

## **Rev. George Waite**

### **Transcription of obituary published in the Primitive Methodist Magazine by G Obern**

The Rev. George Waite entered on his mortal career at Hoe Benham, Newbury Circuit, May 27th, 1815. He was at an early period of life the subject of Divine impressions, which he attributed, under the blessing of God, to the prayers of a pious mother, who is yet alive, and whose example is worthy of imitation. Yet his heart was unchanged, and he frequently was the cause of much sorrow to his parents. On one occasion his mother was tempted to give up her hold on God for her children. Making her feelings known to a pious person, he exhorted her to renew her efforts. She did so, and not in vain. In 1830 Hoe Benham was visited by brothers Russell, and Moore, and Miss Evans, under whose ministry G. Waite became deeply convinced of the necessity of salvation. After continuing for several months under deep anguish of soul, he says (to use his own words), "Fixing my eye on Christ, immediately the blood was applied that cleanseth from all sin, the load of guilt was removed from my conscience, my chains were broken, and my darkness fled; the blind saw, the deaf heard, the lame walked, the leper was cleansed, tho dead was raised up, and I could say, 'Though the Lord was angry, his anger is turned away, and he comforteth me.' I walked, leaped, and praised God. This glorious change I realized in the sixteenth year of my age, in the year 1830. I consider myself among the first-fruits of Primitive Methodist missionary toil in Berkshire." A society was soon formed, when our departed friend, in connection with two of his brothers, and Mr, Isaac Hedges, who is now an itinerant minister, joined society. Although the infant cause had much to struggle with, having no preaching place but the open air, either summer or winter, for several years, our brother did not give up his hold. No; he had felt and tasted the sweets of religion, and was not to be driven from his post. He had the pleasure of seeing many more converted, a chapel erected with a good society and a Sabbath school begun, which is doing well to this day.

That a Christian should live for no other purpose, comparatively, but to be useful, is a fact. It is agreeable with reason, it accords with Scripture, and is consistent with the will of God and the nature of religion. Hence our brother felt a love for souls, he longed to see them saved. His first attempt to speak in public was at Eastgarston, in 1833. The following is from his journal:—"I commenced relating my experience of what God had done, how I obtained salvation, not by works of righteousness, but by repentance towards God, and faith in our Lord Jesus Christ. Then I urged the people to come to the Saviour in the same way, assuring them that he would not cast them out. This was the principal part of my first discourse." In the month of June, in the same year, his name appeared on the plan, and he laboured with untiring zeal in the capacity of a local preacher for three years, after which he was confined to his home by affliction for several weeks. His own words were, "I know that if my earthly house of this tabernacle were dissolved, I have a building of God, a house not made with hands, eternal in the heavens." He says, "I could say, 'For me to live is Christ, but to die is gain.' Oh! the foretaste of the joys of heaven that I felt in my soul, and the assurance I had of being admitted into the joys of heaven, if called away." But the wise Disposer of all events had otherwise determined, and he was again restored to health.

In 1836 he was taken out to travel by the Shefford Circuit, and he laboured on the Andover branch for nine months, during which he had the pleasure of witnessing the conversion of fifteen souls, and of adding nineteen to the societies. In 1837 he was stationed to the Aylesbury mission of the same circuit. Here the Lord crowned his labours with success, one hundred being added to the societies in twelve months. In the year 1838 our brother left the itinerancy, having married before the term of his probation had expired. "In the same year," brother S. Turner writes, "I became acquainted with the late Mr. G. Waite. In the neighbourhood in which he lived he put forth his best efforts to build up the kingdom of the Redeemer, and his ministry was signally owned of God, in the conversion of sinners. It was evident, however, from the

indications of Divine providence, and the impressions made upon his mind by the Spirit, that he had left a scene of labour which God had marked out for him, and for which he possessed spiritual qualifications in a high degree. After witnessing the results of his ministry while labouring as a local preacher for more than two years, I requested the Aylesbury Circuit Quarterly Meeting, held June 21st, 1841, to take him out as a hired local preacher, which they did, and he was sent to open a mission at Newport Pagnell, where he laboured for twelve months with great zeal, and realized considerable success."

Brother Waite was a man of real piety, of a meek and quiet spirit, and his preaching abilities were respectable. In 1843 his wife died in the Lord. Soon after he was taken out by the Shefford Circuit. The spheres of his future labours were Petersfield, Wallingford, Andover, Aylesbury, Buckingham, Motcombe, Newbury, and Brinkworth. On these stations he was made a blessing in building up believers, and establishing the weak, and many were added to the societies. His health failing, in the year 1856 he was superannuated. He then removed to Aylesbury, where he resided about three years and was rendered a blessing. From thence he removed to Newbury, where he laboured according to, and perhaps beyond, his strength. He then removed to Lambourne, where he was useful and highly esteemed.

During the last twelve months his health more rapidly declined, and it became evident to all who saw him that he was marked for death. During his illness I visited him several times, and found him resting on the Rock of Ages, his confidence unshaken, his anchor cast into that within the vail, and sure and stedfast. He was firm to the doctrine and polity of the Connexion, and an earnest minister. His only surviving brother Mr. Thomas Waite, who was with him during the last week of his life, writes, "After speaking to him, he said, 'All is right. I have fought the good fight, I have finished my course, I have kept the faith.' He said, 'Ah! I was a wicked lad; but oh, my mother, my dear mother prayed for me. I see myself as nothing, and would hide myself in the dust, and Christ shall be exalted.' With a heavenly glow upon his countenance he looked and smiled, until all in the room were in tears. The Divine presence filled the room. He said, 'If this is dying, it is beautiful.' His joy was great. His last words were, 'Precious Jesus!' He gently fell asleep in Jesus, February 17th, 1864, in the forty-ninth year of his age, leaving a wife and three children to the care of Him who has promised to be a father to the fatherless, and a judge of the widow."

His death was improved by the writer at Lambourne, after which four souls professed to receive pardon. "Mark the perfect man, and behold the upright for the end of that man is peace."

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#### References

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