

were now at the door, but no moral and religious good resulted from these monitory events." By dissipation and folly the mind of Mr. Black was now doubly shielded. But a more auspicious day was about to dawn for him; and the unwearied and prayerful endeavours of his mother, which during her life had seemed to be in vain, were at last happily crowned with success. The light which he had so often resisted, and the feelings of compunction for sin which had so frequently given way to instability and irresolution, revisited his soul, and decided his future character.

The circumstances which led to this happy change in Mr. Black are full of interest. A few years before the arrival of his father's family in Nova-Scotia, some Methodists, who had emigrated thither, had located themselves at Amherst. They brought with them the fear and love of God; and knowing that he would accept worship in the "wild waste as in the city full," they instituted meetings for prayer and exhortation. Souls were converted; and when Mr. Black heard of the meetings in which the work of God was thus prospering, he felt inclined to attend them. He did so, and his convictions of his guilt and danger returned, and he began to seek with all his heart for what now appeared to him as the pearl of great price. He did not seek in vain. But the account shall be given in his own words, taken from a letter which he wrote to Mr. Wesley at the time.

"In the year 1779 I saw that if I would go to heaven, I must lead a new life. But I did not know that I wanted an inward change, or see the deplorable state I was in by nature, till I was at a prayer-meeting, held at Mr. Oxley's. While the people were praying, my heart began to throb, my eyes gushed out with tears, and I cried aloud for mercy. After this we went almost every night to sing and to pray. Going thence one night, and seeing the northern lights, I thought, 'What, if the day of judgment is coming!' I threw myself down on the ground, and cried to the Lord for mercy. On Sunday, Mr. Wells, an old Methodist, came to Amherst, and gave us an exhortation; in which he said, 'Sin and repent, sin and repent, till you repent in the bottomless pit.' These words went like a dagger to my heart, and I continued mourning after God for four weeks and five days, till our monthly meeting. Two days after, an old Methodist, after praying with me, said, 'I think you will get the blessing before morning.' About two hours after, while we were singing a hymn, it pleased God to reveal his Son in my heart."

From this statement we see that his conversion was clear and scriptural. It was followed by all the fruits of faith, as the indubitable evidences of a genuine work of grace. To the Lord he could now say, "Thou art my portion. My heart is fixed, my heart is fixed; I will sing and give praise." Darkness, and guilt, and doubt fled away; light, and peace, and confidence sprang up in his heart. The Spirit attested his pardon; he had access to God, and his soul became expanded by a joyful hope of immortality and eternal life. His love, and joy, and peace appear to have been extreme. He employed, on the eventful occasion, the inspired phrase of the Bible: "If I looked," he says, "upon the heavens above, or the earth beneath, both sparkled with the Creator's glory, and all creation seemed to smile upon my soul, and speak its Maker's praise. The fields broke forth into singing, and the trees clapped their hands. The glory of Lebanon was given unto them, the excellency of Carmel and Sharon, because of the glory of the Lord and the excellency of our God. Whether I looked on man or beast, I saw the wisdom, power, and goodness of God shine conspicuously. I was filled with wonder, and felt the greatest tenderness and love for every creature God had made; more especially when I considered, this is not only the work of God, but of my God! This exalted state of religious enjoyment was after some time succeeded by bold attacks of the great adversary; but by the "shield of

faith," and the "sword of the Spirit," the foe was resisted and overcome.

It is an inseparable property of divine love to exert itself on the behalf of others. So it was with the venerated individual whose conversion to God stands here recorded. The riches of the grace of which himself had been made partaker, he desired to see others possessing; and the members of his own family became the first and immediate objects of his solicitude. In his letter to Mr. Wesley, he says, "One Sunday night, after my brother Richard and I were gone to bed, I asked him, 'Can you believe?' He answered 'No.' I exhorted him to wrestle hard with God, and got up to pray with him. But he was unbelieving still: so I went to sleep again. Yet, not being satisfied, after talking largely to him, I got up again, and began praying for him; being fully persuaded that God would set his soul at liberty. And so he did. He pardoned all his sins, and bade him go in peace. It being between twelve and one o'clock, I waked my brothers John and Thomas, and told them the glad tidings. They got up. We went to prayer; and when we rose from our knees, Thomas declared, 'God has blotted out my sins.' I then went to my father and mother-in-law, (who were both seeking God,) and told them the joyful news. My father said, 'William, pray for us.' I did; and earnestly exhorted him to pray to God for himself. So he did; and it was not long before God set his soul also at liberty. The next morning it pleased him to show my sister Sally his pardoning love. Blessed be his name for all his benefits!" Thus did the Lord bless the family of this young servant, and from among the endearing circle of his own relations amply rewarded his labours of love. He now began to give expansion to his zeal. Impelled onward by the impulses of his first love, and the urgent necessities of his fellow-men, who were perishing for lack of knowledge, he sought to bring them to repentance. He says, "I felt a peculiar love for souls. I seldom passed any man, woman, or child, without lifting up my heart to God on their behalf, or went by a house without praying for all in it, that God might open their eyes, and enable them to see the miseries of their natural state, and make them taste his love. It grieved me from day to day to see them living so ignorant of God and happiness; and I was many times constrained to speak to them, though I sometimes met with rough treatment in return."

In the year 1781, at Fort Lawrence, he made his first attempt to exhort the people in public. He thus expresses his feelings before and on the occasion: "I longed vehemently that all should know the preciousness of Christ." I had a peculiar sense of their unhappy condition, and could not refrain from weeping. I thought I could willingly sacrifice my life for them, if I could convince them of their folly, and bring them to Christ." The blessing of God rested upon his efforts; for shortly after he informs us, that two hundred were meeting in class, one hundred and thirty of whom professed saving faith. From this period he devoted almost the whole of his time in going from place to place, calling sinners to repentance; and the hand of the Lord was with him. Amidst much persecution, danger, and fatigue, he was happy in being made the instrument of bringing very many precious souls to God.

(To be continued.)

LITERARY.

To the Editor of the Wesleyan.

SIR,—As your young, but promising Periodical has begun to assume a literary character, I have selected the following for insertion in its pages. If you approve of this selection I will send you another of the same kind. Yours truly, ГАММА.

ENGLISH ETYMOLOGIES.

God. This is a pure Anglo-Saxon word; and among our ancestors signified not only the Divine

Being, now called God, but also Good God and Good they thought from the word Being, the Beneficence of

Lord. The Saxon term "Lovered," etymology of observing; it was compose bread; and the word in those ages, sexes, and fed were called "In the etym

we see the just that term to e and we see term Lord.

dispenser of gift, who lib to every man, endures unto With what the Lord Jesus bread of life, from heaven, the world," Je a pity" (says sive and instra ral use, were particularly re

LADY. The "Lord". It from blas, ill Bread; and day. The w day; then to the original ap ved; that it v God had bles oftener; to c hours, which her own hand day" seems fir the bread wa gave it. Fro Lady, is she, in their indige

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