

About this time much prejudice was excited against Mr. Wesley in Scotland by the republication of Hervey's "Eleven Letters." He had three times visited this country; and preaching only upon the fundamental truths of christianity, had been received with great affection. The Societies had increased, and several of his preachers were stationed in different towns. Lady Frances Gardiner, the widow of Colonel Gardiner, and other persons eminent for piety and rank attended the Methodist ministry, but the publication of this wretched work caused a temporary odium. Hervey who had been one of the little band at Oxford, became a Calvinist; and as his notions grew more rigid with age, so his former feelings of gratitude and friendship to Mr. Wesley were blunted. He had also fallen into the hands of Cudworth, a decided Antinomian, who "put in and out" of the Letters "what he pleased." They were not published however, until Hervey's death, and against his dying injunction. It is just to so excellent a man to record this fact; but the work was published in England, and republished, with a violent preface by Dr. Erskine, in Scotland; and among the Calvinists it produced the effect of inspiring great horror of Mr. Wesley as a most pestilent heretic, whom it was doing God service to abuse without measure or modesty. But the unfavourable impression made by these Letters surcharged by Cudworth's Antinomian venom, was however quickly effaced from all but the bigots; and with them, judging from Moncrieff's life of Erskine, it remains to this day. In his subsequent visits to Scotland Mr. Wesley was received with marks of the highest respect, and at Perth he had the freedom of the city handsomely conferred upon him.

Methodism having begun to make some progress in America, in consequence of the emigration of some of the members of the Society from England and Ireland Mr. Wesley inquired of the Preachers at the Conference of 1769 whether any of them would embark in that service. Messrs. Boardman and Pidmoor, two excellent men, of good gifts, volunteered their services, and were sent to take charge of the Societies. From this time the work spread with great rapidity and more than twenty Preachers had devoted themselves to it previously to the war for independence, and societies were raised up in Maryland, Virginia, New York, and Pennsylvania. During the war they still prosecuted their labours; though as several of them took the side of the mother country, they were exposed to danger. Others, with more discretion, held on their way in silence, speaking only of the things of God. After the war had terminated Mr. Wesley made a provision for the government of his American Societies, which will be hereafter adverted to.

In the early part of 1770, we find Mr. Wesley, as usual, prosecuting his indefatigable labours in different parts of the kingdom, and every where diffusing the influence of spirituality and zeal, and the light of a "sound doctrine." His journals present a picture of unwearied exertion, such as was perhaps never before exhibited, and in themselves they form ample volumes of great interest, not only as a record of his astonishing and successful labours, but from their miscellaneous and almost uniformly instructive character.