

the very thing that fulfils and interprets the teachings of the Gospel. Done effectually it would be that very satisfying of the soul's hunger, and quenching of its thirst and relief of its burthens, of which our Saviour speaks. For the Gospel offers no mysterious device for finding rest. Rest is to be found only in the moral and spiritual affections which it inculcates.

But how is this thing to be done — this regeneration to be effected? All original power is God's — all the spiritual powers within us, are his; and the special grace that is offered to help our endeavor, is his. Therefore, in an important sense, the work of our conversion is God's work. But the work, as *done by us*, is to be done by attention and effort, by meditation, by prayer, by watching and striving, by spiritual care and self-culture; and this during the whole of life. It is not to be done in a moment, but in a life. Some hearer may turn away from this, with that language of old upon his lips, "this is a hard saying — who can hear it?" "We know an easier way" — he may say. And he may go to some conference, or conventicle, or church, where he may be told that all the work — all that makes the difference between misery and happiness, between hell and heaven — may be done in a moment. I will not gainsay his experience suppose that something is done; What is done? I answer, that he has *begun* the work — begun it in unusual circumstances perhaps — in a revival as it is called — in circumstances fitted beyond all others *he* may think to move him to the undertaking. Still he has only begun. It is impossible that in one moment, he should have done more. If he thinks he has done all on which happiness and heaven depend in one moment, he is fatally deceiv-