

tremely unhappy. Soon after he left his master, and again fell into a state of despair, and tried, though in vain, to be an Atheist, and disbelieve the Bible. His distress and agitation of mind continued till he was 24 years of age; he feared greatly that he should die as Francis Spira did, but concealed his thoughts from every one. He soon after visited Edinburgh, and a conversation he had on the way home considerably affected his thoughts and feelings.— Another conversation with his sister, and the reading of a book called the "Practice of Godliness," were the means of making a great change in his conduct, which was speedily noticed, especially by his former associates. In August, 1741, he attended a sacramental occasion, and going out one evening soon after to pray, he found great relief; a gleam of the heavenly light burst upon his soul. In 1742 he had various exercises of mind. His convictions of sin were poignant. He tried, but in vain, to reclaim his former wicked companions, and was esteemed very holy, which caused him much grief, as he felt himself unworthy to be so esteemed. He felt keenly that he was a great sinner, and fully justified God should He destroy him forever, without mercy or forgiveness. He kept a record of his transgressions, which he frequently reviewed, and which he calls "the black book of my sins." But the light of life—the glorious shining of the Sun of Righteousness, began now to dawn upon his soul. A conversation with a pious woman did much to enlighten his mind, and give him a better view of the plan of salvation. For several weeks he had many struggles of