINGDON.

WITH A MEMOIR OF THE AUTHOR,  
BY SAMUEL DREW, A. M.

AND A

DISSERTATION ON HIS CHARACTER, PREACHING, &c.  
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LONDON

PRINTED BY H. FISHER, SON, AND CO., FOR  
THOMAS TEGG, 73, CHEAPSIDE.

1841.

## THE ALMOST CHRISTIAN.

*Almost thou persuadest me to be a Christian.*—Acts xxvi. 28.

THESE words contain the ingenuous confession of king Agrippa, which having some reference to, it may not be improper to relate the substance of the preceding verses, with which the words are so closely connected.

The chapter, out of which the text is taken, contains an admirable account which the great St. Paul gave of his wonderful conversion from Judaism to Christianity, when he was called to make his defence before Festus, a Gentile governor, and king Agrippa. Our blessed Lord had long since foretold that when the Son of man should be lifted up, “his disciples should be brought before kings and rulers, for his name’s sake, for a testimony unto them.” And very good was the design of Infinite Wisdom in thus ordaining it, for Christianity being, from the beginning, a doctrine of the Cross, the princes and rulers of the earth thought themselves too high to be instructed by such mean teachers, or too happy to be disturbed by such unwelcome truths; and therefore would have always continued strangers to Jesus Christ and him crucified, had not the apostles, by being arraigned before them, gained opportunities of preaching to them “Jesus and the resurrection.” St. Paul knew full well that this was the main reason why his blessed Master permitted his enemies at this time to arraign him at a public bar. And therefore, in compliance with the divine will, thinks it not sufficient barely to make his defence, but endeavours at the same time to convert his judges. And this he did with such demonstration of the Spirit and of power, that Festus, unwilling to be convinced by the strongest evidence, cries out with a loud voice, “Paul, much learning doth make thee mad.” To which the brave apostle (like a true follower of the holy Jesus) meekly replies, “I am not mad, most noble Festus, but speak forth the words of truth and soberness.” But in all probability, seeing king Agrippa more affected with his discourse, and observing in him an inclination to know the truth, he applies himself more particularly to him. “The king knoweth of these things; before whom also I speak freely, for I am persuaded that none of these things are hidden from him.” And then, that if possible he might complete his wished-for conversion, he, with an inimitable strain of oratory, addressed himself still more closely, “King Agrippa, believest thou the prophets? I know that thou believest them.” At which the passions of the king began to work so strongly, that he was obliged in open court to own himself affected by the prisoner’s preaching, and ingenuously to cry out, “Paul, almost thou persuadest me to be a Christian.”

Which words, taken with the context, afford us a lively representation of the different reception which the doctrine of Christ’s ministers, who

come in the power and spirit of St. Paul, meets with now-a-days in the minds of men. For notwithstanding they, like this great apostle, “speak forth the words of truth and soberness and with such energy and power, that all their adversaries cannot justly gainsay or resist. Yet, too many, with the noble Festus before-mentioned, being, like him, either too proud to be taught, or too sensual, too careless, or too worldly-minded to live up to the doctrine, in order to excuse themselves, cry out, that “much learning, (much study, or, what is more unaccountable,) much piety, hath made them mad.” And though, blessed be God! all do not thus disbelieve our report, yet amongst those who gladly receive the word and confess that we speak the words of truth and soberness, there are so few, who arrive at any higher degree of piety than that of Agrippa, or are any farther persuaded than to be almost Christians, that I cannot but think it highly necessary to warn my dear hearers of the danger of such a state. And therefore, from the words of the text, shall endeavour to show these three things:

*First*, What is meant by an almost Christian.

*Secondly*, What are the chief reasons, why so many are no more than almost Christians.

*Thirdly*, I shall consider the ineffectualness, danger, absurdity, and uneasiness which attends those who are but almost Christians; and then conclude with a general exhortation, to set all upon striving not only to be almost, but altogether Christians.

I. And, *First*, I am to consider what is meant by an almost Christian.

An almost Christian, if we consider him in respect to his duty to God, is one that halts between two opinions, that wavers between Christ and the world, that would reconcile God and Mammon, light and darkness, Christ and Belial. It is true, he has an inclination to religion, but then he is very cautious how he goes too far in it. His false heart is always crying out, Spare thyself, do thyself no harm. He prays indeed, that “God’s will may be done on earth, as it is in heaven.” But notwithstanding, he is very partial in his obedience, and fondly hopes that God will not be extreme to mark every thing that he wilfully does amiss, though an inspired apostle has told him, that “he who offends in one point is guilty of all.” But chiefly, he is one that depends much on outward ordinances, and on that account looks upon himself as righteous, and despises others, though at the same time he is as great a stranger to the divine life as any other person whatsoever. In short, he is fond of the form, but never experiences the power of godliness in his heart. He goes on year after year, attending on the means of grace, but then, like Pharaoh’s lean kine, he is never the better, but rather the worse for them.

If you consider him in respect to his neighbour, he is one that is strictly just to all. But then this does not proceed from any love to God or regard to

man, but only through a principle of self-love, because he knows dishonesty will spoil his reputation and consequently hinder his thriving in the world.

He is one that depends much upon being negatively good, and contents himself with the consciousness of having done no one any harm, though he reads in the gospel that “the unprofitable servant was cast into outer darkness,” and the barren fig-tree was cursed and dried up from the roots, not for bearing bad fruit, but no fruit.

He is no enemy to charitable contributions in public, if not too frequently recommended. But then he is unacquainted with the kind offices of visiting the sick and imprisoned, clothing the naked, and relieving the hungry in a private manner. He thinks that these things belong only to the clergy, though his own false heart tells him that nothing but pride keeps him from exercising these acts of humility; and that Jesus Christ, in the 25th chapter of St. Matthew, condemns persons to everlasting punishment, not merely for being fornicators, drunkards, or extortioners, but for neglecting these charitable offices: “When the Son of man shall come in his glory, he shall set the sheep on his right hand, and the goats on his left. And then shall he say unto them on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not. Then shall they also say, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, Verily I say unto you, Inasmuch as ye have not done it unto one of the least of these my brethren, ye did it not unto me: and these shall go away into everlasting punishment.” I thought proper to give you this whole passage of scripture at large, because our Saviour lays such a particular stress upon it; and yet it is so little regarded, that were we to judge by the practice of Christians, one should be tempted to think there were no such verses in the Bible.

But to proceed to the character of an *almost Christian*:—If we consider him in respect of himself, as we said he was strictly honest to his neighbour, so he is likewise strictly sober in himself. But then both his honesty and sobriety proceed from the same principle of a false self-love. It is true, he runs not into the same excess of riot with other men. But then it is not out of obedience to the laws of God, but either because his constitution will not away with intemperance, or rather because he is cautious of forfeiting his reputation, or unfitting himself for temporal business. But though he is so prudent as to avoid intemperance and excess, for the reasons before mentioned, yet he always goes to the extremity of what is lawful. It is true, he is no drunkard, but then he has no *Christian self-denial*. He cannot think

our Saviour to be so austere a Master as to deny us to indulge ourselves in some particulars and so, by this means, he is destitute of a sense of true religion, as much as if he lived in debauchery, or any other crime whatever. As to settling his principles as well as practice, he is guided more by the world than by the word of God. For his part, he cannot think the way to heaven so narrow as some would make it, and therefore considers not so much what scripture requires, as what such and such a good man does, or what will best suit his own corrupt inclinations. Upon this account he is not only very cautious himself, but likewise very careful of young converts, whose faces are set heavenward, and therefore is always acting the devil's part, and bidding them spare themselves, though they are doing no more than what the scripture strictly requires them to do. The consequence of which is, that he suffers not himself to enter into the kingdom of God, and those that are entering in he hinders.

Thus lives the almost Christian: not that I can say, I have fully described him to you, but from these outlines and sketches of his character, if your consciences have done their proper office, and made a particular application of what has been said to your own hearts, I cannot but fear that some of you may observe some features in his picture, odious as it is, too nearly resembling your own. And therefore I cannot but hope that you will join with the apostle in the words immediately following the text, and wish yourselves "to be not only almost, but altogether Christians."

II. I proceed to the second general thing proposed; to consider the reason why so many are no more than almost Christians.

1. And the first reason I shall mention is, because so many set out with false notions of religion. Though they live in a Christian country, yet they know not what Christianity is. This perhaps may be esteemed a hard saying, but experience sadly evinces the truth of it. For some place religion in being of this or that communion, more, in morality, most, in a round of duties, and a model of performances, and few, very few, acknowledge it to be, what it really is, a thorough inward change of nature, a divine life, a vital participation of Jesus Christ, a union of the soul with God, which the apostle expresses by saying, "He that is joined to the Lord is one spirit." Hence it happens, that so many, even of the most knowing professors, when you come to converse with them concerning the essence, the life, the soul of religion, I mean our new birth in Jesus Christ, confess themselves quite ignorant of the matter, and cry out with Nicodemus, "How can this thing be?" And no wonder then, that so many are only almost Christians, when so many know not what Christianity is. No marvel that so many take up with the form, when they are quite strangers to the power of godliness, or content themselves with the shadow, when they know so little about the sub-

stance of it. And this is one cause why so many are almost, and so few are altogether Christians.

2. A second reason that may be assigned why so many are no more than almost Christians, is a servile fear of man. Multitudes there are, and have been, who, though awakened to a sense of the divine life, and have tasted and felt the powers of the world to come, yet out of a base sinful fear of being counted singular, or contemned by men, have suffered all those good impressions to wear off. It is true, they have some esteem for Jesus Christ, but then, like Nicodemus, they would come to him only by night. They are willing to serve him. But then they would do it secretly, for fear of the Jews. They have a mind to see Jesus, but then they cannot come to him because of the press, and for fear of being laughed at and ridiculed by those with whom they used to sit at meat. But well did our Saviour prophesy of such persons, "How can ye love me, who receive honour one of another?" Alas! have they never read, that "The friendship of this world is enmity with God," and that our Lord himself has threatened, "Whosoever shall be ashamed of me or of my words, in this wicked and adulterous generation, of him shall the Son of man be ashamed, when he cometh in the glory of his Father, and of his holy angels?" No wonder that so many are no more than almost Christians, since so many "love the praise of men more than the honour which cometh of God."

3. A third reason why so many are no more than almost Christians, is a reigning love of money. This was the pitiable case of that forward young man in the gospel, who came running to our blessed Lord, and, kneeling before him, inquired what he must do to inherit eternal life." To whom our blessed Master replied, "Thou knowest the commandments, Do not kill, Do not commit adultery, Do not steal." To which the young man replied, "All these have I kept from my youth." But when our Lord proceeded to tell him, "Yet lackest thou one thing; Go sell all that thou hast, and give to the poor;" he was grieved at that saying, and "went away sorrowful, for he had great possessions!" Poor youth! he had a good mind to be a Christian, and to inherit eternal life, but thought it too dear, if it could be purchased at no less an expense than of his estate! And thus many, both young and old, now-a-days, come running to worship our blessed Lord in public, and kneel before him in private, and inquire at his gospel, what they must do to inherit eternal life, but when they find they must renounce the self-enjoyment of riches, and forsake all in affection to follow him, they cry, "The Lord pardon us in this thing! We pray thee, have us excused."

But is heaven so small a trifle in men's esteem, as not to be worth a little gilded earth. Is eternal life so mean a purchase, as not to deserve a temporary renunciation of a few transitory riches? Surely it is. But however inconsistent such a behaviour may be, this inordinate love of money is too

evidently the common and fatal cause why so many are no more than almost Christians.

4. Nor is the love of pleasure a less uncommon or a less fatal cause why so many are no more than almost Christians. Thousands and ten thousands there are, who despise riches, and would willingly be true disciples of Jesus Christ, if parting with their money would make them so. But when they are told that our blessed Lord has said, “Whosoever will come after him, must deny himself,” like the pitiable young man before-mentioned, “they go away sorrowful for they have too great a love for sensual pleasures. They will perhaps send for the ministers of Christ, as Herod did for John, and hear them gladly, but touch them in their Herodias, tell them they must part with such or such a darling pleasure, and with wicked Ahab they cry out, “Hast thou found us, O our enemy?” Tell them of the necessity of mortification and self-denial, and it is as difficult for them to hear, as if you were to bid them “cut off a right hand, or pluck out a right eye.” They cannot think our blessed Lord requires so much at their hands, though an inspired apostle has commanded us to “mortify our members which are upon earth.” And who himself, even after he had converted thousands, and was very nearly arrived to the end of his race, yet professed that it was his daily practice to “keep under his body, and bring it into subjection, lest, after he had preached to others, he himself should be a cast-away.”

But some men would be wiser than this great apostle, and chalk out to us what they falsely imagine an easier way to happiness. They would flatter us, we may go to heaven without offering violence to our sensual appetites, and enter into the strait gate without striving against our carnal inclinations. And this is another reason why so many are only almost, and not altogether Christians.

5. The fifth and last reason I shall assign why so many are only almost Christians, is a fickleness and instability of temper.

It has been, no doubt, a misfortune that many a minister and sincere Christian has met with, to weep and wail over numbers of promising converts, who seemingly began in the Spirit, but after a while fell away, and basely ended in the flesh. And this not for want of right notions in religion, nor out of a servile fear of man, nor from the love of money, or of sensual pleasure, but through an instability and fickleness of temper. They looked upon religion merely for novelty, as something which pleased them for a while, but after their curiosity was satisfied, they laid it aside again. Like the young man that came to see Jesus with a linen cloth about his naked body, they have followed him for a season, but when temptations came to take hold on them, for want of a little more resolution, they have been stripped of all their good intentions, and fled away naked. They at first, like a tree planted by the water-side, grew up and flourished for a while, but hav-

ing no root in themselves, no inward principle of holiness and piety, like Jonah's gourd, they were soon dried up and withered. Their good intentions are too like the violent motions of the animal spirits of a body newly beheaded, which, though impetuous, are not lasting. In short, they set out well in their journey to heaven, but finding the way either narrower or longer than they expected, through an unsteadiness of temper, they have made an eternal halt, and so "returned like the dog to his vomit, or like the sow that was washed to her wallowing in the mire!"

But I tremble to pronounce the fate of such unstable professors, who, having put their hands to the plough, for want of a little more resolution, shamefully look back. How shall I repeat to them that dreadful threatening, "If any man draw back, my soul shall have no pleasure in him:" and again, "It is impossible (that is, exceeding difficult at least) for those that have been once enlightened, and have tasted of the heavenly gift, and the powers of the world to come, if they should fall away, to be renewed again unto repentance." But notwithstanding the gospel is so severe against apostates, yet many that begun well, through a fickleness of temper, (O that none of us here present may ever be such!) have been by this means, of the number of those that turn back unto perdition. And this is the fifth, and the last reason I shall give, why so many are only almost, and not altogether Christians.

III. Proceed we now to the third general thing proposed, namely, to consider the folly of being no more than an almost Christian.

1. And the *first* proof I shall give of the folly of such a proceeding is, that it is ineffectual to salvation. It is true, such men are almost good; but almost to hit the mark is really to miss it. God requires us "to love him with all our hearts, with all our souls, and with all our strength." He loves us too well to admit any rival, because, so far as our hearts are empty of God, so far must they be unhappy. The devil, indeed, like the false mother that came before Solomon, would have our hearts divided, as she would have had the child. But God, like the true mother, will have all or none. "My son, give me thy heart," thy whole heart, is the general call to all: and if this be not done, we never can expect the divine mercy.

Persons may play the hypocrite but God, at the great day, will strike them dead, (as he did Ananias and Sapphira by the mouth of his servant Peter,) for pretending to offer him all their hearts, when they keep back from him the greatest part. They may perhaps impose upon their fellow-creatures for a while, but he that enabled Elijah to cry out, "Come in, thou wife of Jeroboam," when she came disguised to inquire about her sick son, will also discover them through their most artful dissimulations. And if their hearts are not wholly with him, appoint them their portion with hypocrites and unbelievers.



2. But, *Secondly*, What renders a half-way piety more inexcusable is, that it is not only insufficient to our own salvation, but also very prejudicial to that of others.

An almost Christian is one of the most hurtful creatures in the world. He is a wolf in sheep's clothing. He is one of those false prophets our blessed Lord bids us beware of, in his sermon on the mount, who would persuade men that the way to heaven is broader than it really is. And thereby, as it was observed before, "enter not into the kingdom of God themselves; and those that are entering in, they hinder." These, these are the men that turn the world into a lukewarm Laodicean spirit, that hang out false lights, and so shipwreck unthinking benighted souls in their voyage to the haven of eternity. These are they who are greater enemies to the cross of Christ than infidels themselves. for of an unbeliever every one will be aware, but an almost Christian, through his subtle hypocrisy, draws away many after him and therefore must expect to receive the greater damnation.

3. But, *Thirdly*, As it is most prejudicial to ourselves and hurtful to others, so it is the greatest instance of ingratitude we can express towards our Lord and Master Jesus Christ. For did he come down from heaven, and shed his precious blood, to purchase these hearts of ours, and shall we only give him half of them? O how can we say we love him, when our hearts are not wholly with him? How can we call him our Saviour, when we will not endeavour sincerely to approve ourselves to him, and so let him see the travail of his soul, and be satisfied!

Had any of us purchased a slave at a most expensive rate, and who was before involved in the utmost miseries and torments, and so must have continued for ever, had we shut up our bowels of compassion from him. And was this slave afterwards to grow rebellious, or deny giving us but half his service. How, how should we exclaim against his base ingratitude! And yet this base ungrateful slave thou art, O man, who acknowledgest thyself to be redeemed from infinite unavoidable misery and punishment by the death of Jesus Christ, and yet wilt not give thyself wholly to him. But shall we deal with God our Maker in a manner we would not be dealt with by a man like ourselves? God forbid! No. Suffer me, therefore,

To add a word or two of exhortation to you, to excite you to be not only almost, but altogether Christians. O let us scorn all base and treacherous treatment of our King and Saviour, of our God and Creator. Let us not take some pains all our lives to go to heaven, and yet plunge ourselves into hell at last. Let us give to God our whole hearts, and no longer halt between two opinions. If the world be god, let us serve that; if pleasure be a god, let us serve that, but if the Lord, he be God, let us, O let us serve him alone. Alas! why, why should we stand out any longer? Why should we be so in love with slavery, as not wholly to renounce the world, the flesh, and the devil,

which, like so many spiritual chains, bind down our souls, and hinder them from flying up to God. Alas! what are we afraid of? Is not God able to reward our entire obedience? If he is, as the almost Christian's lame way of serving him seems to grant, why then will we not serve him entirely? For the same reason we do so much, why do we not do more? Or do you think that being only half religious will make you happy, but that going farther, will render you miserable and uneasy? Alas! this, my brethren, is delusion all over. For what is it but this *half piety*, this wavering between God and the world, that makes so many that are seemingly well disposed, such utter strangers to the comforts of religion? They choose just so much of religion as will disturb them in their lusts, and follow their lusts so far as to deprive themselves of the comforts of religion. Whereas, on the contrary, would they sincerely leave all in affection, and give their hearts wholly to God, they would then (and they cannot till then) experience the unspeakable pleasure of having a mind at unity with itself, and enjoy such a peace of God, which even in this life passes all understanding, and which they were entire strangers to before. It is true, if we will devote ourselves entirely to God, we must meet with contempt. But then it is because contempt is necessary to heal our pride. We must renounce some sensual pleasures. But then it is because those unfit us for spiritual ones, which are infinitely better. We must renounce the love of the world. But then it is that we may be filled with the love of God. And when that has once enlarged our hearts, we shall, like Jacob when he served for his beloved Rachel, think nothing too difficult to undergo, no hardships too tedious to endure, because of the love we shall then have for our dear Redeemer. Thus easy, thus delightful will be the ways of God even in this life. But when once we throw off these bodies, and our souls are filled with all the fulness of God, O! what heart can conceive, what tongue can express, with what unspeakable joy and consolation shall we then look back on our past sincere and hearty services! Think you then, my dear hearers, we shall repent we had done too much, or rather think you not, we shall be ashamed that we did no more, and blush we were so backward to give up all to God when he intended hereafter to give us himself?

Let me therefore, to conclude, exhort you, my brethren, to have always before you the unspeakable happiness of enjoying God. And think withal, that every degree of holiness you neglect, every act of piety you omit, is a jewel taken out of your crown, a degree of blessedness lost in the vision of God. O! do but always think and act thus, and you will no longer be labouring to compound matters between God and the world; but, on the contrary, be daily endeavouring to give up yourselves more and more unto him. You will be always watching, always praying, always aspiring after farther degrees of purity and love, and consequently always preparing yourselves for

a fuller sight and enjoyment of that God, in whose presence there is fulness of joy, and at whose right hand there are pleasures for evermore. *Amen!*  
*Amen!*