

of sound processes of perception outside of, if not unconnected with, the machinery of ratiocination. It is not to belittle the office of reason to deny that it is our only organ for the ascertainment of truth ; and it is surely a very foolhardy dogmatism, in the present rudimentary state of our knowledge of the processes of the mind, that denies our capacity of receiving news from regions far beyond those which sense and reason are able to explore. And it is specially presumptuous to do so in the face of that succession of prophets and poets and seers who claim to have spoken with God, and prove it by the way in which they speak to men. We may be sceptical of Blake's visions, though he was surer of their truth than of the reality of the sense-world. But we cannot reasonably be sceptical of the existence of casements in men's souls that look out upon the eternal. Yet it is true of us that we have been over-persuaded that the only light we can afford to trust is the light of natural faculty ; and while we pay lip-service to the idea of revelation in the past, we have rationalized out of our scheme of things the reality of vision in the present. To be converted should mean that we are sensitive at once to the movement of life in all its wonder, and to the approach of the spirit of God. It is to live where the veil of the unseen has been worn thin by the prayer of ages, to dwell upon the open threshold of that treasure house in which are stored the riches of knowledge and wisdom, to have our tents pitched upon the frontier line of the eternal where we can catch glimpses of its light and hear echoes of its song. This is the prerogative of the converted