

stood more prominently forward in his religious character, and began more fully to prove that "they who will live godly in Christ Jesus, must suffer persecution." Plans of pious exertion, however sanctioned by the neighbouring parochial clergy, however countenanced by the Bishop,—and plans of literary improvement, however coincident with the statutes of the College, could not screen him or his associates from the rebukes of the gravely lukewarm, or the malignantly vicious; but encouraged by their father, and their elder brother, the Rev. S. Wesley, jun. the two brothers persevered, notwithstanding their numbers were diminished by sickness, but more by the falling off of those, who had not courage to hold out in a course, then unhappily so singular.

In 1732 Mr. J. Wesley was desired by his father, then feeling the weight of declining years, and anxious to make suitable provision for the spiritual wants of his parishioners, to make interest for the next presentation to the Rectory of Epworth. This however, he declined doing on the ground that, he thought he could be more useful at Oxford, where according to his then views, he believed he was placed in circumstances more conducive to his spiritual improvement;—nor could the repeated solicitations of his friends induce him to change his determination. His father died in the enjoyment of peace in April 1735; and in the course of this year, Mr. John Wesley, who conscientiously refused to make interest for presentation to an English rectory, did actually undertake an enterprize of a Missionary character. The Trustees of the colony in Georgia were solicitous to obtain some clergymen for that country—and Mr. Wesley, and some of his companions, were recommended as suitable persons. His object in this undertaking, we state in his own words, "Our end in leaving our native country was not to avoid want; God had given us plenty of temporal blessings; nor to gain the dung and dross of riches and honour; but *singly this*, to save our souls,—to live wholly to the glory of God."

On his passage out he became acquainted with some Moravians, who were on their way to the colony as settlers, from whose conversation, and example, he derived considerable advantage. He discovered that they possessed religious enjoyments with which he was unacquainted. Deeply sensible, indeed, that he was under an obligation to love the Lord his God with all his heart, and to serve Him with all his strength, he was conscientiously careful to allow himself in no known sin; and although he sometimes felt an inward satisfaction in religious services, and had witnessed some encouraging returns to prayer, he was a stranger to that peace and joy which are the immediate fruit of pardon. Their fortitude in danger,—their meekness under insult and suffering,—their affectionate return of good for evil, surprized and delighted him; and too well acquainted with human nature, to ascribe such conduct to