

land of peace, yet, only give us a convenient season, and we will breast even "the swellings of Jordan."

In our remaining remarks, therefore, we would be considered as endeavoring to prove the utter improbability, both from the constitution of the human mind, and from the lessons of human experience, that to any person postponing the work of repentance to a more convenient season, such season should ever come. We are not about to dig for such an one an early grave, nor to introduce the contingency, that, suddenly and unlooked for, may the lust foeman come. But, on the contrary, even supposing him to have a special indemnity against both these evils: that in his right hand, there is a charter, securing to him length of days, and, in his left, a promise that he should die as gradually and as slowly as the sun when sinking into his "golden rest;" we still affirm that there is the highest human probability that he never will repent, if he systematically despise warnings and convictions now. We all know that there are certain things which are inseparable from a state of reconciliation and acceptance with the Almighty God; that there are truths to be learned, enmities to be rooted up, habits to be formed, dispositions to be cherished, and that, till all this be done, we can neither die happily, nor rise unblameably.

Not, however, to amplify too largely on the parts of the saintly life, let us confine our reasonings to two obvious requisites: the ILLUMINATION of the mind, and the SANCTIFICATION of the heart; the way of holiness understood, and the habit of holiness formed; the light which shows heaven to us, and the grace which prepares us for heaven. Now, first, what is the hope, that in old age, (the convenient season for all procrastinators,) our power of apprehending spiritual truth will be as keen and vigorous as we should find it now? That we do not select old age as the time for learning the rudiments of a language, nor employ its impaired faculties in acquiring new principles of science, arises from the consciousness that our powers of intelligence become weakened as the frame with which it is united becomes enfeebled or decayed. We have reason to believe that the brain is the material medium through which the mind acts: that is, that certain altered states of the material substance are connected with certain altered states of the sentient mind; and this appears to be an ultimate fact of our nature, which, from the want of homogeneity in the substances affected, we consider to be incapable of further analysis. Unexplained itself, however, this mystery may, perhaps, explain other mysteries; it may explain wherefore aged persons have such difficulty in receiving new impressions, especially when, in order to their reception, they must displace others, which they had admitted and cherished long before: for it is at least possible, that the substance, with which the thinking mind is

united, obeying the law of other substances in the human system, may acquire, by long growth and use, a settled habit or form, which the impaired energy of old age renders it not easy to disturb. Hence, perhaps, in part, that practical difficulty which ministers of the gospel so constantly meet with, when called to converse with an aged man, for the first time, on the things which belong unto his peace. They find that opinions, which have been the growth, perhaps, of an ordinary life, have entirely possessed themselves of his mind; alike indisposing him either for unlearning what is false, or for acquiring a knowledge of that which is true: so that, in however many lights they may place the gospel-way of salvation, his mind does not readily embrace it, because already pre-engaged with some other way. The doctrine of a sinner's acceptance through faith in the blood of Christ, is like a new language to him; his understanding appreciates not the necessity of such a doctrine; and, when taken in connection with that changed state of his moral affections required by the gospel, his heart is unwilling to submit to it: so that, at every pause in our exhortation to him to stay his soul on the Savior's righteousness, some expression falls from his lips evincing a continued dependence on his own.

But, brethren, if it be a hard thing merely to instruct the hoary head in the way of righteousness; if every year of delayed conversion lessens our capacity even to comprehend God's method of pardoning and restoring sinners; how immeasurably more difficult shall we find it to fulfil that other requirement of heaven, the SANCTIFICATION of the heart! to plant, in this overran and howling waste, the seeds of that holiness, without which no man shall see the Lord! For in order to this, we have not only to expel the love of the world, to break the associated chain of past enjoyments, to undo all, as all had never been; but we have to form a new habit in the soul, to make everything yield to the power of a new affection, and to bind every disobedient and traitorous thought in sweet captivity to the will of God. But would either reason or experience teach us that this can be an easy task? Do we not all know the moral force of habit? that mysterious suggestive faculty, whereby our actions, whether good or evil, reproduce and perpetuate themselves; till, at last, they become as integral portions of our moral being, and lord it over our souls with the tyranny of a second nature. Indeed, to estimate, in some degree, the difficulty of effecting a revolution such as that supposed by gospel-sanctification, it is only needful to single out any one from the prevalent habits and dispositions of life, and to count the time and cost of changing it for another, which should be opposite. Let the clenched hand of parsimony learn to practise a liberal and enlarged munificence; let the boaster of high degree