

agination, — the Gospel as the work of his intuitive intellect, and the graphic imagery of the one and the clear statement of the other indicate but the various action of the same master mind upon divine truths. For his loving heart, but not for that alone, did Jesus love him. The disciple's mind was congenial with that of Christ, and he was eminently a man of interior vision, and won the blessing promised them who could believe without seeing, through that intuitive faith which is evidence of things not seen.

Would we understand this intellectual trait? Compare it with its opposite, the merely logical mind, which believes only what can be reasoned out, and which without borrowing aid from intuition becomes an absurdity, for how can we reason out any thing unless we start from some principles of reason? How can we reason about causes, rights, truths, without some primal ideas of cause, of right, of truth? A mere logician is an understanding without a soul, — a form of reasoning without reason; although logic is a good servant of intuition, and reasoning in form as an essential of reason in its life. Intuition* presents the idea immediately, logic represents it mediately. Intuition is spontaneous, logic reflective. Intuition deals with the substance, logic with the forms of things. Intuition unites, logic separates. Intuition seizes general ideas, logic individual cases. Intuition is progressive, ever seeing more of divine truth; logic is fixed, or moves no step unless intuition has shown the way. Logic deals with words, intuition with the Word. The favorite disciple in the school of Christ was fitly an intuitive mind,

* See a clear development of these distinctions in Morell's *Philosophy of Religion*, Chapter II.