

place, the mention of which would shock many, it is hoped the greater part, of the people in this country attached to Methodism. If men are once brought to believe that right opinion is a slender part of religion, or no part of it at all, there is scarce anything so foolish or so wicked which Satan may not prompt them to by transforming himself into an angel of light."

Dr. John Erskine's night-mare of impending evils has been dissipated by events. Satan has not transformed himself with the anticipated success, into an angel of light. The Spirit of Truth who, John Wesley believed, led and inspired men in his day, as well as "the saints" of old, has somehow prevailed; and Methodism is now a great Christian body, preaching an orthodoxy of its own "once delivered to the saints," and scarcely distinguishable from the Presbyterian orthodoxy of the twentieth century. But Dr. Erskine did not marshall his battalions in vain. It must have appeared to the people that they had to choose between their Kirk and Methodism, and it is not surprising that they should stand by their church. In Dr. Butler's pages, we hear the lament of Wesley's preachers: "Mr. Erskine, being much esteemed in the religious world and recommending them through the whole Kingdom, our enemies made the advantage of them. These made the late Lady Gardiner leave us, after expressing a thousand times in my hearing the great profit she received by hearing our preaching. Many were then brought to the birth, but by those letters their convictions were stifled. What a pity good men should help to destroy the real work of God in the hearts of men!" The modern mind will lend a sympathetic ear to the wail of another: "We then spent our time and strength about the meaning of words, instead of promoting the fear and love of God."

The Methodists, then, founded no great denomination in Scotland. The great industrial movement had not brought vast masses together around mine and factory as in England. There was no great multitude of the unchurched, as there was south of the border. With all its weaknesses, its cumbersome theology, and its ecclesiasticism, the Scottish Reformation was,