

moral sense he subjects this mystic experience to the tests and discipline of moral law, and makes it not supreme above, but the mere handmaid, the support of the holy *will*. It would surprise us, therefore, if he allowed his mysticism to supersede the laws of our intellectual nature any more than the laws of our moral nature. And we do not find that he does so. He simply proclaims a great truth, one of the highest laws of our intelligence, and especially of our moral intelligence, when he says that in this mystic experience, "God hath given us an understanding that we may know Him that is true," and that in this state "we are in Him that is true, even in His Son Jesus Christ." By this, I understand not a superseding of our intelligence by a religious mystic pythicism, but this universal law, that the religious spirit is in *sympathetic harmony* with all truth, and especially with all moral and theological truth, and that the man who dwells in this spirit will, as a natural consequence, more quickly, easily, perfectly and profoundly apprehend truth, and especially all truth concerning God and duty than will the common man. His natural faculties are not superseded, but strengthened. Prejudices and passions, which so often blind us, are removed. The mind is open to receive the truth. It is the old question over again between a mechanical inspiration and the dynamical view which conceives the inspiring spirit as working not upon man, but by him. We think a careful, rational exegesis of St. John will make it clear that this is his meaning.

This brings us back now to the question suggested some time ago. Does St. John say anything to lead us to believe that he regards this higher form or state of the Christian experience, as attained by a crisis of experience, such as we familiarly call a second blessing? We cannot assert that he does; and yet it is to be remembered that we might say the same of the first great crisis of religious experience as well. There are evident reasons for the absence from the Epistles of direct testimony on either of these points. They were matters familiar. They were of constant occurrence in the history of the Church. The Church was familiar with the occurrence of a sudden crisis of conviction, conversion and baptism of the Spirit, and the