works might be advantageously reprinted in the pre­sent state of controversial discussion : “ Dissertatio de Scripturarum Interpretatione secundum Patrum Commen­tarios.” Lond. 1714, 8vo. The scope of this dissertation is to evince, by copious examples, that the fathers are for the most part very incompetent and unsafe guides in matters of theological controversy. Dr Whitby had now become a decided Arian ; and to these opinions, apparently derived from Dr Clarke, he adhered till the time of his death. Having preached at St Edmund’s church on the preceding day, he died on the 24th of March 1726, at the age of eighty-eight. Of the changes in his creed he left an account in “ The last Thoughts of Dr Whitby, containing his Cor­rection of several Passages in his Commentary on the New Testament. To which are added five Discourses.” Lond. 1727, 8vo. This posthumous publication was accompanied with an account of his life by Dr Sykes.

WHITCHURCH, a market-town of the county of Hants, in the hundred of Evingar, and division of Kings- clere, fifty-seven miles from London. It is an ancient bo­rough, and returns one member to parliament. It is now a place of little trade, with a small market on Friday. The river that runs by it produces the finest trout, and is much visited by anglers. The population amounted in 1821 to 1434, and in 1831 to 1673.

Whitchurch, a market-town of the county of Salop, in the hundred of North Bradford, 160 miles from London. It is a well-built place, whose greatest ornament is the parish church, erected in 1722. It is a fine building of the Tuscan order, standing on the site of an ancient Gothic structure, having a stately square tower with eight bells, and elaborately finished in the interior. There is also an excel­lent endowed grammar-school, with houses for the several masters. There is a well-attended market on Friday. The population, which is principally employed in the malt and hop trade, and in making shoes, amounted in 1821 to 5376, and in 1831 to 5736.

WHITE, one of the colours of natural bodies.

WHITE Friars, a name common to several orders of monks, from being clothed in a white habit.

WHITE Sea is a bay of the Frozen Ocean, so called in the north part of Muscovy, lying between Russian Lap- land and Samoieda ; at the bottom of which stands the city of Archangel. This was the chief port possessed by the Russians before their conquest of Livonia.

WHITE Island in the South Pacific Ocean, near the east coast of New Zealand, north of Cape Runaway. Long. 186. 36. W. Lat. 26. N.

WHITEFIELD, George, was born at the Bell Inn, in the city of Gloucester, on the 16th of December 1714. He received his education at the grammar-school of that city, where he made some progress in classical learning ; and his talents for elocution enabled him to appear to advantage in the speeches which he delivered before the corporation on their annual visitation. He was taken from school before he was fifteen, and, as his mother’s circumstances were by this time much on the decline, he began to assist her in the business of the tavern. At the age of eighteen he was en­tered as a servitor at Pembroke College, Oxford, where he formed an acquaintance with Charles and John Wesley, and several other young men under religions impressions, who “ lived by rule and method,” and were therefore called Methodists. Whitefield soon adopted their opinions and manners ; and so far did his enthusiastic disposition carry their ascetic practices, that his health became seriously injured. After a severe illness, which brought him to the brink of the grave, he found it necessary to retire to Glou­cester for the benefit of his native air. His general cha­racter there, his demeanour at church, his visiting the poor, and praying with the prisoners, attracted the notice of Dr Benson, bishop of Gloucester, who informed him,

that although he had resolved to ordain none under three and twenty (and Whitefield was only twenty-one), he should think it his duty to ordain him whenever he applied for holy orders. This offer Whitefield accepted, and was made deacon in 1736. The week following he returned to Ox­ford, took his degree, and diligently employed himself in the instruction of the poor and the prisoners. During the two succeeding years, by his preaching in London, Bath, Bristol, and other places, the fame of his eloquence was widely diffused, and immense multitudes everywhere attend­ed upon him. In the year 1736 he went to officiate as minis­ter at Dummeer in Hampshire; but being invited to join the Wesleys and other friends, who had gone out as mission­aries to a new colony in Georgia, he went to London to wait on the trustees for Georgia. During his residence in the metropolis, he preached with remarkable success to crowded assemblies ; and so great was the fame of his elo­quence, that on Sunday mornings, long before day, the strcets were filled with people going to hear him, with lanterns in their hands. In the latter end of December 1737 he left London and embarked for Georgia, which he reached in May 1738. After a residence of three months there, he found it necessary to return to England, in order that he might receive priest’s orders, and that he might raise contributions for founding and supporting an orphan-house in the colony.

The separation of the Methodists, and their organization as a distinct sect, was daily becoming more inevitable ; for after his return the clergy received him with great coldness, and excluded him from most of the parochial pulpits. He was therefore compelled to adopt some new method to pre­serve his usefulness. He accordingly went and preached in the open air to the colliers in the vicinity of Bristol; a numerous and lawless race, who had been totally neglected by the parochial clergy, and were as ignorant and savage as heathens. The second and third time of his preaching out of doors, his audience greatly increased, till it amounted to 20,000 persons. “ The first discovery of their being af­fected,” says Whitefield, “ was by seeing the white gutters made by their tears, which plentifully fell down their black cheeks.”

In August 1739 he embarked a second time for America, where he remained nearly two years. During his absence, however, his popularity had sensibly declined at home. The Moravians had made inroads upon the society, and John Wesley had not only preached, but printed, a sermon in favour of sinless perfection and universal redemption, and had exerted himself still more earnestly against the Calvinistic doctrines, to which Whitefield was strongly at­tached. The latter earnestly desired to avoid all disputes, and exhorted Wesley to brotherly kindness and forbear­ance ; but the conduct of injudicious partisans on both sides soon rendered a separation inevitable. Shortly after his separation from Wesley, Whitefield’s friends built a large shed for him near the Foundery (Wesley’s Church). As it was merely a temporary structure, to screen the audience from cold and rain, he called it the Tabernacle. A fresh excitement immediately began, immense congregations were formed, and new scenes of usefulness opened upon him daily. Having been earnestly invited to visit Scot­land by Ebenezer and Ralph Erskine, the founders of the Secession Church, he accepted the invitation in the year 1741, and commenced his labours in the Secession meeting-house in Dunfermline. Whitefield however was too liberal in his principles to limit the benefit of his ser­vices to any sect. “ In every building,” he said, “ there were outside and inside workmen, and the latter was his province.” And having differed from his new associates on this ground, he made a tour through the country, and with the greatest success preached in all the large towns to immense crowds. A large sum of money was contri­buted for the support of his orphan-school, and he was pre-