

Newton has been almost adored for dissecting a ray of light, and weighing heavenly bodies as in a balance, let there be for the name of Roger Williams at least some humble place among those who have advanced moral science, and made themselves the benefactors of mankind."—*Bancroft's History of the United States; Knowles's Memoir of Roger Williams; Baptist Magazine; Appendix to Evans's Memoirs of Dr. Richards, of Lynn.*

A MORE CONVENIENT SEASON.

When a duty requiring some effort needs to be performed, *who* has not sometimes felt himself disposed to say, "Not just now—another time will do better?" When men thus adjourn duty, perhaps from month to month, and from year to year, always intending to be very devoted and useful, but never getting quite ready to commence, there must, of course, be some plausible delusion, by which they impose upon their understanding and conscience. This delusion consists in investing present duty with peculiar difficulties, in persuading themselves that *just now* there is some formidable obstacle in the way, that will hereafter be removed, and that then the path of obedience will be easy and unincumbered. They squander away the precious hours of life, dreaming, and dreaming, and dreaming of more favorable circumstances, till "the night cometh, when no man can work," and find their magnificent schemes of holiness and usefulness yet uncommenced. Then the delusion with which they have so long blinded their eyes vanishes, and the awful truth that they have wasted their probation—their only probation for eternity, shines forth in dreadful reality. Thus do the impenitent, in unnumbered myriads, cheat themselves out of glory everlasting; and thus, alas! do even the

children of God, to a lamentable extent, defraud themselves of their usefulness here, and their reward hereafter. Are you professed Christians, procrastinating duty under the influence of this lying delusion? Are you of that number who are not quite ready, yet, to obey God, but mean to be ready, hereafter, though this *hereafter* keeps always at the same distance in advance of the present moment? Of that number who ever see a bright prospect of usefulness ahead, though this prospect, like the *mirage* of the desert, always recedes as it is approached? If so, we ask your candid attention to the following considerations:—

1. *Consider whether it is not your own heart which creates the peculiar obstacles, in view of which you procrastinate duty.* Is not your case substantially the same with that of the impenitent man? He is necessitated, by the constitution of his mind, to love some object supremely. Since that object is not God, it must be the world. As he cannot love the world *in general*, he must set his affections upon some *specific form* of the world. That specific form constitute his *idol*, and attachment to this idol will be to him a *peculiar obstacle* in the way of present obedience. Now, change his circumstances;—take from him the object of his fond affections, and his heart, still averse as before to the service of God, will fasten upon some new object of earth—will create to itself a *new idol*, and in attachment to this idol will find a *new peculiar obstacle* in the way of duty. So, have not you set your heart upon the world, in some one of its thousand shapes? Do not you love wealth, or honor, or ease, or the friendship of sinners, or something else of an earthly nature? Does not the pinch of present duty lie here, and will changing your circumstances remove it? Ah, deluded man! you see the difficulties in the way of actual duty;