

By this happening, John Wesley took his place at the side of Whitefield in regarding religion as an inward experience, a heart-life before it would become an external practice. In this the two were one, and also in its necessary consequence, the relegation of mere orthodoxy to the background of the religious consciousness. As Jeremy Taylor had already put it : "Theology is rather a divine life than a divine knowledge." Here the Methodists were in the forefront of the progressive thought of their time. That Christianity is not an orthodoxy but a life, a divine life through Jesus Christ, is the instinctive finding of the mystic. But it was not the view of the Scottish Christianity of that day taken as a whole. There orthodoxy of the type of the Calvinistic Reformation was an integral and an indispensable part of religion. Scotsmen did not talk so much as the Methodists of "lost souls" but of people "destitute of religious instruction." Preaching was not so much as it was with John Wesley "proclaiming the mercy of Christ," but rather expounding the truth. However, the advance of general culture, the critical mind and the modern spirit called in those days comprehensively, "moderatism," tended to soften the dogmatic obduracy of Scottish Presbyterianism and to reduce Christianity to a life, alas! often a mere correct life. Obviously, John Wesley's belief in the free-will would be against him when he crossed the border to a land where true thinking after the Calvinistic views was an essential part of religion; and their proclaiming an experience a life rather than a theological system, as well as their un-Scottish emotionalism, would be against both Wesley and Whitefield.

Yet there were many points at which the Scots would at once understand the two preachers. They would grasp immediately Whitefield's Calvinism. They would be led on to take a kindlier view of Wesley, and, like Whitefield, to ignore the man's Arminianism for the good he did. The growth of "moderatism" would make this easier. Moreover, many features in the Methodist movement which struck the Church of England with horror, were quite normal, or at least nothing