

endeavour to fulfil all righteousness, but their enjoyment is not great. They find a warfare within, where they had hoped for peace. The heart is broken. The willing spirit pants for God; but old associations and habits have not been destroyed. New associations and new habits, in connexion with a class of objects which the mind has hitherto refused to grasp, are in their infancy, and until these last have gained stature and strength, there can be comparatively little joy and peace in believing. These observations are especially true in regard to those converts who, when first convicted, resolved, almost without a struggle, to submit themselves to God. They resolved to do their duty, and trust Him who said "My grace shall be sufficient for thee." Their conversion, in one sense, preceded the destruction of their old associations, and their conflict with them was yet to be maintained. Other converts, (the majority perhaps, are of this class,) were convicted, alarmed, distressed, and for days, weeks, or months, refused to lay hold on Eternal Life. They had terms of surrender. They wished to see their way clear before them; or they were afraid they should not be saved, or they could not love God and obey his commandments; or they would not give up all for Christ until he gave them a sign of acceptance; in short, they were very rebellious. It seemed necessary that God should drive them into a state of mind bordering on despair, when, without reserve, and after a great conflict, they gave themselves to the Saviour. The Spirit of God, in slaying the enmity of their hearts, has, in the struggle, perhaps, destroyed many of the habits of the old man, which were the chief instigators of that enmity, and the convert is left for the time being, entirely free from their distressing influence. Hence it is not uncommon for such persons

to derive great joy from the performance of every Christian duty.

Again. There are persons, who once enjoyed great delight in the services of Christ's House and the study of the Scriptures, who afterward fall away from their steadfastness, and even within the space of a few months, become tired of many things in which they once had much enjoyment. They were, at the time of their conversion, suddenly ushered into a new world, after a long and stout resistance of the Truth. Their first love was ardent—their first works gigantic—their zeal intense. They supposed that patient searching of the Scriptures, frequent and protracted intercourse with God in the closet, diligent and systematical practises of Godliness, and a working for their Master as those servants who hope to secure their own love of truth only in the practise of it, were not so much the *means* of keeping the head pure, as the *fruit* of its purity. They have, therefore, neglected many occasions of reading the Scriptures, of secret prayer, of Christian fellowship; in all things being swayed more by impulse than by habit. Duties thus postponed have become insipid, and when performed at all, are but a "form of Godliness without its power."

Growth in grace can only be effected by such a constant *doing* of the will of God as shall create a habit of Godliness, not only in action but also in heart. The Bible must be read frequently, solemnly, and regularly; then the daily return of the season of reading of the Scriptures, will be both pleasant and profitable. Secret, family, and social prayer must take the precedence of all other engagements, then communion with God will be sweet, and the daily offering come up before Him like incense. Conversation with brethren about the things that accompany salvation, and with sinners about their