

portant distinction between assurance of *present*, and assurance of *future* salvation, by confounding which, so many, opposed to the notion of the infallible perseverance of the saints, have given up the doctrine of assurance altogether. He also came to those conclusions on the subject of Predestination, probably in consequence of his review of the articles of the church, previous to his ordination, from which he never departed.

He was ordained deacon in Sept. 1725, and in the year following was elected Fellow of Lincoln College, although his previous seriousness had been the subject of much banter and ridicule, and was urged against him in the election by his opponents. His reputation for learning, and diligence, and the excellence of his character triumphed, and in the latter end of 1726 we find "his literary character" so "established in the University, that he was acknowledged by all parties to be a man of talents, and an excellent critic in the learned languages. His compositions were distinguished by an elegant simplicity of style, and justness of thought, that marked the excellence of his classical taste. His skill in logic, or the art of reasoning, was universally known, and admired. The high opinion that was entertained of him, in these respects, was publicly expressed by choosing him, Greek Lecturer, and moderator of the classes, although he had been elected Fellow of the College, only in the March preceding; was little more than 23 years of age; and had not proceeded master of Arts."

He took this degree in Febreary, 1727, became his father's Curate in August the same year; returned to Oxford in 1728 to obtain priest's orders; and again in 1729 visited Oxford, where, during his stay, he attended the meetings of a small society formed by his brother Mr. Charles Wesley, Mr. Morgan and a few others, to assist each other in their studies, and to consult how to employ their time to the best advantage.* The Rector of the College, however, requiring his residence, he quitted his father's curacy in November, and again settled at Oxford. He now obtained pupils, and became a tutor in the University; presided as Moderator in the disputations, six times a week; and became the chief director of the society formed by his brother Charles. From this time he

*Mr. C. Wesley, it appears, was the originator of this Society, whose name, however given, designates the religious society, of which the Wesleys were the founders. His own account of himself is, that he lost his first year at college in diversions; that the next he set himself to study; that diligence led him into serious thinking; that he went to the weekly Sacrament, persuading two or three students to accompany him; and that he observed the method of study prescribed by the statutes of the University. "This," says he, "gained me the harmless name of *Methodist*." Mr. Watson questions whether "the wits of Oxford who imposed this name," knew any thing of the sect of physicians in the middle ages that bore this appellation; and suggests that probably it was applied because Mr. Charles so strictly adhered to method in his studies:—though he thinks it might possibly have been derived from the Nonconformists, who were often called "*Methodists*," in derision.