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THE  
NEW CONVERT  
DIRECTED AND ENCOURAGED.

BY ROBERT YOUNG.

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"Feed my lambs."

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FIFTH EDITION.

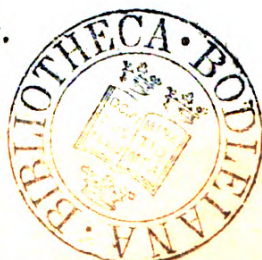
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1839.



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London : R. Needham.



## THE NEW CONVERT.

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“GRACE be unto you, and peace from God our Father, and the Lord Jesus Christ.” As you profess to have obtained “redemption through the blood of Christ, even the forgiveness of sin,” I most sincerely congratulate you on the delightful change which has taken place in your circumstances. You have happily turned from darkness to light, escaped from the bondage of sin, fled from the curse of the law, passed from death unto life; and although once a “child of wrath, even as others,” you have received the Spirit of adoption, and are now a child of God! “Blessed be the Lord God, the God of Israel, who only doeth wondrous things.” Great and manifold are the privileges you now enjoy! Jesus is now your



Saviour; the Spirit is now your  
the promises of the Gospel are now  
ritance; and if found faithful to  
parted, heaven will be your eternal  
you would retain these privileges  
few things which you must observe

I. *Guard against every temptation  
would lead you to doubt your acquaintance  
God.*—The enemy of your soul  
dominion you have just escaped,  
exert himself in various ways to  
prey. The probability is, that  
you to believe that you were unworthy  
when you thought the Lord Jesus  
your transgressions; and, to give  
and effect to his temptation, he will  
plead your unworthiness of partaking  
time you have been seeking mercy  
degree of sorrow you have felt for  
difference between the circumstances  
conversion and those by which  
been marked: or, perhaps, he will  
to suggest, that not only are you  
sion, but all who profess to have



of God's forgiving love; and boldly tell you, there is no such blessing to be obtained. I would therefore not have you ignorant of Satan's devices, but prepared to resist him, steadfast in the faith. Should he tempt you to cast away your confidence on the ground of your unworthiness, tell him, you are not saved by worthiness in whole or in part, but "according to the mercy of God your Saviour, by the washing of regeneration, and the renewing of the Holy Ghost." Should he urge the comparatively short time that you have been a penitent, as a reason why you should give up your hope, tell him, that the promise of salvation does not hinge upon any given period of time that a sinner is to be a penitent; but that God promises to save him *when* he believes, whether he have been a penitent a year, a month, a week, a day, or an hour. Should he bring before you the inadequate degree of sorrow you have felt, compared with your sin, or compared with what others felt before they found mercy, and urge that as an argument against the sound-



ness of your conversion  
degree of penitential sorrow  
acceptable in the sight  
not by *sorrow*, but by *faith*  
saved ; not by any feeling  
trust in the atonement ;  
sinner is called upon to  
of his penitential sorrow  
feels his need of Christ.  
to the conversion of others  
your minds the points  
your conversion and the  
ference as a reason why  
yourselves to have been  
him, that variety marks  
and that conversion may  
whether it be connected  
ment, or with that "silent  
move ;" whether it be a  
turous joy, or merely with  
or whether the evidence  
clear to the mind ; as, I  
found in the mental con  
Scripture knowledge po



the period of their conversion, and the strength of faith exercised when the promise of salvation is accepted, will satisfactorily account for these, and other points of difference which might be mentioned. Should he strive to rob you of the blessing received, by denying the possibility of any person obtaining in this world a knowledge of forgiveness, tell him, that Christ came into the world "to give the *knowledge* of salvation by the remission of sins;" that it is written, "He that believeth hath the witness in himself;" and that "the Spirit itself beareth witness with our spirit that we are the children of God." Should he endeavour to perplex you with the mystery of the Spirit's witness, and thereby seek to shake your confidence, tell him, that, as mystery is impressed upon all the works of Jehovah, it is not sufficient to invalidate the truth of the Spirit's witness, and that we may enjoy what we cannot explain or comprehend; that we may possess the blessing of sight, without the knowledge of optics; the advantages of hearing, without any acquaintance with the theory of sound; that



“the wind bloweth whither it listeth, thou canst not hear the sound thereof, but thou canst not tell whence it cometh, or whither it goeth: so is every one that is born of the Spirit; there is no greater mystery in this, than in the witnessings of the mind of a believer, than in his witnessing of a wicked man that he is a sinner, and in danger of perishing. Do not harass your mind, and in other means, strive to obtain peace and comfort, go at once to God for atonement, and by simple faith in the promise of salvation with a good conscience, in spite of every suggestion of Satan, who addresses you first as a sinner. In a Methodist class-meeting more than four-score years ago, I said to the company assembled, I had been friends, the last has been a temptation. Satan suggested that I was deceiving myself; I had professed to enjoy religion for many years, I had all the time



For some time the temptation was distressing, especially as my nervous temperament inclined me to yield to it, until I replied to the accuser of the brethren, 'If it be so, my case is not yet hopeless. If I have not religion, I may have it. The fountain for sin and uncleanness yet stands open; and I am invited to go to it, to go as I am, to go *now*.' I went," said the aged saint, "and in a moment the snare was broken, and my soul received a fresh manifestation of God's love." See that you *do likewise*, whenever you are brought into darkness, or perplexity respecting your acceptance with God.

II. *Act consistently with the character you now sustain.*—If you be in Christ, remember you are a "new creature," and the whole of your conduct must give evidence thereof. If the tree be made good, the fruit will be good also. If the fountain be cleansed, the streams likewise will be pure; for we do not make void the law through faith, but we establish it. If your religion do not lead to a holy life, it is not saving. No degree, even of joyous



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drunkenness, or unclean  
or extortion, or theft, o  
quarrelling, or anger, o  
other vice whatever,  
entirely abstain from it,  
dence upon the Saviou  
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cause you have now esp  
for if you would main  
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attend the means of  
before men, and fully  
God's cause and people.  
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blessing ; as that must b  
with which you cannot



spirit. Try your conduct daily by this test ; and serve God in every thing ; that every part of your life may be a part of piety ; and every act a sacrifice well-pleasing in his sight. Whatever be your relative situation in life, strive by divine grace faithfully to discharge the duties of your station. Are you a *master* ? “ Forbear threatening, and give to your servants that which is just and equal ; knowing that you also have a Master in heaven, and there is no respect of persons with him.” Are you a *servant* ? “ Be subject to your master with all fear ; not only to the good and gentle, but also to the froward ; not with eye-service, as a man-pleaser, but as a servant of Christ, doing the will of God from the heart ;” and by modest behaviour, sweetness of temper, strict honesty, and faithful attention to the work assigned you, “ adorn the doctrine of God your Saviour.” Are you a *husband* ? “ Love your wife,” and that with a sincere, constant, and tender affection, “ even as Christ also loved the church, and gave himself for it.” Are you a *wife* ? “ Submit yourself to your own husband as unto the Lord ;

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A close-up photograph of a hand holding an open book. The book's cover is a textured, light blue color. The page being held is bright yellow and contains printed text in a dark red or orange font. The hand holding the book is visible at the bottom, with fingers gripping the edges. The background is a soft, out-of-focus gradient of light blue and white.

for the husband is the  
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your every need according to his riches in glory by Christ Jesus."

III. *Watch against those evils by which many in your circumstances have been overcome.*—As a mere "babe in Christ," you are in danger of being influenced by several things of pernicious tendency ; and against which I would affectionately caution you, that you may not be "entangled in an evil net." For instance, you are in danger of *spiritual pride*. As your grand adversary has not been able to prevent your acceptance of salvation, the probability is that he will now tempt you to be exalted above measure, through the abundance of the gracious revelation with which God has blessed you ; and if you should possess talents for usefulness, and be especially noticed by the people of God, that temptation is the more likely to succeed. Watch therefore against it, under whatever aspect it may present itself to your mind ; and "be clothed with humility as with a garment," knowing that "he who exalteth himself shall be abased, and he that humbleth himself shall be exalted." You are



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by their own feelings  
do not come up to the  
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greatly affected by the circumstances in which you are placed. You are not saved by feeling, but by faith. A person may be "in heaviness through manifold temptation," and yet have true piety. He may be "cast down," and on some occasions, as the Apostle intimates, "have sorrow upon sorrow," and yet stand fast in the Lord: so that joyous feeling is not the invariable attendant of living faith. You are in danger too of *religious gossiping*. The social character of religion will expose you to this. It will bring you into the company of God's people; and if you are not watchful, their very kindness in the social circle, instead of improving your piety, will tempt you to throw off restraint, and to indulge in vain and trifling conversation, and be exceedingly injurious to your religious progress. If you are young, the greater is your danger from this source, as you will most likely seek the company of those of your own age; and from your inexperience, if you do not rigidly guard against it, the probability is, that you will yield to a spirit of levity; and your conversation, instead of



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form your theme, ra  
Christ. Watch, there  
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good; and in your  
never forget, that "  
a man shall speak,  
thereof in the day of

IV. *Punctually*  
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"prove your own  
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and deliberately review the proceedings of the day, and carefully investigate the state of your soul before God; and, to assist you in this work, you may propose to yourself the following or similar questions:—What mercies have I this day received? What temptations have I met with? What victories over my spiritual enemies have I gained? How have I improved my time? How have I employed my talents? How have I occupied my thoughts? What have I done to save souls? What important lessons have I learned? What good have I endeavoured to promote? Has my conversation been as becometh the Gospel? Have I been sincere in all that I have said? Have I acted as in the presence of God? By what motives have I been actuated? By what evils have I been most assailed? Have I fallen into any known sin? Have I now faith in Christ? Does the Spirit itself now bear witness with my spirit that I am a child of God? Am I hungering and thirsting after righteousness? Is it as well with me now as last evening? Should I die before to-morrow, am I prepared




for my solemn change? They will hardly fail to produce the desired results; as they will lead to humiliation, and furnish matter for thanksgiving, confession, and intercession at the throne of our Father. If you ever fall into such a state, do not shrink from this holy exercise. It is certain evidence of spiritual life, and rest without a renewed blessing from the Holy Ghost, would be imminent danger to your eternal welfare. *Private* duties are those duties claiming your attention in private. "But thou, when thou prayest, be in thine closet; and when thou hast done, go into thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." You will find in the life and power of godliness, without attention to the duties of the closet, happens that in proportion as the closet are neglected, religion in the heart, and its exhibition to the world, is faint and equivocal. Here



sions may be detected first by an indisposition to the exercises of the closet. If you love to be engaged in private prayer, it is a delightful evidence of a healthy state of soul ; but if not, whatever attractive form of outward piety you may exhibit, your religious character will be more than doubtful. Diligent attendance on the outward means of grace, and even pleasurable feelings in those divine institutions, are but questionable evidences of the saving grace of God, as mixed and unsanctified motives may so operate on some minds as to produce these results : but when there is love for private prayer, and delight felt in that ennobling exercise, there is indeed a satisfactory evidence of spiritual health and vigour ; as no base or unworthy motive can exert its influence within the hallowed precincts of the closet. Other duties bring you before the world ; but this brings you before your conscience, and the Searcher of the heart. Now as this duty is so essentially connected with your usefulness, as well as your piety, I would advise you to have stated seasons for private devotion, in which,



A close-up photograph of a hand holding an open book. The book is open to a page with a bright yellow cover. The text on the page is printed in a dark, serif font. The background is a soft, out-of-focus blue and white. The hand holding the book is visible at the bottom, with fingers gripping the edges of the pages.

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the spirit of sincere devotion, and upon your knees, that you may receive the profitableness of its "doctrine, reproof, correction, and instruction in righteousness;" and thus be "thoroughly furnished unto all good works;" and as the law of the Lord is to be the rule of your faith and practice, you ought to examine it well, and "meditate therein both day and night."

V. *Diligently labour to bring sinners to the Lord.*—This duty is *enjoined* upon you; and in the fulfilment of it you are, according to the holy Scriptures, to "rebuke your neighbour, and not suffer sin upon your brother;" to "have no fellowship with the unfruitful works of darkness, but rather reprove them;" to "do and teach the commandments of God;" to "say to your neighbour, Know ye the Lord;" and to be a "teacher of all good things." You may have but one talent, and have neither rank, nor wealth, nor literature to recommend you; and yet your experimental acquaintance with the saving truths of the Gospel, and the spirit of meekness and love



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either the sneers or frowns of men, labour modestly, prudently, and zealously, according to your ability, to bring souls to God. If you do not, you will oppose the tendency of your new nature, resist the Holy Ghost, and a languid state of religion, or total apostasy, will follow as a very natural result. Perhaps this is one of the most fruitful sources of backsliding in the church of Christ. Men are afraid, and hide their talents in the earth; and thus, as unprofitable servants, incur the divine displeasure, and lose the life and power of godliness.

VI. *Seek after higher attainments in religion.*—Your condition as a new convert, though deeply interesting, and the occasion of joy in the presence of the angels of God, is nevertheless that of a mere child in grace. Now, as a new-born babe, you are, according to the advice of the Apostle, to “desire the sincere milk of the word, that you may grow thereby.” There is a higher state of grace to which you are called, and which is obviously alluded to in those passages of Scripture which speak of being



“cleansed from all unrighteousness,”  
“filled with the Spirit,”  
all the heart, soul, mind, and strength,  
having “brought into captivity every  
thought to the obedience of Christ,”  
with the fulness of God, glorified in  
him, and purified wholly.” These  
are the positions of the same pyramid  
of the same pyramid of the same pyramid  
with the positions from which the  
man gazed upon it; or, rather, it is  
so many different shades of the same  
bow of promise, which were  
given to his church. Every one of  
this state of grace is most  
differs in several particulars from  
justification which you have seen  
instance, he who is justified by  
Christ;” whereas he that is  
is “a father in the Lord, whose  
rebellion is subdued, but whose  
the latter, it is totally destroyed,  
the poisonous tree of corruption  
but in the other, all its roots are  
extracted. Now this is



calling which is set before you in the Scriptures, and without the attainment of which you must never rest. You are now happy in God, and rejoicing in possession of the great things he has done for you; and will probably not discover at the present your need of being entirely sanctified: but you must nevertheless grow in grace. And if at any future period you should feel the remains of your corrupt nature, such as pride, anger, self-will, unbelief, envy, covetousness, and other things of a similar nature, struggling within you for the mastery; do not, on that account, give up your confidence in the Saviour, but immediately seek to be entirely sanctified: for whilst these evils do not in any degree reign, they may nevertheless, in their subdued state, exist in the soul of a justified person, and nothing but the blessing of entire sanctification can effectually remove them. Perhaps you say that the blessing is too great for so unworthy a person as you ever to enjoy. That it is indeed a great blessing, cannot be denied; but God has already bestowed upon you a greater. He has given



you his only-begotten Son  
with him freely give you  
to your unworthiness, y  
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God gave you pardon w  
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grasps the promise of entire sanctification, "and looks to that alone." It does not look at unworthiness, or any of the difficulties which may present themselves in the way of your being saved from all sin, but to the promise of God; and having firmly laid hold on that, it

"Laughs at impossibilities,  
And cries, It shall be done."

See, therefore, your privilege; and, with the Apostle, "this one thing do,—forgetting those things which are behind, and reaching forth to those things which are before, press towards the mark for the prize of the high calling of God in Christ Jesus." Remember, there is no remaining stationary in religion; and if you do not grow in grace, you cannot retain your present enjoyments: every action of your life, every word of your lips, and every thought of your heart, possesses a moral character, and is on the side either of virtue or vice,—of heaven, or hell: consequently you are every moment pleasing or displeasing God,—advancing or retrograding in the path of duty. How im-



pressive the thought! And  
ment to diligence! Let your  
be "Onward;" that you may  
who draw back unto perdition  
that believe to the saving of the

VII. *Solemnly resolve, in*  
*the Lord, never to backslide.*

be decided; and never for on  
tain the slightest purpose of  
the world; but be willing  
duty, to make any sacrifice, to  
vation, or to endure any hard  
act so unworthy a part. You  
to draw back. It is true, that  
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with opposition; but the Lord  
and will with every temptatio  
your escape. There is no  
path of duty which you may  
cross which you may not  
enemy which you may not  
in humble dependence upon  
aid, you attend to the prece  
you will find grace to help



need; and as your day, so shall your strength be. In different ages of the world, the people of God have successfully resisted every kind of temptation; they have patiently borne every species of suffering; they have gloriously overcome every form of opposition; and he in whom they trusted is "the same yesterday, to-day, and for ever." If you, therefore, determine to go forward, implicitly trusting in "the Author and Finisher of your faith," nothing can prevent you from receiving the "end of that faith, even the salvation of your soul." Nor is it necessary that you should in any measure lose your first love. I am aware that some persons think it impossible to retain that simplicity and ardour which generally characterize this state of grace; but certainly without having fully considered the subject. Was not the church of Ephesus severely rebuked by the Saviour for having left its first love? And do not all the figures employed in the Scriptures to illustrate the work of God in the soul of man, invariably represent it as a progressive work? "Hold

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" Hold Blo

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fast," therefore, "the be-  
dence steadfast to the  
will be that of the ju-  
shining light, shineth  
the perfect day." You  
to draw back. You  
privileges; but if you  
them all, and exchange  
liberty for bondage, I  
honour for debasement  
death. You have already  
sin, and found it as u-  
unsafe; and you cannot  
violating the most sole-  
ing the entreaties and pr-  
friends, opposing the c-  
conscience, and "crucify-  
and putting him to an-  
will you encounter all th-  
tion in the path of backsl-  
enjoying the pleasures  
Surely not. Go forward  
will daily improve: but  
last state of guilt, wret-



will be worse than your first. Go forward, and the blessing of God will attend you in all your ways, and rest upon all you possess : but draw back, and the malediction of heaven will fall upon you ; and Jehovah will, according to his word, even “curse your blessings.” Go forward, and the Lord will make you useful, in turning sinners from darkness to light, and from the power of Satan to God : but draw back, and you will probably “destroy some for whom Christ died,” and stain your skirts with the blood of souls. Go forward, and in due time you shall possess an inheritance that is incorruptible, a kingdom which cannot be moved, and a crown that fadeth not away : but draw back, and your sorrows in this world will be greatly multiplied, and you can expect nothing better than “fire and brimstone” in the world which is to come. Your glorious Saviour, who has done so much for you, points to his feet, his hands, his side, and cries, Go forward ! The holy Bible, which is to be the rule of your conduct, addresses you in all its precepts, promises, and threatenings,



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nature, and cries, Go  
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and cry, Go forward!  
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for more than three years, they walked in the fear of the Lord, and in the comforts of the Holy Ghost. They were much admired for their simplicity, zeal, and Christian propriety ; and the society with which they were connected entertained the most sanguine hope of their future usefulness in the church of Christ. They were, however, on a certain occasion, placed in circumstances of peculiar and powerful temptation : one of them determined,—resisted,—and overcame ; the other hesitated,—yielded,—and fell. He who had proved faithful in the day of trial, was soon afterwards called to labour in the Mission field, where the Lord greatly blessed his labours. After some years of toil, he sickened and died ; but his last words were those of joyful confidence in his Saviour, and his remains were followed to the grave by hundreds of sincere mourners, who had derived much spiritual advantage from his ministry. The other, after having proved unfaithful, was filled with remorse and shame, and, instead of applying to the sinner's Friend to heal his backslidings, he absented himself from the



house of God, and began to trifle with the religion of a trifling young woman, who at that time, most recklessly married him, a very happy step ; and, as the respect unsuitable, he became more than ever, and sought relief in the cup, until he lost all sense, and became a confirmed drunkard. At the time the former died in the service, as a faithful soldier of the crown, in a very low public-house, where, for the sake of company, he had been sitting many days and nights ; and when the execution was in his hand, and blasphemies in his mouth, his death was presented :—he was then and expired !