

of his course is momentarily, liable to step out of the way; and then he puts himself upon the enemy's ground.

But *sobriety* is also necessary to the young convert, in a particular manner, especially, in his pursuit after *truth*. The world is full of error and of false doctrines, and but for a strict observance of sobriety; the unwary, and inexperienced may be led into the interminable mazes of superstition, and error. *Sobriety* prevents this—It helps us, coolly, to examine the claims of *truth* and of *falsehood*, and to admit the one, and reject the other. *Sobriety* helps to place a proper estimate upon earth's blessings, and helps to a proper use, while it prevents the abuse of them. In fulfilling this duty, we are able to obey the injunction of Scripture, in not thinking more highly of ourselves than we ought, by which we are also enabled to make all reasonable allowances for the infirmities, and peculiar besetments of others. How necessary then is *sobriety*! and how important that it have a place in every christian's heart! and that it be exercised on all occasions. Watchfulness and *sobriety* are inseparable companions, Children of the same parent, and destined to the same employment. But, these, when retained in the heart are the foster parents of another great, and important, ingredient of the Christian character, which is defined *prayer*.

PRAYER, says one, "is an offering up our desires to God, for things agreeable to his will, in the name of Christ, by the help of his spirit, with confession of our sins, and thankful acknowledgement of his mercies." "Nothing can be more rational and consistent," says another "than the exercise of this duty." It is *rational* because we are dependent beings—and because we are also accountable. We are dependent upon God for every thing we enjoy no matter how small, and He will surely call us to account for how we improve what he bestows; this is certainly rational, and just. The Christian is commanded always to pray, and never to faint, (Luke 18. 1,) and to *ask* that he might receive—and to *seek* that he might find: and, attached to this command we always find a promise. "He that cometh unto me I will in no wise cast out."

Long as they live, should Christians pray;
They learn to pray when first they live.

So sang the poet, and so responds every devout soul. It is however, by a habitual neglect of these duties, that the young convert often quenches the spirit. But, we conceive that it is also the duty of all men when born into the kingdom of grace to make a public acknowledgement of the same before the world; "witnessing," as did one of old, "a good confession;" saying, "come, and I will tell you what the Lord has done for my soul." We also think that where a new born babe in Christ refuses, or neglects, from any cause, to confess his "sins forgiven," The blessing of justification cannot long be retained. By such refusal, or neglect, the spirit is quenched; and the soul becomes morally dead—But, the awakened sinner, and the young convert, are not the only characters who require the admonition in the text. The Christian is required to make certain attainments in the divine life, in order to the possession of those blessings which are in reservation. "Be ye holy for I am holy," is a mandate from the king of heaven, which may not be treated with neglect, with impunity. A state of justification is desirable, and necessary; but the being justified, merely, will never bring us to heaven. Justification is the *pardon* of sin, and does not