

converted to God. Many more who had already been converted under the preaching of John the Baptist, and of Jesus himself, and of the twelve, and the seventy, were converted anew, and filled with faith and the Holy Ghost. And one thing may be safely affirmed of both alike, those converted again, and those now converted for the first time, that in *every case trust in Jesus was the sole condition of the work wrought in them.*

The Apostle Peter did not say to the one, Believe in the Lord Jesus and ye shall be converted, and to the other, Watch, pray, struggle, read, fast, work, and you shall be sanctified. But to one and all he said, Repent and be baptized, every one of you, in the name of the Lord Jesus Christ, and ye shall receive the Holy Ghost. And yet another thing may be safely affirmed of them all alike, that every one who did really believe and obey did actually receive the Holy Ghost, whether in the power of first or second conversion. Wherefore as the sum of all, let it be settled as truth never to be doubted, that for salvation in any stage or degree

*Jesus alone is the Way,
And Faith alone is the Means.*

Connected with this line of thought there is one thing more to be noted, which must conclude this chapter. There is often a fearfulness in addressing prayer to Christ and to the Holy Spirit. Frequently the devout and earnest worshipper appeals to Christ, and then checks himself as if it were wrong, and turns in his appeal to the Father in the name of the Son, as if afraid that the appeal to the Son might be offensive to the Father.

This fear is groundless. When, in the days of his flesh, Jesus was appealed to, whether for light and instruction, or for healing power, or whatever, none were ever checked by him for it. Peter sinking in the water cried out, "Lord, save or I perish!" and Jesus rebuked him for his unbelief, but not for calling upon him instead of the Father. The Syrophenician woman appealed to him in behalf of her daughter, and although the Lord tried her faith exceedingly, first by silence, then by saying, "It is not meet to give the children's bread to dogs;" yet when she persevered and said, "Truth, Lord," you are right, I am not worthy, "yet even the dogs eat of the crumbs that fall from the master's table," Jesus commended her, saying, "O woman! great is thy faith! Be it unto thee even as thou wilt;" and her daughter was healed from that hour.

And when, after the Lord's resurrection and ascension to glory, he met the persecuting Saul of Tarsus on the Damascus road, and rebuked him, saying "Saul! Saul! why persecutest thou me?" Saul, fallen upon his face, and stricken blind by the glory of the Lord, tremblingly inquired, "Who art thou, Lord?" The answer was, "I am Jesus whom thou persecutest." Then Saul, obedient to the heavenly vision, asked, "Lord, what wilt thou have me to do?" And Jesus answered, saying, "Go into the city, and there it shall be told thee what thou must do." Then after three days, Ananias came to him, saying, "Saul! Jesus who met thee in the way hath sent me to thee, that thou mayest receive thy sight;" upon which as it were scales fell from his eyes. Now in all this there was no going round about, no feeling of necessity for it, no rebuke from the Lord for not doing it. When the earnest soul appeals directly to Jesus, it will not be rebuked or sent away empty. And the same may be said of appeals to the Father direct, or to the Spirit.

When, in the language of that precious hymn, Rock of Ages, we in the same breath praise and pray—

"Rock of Ages, cleft for me,
Let me hide myself in thee,"