

wild fruitage of self-display now bear their fruit unto holiness, and the end everlasting life.

This, then, being the criterion of conversion, that the old life is set to serve the new, we may measure the completeness of conversion in any case by the total amount of the old energy which is taken over from the flesh into the service of the spirit. In some cases—alas! that these are the majority—converted characters, in sitting down to say how much they owe their Lord, take their bill and write quickly fifty or fourscore, instead of the full tale of a hundred measures of duty and service. There is generally something secretly set apart for the former service of self. It is too generally assumed that even religious men may be allowed to lead two lives, a secular and a sacred, and that, provided God has His Sabbaths, the rest of the week may be spent in a six days' service of what we describe as our social duties, and our advancement in life.

It is these half-conversions, and these haltings between two ways, which excuse what has been described as second conversion. To every higher life, it is true, there is a higher still, which no one will dispute any more than that in every depth there is a lower still. But this second conversion, brought in as a supplement to the defects of the first, only suggests the melancholy reflection, that the majority, when touched with the higher life and the powers of the world to come, begin to hesitate and compromise. They do exactly that which the Apostle said he did not: they confer with flesh and blood. We do not understand his character at all, unless we see that such was its intensity, that when it passed over to the new allegiance, it passed over entirely and without reserve of any kind. It was a case of all or nothing; not some of Christ and some of self, so mixed that the Christ element is only slowly expelling the self element. This is the education which the majority pass through. We may even admit that the conversion of the other eleven apostles, which, in many respects, was more of an education and less of a sudden conviction, largely partook of this character. It was the slow but certain gaining of the new upon the old—the filtration through the old pores of being—of a new life-draught of consecration to God. In their case, the more of self and the less of Christ slowly grew into more of Christ and less of self, and it would be impossible to describe the moment when the all of self and none of Christ had passed into all of Christ and none of self.

With the Apostle Paul it was different, and so we see that his conversion was a pattern conversion. Self, in his unconverted state, rose in him to a kind of passion of self-assertion. Had he been a poet or a philosopher, he would have been self-contained and egotistic to a fault. Had he been a soldier, he would have pushed to the front, and at the head of armies would have tempted fortune by pushing victory, perhaps, too far, till she at last deserted him, as was the case with Hannibal