

pleased with the display of the moral perfections of God in the Scriptures, who has no corresponding impression of the wisdom and goodness, the holiness and justice of the divine nature in his own heart? Renovation, or true conversion to Christ, is the inscription of the divine law on the soul and conscience, it includes a spiritual perception of the vastness of the law, a cordial approbation of the purity and beauty of the law, an intense inclination to obey it, and a sweet joy when we exercise that obedience in any degree. The soul always dislikes itself when it feels that it falls short in true obedience, and it is pleased with itself when it can feel in any measure conformed to the will of God.

True conversion is a divine change in the conceptions, choice and affections of the soul. A man that is truly converted to God has new conceptions of God and of himself; he has new views of sin and holiness, new conceptions of Christ and the blessed Spirit, of life, death, heaven, and hell; he loves all moral good, and hates all moral evil, he pursues the one and flies from the other with great eagerness and vivacity; he has new hopes and new fears, new joys and new sorrows, new anger at himself and sin, new gratitude to God for his great salvation. It is not possible, my dear readers, for a man to give himself wholly to the things of God, or to the work of the ministry before this divine change is passed upon his heart. Can a blind man delight in colors? Can a deaf man take pleasure in music? Can a dead man relish the sweets of a feast? and how then can you expect a man under the power of a carnal mind,

and full of pride and enmity against Christ, to delight in the glorious discoveries of the Gospel. So says St. Paul, "They that are in the flesh cannot please God," Rom. viii. 8; "Without faith it is impossible to please God," Heb. xi. 6, and "Without holiness no man shall see God even to all eternity so as to be happy in Him," Heb. xii. 14. This true conversion to Christ will always shew itself in the Christian ministry in four ways: 1. Love to Christ. 2. A sound taste for true divinity. 3. A spirit of prayer. 4. And tender compassion for the souls of the people.

Love to Christ implies a spiritual understanding or a conception of clear and just ideas of him, a sense of interest in him, and a forcible inclination of the will to him considered as the Supreme God; this will produce a lively emotion of the purest passions towards Him as the Supreme truth and beauty.

In Christ there is every possible excellence to feed the passion of love, and to raise it to the utmost force and fire. God the Father determined, in the person of Christ, to furnish an object that should infinitely exceed the warmest love of men and angels; an object that should exhaust and distance all created powers and affections; an object that should exceed all others, and be absolutely unrivalled and unparalleled to eternity. In the person of Christ we see the lowest humility and infinite glory, the sweetest meekness and infinite majesty, the deepest reverence of God, and the fullest equality with God in all divine perfections. We see in him patience under the worst of evils, and yet he was