

of 1/2 mile...if there was no contrary wind and even a contrary wind was not an insuperable obstacle. At 1/2 mile he was just getting warmed up.

Although a colleague of Wesley, the two men parted company as Whitefield continued in the development of Calvinism while Wesley moved into an Arminian circle. There were some bitter moments but eventually these were healed in the arena of personal relations although they could never work together again. The news of Whitefield's death would provoke some warm and wistful notes in Wesley's diary and Whitefield himself left the battle to concentrate on preaching the message he deemed salvational. In England he would have the support of Lady Huntingdon and found some churches and at least one theological college at her beckoning. His theology would in time be represented in the curiously named body...the Welsh Calvinistic Methodist church...the first name designating the theological posture and the second the polity ideal.

It was true that Whitefield would preach anywhere. Ecumenically minded evangelists of our day often use him as an illustration for modern areas of compromise with error for the benefit of a platform. It is not, however, a good illustration of what they claim. Whitefield, in his ecumenical preaching, was denunciatory of error and might well designate the local minister as a "dumb dog." His message was absolutely uncompromising so that those who did invite him in the hope of improving the church often thought it not wise to invite him again--if they were not ruggedly evangelical. His insistence on the Gospel drove people away from a non-Gospel oriented faith. His outspoken, one-sided theology did not make him a "darling" to the ecumenists of his day and while he would speak anywhere...there were plenty of places that did not want him to speak at all. Liberals were offended with Whitefield as he gave them no room or place.

As an awakener, Whitefield had his minisktry. He was not an organizer and not an innovative Bible teacher. He was an evangelist crying out man's need for God's provision. The works of teaching and developing of churches almost necessarily had to be carried on by others. Not that Whitefield could not have served in this way...he did some work in development...but it was not his primary skill nor his primary interest. Administration, as with the orphanages, etc., was best with some other worker. He did build about himself a corps of evangelists...such persons as Howell