

giving tone and power to the Calvinistic Methodism of Wales, and stimulus and strength to the Presbyterianism of America and Scotland. This "prince of preachers" in thirty-four years preached no less than eighteen thousand sermons, an average of ten per week during the entire course of his ministry. No words could more accurately describe the man and his mission than those of Dr. Abel Stevens, the historian of Methodism: "He has the grand distinction of having traveled more extensively for the Gospel, preached it oftener, and preached it more eloquently, than any other man, ancient or modern, within the same limits of life." A nobler eulogy could not crown his memory.

Whitefield has responded to the call, "Friend, come up higher;" but for twenty-one years Wesley remains in the Church militant, a blessing to the world. He lived to see his itinerant preachers multiply until they numbered 550, and the members of his societies increase to 140,000.

The vast machinery of Wesleyan Methodism, a most beneficent and soul-saving agency, is now spread over the whole world, and is too well known to require minute description. Standing side by side with the Presbyterian Church, whose doctrines and government Whitefield embraced, like twin sisters these two great evangelical and missionary Churches rise far above any other Protestant Church in numbers; and in zeal, in purity of doctrine, in Scriptural polity, and in Christian activity, may fairly be described as truly catholic and apostolic. What Patrick and Columba, Wycliffe and Huss, Tyndale and Latimer, Luther, Calvin, and Knox were to the respective Churches of their day—great