

set of ministers in any town of Great Britain or Ireland" (as in Aberdeen). All this, be it remembered, when the clergy of his own church had barred Wesley from their pulpits and, on one lamentable occasion, he had been turned away from the communion. It is all to the honour of the man and the credit of Scottish Christianity.

None the less, Wesley received some hard knocks in Scotland because of his free-will doctrine: "I preached at Ormiston, ten miles south of Edinburgh, to a large and deeply serious congregation. I dined at the minister's, a sensible man who heartily bid us God-speed. But he soon changed his mind. Lord H—— informed him that he had received a letter from Lady H—— assuring him that we were dreadful heretics, to whom no countenance should be given. It is a pity! Should not the children of God leave the devil to do his own work? . . . I had designed to preach (as usual) at Provost Dixon's in Haddington on the way to Dunbar. But the provost too had received light from the 'Circular Letter' [circulated by English Calvinists against John Wesley's Arminianism] and durst not receive those heretics."

It was quite consistent with the Seceders' early attitude to Whitefield and their belief, evangelical though they were in spirit, in true theology making true religion, that they should oppose John Wesley, but the great blow came when the evangelical party in the Kirk of Scotland itself, led by Dr. John Erskine (to be distinguished from the Seceders) of Greyfriars, Edinburgh, took the field. He had been associated with Whitefield so far that there had been an indirect attempt to censure him on the part of the Synod of Glasgow and Ayr, but he made a fierce attack on John Wesley in various publications, as, for example, "Mr. Wesley's Principles Detected": "Many religious societies have been lately erected in Edinburgh under the direction of the Rev. Mr. John Wesley; and most of their members are persons warmly attached to the doctrine, worship, and discipline established in the Church of Scotland. Damnable heresies, superstitious rites, and the wildest fanaticism may gradually gain ground; and opinions and practices take